

6.10.12



The Byble in
Englyshe, that is to saye the con-
tēt of al the holy scrpyture, both
of y olde, and newe testamēt, with
a prologe therinto, made by
the reuerende father in
God, Thomas
archbyschop
of Cantor-
bury.
This is the Byble apoynted
to the vse of the churches.
Printed by Edward whychurche
Cum priuilegio ad imprimendum solum.

M.D.L.

Obsecro igitur patrum dñorum fieri obsecrationes, o-
rationes, pñlationes, gratiarum actiones pro omnib. is
hominibus, pro regibusq. 1. Timo. ii.

GOD SAVE THE KYNGE

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The Kalender.

January.

hath xxxi. dayes. & the mone hath xxx.

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xvii	d Priscilla virgyn	xvii
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xvii	b Emerenciane	xxii
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xix	e Purificacyon of our Lady	iii
viii	f Blase byshop	iiii
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xv	a Agathe virgyn	vi
xvii	b Angule byshop	vii
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x	f Scolastica virgyn	x
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xviii	b Valeran byshop	xiii
xix	c Valentin martyrs	xiiii
x	d Faustyne and Jonite	xv
xv	e Juliane virgyn	xvi
xvii	f Policron byshop	xvii
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xix	a Sabyne martyrs	xix
ij	b Wilrede virgyn	xx
iii	c	xxi

ix	d Cathedra Petri	xxii
xv	e Locus hillesti	xxiii
xvii	f Mathy apostel	xxiiii
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xix	a Nestor byshop	xxvi
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Marche.

hath xxxi. dayes. & the mone hath xxx.

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xi	e Chadde byshop	ii
xix	f Martyne	iii
viii	g Adriane	iiii
xvi	a Victor and Victoryn	v
xv	c Perpetue and Felicite	vi
xvii	d deposicion of Felix	vii
xviii	e forty martyrs	viii
xix	f Agape virgyn	ix
ii	g Quirion and Candide	x
x	a Gregory	xi
xv	b Theodoze matrone	xii
xvii	c The sunne in aries Equatio	xiii
xviii	d	xiiii
xix	e Hilary and Tacomani	xv
x	f Martyn byshop	xvi
xv	g Edward kynge	xvii
xvii	a Joseph	xviii
xviii	b Cuthberte abbote	xix
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ix	e Theodoze pree	xxii
xv	f Agapite martyrs	xxiii
xvii	g Annunciatyom	xxiv
xviii	a Castor martyrs	xxv
xix	b	xxvi
x	c Dozoth virgyn	xxvii
xv	d Victorine	xxviii
xvii	e Quiryn	xxix
xviii	f Abeline byshop	xxx

Apryll.

hath xxx. dayes. & the mone hath xxx.

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xix	a Mary egyptian	ii
viii	b Rycharde byshop	iii
xvi	c Ambrose byshop	iiii
xv	d Martiane and Martiniane	v
xvii	e Euphemye	vi
xviii	g Perpetuus byshop	vii
xix	a	viii
x	b Butlake	ix
xv	c The sunne in tauro	x
xvii	d Juliana	xi
xviii	e	xii
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The Kalender.

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xx	b	Anicete	xxv	d	Transla. of Wulstane	vii
iii	c	Eleuthere	xvii	e	Medarde and Silberde	viii
	d		xviii	f	Transla. of Edmonde	ix
xii	e	Saynt Victor	xix	g	Barnabe apostle	x
i	f	Simcon byshop	xx	h	Basilide and Cyrene. gc	xi
	g	Saynt Sothor	xxi	c	The sunne in cances	xii
ix	a	Geozze marty	xxii	d	Basel byshop	xiii
	b	Wilfrype byshop	xxiii	e	Alte, Modeste, and Cre.	xiv
xvii	c	Marke euangeliste	xxiv	f	Richarde	xv
vi	d	Saynt Clefe	xxv	g	Botulph	xvi
	e	Anastase	xxvi	h		xvii
xiii	f		xxvii	a		xviii
ii	g	Peter of Wyplan	xxviii	b	Transla. of Edward	xix
	a	Erkenwalde	xxix	c	Walburge virgyn	xx
				d	Albone marty	xxi
				e	Andzey	xxii
				f	Natini. S. John bapt.	xxiii
				g	Transla. Clegyp byshop	xxiv
				h	John and Paul	xxv
				c	Crescens	xxvi
				d		xxvii
				e	Peter and Paule apostles	xxviii
				f	Commemo. of S. Paule	xxix

May.

hath. xxxi. dayes. The mone. xxx.

xi	b	Philip and James apostles	i	g	octa. of John baptist	i
xix	c	Athanasie byshop	ii	h	Visita. of our Lady	ii
vii	d	Inuencion of the croste	iii	a		iii
	e		iiii	b	Transla. Martpne	iiii
xvi	f	Godarde	v	c	doe virgyn	v
v	g	John before the Latin porte	vi	d	octa. of Peter and Paul	vi
	h	John of Beuerly	vii	e		vii
xiii	c	Apperange of S. Michael	viii	f	Gymbalde	viii
ii	d	Transla. of S. Nicolas	ix	g	Cirily byshop	ix
	e	Gordian and Epimach	x	h	Seuen brethzen martyrs	x
x	f	Anthony marty	xi	c	Transla. S. Benet	xi
	g		xii	d	Rabor and Felix	xii
xviii	a	Sernatus confessor	xiii	e		xiii
vii	b	C. the sunne in scorpio	xiiii	f	The sunne in leo	xiiii
	c	Isidore marty	xv	g	Transla. of Swithun	xv
xv	d	Brandyn byshop	xvi	h	Transla. of Edmund	xvi
	e	Transla. of Bernarde	xvii	a	Renelme kynge	xvii
xiii	f	Dyoscor marty	xviii	b	Arnulphe byshop	xviii
	g	Dunstane byshop	xix	c	Rustpne and Justpne	xix
xii	h	Bernardpne	xx	d	Margarete virgyn	xx
i	a	Helypne quene	xxi	e	Marede virgyn	xxi
	b	Juliane virgyn	xxii	f	Mary Magdalayne	xxii
ix	c	Desidery marty	xxiii	g	Apollinaris byshop	xxiii
	d	Transla. of Fraunces	xxiiii	h	Cristin virgyn	xxiiii
xvii	e	Alhelme byshop	xxv	a	James apostle	xxv
vi	f	Austayne	xxvi	b	Anne mother gc.	xxvi
	g	Bede preste	xxvii	c	The seuen sleepers	xxvii
xiii	h	Germapne byshop	xxviii	d	Samson byshop	xxviii
ii	a	Corone marty	xxix	e		xxix
	b	Felix	xxx	f	Abdon and Sennes	xxx
x	c	Petronille virgyn	xxxi	g	Germapne byshop	xxxi

June.

hath. xxx. dayes. The mone hath. xxix.

xix	e	Nicodeme marty	i	g	Abdon and Sennes	i
vii	f	Marcellpne and Pet.	ii	h	Germapne byshop	ii
	g	Crasmus	iii	a		iii
xvi	h	Petroce	iiii	b		iiii
v	a	Boniface	v	c		v

Augustus

hath. xxxi. dayes. The mone. xxx.

viii	c	Lammas daye	i	g	Transfigura. of our Lorde	i
xvi	d	Steuens confessor	ii	h	The feste of Jesu	ii
v	e	Inuencion of S. Steuen	iii	a	Cirpake and bys felowes	iii
	f	Justpne preste	iiii	b	Romayn	iiii
xiii	g		v	c	Laurence marty	v
ii	h		vi	d	Ciburtius marty	vi
	a		vii	e	Saynt Clare	vii
x	b		viii	f	Polite and bys felowes	viii
xviii	c		ix	g	Eusebius	ix
vii	d		x	h	Assumpcion of our Lady	x
	e		xi	a	The sunne in virgyn	xi
xv	f		xii	b	octave of Laurence	xii
iiii	g		xiii	c	Agapite marty	xiii
	h		xiiii	d	Magnus marty	xiiii
xii	a		xv	e	Lewys byshop	xv
i	b		xvi	f	Bernarde	xvi
	c		xvii	g	Octa. assump.	xvii
xix	d		xviii	h		xviii
viii	e		xix	a	Barthelmew apostle	xix
	f		xx	b	Lewys kynge	xx
xvi	g		xxi	c	Serpne	xxi
v	h		xxii	d	Rufemarty	xxii
	a		xxiii	e	Austayne	xxiii
xiii	b		xxiiii	f	decola. John	xxiiii
ii	c		xxv	g	Felix and Audacte	xxv
	d		xxvi	h	Cuthberte virgyn	xxvi
x	e		xxvii	a		xxvii
	f		xxviii	b		xxviii
xviii	g		xxix	c		xxix
vii	h		xxx	d		xxx

September.

hath. xxx. dayes. The mone hath. xxix.

xvi	f	Gyles abbote	i	g	Anthony marty	i
v	g		ii	h	Transla. of Cuthber	ii
	a		iii	a	Bertpne abbote	iii
xiii	b		iiii	b	Eugenius	iiii
ii	c		v	c		v
	d		vi	d	Natini. of our Lady	vi
x	e		vii	e	Corgone marty	vii
xviii	f		ix	f		ix
vii	g		x	g	Marcpne byshop	x
	h		xi	h	Maurilius byshop	xi
xv	a		xii	a	Exalta. of the croste	xii
iiii	b		xiii	b	The sunne in libra.	xiii
	c		xiiii	c	Edyth virgyn	xiiii
xii	d		xv	d	Lamberte byshop	xv
i	e		xvi	e	Victor and Corone	xvi
	f		xvii	f	Januarius marty	xvii
xix	g		xviii	g	Eustace	xviii
viii	h		xix	h	Mathew apostle	xix
	a		xx	a		xx
xvi	b		xxi	b		xxi

xiii	f	Maurice and his comp.	xxii
ii	g	Tecla virgyn	xxiii
	a	Andoche marty	xxiv
x	b	Cypriane and Justine	xxv
	c	Colme and Damiane	xxvi
xviii	d	Michael archangel	xxvii
vii	e	Jerome preste	xxviii
	f		xxix

October.

hath. xxxi. dayes. The mone. xxx.

xvii	a	Remygt byshop	i
vi	b		ii
	c		iii
xv	d	Apollinaris marty	iv
iiii	e	Fapth	v
	f		vi
xiii	g	Pelage	vii
ii	h		viii
	a	Geron and Victor	ix
x	b	Sticulus byshop	x
	c	Wylfryde	xi
xviii	d	Transla. of Edward	xii
vii	e		xiii
	f	Walfran byshop	xiiii
xv	g	The sunne in scorpio	xv
iiii	h		xvi
	a	Luke euangeliste	xvii
xiii	b	Fredericpne virgyn	xviii
ii	c	Austreberte virgyn	xix
	d	St. W. virgynes	xx
x	e	Mary salome	xxi
	f	Romayn byshop	xxii
xviii	g	Magloze byshop	xxiii
vii	h	Crispiane and Crispinane	xxiv
	a	Euapste	xxv
xv	b		xxvi
iiii	c		xxvii
	d		xxviii
xiii	e		xxix
ii	f		xxx
	g		xxxi

November.

hath. xxx. dayes. The mone. xxix.

xiii	d	The feast of all sayntes	i
ii	e	All soulen daye	ii
	f	Wenefrede virgyn	iii
x	g	Amantius	iiii
	a	Lete preste	v
xviii	b	Leonarde	vi
vii	c	Wilfryde archbyschop	vii
	d		viii
xv	e	Theodore	ix
iiii	f	Martpne confessor	x
	g	Martpne byshop	xi
xiii	a	Waterne marty	xii

The Kalender.

xij	b	Transla. of Erkenw	xliij	c	Sabbe abbote
i	c	The suprie in facit.	xliiij	d	Concepcion of oure Lady
ix	d	Edmunde archbyschop	xliij	e	octa. of Andzewe
xvii	e	Herw byshop	xliij	f	Nicolas byshop
vi	f	octa. of Martyn	xliij	g	Capziane abbote
xliiij	g	Elyzabeth	xliij	a	Damasce
lii	a	Emunde kynge	xliij	b	The same in cancer
xliiij	b	Cecyle virgyn	xliij	c	Lucye virgyn
lii	c	Syzogone martyze	xliij	d	Valery byshop
xliiij	d	Katherpne virgyn	xliij	e	Lazarus byshop
xliiij	e	Agricole	xliij	f	Graciane byshop
xliiij	f	Ruse martyze	xliij	g	Juliane martyze
xliiij	g	Saturnye. Fast.	xliij	a	Thomas apostle
xliiij	a	Andzewe apostle.	xliij	b	xxx. martyrs

December.

hath. xxxij. dayes. The moneth. xxx.

xliiij	f	Liban	xliiij	c	Transla. of James
lii	g	Depost. Osmunde	xliiij	d	Syluester.
x	a	Barbara virgyn.	xliiij	e	

Almanacke for. xliiij. years.

Calender	Calender	Calender	Calender
M. d. xl	xxviii. Mar.	ii	S
M. d. xli	xxvii. Aprill	iii	A
M. d. xlii	ix. Aprill	iiii	M
M. d. xliii	xxv. Mar.	v	A
M. d. xliiii	xliii. Aprill	vi	M
M. d. xlv	v. Aprill	vii	A
M. d. xlv	xxv. Aprill	viii	M
M. d. xlvii	x. Aprill	ix	A
M. d. xlviii	ii. Aprill	x	M
M. d. xlix	xxi. Aprill	xi	A
M. d. l	vi. Aprill	xii	M
M. d. li	xxix. Mar.	xiii	A
M. d. lii	xxviii. Aprill	xiiii	M
M. d. liii	ii. Aprill	xv	A
M. d. liiii	xxv. Mar.	xvi	M
M. d. lv	xliii. Aprill	xvii	A
M. d. lvi	xx. Mar.	xviii	M
M. d. lvii	xxviii. Aprill	xix	A

The yeare hath. xii. monethes. lii. weekes, and one daye:
And it hath in all, thre hundred and. lxvi. dayes,
and lxx. houre.

Scripture gathered out of the Spble.

Christ vnto the people.

John. v.

Search the Scriptures: For they are they that testifie of me.

Paul to Timothy

ii. Timo. iii.

All Scripture gauen by inspiration of God is profitable to teach, to improve, to amede
and to instructe in ryghteoulnes, that the man of God maye be perfecte and prepared to
all good workes.

The same to the

Roma. xv

What thinges soener are wrytten, are wrytten for our lernynge: that we thozowe paci-
ence and conforzte of the Scripture, myght haue hope.

Salomon

Prover. xxi

All the word of God is pure and cleane, it is a thyld vnto them that put theyr truste in
hym. But nothynge vnto his wordes, lest he reproue the and thou be founde a lyer.

Moses to the people

Deute. xii

Ye shall not do euery man what seemeth him good in his awne eyes. But what soener I
commaunde you, that take hede ye do: and put nought therto, ner take ought ther from.

The Lorde vnto Josua

Josue. i

Let not the booke of thys lawe departe out of thy mouth. But recorde therin daye and
nyght, that thou mayest be circumspecte to do accordynge to all that is wrytten therin.
For then shalt thou make thy waye prosperous, ad then shalt thou haue vnderstandinge
turne therfore nether to the ryght hande, ner to the lefte: that thou mayest haue vnder-
standynge in all that thou takest in hande.

The same to the people

Exod. xxi

And thou shalt shewe thy sone at that tyme, sayeng: This is done because of that which
the Lord byd vnto me when I came out of Egypte. Therfore it shal be a sygne vnto the
vpon thynne hande, and a remembraunce betwene thynne eyes, that the Lordes lawe maye
be in thy mouth. For with a stronge hande the Lorde brought the out of Egypte.

Moses

Deute. xxxi.

So that thou reade thys lawe before all Israel in theyr eares. Gather y people together:
both men, women, and chyldren, and straungers that are in thy cyties, that they maye
heare, lerne, and feare the Lorde your God, to kepe all the wordes of thys lawe.

First the holy writings of the Byble teach

vs, that there is one God almyghty, that hath neither begynnyng nor endyng: whiche of his owne goodnesse dyd create all thynges: of whom all thynges procede, and without whō there is nothyng: whiche is ryghteous and mercifull: and whiche worketh all thynges in all after his wyll: of whom it maye not be demaunded wherfore he doth this or that.

Then that this verye God dyd create Adam

the fyrst man after his owne ymage and spmylltude, and dyd ordeyne and appoynte hym lord of all the creatures in the earth. whiche Adam by the enye of the deuyl disobeinge the commaundment of his maker dyd fyrst synne, and broughte synne into this worlde, suche and so greate, that we whiche be spronge of hym after the flesh are subdued vnto syn, death and dampnacion, brought vnder the yoke and tyranny of the deuyl.

And further that Christ Jesus his son was

promised of God the father, to be a sauour to this Adam, Abraham, Isaac, Jacob, David, and the other fathers: whiche shoulde deliuer them from theyr synnes and tyranny of the deuyl, that with a quye and luyng sayth wolde bylene this promysse: and trust to this Jesus Christ, hoppyng to haue this deliuerance of hym and by hym. And truly this promysse is very oft rehearsed in the booke of the olde Testament, yea, and the olde Testament is this promysse: as it is called the newe, which teacheth that this promysse is fulfilled.

And that in the meane season / whyle the fa-

thers looked for saluacion and deliuerance promysed, by cause mannes nature is suche that he not onely can not, but also wyll not confesse hym selfe to be a synner, and speciallye suche a synner that hath neede of the sauyng health promysed, the lawe was gyuen wherethrough men myght knowe synne, and that they are synners: when they se that they doo none of the thynges that the lawe commaundeth with so glad and wyllynge a mynde as God requyeth: but rather agaynst theyr wyll, without affection, and as though they were constrained with the feare of that hell whiche the lawe threateneth, saying: Cursed be he that maynteyneth not all the wordes of this lawe to kepe them. And that this lawe was gyuen, to thynke that synne and the malice of mennes hertes being thereby the better knowne, me shoulde the more feruentlye fyrst the commaunde of Christ, whiche shoulde redeme them from their synnes. As it was figured vnto the Jewes by many ceremonies, doostes, and sacrifices, which were ordeyned of God, not to thynke to take awaye synnes, but to shewe & declare that they shoulde be put awaye by fayth, in the saluacion promysed thowowe Christ: and whiche nowe are put awaye by the commaunde of that Christ, whiche is the verye hooft of the father that taketh awaye all synne.

Laist of all by the booke of the newe testamēt

we are taught, that Christ whiche was promysed and shadowed in the olde Testament, is sent of the father, at suche tyme as he had determyned with hym self, at suche tyme (I saye) as all wyckednesse shoulde be ended. And that he was sent, not for any mannes good workes (for they all were synners) but to thynke that he wolde tryste the we the aboundaunt rychesse of grace, whiche he had promysed.

In the new Testament therfore is moost eu-

idently declared, that Jesus Christ the true lambe and hooft, is come to thynke to recōyle vs to the father, payng on the crosse the punishment due vnto our synnes: and to deliuer vs from the bondage of the deuyl (vnto whome we serued through synne) and to make vs the sonnes of God, syth he hath gyuen vs the true peace and tranquillite of conscience, that we no longer do feare the paynes of hell: whiche feare is put awaye by the fayth, confydence and assurance that the father gyueth vs drawyng vs vnto his sonne. For that fayth is the gyfte of God, wherby we bylene Christ is come into this worlde to saue synners, whiche is of so greate pryncypall that they whiche haue it desyre to perforce all the duties of loue

A descrepyon and successe of the kyn-

ges of Iuda and Jerusalem, declarynge whan & vnder what kynge every prophet luyed. And what notable thynges happened in theyr tymes, translated oute of the hebreue.



David rayned ouer Israell the. iii. C. xix. yere of theyr enterynge into the lande, whych was the. iiii. C. yere of their passynge out from Egypt, and the. ii. M. viii. hundred. lxxviii. yere after the creacion of the worlde: and he rayned. xl. yere and begat Salomon. Salomon buylte the temple. And in hys dayes, Jonathan Iddo & Abia Sylyonites were prophetes. And hys sonne Rehabeam rayned after him. xvi. yere. Semaiah and Iddo propheting. And after hym Abiahu hys sonne rayned. iii. yere, and Iddo was the prophete. Asa hys sonne rayned after hym. xli. yere. Asariahu the sonne of Odad, Hanani the Sear, ad Jehu the sonne of Hanani, Odadia, Micha, Jehiel the sonne of zachary, and Eleazar the sonne of hys vncle prophete. Joiam hys sonne succeeded him in hys kyngdome ad rayned. viii. yere, and the prophete was Elia. After hym rayned Ahaziah hys sonne one yere, & Elia was prophete. After this, Athalia the mother of Azalia dyd ryle and destroyed the kynges stocke, and there was none left, but the lytle chyld Joas: and Athalia rayned. vi. yere, and they kyled her. And Joas rayned. xl. yere. After hym rayned hys sonne Amaziah. xxi. yere. The prophetes were Amos and Amazia brethren, and Amos the father of Elay. After hym rayned Eliah hys sonne. lii. yere. The prophetes were Hosea, Amos & Elay, hys sonne Jonathan rayned after hym. xvi. yere. The prophetes were Hosea, Elay, Amos and Eliah and Micha Morasthites. Then hys sonne Ahas rayned after hym. xvi. yere. And Hosea, Elay, Amos, Micha ad Odad dyd prophete. hys sonne Ezechias rayned after hym. xxix. yere: Hosea, Elay, Amos, Micha were prophetes. Whome succeeded Manasse raynyng. lv. yere, Joell, Nahum and Habakuck were the prophetes. After hym rayned Amon hys sonne. ii. yere, and Joas was prophete, whose sonne Josiah rayned after hym. xxi. yere. The prophetes were zephania Jeremie and holda, Jehozab hys sonne rayned after him thre monethes & Jeremie was prophete. Whose brother Jehoakim rayned after him. xi. yere, Jeremie and Elia were prophetes. The. iii. yere of his rayne Nabuchadnezer kyng of Babylon toke hym captiue, and he dyed in his pryson, that it myght be fulfilled whiche was sayde: the Burvall of an asse shal be buried. And he transposed Ierusalem and al the gouerners, and toke captiue. vii. M. of Beniamyns, and the other trybes, whiche were all valyaunt men of warre. After hym rayned hys sonne Jehoachin thre monethes and. x. dayes, Jeremie prophete, and Nabuchadnezer kyng of Babell carped hym awaye prysoner, and. xviii. M. with hym: and made Ezechia the brother of hys father, the sonne of Josiah kyng, whych rayned. xi. yere, Jeremie and Ezechiel prophete. The. v. yere of his rayne the host of Babylon came agaynst Ierusalem, and in the xi. yere of his rayne the cite was taken captiue and Turpe was altered from hys lande: this was the. viii. C. and. iii. yere of theyr enterynge into the lande: and the. iii. M. iii. c. &. viii. yere of the creacion of the worlde. And there was now left of Dauids stocke but only Jeho-niah, whiche begat Salathiel, Malkirā, Pedaiā and Semariam. Nabuchadnezer rayned vntill the. xxxvii. yere of the transmygracion of kyng Jehochim and Euplmedozach hys sonne rayned. xxiii. yere, and the fyrst yere of hys rayne he brought Jehoacin out of pryson, and after this dyed in Babell after the death of Ezechia. Morouer, Belchazer rayned iii. yere, and Salathiel dyed: and after hym hys sonne zerobabell rayned, that was the. lii. yere of the destruccion of the temple, and the. lxx. yere of the domynion of Babylon. Whyle Darius Medo rayned, the Chaldee kyngdome was destroyed, and zerobabell ascended into Ierusalem the fyrst yere of Chores kyng of the persyans, & the transmygracion with him. Then was Iehosua the sonne of Jezoradac the great prest, and haggai zacharia and Esra were prophetes. But Abasuerus raynyng, dyd let the worke of the house of the tabernacle and indeuored to subuerse Israel. But the holy which is blessed, deliuered the worlde both of hym and also of haman. The. xlviii. yere of the Medians whych was the. lxx. yere of the destruccion of the tēple Ezra the scribe ascended into Ierusalem and the other transmygraciō with hym, and he buylte the wall of Ierusalem and restored the house of the tabernacle: ad zerobabell retorned into Babell and dyed there. After hym rayned hys sonne Mesullam,

A description.

and in his dayes the kyngdome of Grece had the domynion. The. lli. yere of the Medians & Persians dyed Haggai, zachari, and Malachi, and at that tyme ceased prophesyng in Israel. This is the yere from the creacyon of the worlde. lli. M. liii. C. and. liii. From hence forth geue thyn eare and herken the wordes of wyse men. Alexander Macedo kyng of Grece raygned. xii. yere and dyed at Mesullam, and after him raygned his sonne Hanania. The Cxl. yere of the Grecians dyed Hanania and Mathathia the sonne of Johatha beyng the sonne of Symeon. And after him raygned his sonne Berechia. In his tyme was Seluchus and Antiochus whych buylt Antiochia and Ptolome whych wypte pentatuchon, (that is the. v. bookes of Moyses.) The hundred. lxx. yere of the Grecians Berechia dyed. After hym raygned hys sonne Haladia. In hys dayes there was a great trouble agaynst Israel, that was in the tyme of Hicanoz kyng of Grece the chyldren of Hasmomin whych were called the Machabyses, steppynge forth kyled hym and all hys hoste. This was. Cxv. yere of the Grecians. And Johanan the sonne of Simon the sonne of Mathathia, the sonne of Hasmomin raygned. xxxv. yere. And when Haladia was deed, after hym raygned Iesaias and Janai the sonne of Johanan the great preste raygned. xxvii. yere. And when Janai was deed, Aristobolus his sonne stode vp after hym, and raygned. xiii. yere and was slayne. After him raygned Antigonus his sonne. xxvi. yere, and was slayne the. Ciii. yere of the raygne of the stocke of the Machabyses. After hym raygned Herode the sonne of Antipater seruaunt of the Machabyses, which makynge an insurreccio kyled all that were of his masters stock, and contynued so. xl. yere. After him Agrippas the sonne of Herode raygned, and agayne after hym raygned his sonne Herodas. The. Ciii. yere of the Romaynes raygne whych was. liii. C. xl. yere of the temple buylt vp, ad the. liii. M. v. C. lvi. yere from the creacion of the worlde came vespasian and destroyed the temple, and carped Israel & many of the stocke of Dauid and Jehuda into spayne.



A prologue or preeface made by the most reuerende father in God, Thomas Archbyschop of Canturbury Metropolitane and Prymate of Englande.

In two sondre sortes of people/it semeth moche necessary that somthyng be sayde in the entyre of this booke, by the waye of a preeface or prologue: wherby hereafter it maye be both better accepted of them, which hitherto coulde not well beare it: & also the better vnderstanded of them, which heretofore haue mysused it. For truly, some there are that be to slowe, and nede not the spurre: some other seme to quicke, and nede moze of the byddell. Some loofe the game by thoste shotynge, some by ouer shotynge. Some walke to moche on the lefte hande, some to moche on the ryght. In the former sorte be all they that refuse to reade, or to heare redde the scripture in theyr vulgar tonges, moche worse they that also let, or discourage the other from the readyng or hearynge therof. In the latter sorte be they, which by theyr inordinate readyng, vndiscrete speakynge, contentious disputynge, or other wyse, by theyr licencious lyuynge, flatter and hynder the worde of God, mooste of all other, wherof they wolde seme to be greatest furtherers. These two sortes albeite they be moost farre vnpke the one to the other, yet they both deserue in effecte lyke reproche. Neyther can I well all whyther of them I maye iudge the moze offender, hym that doth obstinately refuse to godlye and goodly knowledge: or hym that so vngodly and so vngoodly doth abuse the same: And as touchynge the former I wolde maruaile moche that any man shulde be so madde, as to refuse in darcknes, lyght: in honger, foode: in colde, fyer: for the worde of God is lyght: Lucerna pedibus meis, verbum tuum. Foode: Non in solo pane viuit homo, sed in omni verbo dei. Fyer: Ignem dei mittere in terram, et quid volo, nisi vt ardeat: I wolde maruaile (I saye at this) saue that I consyder, howe moche custome and vylage maye do. So that yf there were a people as some wyte, de Cymerys, which neuer sawe the sunne, by reason that they be situated farre towarde the north pole, and be enclosed and ouershadowed with hygh mountaynes: it is credyble and like ynough, that yf, by the power and will of God, the mountaynes shulde synke downe, and geue place, that the lyght of the sunne might haue entaunce to them: at the fyrst, some of them wolde be offended therwith. And the olde proverbe affermeth, that after tpyllage of cozne was fyrst founde: many delpted moze to feade of masse and acornes, wherwith they had ben accustomed, then to eate breed made of good cozne. Soche is the nature of custome that it causeth vs to beare all thynges well and easelye, wherwith we haue bene accustomed, and to be offended with all thynges therunto contrary. And therfore, I can well thynke them worthy pardon, which at the comynge abroade of scripture doubted and drewe backe. But such as wyl persyste styll in theyr wylfulnes, I muste nedes iudge, not onely foolyshe frowarde and obstinate: but also penyful, peruerse and indurate. And yet, yf the matter shulde be tryed by custome, we myght also allege custome for the readyng of the scripture in the vulgare tonge, and prescribe the moze auncient custome: For it is not moche aboue one hundred yere agoe, sens scripture hath not bene accustomed to be redde in the vulgare tonge within this realme, and many hundred yeres befoze that, it was translated & redde in the Saxones tonge, which at that tyme was oure mothers tonge. Wherof there remaineth yet diuers coppes founde lately in olde abbeyes, of soch antique manners of wytyng and speaking, that fewe men now ben able to reade and vnderstande the. And when this language waned olde and out of comen vylage, because folke shulde not lacke the frute of readyng, it was agayne translated in the newer language. Wherof yet also many copies remaine and be dayly founde. But nowe to lett passe custome, and to wepe as wyse men euer shulde, the thyng in hys awne nature. Let vs here discusse. What it auayleth scripture to be had and redde of the lay and vulgare people. And to this question I entende here to saye nothyng: but that was spoken and wyrtten by the noble doctoure and moost morall diuine saynt John Chrysostome, in hys thyrde sermon de Lazaro: albeite; I wylbe somthyng shorter, and gether the matter into fewer wordes and lesse rowme the he doth there: because I wolde not be tedyous. He exorteth there hys audience, that euery man shulde reade by him selfe at home in the meane dayes and tyme, betwene sermon and sermon: to the entente they myght both moze profoundly fyxe in their myndes and memories that he had sayde befoze vpon soch textes, wherupon he had allready preached: and also that they myght haue theyr myndes the moze reddy and better prepared to receyue and perceaue that which he shulde saye frome thensforth in hys sermones, vpo soche textes, as he had not yet declared and preached vpon: therfore sayth he there: My comen vylage is to geue you warnynge befoze, what

matter I intende after to entreate vpon, & you your selues in the meane dayes make
 the booke in hande, reade, wepe, and perceyue the summe and effect of the matter: and
 marke what hath bene declared, and what remaineth yet to be declared: so & therby your
 mynde maye be the more furnyshed, to here the reste, that shalbe sayde. And that I exhor-
 te you (sayth he) and euer haue & wyll exhor- te you, & ye (not only here in the churche) geue eare
 to that, that is sayde by the preacher: but that also, when ye be at home in your houses, ye
 applye your selues from tyme to tyme to the reacyng of the holy scriptures: which thyng al-
 so I neuer lyme to beate into the eares of them that bene my samplers, and with whom I
 haue ppyuate aquayntaunce and conuersacion. Lett no man make excuse and saye: (sayeth
 he) I am busied aboute matters of the comon welth, I beare this office or &, I am a craftes-
 man, I must applye myne occupacion, I haue a wyfe, my chyldren must be fedde, my house-
 holde must I prouyde for. Briefly I am a man of the world, it is not for me to reade the scri-
 ptures, that belongeth to the that hath bedden the world saye well, which lyue in solitaren-
 es and contemplatyon, that hath bene brought vp, and contynually nospilled in learnynge and
 religyon. To this answerynge: what sayest thou man (sayeth he) is it not for the to studie
 and to reade the scripture, because thou art encorced and distracte with cares and busyness?
 So much the more it is behouefull for the to haue defence of scriptures, howe moche thou art
 the more distressed in worldly daungers. They that bene free and farre from trouble and en-
 tremedylng of worldly thynges, lyueth in sauegarde and tranquylte, and in the calme or
 within a sure haue. Thou art in the myddest of the see of worldly wicke dness, and ther-
 fore thou nedest the more of ghostly succoure and comfort: they lytte farre from the strokes
 of battayll, and fare out of gonnetoute, and therefore they be but seldome wounded: thou &
 standest in the forefront of the host, and nyst to thyne enemyes, must nedes take nowe
 and then many strokes, and be greuously wounded. And therefore thou hast more nede to ha-
 ue thy remedies and medecynes at hande. Thy wyfe prouoketh the to anger, thy chyldre gy-
 ueth the occasyon to take sorowe and pensyuenes, thyne enemyes lyeth in wayte for the, thy
 frende (as thou takest him) somtyme enuyeth the, thy neyghboure mysreporteth the, or ppe-
 keth quarrels agaynst the, thy mate or partynner vndermyne the, thy lord iudge, or iustyce
 threteneth the, pouertye is paynefull to the, the losse of thy deare and welbeloued causeth the
 to moorne. Prosperite exalteth the, aduersityte byngeth the lowe. Briefly, so diuerse and so
 many folde occasyons of cares, tribulacions and temptacions besetteth the and besegeth the
 rounde aboute. Where canst thou haue armour or fortresse agaynst thyne assautes? Where
 canst thou haue saluacion for thy sores, but of holy scripture? Thy fleshe must nedes be prone
 and subiecte to fleshy lustes, which dayly walkest and art conuersaunte amongst women,
 seyst they be wyues, set forth to the eye, hearest they nyse and waton wordes, smellst their
 balme, cyuet and muske, with many other lyke prouocations and sterings, except thou hast
 in a redynes wherwith to suppress and auoyde them, which cannot elles where be had, but
 onely out of the holy scriptures. Lett vs reade and seke all the remedies that we can, and all
 shalbe lytell ynough. Howe shall we then do, yf we suffer and take dayly woundes, and whā
 we haue done, wyll lytte styll and serche for no medecynes? Dost thou not marke and consi-
 der, howe the smyth, mason, or carpenter, or any other handy craftesman, what neade so euer
 he be in, what other thyfte focuer he make, he wyll not sell or laye to pledge the toles of his
 occupacion, for then howe shulde he worke his feate or get his lyuynge therby? Of lyke
 mynde and affectyon ought we to be towarde holpe scripture, for as mallettes, hammers,
 sawes, chesyles, axes, and hatchettes be the tooles of the occupacion. So bene the bookes
 of the prophetes, and apostelles, and all holpe wyte inspired by the holy ghost, & instrumen-
 tes of oure saluacion. Wherefore, let vs not speke to hye and prouyde vs the Wyble, that is
 to saye, the bookes of holy scripture. And lett vs thinke that to be a better Jewell in our house
 then eyther golde or syluer. For lyke as theues bene lothe to assaute an house, where they
 knowe to be good armour and artillery, so where soeuer these holy and ghostly bookes bene
 occupied, there nether the deuell, nor none of his angelles dare come neare: And they that
 occupye them bene in moche sauegarde, and haue grete consolacion, and bene the reader
 vnto all goodnes, the flower to all euyl, and yf they haue done any thyng amys, anone euen
 by the syght of the bookes they consciences bene admonished, and they waxen soze & asha-
 med of the facts. Paradiuenture, they will saye vnto me: howe and yf we vnderstande nott
 that we reade, that is conteyned in the bookes. What then? Suppose, thou vnderstande nott
 the depe and profoūde misteryes of scriptures, yet can it not be, but that moche frute and
 holynes must come and growe vnto the by the reacyng: for it cannot be that thou shuldest be
 ignoraunte in all thynges alke. For the holpe ghost hath so ordered and attempered the scri-
 ptures, that in them as well publicanes, fylchers, and shepherdes maye fynde they edifica-
 tion, as grete doctoures they eruditon: for those bookes were not made to bayne gloze,
 lyke as were the wytynges of the gentyle philosphers and rethoricyans, to the entent the
 makers

makers shulde be hadd in admiration for they hye styles and obscure maner of wy-
 wherof nothyng can be vnderstande without a master or an expositoure. But the apostle
 and prophetes wrote they bookes so, that they speciall entent and purpose might be vnde-
 stande and perceaued of euer y reader, which was nothing but the edificacyon and amende-
 mente of the lyfe of them that reade or heareth it. Who is that reading or hearing reade in
 the gospel, Blessed are they that bene meke, Blessed are they that bene mercifull, Blessed
 are they that bene of cleane herte: and soch other lyke places, can perceyue nothing excepte he
 haue a master to teache hym what it meaneth. Likewise, the signes and myracles with all
 other hystrories of the doynges of Christ or his apostells, who is ther of so simple witte and
 capacite, but he maye be able to perceau and vnderstande them? These be but excuses and
 cloyes for the rayne, and keuerpnynges of they awne ydell slouthfulness, I can not vnderstande
 it. What maruaylle? Howe shuldest thou vnderstande, yf thou wyll not reade, nor loke vpo
 it: take the bookes into thyne handes, reade the hole storie, and that thou vnderstandest kepe
 it well in memozye: that thou vnderstandest not, reade it agayne and agayne: yf thou can
 nether so come by it, counsaylle with some other that is better learned. So to thy curate and
 preacher, shewe thy selfe to be desirous to knowe and learne. And I doubt not, but God
 sepyng thy diligence and redynesse (yf no man elles teache the) wyll hym selfe wouchsafte w
 his holy sprete to illuminate the, and to open vnto the that which was locked from the.

Remember the Eunnuchus of Candace queene of Ethioppe, which albeit he was a man of
 a wyld and barbarous countrey, and one occupied with worldly cares and busynesses, yet
 ryding in his charet, he was reacyng the scripture. Howe consider, yf this man passyng in
 his iorney, was so diligent as to reade the scripture, what thinkest thou of like was he wote
 to do sittynge at home? Agayne, he that letted not to reade, albeit he dyd not vnderstande,
 What dyd he then, trowest thou, after that when he had learned and had gotten vnderstan-
 ding? For that thou maye well knowe that he vnderstode not what he reade: herken what
 Philippe there sayth vnto hym. Vnderstandest thou what thou reade? And he nothyng
 ashamed to confesse his ignoraunce, answereth: Howe shulde I vnderstande haupng no bo-
 dy to shewe me the wey? Lo when he lacked one to shewe hym the wey and to expounde to
 hym the scriptures, yet dyd he reade: and therefore God the rather prouyded for hym a gyde
 of the wey, that taught hym to vnderstande it. God perceyued his wyllunge and towarde
 mynde: and therefore he sent hym a teacher by and by. Therefore, let no man be negligēt about
 his awne health and saluation: though thou haue not Philippe allwayes when thou wol-
 dest, the holy ghost, which then moued and stered by Philippe, wilbe ready and not faile the
 yf thou do thy diligence accordingly. All these thynges bene wyrtten for vs to oure edificatiō
 and amendement, which be bozne towarde the latter ende of the worlde. The reacyng of
 scriptures is a grete and strong bulwarke or fortresse agaynst synne, the ignoraunce of the
 same is the greter ruyn and destruccyon of them that will not knowe it. That is the thing
 that bringeth in herelyes, that is it, that causeth all corrupte and peruerse lyuing, that it is, y
 byngeth all thynges out of good order. Hether to, all that I haue sayde, I haue take and ga-
 thered out of the forsayde sermon of this holy doctour saynt John Chrysostome. Howe yf I
 shulde in lyke maner byng forth, what the selfe same doctour speaketh in other places, and
 what other doctoures and wyrtters saye, concerning the same purpose, I myght seme to you
 to wyte another Wyble, rather then to make a preface to the Wyble. Wherefore in feaw wor-
 des to comprehend the largenes and vtilyte of the scripture, howe it conteyneth frutefull
 instruction and eruditon for euer y man, yf any thynges be necessarye to be learned: of the ho-
 ly scripture we maye learne it. Yf falsch shall be reproved, therof we maye gather wher-
 with all. Yf any thyng be to be corrected and amended, yf there nede any exhortation or co-
 solatyon, of the scripture we maye well learne. In the scripatures be the fatte pastures of the
 soule, therin is no venymouse meate, no vnholysome thyng, they be the very dayntie and pu-
 re fedynge. He that is ignoraunte, shall fynde there what he sholde learne. He that is a per-
 uerle synner, shall there fynde his damnatyon to make hym to tremble for feare. He that la-
 boureth to serue God shall fynde ther his gloze, & the promissios of eternall lyfe, exhortyng
 him more diligently to labour. Herin maye prynces learne howe to gouerne their subiectes:
 Subiectes obediēce, loue and drede to they prynces. Husbendes, howe they shulde be haue
 the vnto their wyfes: howe to educate they chyldren and seruautes. And contrary the wyfes,
 chyldren, and seruautes maye knowe there dute to they husbendes, parētes and masters.
 Here maye all maner of persons, men, women, yonge, olde, learned, vnlearned, ryche, poore,
 prestes, laymen, Lordes, Ladyes, offycers, tenantes, and meane men, virgyns, wyfes we-
 dowes, lawers, marchautes, artifycers, husbände men, and almaner of persons of what
 estate or condityon soeuer they be, maye in this booke learne all thynges what they ought to
 beleue, what they ought to do, & what they shulde not do, as well concerning almyghty God

concernynge them selues and all other. Breiflye to the readynge of the scrpyture none
 enemye, but that epther be so fylke, that they loue not to here of any medecyne: or
 is that be so ignorant, that they knowe not scrpyture to be the most helthfull medecyne.
 Therfore as touchynge this former parte. I wyll here conclude and take it as a conclusion
 sufficientlye determined and approued, that it is conuenient and good, the scrpyture to be
 redd of all sortes & kyndes of people, and in the vulgare tonge without farther allegatiōs or
 probatiōs for the same, which shall not nede, syngs & this one place of John Chrysostome is
 ynough & sufficient to perswade all the & be not frowardly and peruerse sett in their awne
 wyllfull opinion, specially now that the kynges hyghnes beyng supreme hede nexte vnder
 Chyste of this church of Englande hath, approued with his royall assente the setting furthe
 herof, which onely to all true and obedient subiectes ought to be a sufficiente reason, for the
 allowaunce of the same, without farther delaye, reclamatiō, or respytaunce although there
 were no preface nor other reason here in expressed. Therfore now to come to the secōde and
 latter parte of my purpose there is nothynge so good in this worlde but it maye be abused,
 and turned from frutefull and holysome, to hurtfull and noysome. What is there aboue, bet-
 ter then the sunne, the moone, the starres? Yet was ther & toke occasion by the great bewte
 and vertue of them to dishonoure God, and to defyle them selues with ydolatre, geuynge the
 honour of the lyving God and creatour of all thinges, to suche thynges as he had created.

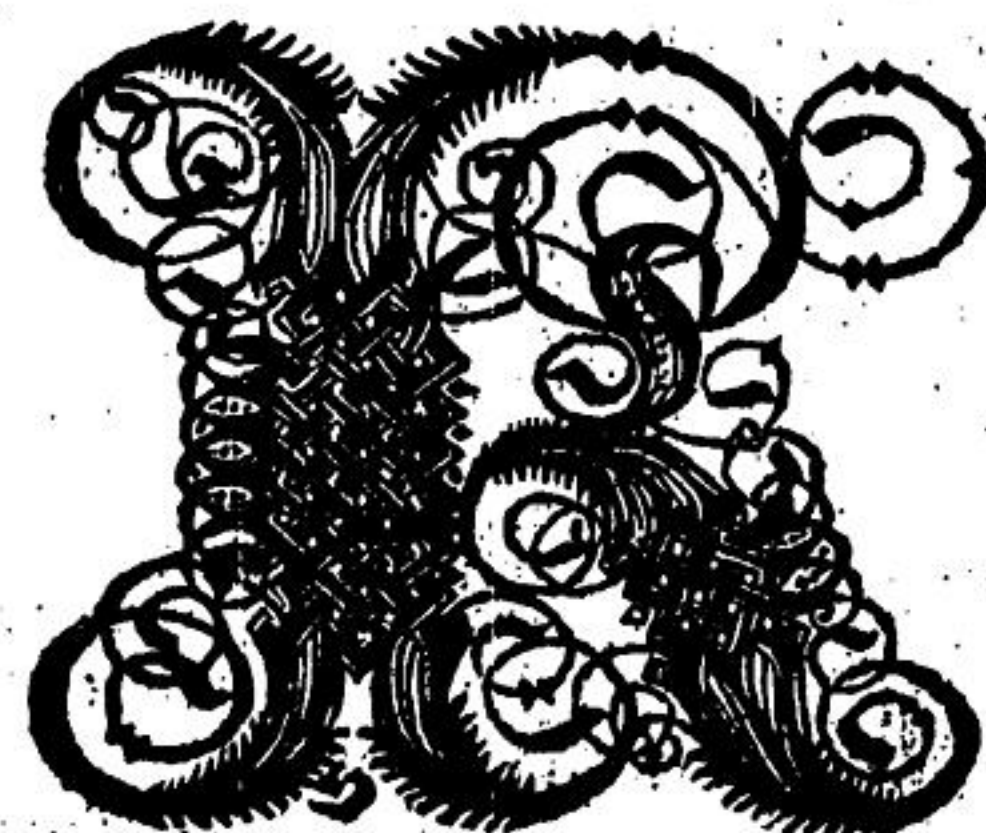
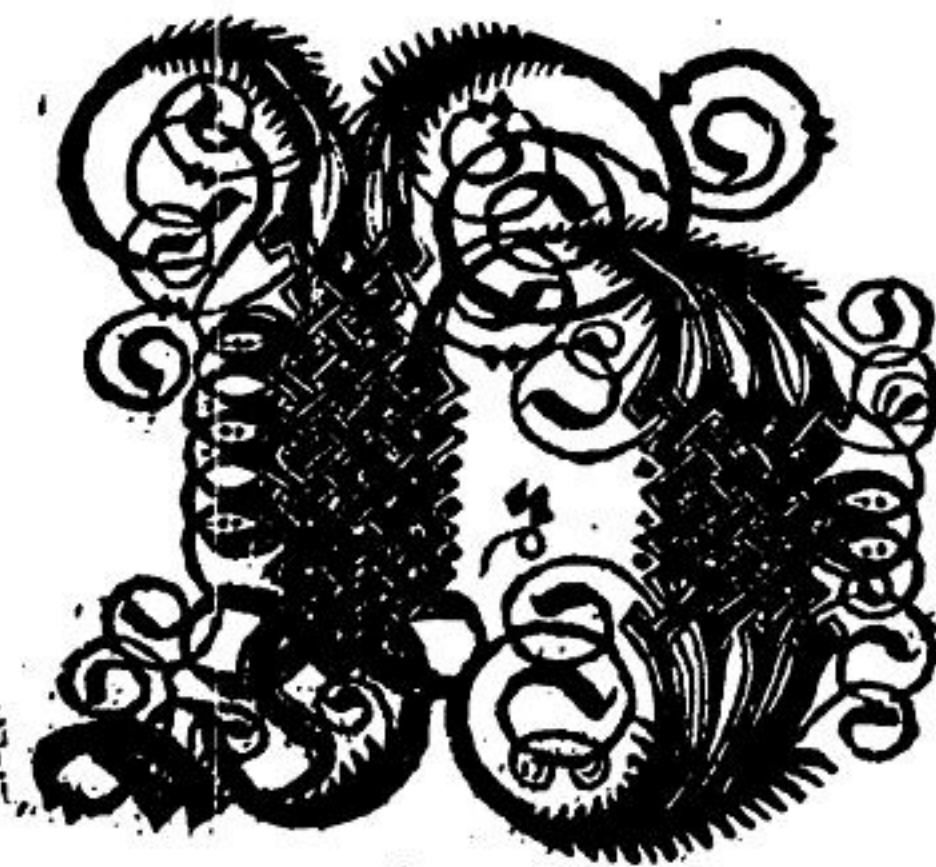
What is there here beneth, better then sper, water, meates, drynckes, metalles of golde,
 syluer, yron and stele? Yet, we se daylie great harme and moch mischefe, done by euery one of
 these, as well for lacke of wysdome and prouidence of them that suffer euill, as by the malice
 of them that worketh the euill. Thus to them that be euill of them selues, euery thyng set-
 teth forwarde and encreaseth their euill, be it of his awne nature a thing neuer so good, lyke
 as contrariely, to them that studyeth and endeuoreth them selues to goodnes, euery thyng
 preuaileth them, and profiteth vnto good: be it of his awne nature a thyng neuer so badde.
 As saynt Paul sayth, his qui diligunt deum omnia cooperantur in bonum: euen as out of
 moost venomous wormes is made triacle, the moost soueraygne medecine for the preserua-
 tiō of mans helth in tyme of daunger. Wherfore I wolde aduise you all, that cometh to the
 readynge or hearynge of this boke, which is the worde of God, the moost precious Jewell, and
 moost holy relyque, that remayneth vpon earth, that ye bring with you the feare of God, and
 that ye do it with all due reuerence, and vse youre knowledge therof, not to vayne glorie and
 frivollous disputatiō: but to the honour of God, encrease of vertu, and edification both of yd
 selues and other. And to the entent that my wordes maye be the more regarded, I wyll vse
 in this parte the auctorite of saynt Gregoie Nazianzene, lyke as in the other I dyd of S.
 John Chrysostome. It appereth that in this tyme there were some (as I feare me, there bene
 also now at these dayes a great number) which were ydell bablers, and talkers of the scri-
 pture out of season, and all good order, and without any encrease of vertu, or exāple of good
 lyving, to them he wyrteth all his fyrst boke, de theologia. Wherof I shall breiflye gather &
 the hole effecte, and recite it here vnto you. There ben some (sayeth he) whose not onely eares
 and tonges, but also their eyes bene whitted and ready bent all to contencion and vnpro-
 fitable disputatiō, whom I wolde wishe as they bene vehemente and earnest to reason the
 matter with tonge: so they were also ready and practie to do good dedes. But for asmoche
 as they, subuertynge the order of all godlynes, haue respecte onely to this thyng. Howe they
 maye bynde and loose subtile questions, so that now euery market place, euery alehouse and
 tauerne, euery feasthouse: breiflye euery company of men, euery assembly of women is fylled
 with such talke. Sens the matter is so (sayth he) and that our sayth & holy religion of Chyste
 begynneth to waxe nothing els: but as it were a sophistye or a talkynge craft, I can no lesse
 do but saye somthing therunto. It is not fitte (sayth he) for euery mā to dispute & hygh que-
 stiōs of diuinite, nether is it to be done at all tymes: nether in euery audiee must we discuse
 euery doubte: but we must knowe whā, to whō, and how farre we ought to enter into such
 matters. First, it is not for euery man: but it is for suche as be of exacte and exquisite iud-
 gementes, and suche as haue spent the yere tyme before in studye and contemplatiō: and
 suche as before haue clenfed them selues as well in soule, as bodye: or at the least, endeuored
 them selues to be made cleane. For it is daungerous (sayth he) for the vncleane to touch that
 thyng, that is moost cleane: lyke as the soze eye taketh harme by lokynge vpon the sunne.
 Secondarilye, not at all tymes but when we be repored: and at reste some all outwarde
 dregges and trouble, and when that oure headdes be not encombrd with other worldelye
 and wanderynge ymaginatiōs: as yf a man shulde myngle balme and dytze together. For
 he that shall iudge and determyne suche matters and doubtes of scrpytures, muste ta-
 ke his tyme, when he maye applye his wittes therunto, that he maye thereby the bet-
 ter see, and discerne what is true the.

Thyrdelye

Thyrdelye where, and in what audiee. There and amonge those that bene studious,
 arne, and not amonge suche as haue pleasure to tryple with suche matters as with other
 thynges of pastyme, which repute for there chiefe delicacies the disputatiō of hygh questio-
 nes, to thewe there wittes, learnynge and eloquence in reasonynge of hygh matters. For
 thye, it is to be considered howe farre to wade in suche matters of difficultie. No further
 (sayeth he) but as euery mannes owne capacite wyll serue him, and agayne no further the
 the weakenes or intelligence of the other audiee maye be. For lyke as to great noyse hur-
 teth the eare, to moche meate hurteth a mannes bodye, to heuie burdens hurteth the bettes
 of them, to moche rayne doth moze hurte then good to the grounde, breiflye in all thynges
 to moch is noysome, eue so weke wittes & weke consciences maye sone be oppressed wouer hard
 questios. I say not this to dissuade me frome & knowledge of God, & readynge or studyng of
 scripture. For I saye, & it is as necessarie for the lyfe of mānes soule, as for y bodye to breathe.
 And yf it were possyble so to lyue, I woulde thynke it good for a man to spende all his lyfe
 in that, and to do no other thyng. I comende & laue whyche byddeth to meditate & studye
 the scrpytures all wayes both nyght and daye, and Sermons and preachynge to be made
 ward, frome bedde, in oure iorneyes, and all oure other workes. For bydd not to reade, but
 I for bydde to reason. Nether for bydde I to reason so farre as is good and godlye. But
 I allowe not that is done oute of season, and out of measure and good order. A man maye
 cate to moche of honeye be it neuer so swete, and ther is tyme for euery thyng, and that
 thyng, that is good is not good, yf it be vngoodly done. Euen as a flower in wynter is oute
 of season, and as womans apparell becometh not a man, nether contrariely, the mannes, the
 woman: nether is weppynge conuenient at a bydeale, nether laughynge at bery all. Howe
 yf we can obserue and kepe that is comely and tymely in all other thynges, shall not we then
 the rather do the same in the holpe scriptures? Let vs not runne furth as it were wylde horse
 that can suffer nether byddell in there mouthes, nor sytter on there backs. Let vs kepe vs in
 oure boundes, and nether let vs go to farre on thone syde, lest we retorne into Egypte, ne-
 ther to farre ouer & other, lest we be caried awaye to Babylon. Let vs not spynge the longe
 auentures, as well where it is not to be reasoned, as where it is, and as well in the eares of
 them & be not fytted therfore, as of the that be. If we can no wyle forbere, but that we must
 nedes dispute, let vs forbere thus moche at the leaste, to do it oute of tyme, and place conue-
 nient. And let vs entreate of those thynges which be holye, holyspe, and vpon those thyn-
 ges & bene mysticall, mysticall, & not to vtter the dyuine mysteries in the eares vnwoorthye
 to heare them, but let vs knowe what is comely as well in oure sylence: and talkynge, as in
 oure garmentes wepyng, in oure fedynge, in oure gesture, in oure goynge, and all oure
 other be haupnge. This contentyon and debate aboute scrpytures, and doubtes therof, spe-
 cially whan suche as pretende to be the fauorers and studentes therof cannot agre within
 the selves, doth moche hurte to oure selves, and to the furtherynge of the cause & quarells that
 we woulde haue forthred aboue all other thynges. And we in this (sayeth he) be not vnylike
 to them that beynge madde, sett there a wne houses on fyre, and that sle there a wne chyldre,
 or beate there a wne parentes. I maruaile moch (sayth he) to recompute wherof cometh all this
 desyre of vayne glorie, wherof cometh all this tongue itche, that we haue so moch delight
 to talke and clatter. And wherin is our comunicatiō: Not in the commendations of vertuous
 and good dedes of hospitalite, of loue betwene christiane brother & brother, of loue betwene
 man & wyfe, of virginite and chastite, and of almosse towardes the poore. Not in Psalmes
 and godly songes, not in lamentynge for oure synnes, not in repressynge the affections of the
 bodye, not in prayers to God. We talke of scripture, but in y meane tyme we subde we not oure
 fleshe, by fastynge, wakyng, and wepyng, we make not this lyfe a meditation of death, we
 do not stryue to be Lordes of oure appetites & affections. We goo not aboute to pull downe
 oure proude & hygh myndes to abate oure fynythe & rancorous stomakes, to restrayne oure
 lufkes & bodely delectations, oure vndiscrete sorowes, oure lasciuious merthe, oure inordi-
 nate lokynge, oure vnassurable herpynge of vanities, oure speakynge without measure, oure in-
 conuenient thoughtes, and breifly, to reforme oure lyfe and maners: but all oure holynes co-
 systeth in talkynge. And we pardon eche other frome all good lyuynge, so that we maye styck
 fast together in argumentatiō, as though there were no moore wayes to heauen, but this
 alone the waye of speculatiō and knowledge (as they take it) but in very dead, it is rather
 the waye of superfluous contention and sophistificatiō. Hether to haue I receyted the mynde
 of Gregoie Nazianzene in that booke which I spake of before. The same authour sayeth
 also in an other place that the learnynge of a Chrysten man ought to begynne of the feare of
 God, to ende in matyers of hygh speculatiō, and not cōtrarily to begynne with speculation
 and to ende

...de in rears. For speculatio (saith he) other hye connyng and knowledge, if it be not, sayed with the byrdell of feare to offende Godde is dangerous and enough to tumble a man jebellinge downe the hyll. Therefore, sayeth he, the feare of God must be the fyrst begynnynge and as it were an abce or an introductis to all them that shall enter to the very trew and most frutefull knowledge of holpe scriptures. Where as is the feare of God, there is, sayeth he, the keepinge of the commaundementes, and where as is the keepinge of the commaundementes, there is the clensynge of the flesche, which flesche is a cloude before the soules eye, and suffereth it not puerlye to see the beame of heuently light. Where as is the clensynge of the flesche, there is the illumination of the holy ghoost, thende of all oure desyres, and the very lyght wherby the verytie of scriptures is seen and perceyued. This is the mynde and almost the wordes of Gregorie Nazianzene doctour of the greke churche of whom saynt Jerome sayth, that vnto hys tyme, the latten churche had no wyterable to be compared, and to make an euen matche with him. Therefore to conclude this latter parte, euery man that cometh to the readynge of this holpe booke ought to bynne with hym fyrst and forreste thys feare of almyghty godde, and then nexte a fyne and stable purpose to reforme hys awne selfe accordynge ther vnto, and so to contynue procede, and prospere frome tyme to tyme, thewynge hym selfe to be a sober and frutefull herer and lerner, which if he doo, he shall proue at the length well able to teache, though not with hys mouth, yet with hys lypynge and good example, which is fuer the most lyuely, and moste effectouse forme and maner of teachynge. He that other wyse intermedleth with this booke, let hym be assured, that on he shall make accompte therfore, when he shall haue sayde to hym as it is wyrtten in the Prophete Dauid, Peccatori dicit deus ace. Vnto the vngodly sayde God, why doest thou preache my lawes, and takest my testament in thy mouth? Where as thou hatest to be reformed, and hast caste my wordes behynde the. When thou sawest a thefe, thou consentyddest vnto hym and hast bene partetaker with aduoucerers. Thou hast lett thy mouth speake wyckednes, and with thy tonge thou hast sett forth discepte. Thou hast sett and spakest agaynst thy brother and hast sclaundered the awne mothers sonne. These thynges hast thou done, & I helde my tonge and I thoughtest (wyckedly) that I am euen such a one as thy selfe. But I will reprove the, and sett before the, the thynges that thou hast done. Consider this, ye that forget God lest I plucke you a waye, and ther be none to deliuer you. Who so offereth me thakes and prayse he honoureth me, and to hym that ordereth hys conuersation ryght: wyll I shewe the saluation of godde.

God saue the kynge.



The names of all the bookes of the Byble

and the content of the Chapters of euery booke, with the nombre of the leaffe where the bookes begynne.

	Chapters	Leafe
Genesis. The fyrst booke of Moyses	i	lxix
Exodus. The seconde booke of Moyses	xl	xxii
Leuiticus. The thyrde booke of Moyses	xxvii	xxxix
Numeri. The fourth booke of Moyses	xxxvi	lii
Deuteron. The fyfth booke of Moyses	xxxiii	lxi
The bookes of the seconde parte.		
Josua. The booke of Josua	Chapters	Leafe
Judicum. The booke of Judges	xxiii	ii
Ruth. The booke of Ruth	xxi	xxii
i. Regum. The fyrst booke of the kynges	liii	xxii
ii. Regu. The seconde booke of the kynges	xxxi	xxiii
iii. Regu. The.iii. booke of the kynges	xxiii	xxxvii
iiii. Regu. The.iiii. booke of the kynges	xxii	xlvi
i. Paralyp. The fyrst of the Chronyces	xxv	lxi
ii. Paralyp. The seconde of the Chronyces	xxix	lxxii
i. Esdras. The fyrst booke of Esdras	xxxvi	lxxxv
ii. Esdras. The seconde booke of Esdras	x	xcix
i. Esther. The fyrst booke of Esther	xi	cii
Job. The booke of Job	x	cix
The bookes of the thyrde parte		
Psalteriu. The psalter	Chapters	Leafe
Proverbia. The proverbes of Salomon	cl	ii
Ecclesiast. The booke of the preacher	xxxi	xxviii
Canticoz. Cantica the Ballet of Balletes	xii	xxxviii
Esay. The prophecy of Esay	lvii	x
Jeremy. The prophecy of Jeremy	lv	xlvi
Lament. The lamentacions of Jeremy	lii	lxxii
Ezechiel. The prophecy of Ezechiel	v	lxxxvi
Daniel. The prophecy of Daniel	xlvi	lxxxviii
Oleas. The prophecy of Oleas	xii	cvi
Joel. The prophecy of Joel	xi	cxv
Amos. The prophecy of Amos	iii	cxviii
Abdy. The prophecy of Abdy	ix	cxix
Jonas. The prophecy of Jonas	i	cxxi
Micheas. The prophecy of Micheas	liii	cxlii
Nahum. The prophecy of Nahum	vii	cxliii
Abacuck. The prophecy of Abacuck	iii	cxliiii
Sophony. The prophecy of Sophony	iii	cxlv
Aggeus. The prophecy of Aggeus	ii	cxlvi
Zacharias. The prophecy of Zachary	xi	cxlix
Malachi. The prophecy of Malachy	xi	cxlii
The bookes of hagiographa		
iii. Esdras. The thyrde booke of Esdras	Chapters	Leafe
iiii. Esdras. The.iiii. booke of Esdras	ix	ii
Tobiah. The booke of Tobias	xvi	lvii
Judith. The booke of Judith	xi	lix
ii. Ester. Certayne chapters of Ester	xvi	xxiii
Sapiencia. The booke of wysdome	vi	xxviii
Ecclesiast. The booke of Iesus Syrac	xix	xxix
Baruch. The prophecy of Baruch	li	xxxvi
The sonne Of the.iii. chyldren in the Oven	vi	liii
The story Of Susanna	i	lvii
The story Of Bell.	i	lviii
The prayer of Manasseh.	i	lix
The fyrst booke of the Machabees.	xvi	lx
The seconde booke of the Machabees.	xv	lxxii
All the bookes of the newe Testament are contayned in the tittle therof.		

The fyrst booke of Moyses/called in the hebrue Bereschith: and in the latyn:

Genesis.

The fyrst Chapter.

Howe heauen and earth, the lyght, the firmament,
the sunne, the moone, the starres, and all beastes,
foules, and fishes in the see were made by the worde
of God. And howe man also was created.

19. Gal. ch. d.
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In the begynnyng * God created heauen and earthe. The earth was voyde and emptye: and darcknes was vpon the face of the depe: and the spere of God moued vpon the face of the waters. And God sayde: let there be made lyght, and there was light made. And God sawe the light that it was good. And God made a diuision betwene the light and darcknesse. And God called the light, daye: and the darcknesse called he, nyght. And the euenyng and the mornynge was made one daye. And God sayde: let there be a firmament betwene the waters: and let it make a diuision betwene waters and waters. And God made the firmament, and set a diuision betwene the waters which were vnder the firmament, and the waters that were aboue the firmament. And it was so. And God called the firmament, heauen. The euenyng also and the mornynge was made the secōd daye.

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And God sayde: * let the waters vnder heauen be gathered together into one place, that the drye lande maye be sene. And so it came to passe. And God called the drye lande Earth: and the gatherynge together of waters called he the seas. And God sawe that it was good.

And God sayde: let the earth bring forth grene herbe, which maye engendre seed: and fructfull tre, yeldyng frute after hys kynde, whose seed maye be in it self vpon the earth. And it came to passe. And the earth brought forth grene herbe, makynge seede after hys kynde: and tree yeldyng frute, whose seed was in it selfe after hys kynde. And God sawe that it was good. The euenyng also and the mornynge was made the thyrde daye. And God sayde: * let there be made lyghtes in the firmament of heauen: and let them make a difference betwene the daye and the nyght, and let them be vnto signes, and vnto appoynted seasons, and vnto dayes, and vnto yeaeres. And let them be vnto lyghtes in the firmament of heauen, that they maye geue lyght vpon the earth. And so it came to passe.

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And God made * two greates lyghtes: a greater lyght to rule the daye, & a lesse lyght to rule the night. And he made starres also. And God set them in the firmament of hea-

uen, that they myght geue lyght vpon the earth, and that they might rule the daye and the night: and to make a difference betwene the lyght and the darcknes. And God sawe that it was good. The euenyng also and the mornynge was made the fourth daye.

And God sayde: * let the waters bryng forth mounyng creature that hath lyfe, and foule that maye flye vpon the earth in the face of the firmament of heauen. And God created great whalles and euery lyuing, and mounyng creature, which y waters brought forth after their kynde: and euery fethered foule after their kynde. And God sawe that it was good. And God blessed them, sayinge: Growe & increace and fyll the waters of the see: and let fethred foules be multiplied in the earth. The euenyng also and the mornynge was made the fyfth daye.

And God sayde: let the earth bring forth lyuing creature after his kynde: catell, woyme and beast of the erth after his kynde: and so it came to passe. And God made the beast of the earth after his kynde, and catell after their kynde: and euery thyng that crepeth vpon the earth after his kynde. And God sawe that it was good.

And God sayde: let vs make man in oure ymage after oure lykenes, and let them haue rule of the fyth of the see: and foule of the ayre and catell, and all the earth, and of euery crepyng thyng that crepeth vpon the erth. And so God created man in his awne ymage: in the ymage of God created he hym, male and female created he them. And God blessed them, and God sayd vnto them: Growe and increace and replenysh the erth, and subdue it: and haue dominion of the fish of the see, and foule of the aire: and of euery lyuing thyng that moueth vpon the earth. And God sayde: Beholde, I haue geuen you euery herbe sowynge seed, which is in the vpper face of all the earth: and euery tre in the which is the frute of tree, and that soweth seed, that they maye be meate vnto you. To euery beast of the earth also, and to euery byrde of the ayre, and to euery luche thyng as crepeth vpon the earth (wherin is a lyuing soule) I haue geue all greynenes of herbe to be meate. And it came so to passe. And God sawe euery thyng y he had made, and beholde, it was excreading good. The euenyng also and the mornynge was made the sixth daye.

The second Chapter.

The halowynge of the Sabbath daye. The four
floues of Paradise. The setting in of man in Pa-
radise. The tre of knowledge is forbidden him: how
Adam named all creatures. The creacion of Eua,
The institucion of marriage.

He heauens also and the erth were
fynished, and all the host
of them. And in the seuenth daye
God ended his worke which he
had made. * In the seuenth daye
also, he rested from all hys worke which he
had made. * And God blessed the se-
uenth daye, and sanctified it, because
in it he had rested from all his worke, which
God ordeyned to make.

These are the generacions of the heauens
and of the earth when they were created, in
the daye, when the Lorde God made the earth
and the heauens and euery plant of the felde,
before it was in the earth: and euery herbe of
the felde, before it grew. For the Lorde God
had not caused it to raygne vpon the earth,
neither was there a man to tyll the grounde.
And there went vp a myste fro of the earth,
and watred the whole face of the grounde.

The Lorde God also * shope man, euen
dust from of the grounde, and bryethed
into his nassrels the bryeth of lyfe: and Ada
was made a lyuing soule. And the Lorde God
planted a garden eastwarde from Eden,
and there he put man who he had made. Wo-
reouer, out of the grounde made the Lorde
God to growe, euery tre that was pleasaut
to the sight, and comodious for meate. The
tre of lyfe also and the tre of knowledge of
good and of euill was in the myddes of the
garden. And out of Eden, there went forth a
riuer to water the garden. And from thence
it was deuyded, and became into foure bea-
des. The name of one is * Pison. The
same is it that compasseth the whole lande
of Hauilah, where there is golde. And the
golde of that lande is good. There is also
Sbellun, and the onix stone. The name of the
second ryuer is, Syhon: the same is it that com-
passeth the whole lande of Ethiopia. The
name of the third ryuer is Hidel, & it goth
towards the east syde of Assiria. And the fourth
ryuer is Euphrates.

The Lorde God also toke Adam, and put
him into the garden of Eden, that he myght
dresse and kepe it. And the Lorde God com-
maunded Ada, saying: Eating, thou shalt eate of
euery tre of the garden. But as touchynge
the tre of knowledge of good and euell, thou
shalt not eate of it. For, in what daye soeuer
thou eatest therof, thou shalt dye the death.

And agayne, the Lorde God sayd: * It
is not good that Adam shulde be alone. * I
will make him an helpe, which maye be pre-
sent to him. And so out of the grounde shope
the Lorde God euery beast of the felde, and
euery foule of the ayre, and brought it vnto
man, that he myght se howe he wolde call it.
For likewise as man hym selfe named euery
lyuing thyng, euen so was the name therof.
Man hym selfe therfore named the names

vnto all catell, and foule of the ayre, and to
euery beast of the felde. And for man founde
he not an helpe that myght be present with
him. The Lorde God also caused a slomber
to fall vpon Adam, and he slept. And he toke
one of hys ribbes, & closed vp the flesh in stead
therof. And the ribbe which the Lorde God
had taken from man, * made he a woman, *
and brought her vnto man. And man sayde:
This is nowe bone of my bones, and fleshe
of my fleshe. She shalbe called woman, be-
cause she was take out of man. * For this
cause shall a man leaue hys father and hys
mother, & shalbe ioyned with hys wyfe, and
they shall become one flesh: and they were
both naked, the man and his wife, and were
not ashamed.

The.iiij. Chapter.

The serpent deceaue the woman. The serpent,
the woman, and the man are cursed, and dyspau-
er of paradys. Christ our sauour is promysed.



But the serpent was sotyller then
euery beast of the felde, which the
Lorde God made. And he sayde
vnto the woman: yee, hath the
Lorde God sayde: ye shall not eat
of euery tre of the garden? And the woman
sayde vnto the serpent: we eate of the frute of
the tre of the garden: but as for the frute of
the tre which is in the myddes of the garden,
God hath sayde: ye shall not eate of it, neither
shal ye touche it, lest happily ye dye. And the ser-
pent sayde vnto the woman: ye shall not dye
the death: but God doth knowe, that the sa-
me daye that ye eat therof, your eyes shalbe
opened, & ye shalbe euē as goddes, knowing
good and euill. And so the woman (seing
that the same tre was good to eate, and lu-
sty to the eyes, & that the same tre was plea-
saunt to get wisdom) toke of the frute ther-
of, and dyd eate: and gaue vnto her husband
beynge with her, which dyd eate also. And
the eyes of them both were opened: and they
knewe that they were naked, & they sowed
fygge leaues together, and made the selues
aperns. And they heard the voyce of the Lorde
God walkynge in the garden in the coole of
the daye. And Adam & his wyfe hid the
selues fro the presence of the Lorde God among
the trees of the garden. And the Lorde God
called Adam, and sayd vnto hym: where art
thou?

thou which sayde: I hearde thy voyce in the
garden, & was afrayed, because I was na-
ked, & hyd my selfe. And he sayde: Who tolde
the, that thou wast naked? hast thou not ea-
ten of the sametre, concernynge the which I
commaunded the, that thou shuldest not eate
of it? And Adam sayd: The woman, whom
thou gauest to be wyth me, she gaue me of
the tree, and I dyd eate.

And the Lorde God sayde vnto the wo-
man: Why hast thou done this? And the wo-
man sayde: yonder serpent begyled me, and
I dyd eate. And the Lorde God sayde vnto
the serpent: because thou hast done this, thou
art cursed above all catell, and above euery
beast of the felde. Upon thy belly shalt thou
go, & dust shalt thou eate all the dayes, of thy
lyfe. I will also put enmitye betwene the &
the woman, betwene thy seede and hys seede:
the same shall treade downe thy he-
ad, and thou shalt treade vpon hys heele.

But vnto the woman he sayde: In mul-
tiplieng wyll I multiplye thy sorowe & thy
conceyvinge: In sorowe shalt thou brynge
forth chyldren, & thy lust shall pertayne to
thy husbnde, & he shall haue the rule of the.

Vnto Adam he sayde: Because thou hast
herkened vnto the voyce of thy wyfe, & hast
eaten of the tree (concernynge the which I co-
maunded the, sayinge: Thou shalt not eate of
it) cursed is the ground for thy sake. In sorow
shalt thou eate of it all the dayes of thy
lyfe. Thorne also & thysle shall it cause to
growe vnto the, & thou shalt eate the herbe
of the felde. In the sweat of thy face shalt
thou eate bread, tyll thou be turned agayne into
the grounde, for out of it was thou taken, in
as much as thou art dust, & into dust shalt
thou be turned agayne.

And Ada called his wyues name: He-
ua, because she was the mother of all lyuin-
ge. Vnto the same Adam also & to hys wyfe
dyd the Lorde God make letheren garmen-
tes, & clothed them. And the Lorde God say-
de: Beholde, yonder man hath bene euen as
one of vs, that he myght knowe good and
euell. And nowe lest happily he put furth hys
hnde, and take also of the tree of lyfe, and ea-
te, & lyue forever. And the Lorde God sent



them furth from the garden of Eden, to brye-
se the grounde that he was taken out of. And

so he droue out man, & at the east syde of the
garden of Eden, he set Cherubins, & the gly-
sterynge flame of a shakynge swerde, to ke-
pe the waye of the tre of lyfe.

The.iiij. Chapter.

Cain doth not onely kyll his righte brother Abel,
but also dyspayeth: and is cursed. The generacion of
Enoch: Methuselah: Lamech: Seth and Enos.

Adā knewe heua his wife: who co-
ceaynge, bare Cain, sayinge: I haue
gotten a man of the Lorde. And the
proceaynge furth, brought forth hys bro-
ther habel, and habel was a keeper of shepe.
But Cain was a tyller of the grounde. And
in pcesse of dayes it came to passe, that Cain
brought of the frute of the grounde an obla-
cyon vnto the Lorde. Habel also brought of
the fyrstlynge of hys shepe, and of the fat
therof. And the Lorde had respecte vnto
* habel, & to hys oblacyon. But vnto Cain
and to hys offrynge he had no respecte. For
the whych cause Cain was excedynge wo-
the, and hys countenance abated. And the
Lorde sayde vnto Cain: Why art thou wo-
the, & why is thy countenance abated? * yf
thou do well, shalt there not be a promociō.
And yf thou dost not well, lyeth not thy syn
ne in the doores? Vnto the also pertayneth
the lust therof, and thou shalt haue dominō
ouer it. And Cain spake vnto habel hys bro-
ther: (let vs go furth.)

And it fortuneth * whan they were in the
felde, Cain rose vp agaynst habel hys bro-
ther, and slue him. And the Lorde sayde vnto
Cain: Where is habel thy brother? Whych
sayd: I wote not. Am I my brothers keeper?
And he sayde: What hast thou done? The voy-
ce of thy brothers bloude crieth vnto me
out of the grounde. And nowe art thou curs-
sed from of the erth, whych hath opened hys
mouth, to receaue thy brothers bloude from
thy hande. If thou tyll the grounde, the shall
not proceade to yelde vnto the hys strength.
Fugitive, and vagabounde shalt thou be
in the erth. And Cain sayde vnto the Lorde:
Myne * iniquite is more, then yit maye be
forguen. Beholde, thou hast cast me out this
daye from the vpper face of the erth, and fro
thy face shall I be hyd: fugitive also and a
vagabounde shall I be in the erth. And it
shall come to passe: euery one that fyndeth
me, shall slaye me. And the Lorde sayde vn-
to him: * (it shall not be so) yee, but whosoever
slayeth Cain, it shalbe auenged seven folde.

And the Lorde set a marke vpon Cain,
lest any mā fyndynge him, shulde kyll hym.
And Cain wente out fro the presence of the
Lorde, & dwelt in the lode of Moab eastward
fro Eden. Cain also knewe his wife, whych
coceayned & bare Enoch: & buyldinge a cyte,
he called the name of the same cyte after the
name of hys sonne Enoch. Vnto the same
Enoch was borne Irad, Irad beget Me-
a his sonne, Mea beget

hufael, & Methufael begat Methufael. Methufael begat Lamech. And Lamech took unto him two wyues: The name of the one was Ada, & the name of the other was Zilla. And Ada begat Jabal, whych was the father of such as dwell in tentes, & of such as haue catell. His brothers name was Tubal, whych was the father of such as handle harpe & organe. And Zilla also begat Tubal Cain, whych wrought conyngly euery craft of bras & of yron. The sister of Tubal Cain, was Naama.

And Lamech sayde vnto his wyues Ada and Zilla: Heare my voyce ye wyues of Lamech, hearken vnto my speche: I haue not slayne a man to the woundynge of my selfe, & a yonge man to myne owne punishment. If Cain shalbe auenged seuffolde, trulye Lamech seuffe tympes and seuen tympes.

Adam knewe his wife agayne, & she bare a sonne, and called his name Seth: For God (sayde she) hath appoynted me another seide in steade of Abel, whos Cain slew. And vnto the same Seth also there was borne a sonne, & he called his name Enos. Then began they to make innocacyon in the name of the Lorde.

The v. Chapter.

The genealogie of Adam and of the other fathers vnto Noe.

In this is the boke of the generacions of Ada. In the daye that God created man, in the lykenesse of God made he him. Male and female created he them, & blessed them, and called their name Adam in the daye of their creacyon.

And Adam lyued an hundred & thyrtye yeres, & begat (a sonne) in hys owne lykenesse after his ymage, & called his name Seth. All the dayes of Adam (after he had begotten Seth) were egypt hundred yeres, & he begat sonnes and daughters. And all the dayes that Adam lyued, were nyne hundred and thyrtye yeres, and he dyed.

Seth lyued an hundred & fyue yeres, and begat Enos. And Seth lyued (after he begat Enos) egypt hundred yeres & seue yeres, & begat sonnes & daughters. And all the dayes of Seth were, nyne hundred & twelue yeres. And he dyed.

Enos lyued nyntye yeres & begat Kenan. And Enos lyued (after he begat Kenan) eight hundred & fyfene yeres, & begat sonnes & daughters. And all the dayes of Enos were nyne hundred & fyue yeres. And he dyed.

Kenan lyued seuentye yeres, & begat Methael. And Kenan lyued (after he begat Methael) egypt hundred yeres and fortye yeres, and begat sonnes & daughters. And all the dayes of Kenan were nyne hundred yeres and ten yeres, and he dyed.

Methael lyued fyrtye yeres & fyue yea-

res, & begat Jared. And agayne, Methael lyued (after he begat Jared) egypt hundred & thyrtye yeres, & begat sonnes & daughters. And all the dayes of Methael were egypt hundred nyntye & fyue yeres. And he dyed.

Jared lyued an hundred & fyrtye and two yeres, & begat Henoch. And Jared lyued (after he begat Henoch) egypt hundred yeres, & begat sonnes and daughters. And all the dayes of Jared were nyne hundred and fyrtye and two yeres. And he dyed.

Henoch lyued fyrtye & fyue yeres, & begat Methuselah. And Henoch walked with God after he begat Methuselah, thre hundred yeres, & begat sonnes & daughters. And all the dayes of Henoch were thre hundred & fyrtye & fyue yeres. And Henoch walked with God, & he (was) no moze sene, for God toke hym awaye.

Methuselah also lyued an hundred yeres, & egypt & seue yeres, & begat Lamech. And agayne Methuselah lyued (after he begat Lamech,) seuen hundred yeres, and egypt & two yeres, and begat sonnes and daughters. And all the dayes of Methuselah were nyne hundred yeres and fyrtye & nyne yeres. And he dyed.

Lamech lyued an hundred yeres & egypt & two yeres, & begat a sonne, & called his name Noah, sayenge: This same shall comfort vs as concernynge oure woake & sorowe of oure hades, fro of the erth, which God cursed. And Lamech lyued (after he begat Noah) fyue hundred yeres & nyntye & fyue yeres, & begat sonnes & daughters. And all the dayes of Lamech were seue hundred yeres, and seuentye and seuen yeres, and he dyed.

Noah was fyue hundred yere olde. And Noah begat Sem, Ham, and Japheth.

The vi. Chapter.

The cause of the floude. God warneth Noe of the comynge of the floude. The preparynge of the Arke.

And it came to passe, that man began to be multiplied in the vpper face of the erth, and there were daughters borne vnto the. The sonnes of God also sawe the daughters of man that they were fayre, and they toke them wyues from amonge all y they had chosen. And the Lorde sayde: My sprete shall not allwaye, sturue in man, because he is flesch, and hys dayes shalbe an hundred & twentye yeres. But there were gyantes in the erth in those dayes: yee and after that the sonnes of God came vnto the daughters of men, and they had gedred vnto them, the same became myghty me of the worlde, and men of renoune.

But God sawe that the malice of man was greute in the erth, and all the ymaginacyon of the thoughtes of hys hert was only euell euery daye. And it repented the Lorde, that he had made man in the erth, & he was

was touched with sorow in his harte. And the Lorde sayde: I wyll (from the vpper face of the erth) destroye man, whom I haue created: both man, catell, womme, & foule of the ayre, for it repenteth me y I haue made them.

But Noah founde grace in the eyes of the Lorde: These are the generacions of Noah. Noah was iust & perfect in his generacions, and walked with God. Noah begat thre sonnes: Sem, Ham, & Japheth. The earth also was corrupte before God, & the same earthe was fylled with crueltie. And God looked vpon the erth, and beholde it was corrupt: For all fleshe had corrupt hys waye vpon earth.

And God sayde vnto Noah: The ende of all fleshe is come before me, for the earthe is fylled with crueltie from the face of them. And beholde, I wyll destroye them with the erth, & make the an Arke of fyne trees. Habitacions shalt thou make in the Arke, and shalt ptych it within & without with ptych.

And of this fashion shalt thou make it. The lengthe of the Arke shalbe thre hundred cubytes: The bredth of it, fyfye cubytes, & the heygth of it thyrtye cubytes. A wyndowe shalt thou make in the Arke, and in a cubite shalt thou synthe it aboue, but the doore of the Arke shalt thou set in the syde therof. With thre lottes one aboue an other shalt thou make it.

And beholde, I, euen I, do bring a floude of waters vpon the earthe, that I maye destroye all fleshe wherein is the bryth of lyfe vnder heauen: And euery thyng that is in the erth, shall dye. With the also wyll I make my couenaunt, & thou shalt come into the Arke: thou & thy sonnes, thy wife & thy sonnes wyues with the. And euery lyuing thinge, and of all fleshe, a payre of euery one shalt thou bringe into the Arke, to kepe them alpyue with the. They shalbe male & female. Of fethered foules also after they kynde, & of catell after they kynde, of euery womme of the erth after hys kynde: two of euery one shalt thou come vnto y, that thou mayst kepe them alpyue.

And take thou with the of all meate that is eaten, and thou shalt laye it vp with y, that it maye be meate for the & them. Noah therfore dyd accordyng vnto all that God commaunded hym: euen so dyd he.

The vii. Chapter.

The entrance of Noe, and of them that were with hym, into the Arke. The rising of the floude: wherewith towe all thynges dyd perishe.

And the Lorde sayd vnto Noah: Come thou and all thy house into y Arke, for the haue I sene y ryghteous before me in thys generacyon. Of euery cleane beaste thou shalt take with the seuen and seuen: The male and hys female: But of vncleane catell, two, the male and hys female. Of foules also of the ayre,

seuen and seuen, y male & the female, to kepe seide alpyue vpon the face of all the whole erth. For yet after seuen dayes I wyll rayne vnto the erth fortye dayes & fortye nyghtes. All substance that I haue made, wyll I destroye from of the vpper face of the erth.

Noah therfore dyd accordyng vnto all that God commaunded hym. And Noah was fyue hundred yeres, & the floude of waters was vpon y earthe. And Noah came (and his sonnes, & hys wyfe, & hys sonnes wyues with hym) vnto the Arke, because of the waters of the floude. Of cleane catell, & of vncleane catell, & of spenge foules, and of euery such as crepeth vpon y erth, there came two and two vnto Noah into the Arke, the male and the female, as God had commaunded Noah. It fortuneth also after seuen dayes, and the waters of the floude were vpon the erth.

In the fyue hundred yere of Noes lyfe in the seconde Moneth, the seuenth daye of the moneth. In the same daye were all the fountaynes of the greete depe broken vp, and the wyndowes of heauen were opened. And the rayne was vpon the earthe fortye dayes and fortye nyghtes. In the selfe same daye entred Noah, Sem, Ham, & Japheth, the sonnes of Noah, & Noahs wyfe, and the thre wyues of his sonnes with them into the Arke: They, & euery beast after hys kynde, and all catell after they kynde, yee & euery womme that crepeth vpon y earthe after hys kynde, and euery byrde after hys kynde, and euery flying & fethered foule.

And they came vnto Noah into the Arke two and two, of all fleshe wherein is the bryth of lyfe. And they entrynge in, came male and female of all fleshe, as God had commaunded hym. And God shut hym in rounde aboute. And the floude came fortye dayes vpon the erth, & the waters were increased, and bare vp y Arke, whiche was lyfte vp aboue the erth. The waters also preuapled, & were increased exceedyngly vpon the earthe, and the Arke went on the vpper face of the waters. And the waters preuapled exceedyngly vpon y earthe, & all the hyspylles that are vnder the whole heauen, were couered. Fiftene cubytes vpwarde dyd the waters preuaple, so that the mountaynes were couered.

And all fleshe dyed that moued vpon the erth, in foule, in catell, in beast, and in euery womme that crepeth vpon the erth: yee and euery man also. What soeuer was (in whole noftrils the bryth of lyfe dyd brythe, all these in the dyre lande dyed.) And euery thyng was destroyed, that remayned, & that was in the vpper parte of the grounde (both man and catell, and womme, and foule of the ayre) they were euen destroyed from of y earthe. And Noah onely remayned alpyue, and they that were with hym in the Arke.

And the

water prechaped vpon the earth an bñ-
ch and fyfte dapes.

The viij. Chapter.

After the sendenge oute of the rauen and the doue.
For goeth forth of the Arke: and offereth sacrifice.
The naturall corrupcion of mans herte.

AND God remembred Noah, and euery
beaste, and all y catell that was with
him in y Arke. And god made a wind
to passe vpon the earth, and the waters ceas-
ed. The fountaynes also of the depe and the
windowes of heauen were stopped, and the
rayne from heauen was restrayned. And the
waters from the erth were returned, gong
and commynge agayne. And after the ende
of the hundreth and fyftieth dape, y waters
were abated. And in the seuenth moneth in
the scuententh dape of the moneth, the Arke
rested vpon y mountaynes of Armenia. And
the waters truly were gong and decrea-
cyng vntill the tenth moneth: for in y tenth
moneth, & in the fyft daie of y same moneth
were the toppes of the mountaynes sene.

B And after the ende of the fortyeth dape, it
happened that Noah opened the wyndowe
of the Arke which he had made. And he sent
forth a rauen, whiche went out gong forth
and returnyng agayne, vntill y waters
were dyed vpon the earth. And agayne
he sent forth a doue from hym, y he myghte
se yf the waters were abated from y upper
face of the grounde. And the doue founde no
rest for y sole of her fote, & she returned vnto
hym agayne into the Arke: for the waters
were in y upper face of the whole erth. And
he, whan he had put forth his hãde, toke her,
and pulled her into hym into the Arke.

And he abode yet other seven dapes, and
proccadyng further, he sent forth the doue
out of the Arke. And the doue came to hym
in y euentide, and lo, in her mouthe was an
olive leaf y she had pluckt, wherby Noah did
knowe, that the waters were abated vpon
the earth. And he abode yet other seue dapes
and sent forth the doue, whiche proceeded
not to retorne vnto hym any moze.

C And it came to passe in the fyre hundreth
& one yere, in the fyft moneth, & in the fyft
dape of the moneth, the waters were dyed
vpon the earth. And Noah remoued the
couerpyng of the Arke, & looked, & beholde, the
upper face of y grounde was dyed vpon. And
in the secõde moneth, in the seven & twente
dape of the moneth, was the earth dyed.

And God spake vnto Noah sayeng: Go
forth of the Arke, thou & thy wyfe, thy son-
nes, & thy sonnes wyues w the. And byng
forth with the, euery beaste that is with the:
of all fleshe (both foule & catel, & euery wo-
me that crepeth vpon the earth) that they
make gendze in y earth, & byng forth frute,

and *increase vpon erth. And so Noah came
forth and his sonnes, his wyfe, & his son-
nes wyues with hym. Euery beaste also and
euery woyme, euery foule, and whatsoeuer
crepeth vpon the earth (after they kyndes)
went out of the Arke.

And Noah buylded an altare vnto y lord,
and toke of euery cleane beast, and of euery
cleane foule, & offered sacrifices in y altare.
And the Lord smelled a swete (or quete)
sauoure. And the Lord sayde in his herte:
I will not proccade to curse y grounde any
moze for mannes sake, for the ymagyna-
cyon of mans herte is euell: euen fro y yowth.
Neyther wyl I adde to smite any moze eu-
ery thyng liuyng, as I haue done, yet ther-
fore shall not so wyng tyne, & earnest, colde
and heate, sommer & wynter, dape & nyght,
ceasse, all the dapes of the earth.

The ix. Chapter.

God blessed Noe & his sonnes. He forbyddeth to eat
the blood of beastes: & to shed mannes bloude. The law
of the swerde. He maketh a couenaunt that he wyl de-
stroye the world no moze by water: & geueth the raine
bois for a token and confirmacion of the same. Noe is
dynken. Ham vncouerech hym, and getteth his curse.

AND God *blessed Noah & his sonnes,
and sayde vnto them: byng ye forth
frute and multiplie, and replenysh y
earth. The feare of you and the drede of you
shal be vpon euery beast of y erth, and vpon
euery foule of the ayre, in all such as y earth
byngeth forth, and in all the fyshes of y see.
Into your hande are they deliuered. Eue-
ry thyng that moueth it selfe, and that ly-
ueth, shal be meate for you: Euen as y grene
herbe haue I geuen you all thinges. But
*fleshe in the lyfe therof, and in the bloude
therof shall ye not eate. Els your bloude of
your lyues wyl I requyre. From the hande
of euery beaste wyl I requyre it, and from
the hande of man: from the hande of mans
brother wyl I requyre y lyfe of man. Who
so *sheddeh mannes bloude, by man shall
his bloude be shedde: for in the ymage of
God, byd God make man. But byng ye
forth frute, and multiplie: Gendze ye in the
earth, and increase therein.

God spake also vnto Noah & to his son-
nes with hym sayeng: Beholde I set vp my
*couenaunt with you, & with your se-
de after you, and with euery liuyng creature that
is with you, both in foule and in catell, and
in euery beast of the earth which is with you
of all y go oute of the Arke, accordyng vnto
euery liuyng thyng of the earth. But my co-
uenant wyl I make w you that *from hence-
forth euery fleshe be not roted out with the
waters of a floude, neyther shall there be a
floude to destroye y earth any moze.

And God sayde: This is the token of the
couenaunt which I geue betwene me & you,
and

and euery liuyng creature that is with you
in to perpetuall generacions. I haue set my
bowe in the cloude, and it shal be for a token
betwene me & the erth. And it shall come to
passe, that whan I byng a cloude vpon the
erth, the bowe also shal be sene in the same
cloude. And I wyl thynke vpon my couena-
unt whych is betwene me & you, & euery li-
uyng creature in all fleshe: & it shall no moze
come to passe, that *waters make a floude
to destroye all fleshe. But the bowe shal be in
the same cloude, & I wyl loke vpon it, that
I maye thynke vpon the euerlastyng coue-
naunt betwene God and euery liuyng crea-
ture, in all fleshe that is vpon erth. And God
sayde vnto Noah. This is the token of the
couenaunt which I haue made betwene me
and all fleshe that is vpon erthe.

The sonnes of Noah gong furth of the
Arke, were: Sem, Ham, and Japheth. And
Ham truly is the father of Chanaan. These
are y thre sonnes of Noah, & of the was the
whole erth ouerspred. Noah also beganne to
be an husbnde man, and planted a vyne-
arde. And he dynkynge of the wyne, was
dynken, and vncouerech wythin his tent.

And Ham the father of Chanaan seynge
the nakednesse of his father, tolde his
two brethren wythout. And Sem and Ja-
pheth, they two, takynge a garment, laped
it vpon their shulders: & comynge bakwarde,
couered the naked prentyes of their father:
namely, they faces beyng turned awaye,
lest they shulde se the fathers prenties.

And Noah awoke from his wyne, and
knewe what his yonger sonne had done vn-
to hym. And he sayde: Cursed be Chanaan,
a seruaunt of seruantes shall he be vnto his
brethren. He sayde mozeouer: Blessed be the
Lord God of Sem, & Chanaan shal be his
seruaunt. God shall enlarge Japheth; and he
shall dwell in the tetes of Sem, & Chanaan
shal be their seruaunt. Noah lyued after the
floude thre hundreth and fyfte yeaes. And
all the dapes of Noah were nyne hundreth &
fyfte yeaes. And he dyed.

The x. Chapter.

The genealogie of Japheth Sem: and Ham.

These are the generacions of the son-
nes of Noah, Sem, Ham and Ja-
pheth: And vnto them were chy-
ldren borne after the floude.

The chyldren of *Japheth: Gomer and
Magog, and Madai, and Iauan, and Tu-
bal, Mesech and Theras. The chyldren of
Gomer: Akenas and Ripath and Tho-
garma. The chyldren of Iauan: Elisa and
Thariss, Rithim, and Modanin. Of these
were the fles of the Gethles deuyded in the-
ir landes, euery man after his tonge, & after
his kyndes in their nacpons.

The chyldren of Ham: Cush & Mizraim,

and Phut and Chanaan. And the chyldren of
Cush: Seba and Hauilah and Sabtha, and
Rahma, and Sabthecha. The chyldren of
Rahma: Scheba and Dedan. Cush also be-
gat *Nimrod. The same beganne to be my-
ghtye in the erth. For he was a myghtye
hunter before the Lord. Wherfore it is say-
de: Euen as Nimrod the myghtie hunter be-
fore the Lord. The begynning of his kyng-
dome was *Babel and Erech and Accad,
and Calne, in the londe of Sinhar. Out of
that londe came Assur, and buylded *Nini-
ue, and the stetes of the citie & Calah. Resen
also betwene Ninue and Calah, and it is a
grete cite. Mizraim begat Ludym, & Ena-
nim, & Lehabim, and Nephthim. Pathru-
sim also and Casubim, out of whom came
Philistim and Capthozim.

Chanaan begat zidon his fyrst borne son-
ne, and Heth, & Jebusi, and Emori, & Sirgo-
si. Habiui also and Haarki and Hassini, and
Haaruadi, and Hazmari, and Habemathi:
And afterwarde were the kyndes of y Ca-
nanites spred abrode. The border of the Ca-
nanites was from zidon, as thou comest to
Gat vntill Gazan, and as thou goest vn-
to Sodoma, and Gomora, and Adama, and
zeboim, euen vnto Lela. These are the chy-
ldren of Ham in their kyndes, in their ton-
ges, countrees and in their nacpons.

Vnto Se also the father of all the chyldren
of Eber (and elder brother of Japheth) there
were chyldren borne. The chyldren of Sem:
Elam and Assur, Arphachad, and Lud and
Aram. The chyldren of Aram: Uz and Hul,
Gether & Mas. Arphachad begat Selah,
& Selah begat Eber. Vnto Eber also were
borne two sonnes: The name of the one was
Deleg, for in his dapes was the erth deuy-
ded. And his brothers name was Jaktan.
Jaktan begat Almodad and Saleph ha-
harmaneth and Terah, and Hodoran & Uzal
and Dickla, Obal also & Abimael and Sche-
ba, and Dphir, and Hauila, and Jobab. All
these were the chyldren of Jaktan. And their
dwelling was from Mesa, as thou goest
vnto Sephar a mount of the east. These are
the chyldren of Sem after their kyndes and
tonges in their landes and nacpons. And so
these are the kyndes of the chyldren of No-
ah, after their generacions in their peoples,
and of these were the nacions deuyded in the
erth after the floude.

The xi. Chapter.

The buyldynge of the towre of Babel. The con-
fusiõ of tonges. The generacion of Sem the son-
ne of Noe: vntill Abram: wher y goeth with Lot vnto
Sodoma.

And the whole erth was of one lan-
guage & lyke speche. And it happe-
ned whan they wete furth fro the
east, they founde a playne in the lo-
nde of Sinhar, & there they abode. And they
a iij sayde



sayd euery one to his neyghbour: Come, let vs prepare bypcke, & burne them in the fyre. And they had bypcke for stone, & syme had they in steade of moztar. And they sayde: Go to, let vs buylde vs a citie & a tower, whose toppe maye reach vnto heauen: & let vs make vs a name, lest haply we be scatred abrode into the vpper face of the whole erth. But the Lorde came downe, to se the cytie and tower whych the chyliden of men buylded.

And the Lorde sayde: Beholde, the people is one, and they haue all one language, & thys they begynne to do, neyther wyll it be restrayned fro them, whatsoeuer they haue ymagined to do. Come on, let vs go downe, and confounde theyr language, that euery one perceaue not hys neyghbours speche. And so the Lorde scatred them fro that place into the vpper face of all the erth. And they left of to buylde the cytie. And therfore is the name of it called * Babel, because the Lorde dyd there confounde the language of all the erth. And from thence dyd the Lorde scatter them abrode vpon the face of all the erth.

These are the generacions of Sem: Sem was an hundreth yere olde, and begat Arphachsad two yere after the floude. And Sem lyued (after he begat Arphachsad) fyue hundreth yeres, and begat sonnes and daughters.

Arphachsad lyued fyue and thyrty yeres, & begat Selah. And Arphachsad lyued (after he begat Selah) foure hundreth & thre yeres, and begat sonnes & daughters.

Selah lyued thyrty yeres, & begat Eber. And Selah lyued (after he begat Eber) foure hundreth and thre yeres, and begat sonnes and daughters.

Eber lyued foure and thyrty yeres, and begat Peleg. And Eber lyued (after he begat Peleg) foure hundreth and thyrty yeres, & begat sonnes and daughters.

Peleg lyued thyrty yeres, & begat Reu. And Peleg lyued (after he begat Reu) two hundreth and nyne yeres, and begat sonnes and daughters.

Reu lyued two and thyrty yeres, and begat Serug. And Reu lyued (after he begat Serug) two hundreth and seue yeres, and begat sonnes and daughters.

Serug lyued thyrty yeres, & begat Nahor. And Serug lyued (after he begat Nahor) two hundreth yeres, and begat sonnes and daughters.

And Nahor lyued nyne & twentye yeres, and begat Terah. And Nahor lyued (after he begat Terah) an hundreth and nyntene yeres, and begat sonnes and daughters.

Terah lyued seuentye yeres, and begat Abiam, Nahor, and Haran.

These are the generacions of * Terah: Terah begat Abiam, Nahor & Haran. Haran begat Lot. And Haran dyed in the presence of Terah hys father, in the lode of hys natyuite, cut in Air of the Caldees. Abiam and Nahor toke them wyues: The name of Abias wyfe was Sarai, & the name of Nahors wyfe was Milca, the daughter of Haran the father of Milca & the father of Ysca. But * Sarai was baren, & had no chylde.

And Terah toke Abiam * his sonne, and Lot the sonne of Haran, hys sonnes sonne, & Sara hys daughter in lawe, hys sonne Abias wyfe. And they departed together fro Air of the Caldees, that they myght go into the lode of Chanaan, & they came vnto Charan, & dwelt there. And the dayes of Terah were two hundreth and fyue yeres, and Terah dyed in Haran.

The. xij. Chapter.

Abiam is blessed of God: & goeth wyth Lot vnto the lode of Chanaan, whych God promysed to geue vnto hym and hys fede. Abiam goeth into Egypt: & causeth Sarai hys wyfe to call hys selfe hys sister: for whom Pharaon is plagued.



And the Lorde sayd vnto Abia: * Get the out of thy countrey, & out of thy nacyon, and from thy fathers house, vnto a lode that I wyll shewe the. And I wyll make of the a grete people, and wyll * blesse the, & make thy name grete, that I mayest be euen a blessing. I wyll also blesse them that blesse the, & curse suche as curseth the, & in the shall all the kynreds of the erth be blessed.

And so Abia departed euen as the Lorde spake vnto him, & Lot wete wyth hym. And Abia was seuentye & fyue yeres olde, whā he departed out of Haran. And Abiam toke Sarai his wyfe & Lot his brothers sonne, & all theyr * substance that they had in possessyon, & the * soules that they had begotten in Haran. And they departed, & they myght come in to the lode of Chanaan, and in to the lode of Chanaan they came. Abiam passed thorowe the lode vnto the place of Sichem, & vnto the playne of Moze: And the Cananite was then in the lode.

And the Lorde aparynge vnto Abiam: sayd vnto thy * fede wyll I geue this lode. And there buylded he an altare vnto the lorde, euen where he had appeared vnto hym.

And

And remouynge thence vnto a mountayne that was eastwarde from Bethel, he pitched his tent, haupnge Bethel on the west syde, & Hai on the east. And he buyldynge an altare vnto the Lorde, dyd call on the name of the Lorde. And Abiam wente furth goinge and departynge towarde the south.

But there was a derth in that londe, and therfore wente Abia downe in to Egypte, & he myght sojourne there, for there was a soze derth in the londe. And it happened whā he was come nere to entre in to Egypte, he sayde vnto Sarai hys wyfe: Beholde, I knowe, that thou art a fayre woman to loke vpon. Therfore shall it come to passe & whā the Egyptians se the, they shall saye: She is hys wyfe. And they shall kylle me, but they shall saue the a lyue. Saye (I praye the) that thou art my syster, that I maye fare well for thy sake, and that my soule maye lyue thorowe thy occasyon.

And so it happened, whan Abiam was come in to Egypte, the Egyptians behelde & womā, for she was very fayre. The prynces also of Pharaon sawe her, and commended her before Pharaon, and the woman was taken into Pharaons house. And he truly intreated Abiam well for her sake, and he had shepe & oxen and asses, men seruantes and mayde seruantes, she asses & camels.

And the Lorde smote Pharaon and hys house with grete plagis becaule of Sarai Abiams wyfe. And Pharaon callinge Abia, sayde (Why hast thou done thys vnto me? Why dydest thou not tell me, that she was thy wyfe? Nowe therfore beholde, there is thy wyfe, take her, and go thy waye: And Pharaon gaue the men commaundement concernynge him and they conuayed him furth, and his wyfe, and all that he had.

The. xij. Chapter.

Abiam and Lot departe out of Egypte. And Abia deuyded hys lande & catell wyth Lot hys brother: & here agayne is promysed to Abiam the lande of Chanaan.

And so Abiam gat him vp out of Egypte, he & his wyfe, & * all that he had, & Lot wyth hym, towarde the south. And Abiam was very ryche, in catell in syluer & golde. And he wente furth on hys tourney from the south towarde Bethel, vnto a place where hys tent had bene at the begynnyng, betwene Bethel & Hai: Euen vnto a place of the * altare which he had made there at the fyrst, and there Abiam called on the name of the Lorde.

Lot also whych went wyth Abiam had shepe, catell & tentes: & the lande was not able to receaue them that they myght dwell together, for the * substance of their ryches was grete, & they coulde not dwell together. And there fell a stryfe betwene & herdmē of Abiams catell, & the herdmē of Lots

catell. Moreover the * Cananytes and the Pherytes dwelled at that tyme in the lande. Then sayde Abiam vnto Lot: Let there be no stryfe (I praye the) betwene the and me & * betwene my herdmē and thynne, for we be * brythren. Is not all the * hole lande before the? & departe I praye the fro me. If thou wilt take the lyste hande, I will go to the ryght: or yf thou departe to the ryght hande I will go to the left. And so Lot lysteynge vpon hys eyes, beholde all the contre of Iordane, which was a plenteous contre of water euery where, before & Lorde destroyed Sodome & Gomorra, euen as the garden of the Lorde, lyke the lande of Egypte as thou comest vnto zoar.

Then Lot chose all the playne countrey of Iordane & toke hys iourney from the east. And so departed the one brother from the other. Abiam dwelled in a lande of Chanaan: and Lot abode in the cyties of the playne, & tented vntyll Sodome. But * the men of Sodome were wycked, and exce dyng synners before the Lorde.

And the Lorde sayde vnto Abiam, after that Lot was departed from him. Lyste vpon thynne eyes now, & loke fro the place where I art, northwarde, southwarde, eastwarde & westwarde, for all * the lande whych thou seeest wyll I geue vnto the and to thy seed for euer. And I wyll make thy seed, as the dust of the erth: so that yf a man can nombre the dust of the erth, than shall thy seed also be nombred. Arise and walke about in the lode, after the length of it & after the bredth therof, for I wyll geue it vnto the. And Abiam takynge downe hys tente, came and dwelled in the okergroue of Mamre, namely in Chbron, and buylded there an alter vnto the Lorde.

The. xiiij. Chapter.

Lot is taken prisoner. The victorie of Abiam for the Sodomytes. Lot is deliuered by Abiam. Melchisedech offereth gyftes vnto Abiam. Abia parcieth vnto Melchisedech. Abia holdeth nothynge of the kynges of Sodomes goodes.



And it chaunced in the dayes of Amraphael kyng of Synhar, Arioch kyng of Ellasar, Kedorlaomor kyng of Elam, & Chydeall kyng of the nations, and they made warre wyth Seral kyng of Sodome, & wyth Birsa kyng of Gomorra, and with Simeab kyng of Adama, and with Semeabar kyng of Seboim, and with the kynges of Bela. The same is zoar. All these were ioynd together in the vale of Siddim where y salt see is. For twelue yere were they subiecte to kyng Kedorlaomor, and in the. xij. yere rebelled. But in the. xiiij. yere came Kedorlaomor and the kynges that were wyth hym, and smote the Gyautes in Alstaroth karnaim

a v and the

and the Sufymys in Ham, & the Emymys in the playne of Kariathim, and the Hozymys in mounte Seir vnto the playne of Vbaran, whiche bordreth vpon the wildernesse. And they retuerynge, came to En Mispat which is Cades, & smote all the countre of the Amalechytes, and also the Amozites that dwelt in Hazeron Chamar.

And there went out the kynge of Sodome, & the kynge of Gomorra, and the kynge of Adama and the kynge of Zebouim, and the kynge of Bela which is Zoar. And they strooke battell with the in the vale of Syddym, that is to saye, withkedozlaomoz the kynge of Elain and wyth Chydcal kynge of the Nacyons, and wyth Amraphael kynge of Synhar. And wyth Arioch kynge of Ellasar: foure kynges agaynstefyne. And the vale of Syddym was full of flyme pyttes.

And the kynge of Sodome and Gomorra fled, and fell there. And they that remayned, fled to the mountayne. And they takynge all the goodes of Sodome and Gomorra and all their vytalles, wet their waye. And they carped awaye Lot also Abrahams brother, some and hys good (for he dwelled at Sodome) & departed. And there came one that had escaped, and tolde Abraham the hebrewe whiche dwelled in the okegroue of Mamre the Amozyte, brother of Eschol, and brother of Aner, which were confederate w Abraham. When Abraham hearde that hys brother was taken, he harnessed hys frethe younge men borne in hys owne house thre hundred and eyghtene, and folowed on them vntyll Dan: And he was sett in Aray vpo the by nyght, he and his seruantes, and smote them and pursued them vnto Hoba: which lyeth on the lefte hande of Damascus, and recouered all the goodes, and also brought agayne hys brother Lot, and his goodes, the women also and the people.

After that he returned agayne from the slaughter of kedozlaomoz & of the kynges, were with him, came the kynge of Sodome forth to mete him in the playne valeye, which is the kynges dale.

And Melchisedech kynge of Sale brought forth bread & wyne. For he was the prest of the most hygh God: & blessed hym sayinge: Blessed be Abraham vnto the hygh God possessor of heauen and erth. And blessed be the hye God which hath deliuered thyne enemyes in to thy hande. And Abraham gaue him tythes of all.

And the kynge of Sodome sayde vnto Abraham: Gyue me the soules, and take the goodes to thy selfe. And Abraham answered the kynge of Sodome: I haue lyfte vp my hande vnto the Lorde the hye God possessor of heauen and erth, that I wyll not take of all that is thyne so moche as a thred of thou-

lacet, lest thou shouldest saye, I haue made Abraham ryche. Saue only that whiche the yonge men haue eaten and the partes of the men which wet with me, Aner, Eschol, and Mamre which shall take their partes.

The xv. Chapter.

The lande of Canaan is yet agayne promysed to Abraham. God promyseth hym seed. He beleueth & is iustified. The prophete of the bondage toher in the chyliden of Israel shulde be vnder ybaran: and of their deliuerance from the same.

After these thynges were done, the worde of the Lorde came vnto Abraham in a vpylon sayinge, feare not Abraham, I am thy defence, and thy rewarde shall be exceedinge great. And Abraham sayde: Lorde God what wilt thou geue me when I go chyldelesse, and the chylde of the stewardship of my house is this Eleazar of Damascus: And Abraham sayde: Se, to me hast thou geuen no seed: lo, a lad borne in my house is myne heyre.

And beholde, the worde of the Lorde came vnto hym sayinge: He shall not be thyne heyre, but one that shall come out of thyne awne body shalbe thyne heyre. And he brought him out & sayde: loke vp vnto heauen, and tell the starres, yf thou be able to nombze them. And he sayde vnto him: Cunt so shall thy seed be.

And Abraham beleued the Lorde, and that counted he to hym for ryghtewesnes. And agayne he sayde vnto hym: I am the Lorde that brought the out of the Caldees to geue the this lande, and that thou myghtest possesse it.

And he sayde: Lorde God, wherby shall I knowe that I shall possesse it? He answered vnto hym: Take an heyffer of thre yere olde, and a she goate of thre yere olde, and a thre yere olde ram, a turtell done also and a yonge pigeon. He toke therfore all these vnto him, & deuyded them in the myddes, and layde euery pece, one agaynst another. But the foules deuyded he not. And when the byrdes fell on the carcasses, Abraham bzoune them awaye: And when the sunne was downe, ther fell a slomber vpon Abraham. And loo, a darke and great feare fell vpon hym.

And he sayde vnto Abraham: knowe thys of a surte, that thy seed shalbe a straunger in a lande that pertyneth not vnto them. And shall serue the, & they shall entreate the cuell. .iii. hundred yeres. But the nacyon whom they shall serue, wyll I iudge. And afterwarde shall they come out with great substance. And thou shalt goo vnto thy fathers in peace, and shalt be buryed in a good olde age: But in the fourth generacion they shall come hyther agayne, for the wickednesse of the Amozites ys not yet full.

And it

And it came to passe that when the sonne went downe, there was a dark cloude: beholde, ther was a smoking furnelle, & a fyze brande goynges betwene the sayde peces.

In that same daye the Lorde made a covenante w Abraham sayinge: vnto thy seed haue I geuen this lande, from the ryuer of Egypt, euen vnto the great ryuer the ryuer of Euphrates, the kenytes, the kenyzites, and the Cadmonites, the hethtes, and the pherezites, and the gyauntes, the Amozytes also, & the Canaanites, the Gergetyses and the Jebusytes.

The xvi. Chapter.

Sarai geueth Abraham to take Agar by mapde to wyfe. Agar despyed by mapdes: for whiche she was euill entreated of Sarai: and therfore reueth awaye. The angell metynge by: commaundeth by to curne agayne and both promyseth by seed. And nameth bys chylde Ismael.

Sarai Abrahams wyfe bare hym no chyliden. But she had an hande mayde an Egyptya, hagar by name. And Sarai sayde vnto Abraham Beholde the Lorde hath restrayned me, that I can not bere. I praye the go in vnto my mayde, perauenture I maye be edifyed by her. And Abraham obeyed the voyce of Sarai. And Sarai Abrahams wyfe toke hagar by mapde the Egyptian (after Abraham had dwelled .x. yere in the lande of Canaan) and gaue her to bys husbunde Abraham to be bys wyfe.

Which when he wente in vnto Agar, she conceived. And when she sawe that she had conceyued, bys mastresse was despyed in bys eyes. And Sarai sayde vnto Abraham: Thou dost me wronge: I haue geuen my mayde in to thy bolome. Whych saynge that she hath conceaued, I am despyed in bys eyes, & Lorde iudge betwene the and me. But Abraham sayde to Sarai: beholde, thy mayde is in thy hande, do with bys as it pleaseth the.

And when Sarai fared foule wyth her, she fled from the face of her. And the Angell of the Lorde founde her besyde a fountayne of water in the wylernes: euen by the well that is in the waye to Sur. And he sayde: Hagar Sarais mayde, whence comest thou and whether wilt thou goo? She sayde: I flee fro the face of my mastresse Sarai. And the angell of the Lorde sayde vnto her: retorne to thy mastresse agayne, & submytte thy selfe vnder her handes.

And agayne, the angell of the Lorde sayde vnto her: In encreasinge I wyll encrease thy seed and it shall not be nombred for multitude. And the Lordes angell sayde vnto her, se, thou art with chylde and shalt bere a sonne, and shalt call hys name Ismael: because the Lorde hath herde thy tribulacion. He also will be a wylde man, and hys hande will be agaynst euery man, and euery mans hande agaynst him. And he shall dwell in the

presence of all his brethre. And she called the name of the Lorde that spake vnto her: thou God lokkest on me, for she sayde: haue I not sene here the backe partes of hym that seeth me? Wherfore the well was called, the well of him that lyueth & seeth me. And it is betwene Cades and Bared. And hagar bare Abraham a sonne, and Abraham called hys sonnes name which hagar bare vnto him. Ismael. And Abraham was .lxxxvi. yere olde, when hagar bare him Ismael.

The xvii. Chapter.

Abraham is called Abraham: and Sarai is named Sara. The lande of Canaan is here & fourth tyme promysed Circumcyssion is here institute. Israhel is promysed. Abraham prayeth for Ismael.

Abraham was nygetye yere olde & .ix. & the Lorde appeared to Abraham & sayde vnto hym: I am the almyghty God: walke before me and be thou perfecte. And I will make my bonde betwene me and the, and will multiplye exceedingly. And Abraham fell on hys face. And God talked with him sayinge: Beholde, I am, and my testament is with the, & thou shalt be a father of many nacys. Neether shall thy name any more be called Abraham, but thy name shalbe Abraham: for a father of many nacys haue I made the, I will make the to growe exceedingly, and will make nacys of the: & kynges shall sprynge out of the. Moreouer I will make my bonde betwene me and the, and thy seed after the, in the generacions, by an euerlastynge testament, that I maye be God vnto the and to thy seed after the. And I wyll geue vnto the and to thy seed after the, the lande where in thou art a straunger: Euen all the lande of Canaan, for an euerlastynge possession, and wyll be their God.

And God sayde agayne vnto Abraham: Se thou also kepe my testamente therfore both thou and thy seed after the in their generacions. This is my testamente which ye shall kepe betwene me & you & thy seed after the. Euery man chylde amonge you shalbe circumcysed. ye shall circumcysse the fleshe of your foreskyne, and it shall be a token of the bonde betwyxte me and you. And euery man chylde of .viij. dayes olde shall be circumcysed amonge you, & suche as be in youre generacions, and borne at home and he that is boughte wyth money of any straunger whych is not of thy seed. He that is borne in thy house, & he also that is bought wyth money, must nedes be circumcysed. And my testamēt shall be in youre fleshe, for an euerlastynge bonde. And the vncircumcysed man chylde, in whose fleshe the foreskyne is not circumcysed, that soule shall perishe, from his people: because he hath broken my testament

Testament. And God sayde vnto Abraham: Sara thy wyfe shalt thou not call Sara: but Sara shall her name be. And I will blesse her & haue genen the a sonne of her, & wyll blesse her: people also, ye and kynges of people shall sprynge of her. But Abraham fell vpon his face and laughed, and sayde in hys harte: Shall a chyld be borne vnto him that is an blynded yere olde, and shall Sara that is nyette yere olde, bere? And Abraham sayde vnto God: That Imael myghte lyue in thy syghte.

Into whom God sayde: Sara thy wyfe shall * bere the a sonne in dede, & thou shalt call his name Ishaac. And I wyll make my bonde with him, for an * euerlastynge bonde and with his seed after him. And as concerning Imael also, I haue herde the: for I haue blessed him, & wyll make hys to encrease, & will multiplye him exceedynge. * Twelue yeres shall he begette, & I will make a great nacyon of him. But my bonde will I make with Ishaac, which Sara shall bere vnto y: euen this tyme twelue moneth.

And he left of talkynge with hym, & departed vp from Abraham. Abraham toke Imael his sonne and all suche as were borne in his house, and all that was bought w money as many as were men chyldre which were amonge the men of Abrahams house, & circumcysed the fleshe of their foreskynne, euen in that selfe same daye, as God had sayde vnto him. Abraham also him selfe was nyette yere olde & nyne, when the fleshe of his foreskynne was circumcysed. Imaell his sonne was. xiiij. yere olde when he was circumcysed in the fleshe of his foreskynne. The selfe same daye was Abraham circumcysed, and Imaell hys sonne. And all the men of hys house, borne in his house or bought with money (of straungers) were circumcysed with him.

The. xviii. Chapter.

There appeared thre men vnto Abraham. Ishaac is prompted to hym agayne: at which Sara laughed. The destruction of the Sodomites is declared vnto Abraham. Abraham prayeth for them.



And the Lorde appeared vnto hym in the playne of Mamre and he sat in his tent doze in the heate of the daye. And he lifte vp his eyes and

looked: & lo, thre men stode by him. And whē he sawe them, he ran to mete them from the tent doze, and fell to the grounde and sayde: Lorde (I beseeche the) yf I haue founde fauoure in thy syght: goo not (I praye the) fro thy seruante. Let a lytle water be sett, and washe your fete, and refrethe your selues vnder the tree. And I wyll sett a * moztell of beede, to comforte your hartes withall. And than shall ye goo your wayes, for euen therfore are ye come to your seruante. And they sayde: Doe euen so as y^e haue sayde. And Abraham went a pase in to his tent vnto Sara, & sayde: make redy attōce thre pecches of fyne meale, kneade it, & make cakes. And Abraham rennyng vnto his beastes, fett a calfe tendre and good, & gaue it vnto a ponge man, & he hasted to make it redy at tōnce. And he toke butter & mylke & the calf whych he had prepared, & set it before the, and stode hym selfe by them vnder the tree * whan they dyd eate.

And they sayde vnto him: Where is Sara thy wyfe? he answered: beholde, she is in the tent. And he sayde: * in returnynge, I will come agayne vnto the, accordynge to tyme of lyfe. And loo: Sara thy wyfe shall haue a sonne. That hearde Sara, in the tent doze which was behinde him (Abraham and Sara were both olde & well strepen in age, & it cealed to be with Sara after the maner as it is wth women) Therfore Sara laughed with in hys selfe sayynge: Howe I am waxed olde, shall I geue my selfe to * lust, & my Lorde olde also? And God sayde vnto Abraham: wherfore dyd Sara laugh sayynge: Shall I of a surety bere a chyld which am olde: is any thyng wonderfull to God? Accordynge to the tyme * appoynted will I returne vnto the, eue accordynge to the tyme of lyfe, & Sara shall haue a sonne. Thā Sara denyed it sayynge: I laughed not, for she was astrapde. And he sayde: It is not so, but thou laughedst. And y^e men stondynge vp fro thence, looked towarde Sodome. And Abraham went with them to byngge them on the waye. And y^e Lorde sayde: Shall I hyde fro Abraham that thyng which I do: sepynge that Abraham shall be a * great and a myghtie people, and all the nacyns of y^e erth shall be blessed in him? I knowe this also, that he will commaunde his chyldren and hys household after him, that they kepe the waye of y^e Lorde, and do after ryghte and conscynce, that the Lorde maye byngge vpon Abraham all that he hath spoken vnto him.

And the Lorde sayde * The crye of Sodome and Gomorra is great, and theyr synne is exceedynge greuous. I wyll go downe nowe and see whether they haue done all together accordynge to that crye which is come vnto me or not, that I maye knowe

knowe. And the men departed thence and wēt to Sodome warde. But Abraham stode yet before the Lorde, and Abraham dwelle here & sayde: Wylt y^e also destroye the ryghtwes with the wicked: parauenture there be l. ryghtwes wthyn the cytie, wylt thou destroye and not spare the place for the sake of l. ryghtwes that are therein? What be farre from the, that thou shuldest do after thys sayynge, & slep the ryghtwes with the wicked, & that the ryghtwes shulde be as y^e wicked, that be farre fro the. Shall not the iudge of all the worlde do accordynge to ryghte? And the Lorde sayde: Yf I fynde in Sodome l. ryghtwes wthyn y^e cytie, I will spare all the place for their sakes.

And Abraham answered sayde, Beholde, I haue taken vpon me to speake vnto the Lorde, * which am but dust and ashes. parauenture there shall lacke fyue of fyfte ryghteous: Wylt y^e destroye all the cytie for lacke offyue? And he sayde: yf I fynde there fourtye & fyue, I will not destroye the. And he proceeded to speake vnto hym agayne, & sayde, parauenture there shall be fourtye founde there. he answered: I will not do it for forties sake. he sayde vnto him agayne: D let not my Lorde be angry that I speake: parauenture there shall thyrtye be founde there. And he sayde: I will do nothyng yf I fynde thyrtye there. he sayde agayne: O le, I haue taken vpon me to speake nowe also vnto my Lorde: parauenture ther shall be twentye founde there. he answered: I wyll not destroye them for twentys sake. And he sayde: D let not my Lorde be angry, & I wyll speake yet but this once. Parauenture there shall ten be founde there. he answered: I wyll not destroye them for tens sake. And y^e Lorde went his waye as soone as he had lefte comynge with Abraham. And Abraham also returned vnto his place.

The. xix. Chapter.

Lot receaued two Angelles in to his house. The synners of the Sodomites. Lot is deliuered and byngge to dwell in y^e cytie zoar. Lottes wyfe is turned into a pillar of salt. Sodome is destroyed. Lot is dyckened & lyeth wth his daughters whych conceaued chyldren by hym.

And there came. ij. angells to Sodome at euen. And Lot sat at the gate of Sodome. And Lot seinge them, rose vp to mete the, and he * bowed him selfe to the grounde w his face. And he sayde: my Lordes, tūne in I praye you in to your seruantes house & tary all nyghte & washe your fete & ye shall ryse vpearly to go on your wayes. Whych sayde: nay, but we wyll byde in the streates all nyghte. And he in maner dyd euen * compelle the vlosely. And they turnynge in vnto him entred in to his house, & he made the a feast & did bakke sweete bred, & they dyd * eate. And before they wēt to rest, y^e men of y^e cytie

(euen the men of Sodome) compassed the house rounde aboute both olde & yonge, all y^e people from all quarters. And they callynge vnto Lot, sayde vnto him: where are y^e men whych came into the thys nyght? byngge the out vnto vs & we will knowe them.

And Lot wēt out at the doores vnto the, and whē the doze after hym and sayde: naye for goddes sake brethren, do not so wychedly. Beholde I haue two daughters whych haue knowne no mā, the will I byngge out nowe vnto you: & do with them as it semeth good in your eyes. Only vnto these inē do nothyng, for therfore came they in vnder y^e shadowe of my rofe. And they sayde: stonde back. And they sayde: he came in as one to scourne, & wyll he be nowe a * iudge: we wyll surely deale worse with the than with them.

And they pleased soze vpon the man, euen Lot: & came to breake vp the dooze, but the men put forth theire handes & pulled Lot in to the house to them and shut to the dooze. And the men that were at the dooze of the house, they smote with blyndnesse * both small & greate: so that they saynted and coulde not fynde the dooze. And y^e men sayde vnto Lot: If thou haue yet here any sonne in lawe or sonnes or daughters or what soeuer y^e haue in the cytie, byngge it out of this place: for we must destroye this place, because the crye of them is great * before the face of God: for the Lorde hath sent vs to destroye it.

And Lot went out and spake vnto hys sonnes in lawe which marked his daughters sayynge: stode vp: get you out of this place, for y^e Lorde will ouerthrowe this cytie. But he semed as though he had mocked, vnto his sonnes in lawe. And whan the morninge arose, y^e angells caused Lot to speke hym sayynge: stonde vp, take thy wyfe and thy two daughters at hande, lest thou perishe in the synne of the cytie. And as he prologed the tyme, the men caught both him, his wyfe & his two daughters by the handes, the Lorde byngge mercyfull vnto him, and they brought hym forth and sette hym without the cytie. It fortunēd whan they had brought them out, * he sayde: haue thy lyfe, and loke not behynde the, neyther tary thou in all thys playne countre. haue thy selfe in the mountayne, lest thou perishe. And Lot sayde vnto them. Oh nay Lorde: beholde, thy seruante hath founde grace in thy syghte, and thou hast magnified thy mercye which thou hast shewed vnto me in sayynge my lyfe. Beholde, I can not be saued in the mountayne, lest some misfortune fall vpon me and I dye. Beholde, here is a cytie by, to flee vnto, euen yonder lytle one: Oh let me be saued there: is it not a lytle one, and my soule shall lyue? And he sayde to hym: se I haue receaued thy request as concernynge this thyng, that

that I will not overthrowe thys cite for the which thou hast spoken. Haste the, & be sayed there, for I can do nothyng till thou become thyther. And therfore the name of pcyte is called zoar. And the sonne was now rylen upon the erth, when Lot was entred into zoar.

¶ Then the Lorde rayned upon Sodome & Gomorra, by pmysson & spye fro the Lorde out of heauen, & overthrowe those cyties & all p regyon, and all that dwelled in the cyties, and that that grewe upon the erth. But Lot's wyfe looked behynde her, & was turned in to a pyllar of salte. Abraham ryng up early, got him to the place where he stode before p presence of God, & lokynge towarde Sodome & Gomorra & towarde all the lande of that contre he looked: and beholde, the smoke of the contre arose as the smoke of a forname. And it happened that when God destroyed the cyties of that regyon, he thought upon Abraham, & sent Lot & out from the myddes of p overthrowenge, when he overthrowe the cyties where Lot dwelled.

¶ And Lot departed out of zoar & dwelled in the mountayns w his ij. daughters, for he feared to tary in zoar, but dwelled in a caue, he & his ij. daughters. And the elder sayde vnto p yonger: oure father is olde, and there is not a man in the erth to come in vnto vs after the maner of all the worlde. Come, we will make oure father dzoeken with wyne, & lye with him, that we maye saue sede of oure father. And so they made their father dzoeken with wyne that nyght. And the elder daughter went & laye with her father. And he perceaued it not, nether when she laye downe, nether when she rose vp.

¶ And on the morow it happened that the elder sayde vnto the yonger: beholde, yester nyght laye I with my father. Let vs make him dzoeken with wyne this nyght also, & go thou & lye with him, that we maye saue v seed of oure father. And they made their father dzoeken with wyne that nyght also. And the yonger arose & laye with him. And he perceaued it not: nether when she laye downe, nether when she rose vp. Thus were both the daughters of Lot w chylde by their father. And the elder bare a sonne, and called hys name Moab. The same is the father of the Moabytes vnto thys daye. And the yonger bare a sonne also and called hys name Ben Ammi, The same is the father of the chyl- dren of Ammon vnto this daye.

¶ The xx. Chapter.

¶ Abraham went as a stranger in to the lande of Gerar. The kynge of Gerar taketh awaye his wyfe.

¶ And Abraham departed thence to- ward p south cōtre, and dwelled betwene Cades & Sur, and sojourned in Gerar. And Abraham

sayde of Sara hys wyfe: she is my * syster. * Se. p. 1. 2. And Abimelech kynge of Gerar sent & fette Sara awaye. and. p. 1. 1. b.

¶ But God came to Abimelech in a dreame in p nyght and sayde to hym: Se, thou shalt dye for the womans sake which thou hast taken awaye, for she is a mas wyfe. But Abimelech had not yet come nye her, & he sayde: Lorde wilt thou slep ryghtewes people? sayde not he vnto me, she is my syster? yet, & sayde not she herselfe: he is my brother? with a pure herte and innocent vades haue I done this. And God sayde vnto him by a dreame: I wot it well that thou dydest it in the p- renesse of thy herte. I kepte p also that thou shuldest not sinne agaynst me, & therfore suf- fered I the not to touch her. Nowe therfore deliuer the man his wyfe agayne, for he is a prophete. And he shall praye for p that thou mayst lyue. But and p thou deliuer her not agayne, be sure that thou shalt dye the death, both thou, and all that thou hast.

¶ Therfore Abimelech ryng up betymes in the mornynge called all his seruauntes, & tolde all these saynges in their eares, and p men were sore a frayde. And Abimelech cal- led Abraham & sayde vnto hym: What hast thou done vnto vs & what haue I offended the that thou hast brought on me and on my kynngdome so great a synne: thou hast done dedes vnto me p ought not to be done. And Abimelech sayde vnto Abraham: What sa- west thou that thou hast done this thyng?

¶ Abraham answered. For I sayde: surely the feare of God is not in thys place, & they shall slep me for my wyfes sake: yet in verp dede she is my syster, for she is the daughter of my father: though she be not the daughter of my mother: and she became my wyfe. And after, God caused me to wandre, out of my fathers house, I sayde vnto her: Thys kyn- nesse shalt thou shewe vnto me in all places where we come, that thou saye of me, he is my brother.

¶ Then toke Abimelech shepe and oxen, men seruauntes & women seruauntes & gaue them vnto Abraham, and deliuered hym Sa- ra his wyfe agayne. And Abimelech sayde: beholde, my lande lyeth before the, dwell where it pleaseth p best. But vnto Sara he sayde: Se, I haue geuen thy brother a thou- sande peces of syluer, beholde, it shall be a couerpyng of thyn eyes vnto all that are w the * & thus with all was she reponed.

¶ And so Abraham prayed vnto God, and God healed Abimelech and his wyfe and his maydens, & they bare chylde. For p Lorde had closed to, all the matryces of the house of Abimelech: because of Abrahams wyfe.

¶ The xxj. Chapter.

¶ Isaac is borne. Agar is cast oute with her yonger sonne Ismael. The Angell comforteth Agar. The con- uersation betwene Abimelech and Abraham.

¶ The Lorde

¶ The Lorde visyted Sara as he had sayde and byd vnto her * accor- dyng as he had promysed. For Sara was wyth chylde and bare Abraham a sonne in his olde age, euen the same season which p Lorde had ap- poynted hym. And Abraham called his sonnes name that was borne vnto hym which Sa- ra * bare hym, Isahac: & Abraham * circumcy- sed Isahac his sonne whē he was. viii. dayes olde: as God comaunded hym. And Abraham was an hūdyed yere olde: whē his sonne Isahac was borne vnto hym. But Sara sayde: God hath made me a laughynge stocke: so that all that heare: wyll laugh at me. She sayde also: who wolde haue sayd vnto Abra- hā: that Sara shulde haue geuen chylde su- che? for I haue borne him a sonne in hys olde age. The chylde grewe: and was wened: and Abraham made a great feast: the same daye that Isahac was wened. Sara sawe also the sonne of Hagar the Egyptian (whych she had borne vnto Abraham) to be a mocker. Wherfore she sayde vnto Abraham: * put awaye this bondmayde & hys sonne: for the sonne of thys bondewoman shall not be hys wyth my sonne Isahac: & thys sayynge was very greuous in Abrahams syght because of hys sonne. And God sayde vnto Abraham: let it not be greuous in thy syght, because of the ladd and of thy bondmayde. All p Sara hath sayde vnto the, heare hys voyce, for * in Isahac shall thy seed be called. Wherouer of the sonne of the bondewoman wyll I make a nacyon: because he is thy * seed.

¶ And so Abraham rose vp early in the mor- ninge, and toke bread and a bottell of water, and gaue it vnto Hagar, puttynge it on hys shulders with the ladd also, & sent her awaye. who departynge, wandred vp and doune in the wyldernes of Beer Seba. And the wa- ter was spent in the bottell, and she cast p ladd vnder a bush and went and sat on the other syde a greate waye, as it were a bowshot of: for she sayde: I will not se the death of the chylde. And she lpytynge doune on the other syde, lyfte vp hys voyce and wepte.

¶ And God herde the voyce of the chylde. And the angell of God called Hagar oute of heauen and sayde vnto her: what ayleth the Hagar? Feare not, for God hath herde the voyce of the childe where he lyeth. Arise, and lyfte vp the ladd, and take hym in thy hande, for I will make of hym a greate people. And God opened hys eyes: and she sawe a well of water. And she went and fylled the bottell with water, and gaue the boye dyynke. And God was wyth the ladd, and he grewe and dwelt in the wyldernesse, and became an ar- cher. And he dwelt in p wyldernesse of Pha- ran. And hys mother gatt hym a wyfe out of the lande of Egypte.

¶ And it chauced the same season, that Abi- melech and Phicol hys chefe captayne spake vnto Abraham sayynge: * God is wyth the in all that thou doest. And nowe therfore swere vnto me euen here by God, that thou wilt not hurt me nor my chylde, nor my chyldeys chylde. But that thou shalt deale with me and the contre where thou hast bene a stranger, accordynge vnto the kynnesse that I haue shewed the. And Abraham sayd: I will swere.

¶ And Abraham rebuked Abimelech for a well of water, which Abimelechs seruaun- tes had violently take awaye. And Abime- lech sayde: I wote not who hath done thys thynge. Also thou toldest me not: nether herde I of it, but thys daye. And Abraham toke shepe and oxen, and gaue the vnto Abimelech. And they made both of them a bonde toge- ther. And Abraham set. vii. ewe lambes by the selues. And Abimelech sayd vnto Abra- hā: what meane these. vii. ewe lambes which thou hast set by them selues? he answered: For these. vii. lambes shalt thou take of my hāde, that they maye be a wytnesse vnto me, that I haue dygged thys well. Wherfore the place is called Beer Seba, because that there they swore both of them. Thus made they a bonde to gether at Beer Seba. And Abimelech & Phicol his chefe Captayne rose vp, and turned agayne vnto the lande of the Philistines. And Abraham planted a wodd in Beer Seba, and called there on the name of the Lorde, the euerylastynge God: and so- journed in the Philistins lāde a longe season.

¶ The xxii. Chapter.

¶ The sayth of Abraham is proued in offerynge hys sonne Isahac. Thys oure sauour is promysed. The generacion of Nachor Abrahams brother.

¶ After these saynges it happened p God byd * proue Abraham and sayde vnto hym: Abraham. Whych answered: here am I. And he sayde take thy * only sonne Isahac whom thou louest, & get the vnto the lande Mozia, and sacrifice hym there for a sacrifice vpon one of the mountayns, whych I will shewe the: Then Abraham rose vp early in the mor- nynge, & saddled his asse, and toke two of hys yonge mē wyth hym, and Isahac hys sonne: and cloue wodd for the sacrifice, and rose vp and gott hym to the place whych God had appoynted hym.

¶ The thyrde daye Abraham lyfte vp hys eyes, and sawe the place a farre of and sayde vnto his yonge men: lyde here with the asse. I and the ladd wyll goo yonder and woz- hyppye, & come agayne vnto you. And Abra- ham toke the wodd of the sacrifice and layde it vpon Isahac his sonne, but he him selfe to- ke fyre in his hande and a knyfe. And they went both of them together.

¶ Then

Then spake Isahac vnto Abraham hys father and sayde: My father? And he answered: here am I my sonne. He sayd: Se here is fyre and wodd, but where is the shepe for sacrifice? Abraham answered: my sonne, God wyl prouyde him a shepe for sacrifice. And so they wente both together.



And when they came vnto y place which God had shewed hym, Abraham made an altar there, & dressed the wodd, and bownde Isahac his sonne, & layde him on the altar, aboue vpon the wodd. And Abraham stretchynge forth his hande, toke the knyfe to haue kylled hys sonne. And the angell of the Lorde called vnto him from heauen, saying: Abraham Abraham? And he sayde: here am I. And he sayde: laye not thy hande vpon the chyld, nether do any thinge at all vnto him, for now I knowe that thou fearest God, and hast for my sake not spared thyne onely sonne. And Abraham layfpyge vp his eyes, looked aboute: and beholde, there was a ram caught by the hornes in a thickette. And he went & toke the ram and offred hym vp for a sacrifice in the steade of hys sonne. And Abraham called y name of the place, the Lorde wyl see. As it is sayde thys dape: in y mounte wyl the Lorde be sene.

And the Angell of the Lorde cryed vnto Abraham from heauen the secōde tyme, and sayde: by my selfe haue I sworn (sayth the Lorde) because thou hast done thys thyng and hast not spared thy onely sonne: that in blessinge I wyl blesse the, and in multipliēge I wyl multiplie thy seed as the starres of heauē & as the sande which is vpo the see syde. And thy seed shall possesse the gate of hys enemies. And in thy seed shall all the naciōs of the erth be blessed, because thou hast herde my voyce. So turned Abraham agayne vnto hys pōnge mē, and they rose vp and went together to Beer Seba. And Abraham dwelt at Beer Seba. And it chauned after these thinges, that one tolde Abraham sayinge: Beholde, Milcha, she hath also borne chyldren vnto thy brother Nachor. Hus hys eldest sonne, and Bus hys brother, and Remuell the father of the Syrians, and ceased, & Haso, and Yldas, & Jedlaph, & Bethuel. And Bethuel begat Rebecca. These eyght dyd Milcha bere to Nachor Abrahams brother:

And hys concubyne called Rhuma she bare also Tebah, & Gabam, & Haas, & Maacha.

The. xlii. Chapter.

Sara dyeth and is buried in the felde that Abraham bought of Ephron the Hethite.

Sara was an hūdzēd and. xxvii. yere olde (so longe lyued she) & Sara dyed in kyriat Arba. The same is hebron in the lande of Canaan.

And Abraham came to mozne Sara, and to wepe for her. And Abraham stode vp fro the syght of hys coozle, and talked wth the sonnes of heth sayinge: I am a straunger & a forpyner amonge you, geue me a posseltyon to burye in wyth you, that I maye bury my coarce out of my syght. And the chyldren of heth answered Abraham, saying vnto him: heare vs Lorde, thou art a pryncē of God amonge vs. In the cheffest of oure sepulchres bury thy dead: None of vs also shall forbyd the hys sepulchre, but thou mayest bury thy dead therein: Abraham stode vp and bowed him selfe before the people of the lande y chyldren of heth. And he comoned wth the sayinge: If it be youre mynde that I shall bury my dead out of my syght, heare me, and speke for me to Ephron the sonne of zoar: that he maye geue me the dubbyll caue which he hath, and that is in the ende of hys felde: but for as moche money, as it is worth shall he geue it me in the presence of you, for a posseltyon to burye in. For Ephron dwelled amonge the chyldren of heth.

And Ephron the Hethite answered Abraham in the audience of the chyldren of heth and of all that went in at the gates of hys cyte, sayinge: Not so my Lorde, heare me. The felde geue I the, and the caue y therein is geue I the also: and euen in the presence of the sonnes of my people geue I it y, bury thy dead. And Abraham bowed hym selfe before the people of the lande, & spake vnto Ephron in the audiece of the people of the cōtre saying: I praye the heare me yf it please the: I wyl geue siluer for the felde, take it & I will bury my deed there. Ephron answered Abraham sayinge vnto hym: My Lorde, hearken vnto me. The lande is worth. iiii. hūdzēd sycles of syluer: what is y betwyxte the and me? bury therfore thy deed. And Abraham harkened vnto Ephron & weyed hym the syluer whych he had sayde, in the audience of the sonnes of heth. Euen. iiii. hūdzēd syluer sycles of current money amonge marchantes. And the felde of Ephron with the dubbyll caue whyche was before Mamre: euē the felde and the caue y was therein and all the trees y were in the felde, & that were in all the borders rounde aboute, was made sure vnto Abraham for a posseltyon, in the syght of the chyldre of heth, before all that went in at the gates of the cyte. After thys dyd Abraham burye Sara hys wyfe

wyfe in the double caue of the felde y lyeth before Mamre. The same is hebron in the lande of Chanaan. And so both the felde and the caue y is therein, was made vnto Abraham a sure posseltyon to bury in, of the sonnes of heth.

The. xliii. Chapter.

Abraham maketh hys seruant Swere: and sendeth hym to seke a wyfe for Isahac hys sonne. The seruant was saythfull & brought Rebecca wyche Isahac toke to hys wyfe.

Abraham was olde and stryken in dayes, and the Lorde had blessed hym in all thynge. And Abraham sayde vnto his eldest seruaunte of his house whych had y rule ouer all y he had: Put thy hande vnder my thygh, & I wyl make the swere by the Lorde God of heauen and God of the erth, that thou shalt not take a wyfe vnto my sonne, of the daughters of Chanaan, amonge wyche I dwell. But thou shalt goo vnto my contrey and to my natyue londe, and take a wyfe vnto my sonne Isahac.

But the seruaunte sayde vnto hym: peraduenture the woman wyl not agree to come wyth me vnto thys lande, shall I brynge thy sonne agayne vnto the lāde whych thou camest out of? To whom Abraham answered: be ware, that thou brynge not my sonne thither agayne. The Lorde God of heauen whych toke me fro my fathers house and from the lande where I was borne, and whych spake vnto me and that sware vnto me, sayinge: vnto thy seed wyl I geue thys lande, he shall sende hys angell before the, and thou shalt take a wyfe vnto my sonne from thence. Neuerthelesse yf the woman wyl not agree to folow the, thā shalt thou be wythout daunger of thys my ooth. Onely brynge not my sonne thither agayne. And the seruaunt put hys hande vnder the thygh of Abraham his master, and sware to hym as concernynge that matter. And the seruaunt toke. x. camels of the camels of hys master and departed, and had of all manner goodes of hys master wth hym, and stode vp and went to Mesopotamya, vnto the cytie of Nahor. And made hys camels to lye downe wythout the cytie by a wels syde of water, at euen: aboute the tyme that women come out to drawe water, and he sayde.

Lorde God of my master Abraham, sende me good spede this dape, and shewe mercy vnto my master Abraham. Lo I stonde here by the well of water, and the daughters of the men of thys cytye come out to drawe water: Nowe the damsell to whome I saye, stowpe downe thy pytcher I praye the that I maye dryncke. If she saye also:

dryncke, and I wyl geue thy camels dryncke: the same is she that thou hast ordeyned for thy seruaunte Isahac: yee, and therby shall I knowe that thou hast shewed mercy on my master. And it came to passe yer he had left speakynge, beholde, Rebecca came out, the daughter of Bethuell, sonne to Milca the wyfe of Nahor Abrahams brother, and hys pytcher vpon hys shoulder: The damsell was very sayre to loke vpon, and yet a mayde and vnknewen of man. And she went downe to the well, and fylled hys pytcher and came vp. And the seruaunte rennyng vnto her, sayde: let me suppe a lytle water of thy pytcher. And she sayde: dryncke my Lorde.

And she hastēd and lett downe her pytcher vpon hys arme, and gaue hym dryncke. And when she had gyuen hym dryncke, she sayde: I wyl drawe water for thy camels also, vntyll they haue dryncke ynough. And she powred out hys pytcher into the trough hastily, and ranne agayne vnto the well to fett water: and drew for all hys camels. And the man wondred at her: but helde his peace, to wete whether the Lorde had made hys iourney prosperous or not. And it fortunēd as the camelles had left drynkyng, the man toke a golden earynge of halfe a sicke waight, and two bracelettēs for hys handes, of. x. sycles weyght of golde, and sayde: Whose daughter art thou? tell me I praye the, is there rowme in thy fathers house for vs to lodge in? She answered him: I am the daughter of Bethuel the sonne of Milca which she bare vnto Nahor: and sayde moreouer vnto hym: we haue litter and prouender ynough, and also rowme to lodge in.

And the man bowed him selfe, & worshipped the Lorde, and sayde: blessed be the Lorde God of my master Abraham, whych ceaseth not to deale mercifully and truly wth my master, and hath brought me the waye to my masters brothers house. And the damsell ranne and tolde them of her mothers house these thynges. And Rebecca had a brother called Laban.

And he ranne out vnto the man, euen to the well: for as sone as he had sene the earynges and the bracelettēs in hys sisters handes (and hearde the wordes of Rebecca hys syster sayinge: thus sayde the man vnto me) he went out vnto the man. And loo, he stode wth the camels by the well syde. And he sayde: come in thou blessed of the Lorde. Wherefore stodest thou wythout? I haue dressed the house, and made rowme for the camels. And than the man came in to the house: and he vnbrylled the camels and (Laban) brought lytter and prouender for the camels, and water to w-

fete and the menses fete that were in hym, & set meate before hym to eate. But he sayde: I wyl not eate, vntyll I haue sayde myne arande. And he sayde: saye on. And he sayd: I am Abrahams seruaunt, & God hath blessed my master out of measure, that he is become greete, and hath geuen hym shepe, and oxen, syluer and golde, men seruautes, and mayde seruautes, camels and asses. And Sara my masters wyfe bare hym a sonne, when she was olde: and vnto hym hath he geuen all that he hath. And my master made me swere sayinge: thou shalt not take a wyfe to my sonne amonge the daughters of Cananites in whose lade I dwell: But thou shalt go vnto my fathers house & to my kynred, and take a wife vnto my sonne. And I sayde vnto my master: peradventure the wyfe wyl not folowe me: And he answered me: The Lorde, before whome I walke, wyl sende hys angell wth the, and prosper thy iourney and thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. Then shalt thou be gyftlesse of my curse, when thou comest to my kynred. And yf they geue the not one, thou shalt be gyftlesse of my curse.

And so I came thys daye vnto the well and sayde: O Lorde, the God of my master Abraham, yf it be so nowe that thou makest my iourney whych I go, prosperous: beholde I stonde by thys well of water, and whē a byrgyn cometh forth to drawe water, and I saye to her: geue me (I praye the) a lytle water of thy pytcher to drynke, and she saye to me: drynke thou, and I wyl also drawe for thy camels: that same is the wyfe whom the Lorde hath prepared for my masters sonne.

And before I had made an ende of speakinge in myne harte: beholde Rebecca came forth, and hys pytcher on hys shulder, and she went downe vnto the well & drew water. And I sayde vnto her: geue me drynke I praye the. And she made hast, & toke downe hys pitcher from of hys, and sayde drynke, and I wyl geue thy camels drynke also. And I dracke, & she gaue the camels drynke also. And I asked her, sayinge: whose daughter art thou? She answered: the daughter of Bathuel Rahors sonne * whom Milca bare vnto hym. And I put the earring vpon hys face, and the braceletes vpon hys handes. And I bowed my selfe, and worshipped the Lorde, & blessed the Lorde God of my master Abraham whych had brought me the ryght waye, to take my masters brothers daughter vnto hys sonne. Nowe also yf ye wyl deale mercifully and truly wth my master, tell me: and yf not, tell me also: I maye turne me to the ryght hande & lefte.

Then answered Laban and Bathuel, sayinge. This sayenge is proceded euen out of the Lorde, we can not therfore saye vnto the, ether good or bad: beholde, Rebecca is before the, take her and goo, that she maye be thy masters sonnes wyfe, euen as God hath sayde. And when Abrahams seruaunt heard thes wordes, he worshipped the Lorde, flatt vpon the erth. And the seruaunt toke forth iewelless of syluer and iewelless of golde and rayment, and gaue them to Rebecca. And vnto hys brother and to hys mother, he gaue gyftes. And they dyd eate & drynke, both he and the men that were with him, and taried all nyght. And when they rose vp in the mornynge, he sayde: let me departe vnto my master. Hys brother & hys mother answered: let the damsell abyde wth vs a whyle, and it be but euen x. dayes, and than shall she go. He sayde vnto them: hynder me not, beholde, the Lorde hath prospered my iourney. Sende me awaye therfore, that I maye goo vnto my master. And they sayde: we wyl call the damsell, and enquire at hys mouth. And they called forth Rebecca, and sayde vnto her: wylt thou goo with this man? And he answered, I wyl goo.

So they let Rebecca thes sister go and her nozle & Abrahams seruaunt, & hys men. And they blessed Rebecca, and sayde vnto her: Thou art oure sister, growe in to thousande thousandes * and thy seed possesse the gate of thes enemyes. And Rebecca arose and hys damselfe, and satt them vpon the camels, and wet they waye after the man. And the seruaunt toke Rebecca, and went hys waye.

And Isaac was a comynge from the waye of the well of the luyng and sepunge me, for he dwelt in the south cōtrepe, & Isaac was gone out to praye in the felde at the euē tye. And he lyft vpon hys eyes and sawe the camels comynge. And Rebecca lyft vpon hys eyes, and when she sawe Isaac, she lyghted of the camell, and sayd vnto the seruaunt: what mā is thys that cometh walkinge agaynst vs in the felde? And the seruaunt sayde: it is my master. Therfore she toke hys cloke, and put it about her. And the seruaunt tolde Isaac all thynges that he had done. And Isaac broughte her in to his mother Saras tete, and toke Rebecca, and she became hys wyfe, and he loued her: and so Isaac receaued conforste after hys mothers

The xxv. Chapter.

Abraham taketh Keturah to hys wyfe: and bergeth many chyldren. Abraham dyeth and getteth all hys goodes to Isaac. The genealogie of Isaac. The birth of Jacob and Esau. Esau selleth hys birthryght for a messe of potage.

Abrah-

Abraham proceeded further and toke him a wyfe called Keturah, whiche bare hym Simram, and Jeklan, and Medan, and Midia, and Jesbach and Suah. Jeklan begat Seba & Medan. And the sonnes of Medan were: Asurim, Letusim and Leunim. And the sonnes of Midian: Ephra, and Ephra, Hanoch, and Abida & Elda. All these were the chyldren of Keturah. And Abraham gaue all hys goodes vnto Isaac. But vnto the sonnes of the concubynes whych Abraham had, he gaue gyftes, and sent them awaye from Isaac hys sonne (whyle he yet lyued) castwarde, vnto the lande of Kedes.

And these are the dayes of the yeares of Abrahams lyfe whych he lyued: an hundred and lxxv. yere, and than fell sycke and dyed in a lustye age (whē he had lyued ynough) and was put vnto hys people. And hys sonnes Isaac and Ismael buryed hym in the double caue in the felde of Ephron sonne of zoar yethete besyde the playne of Maare. Whych felde Abraham bought of the sonnes of heth. There was Abraham buryed & Sara hys wyfe. It fortunated after the deeth of Abraham that God blessed Isaac hys sonne, and Isaac dwelled by the well of the luyng and sepunge me.

These are the generacions of Ismael Abrahams sonne, whych Hagar the Egypcyen Saras handmayde bare vnto Abraham. And these are the names of the sonnes of Ismael, in their names accordyng to thes kynredes. The eldest sonne of Ismael: Nebaioth, and Cedar: and Adbeel, and Mibsam, and Misma, Duma, and Mada, & Hadar, Thema, Jetur, Naphis & Kedma: These are the sonnes of Ismael, & these are thes names, by thes townes and castels. xij. princes of their householdes. And these are the yeares of the lyfe of Ismael, an hundred and xxxviij. yere, and he fell sycke, & dyed, & was layde vnto hys people. And they dwelled fro Heulah vnto Sur yis by the border of Egypte, as thou goest towarde y Assirians. And he dyed in the presence of all hys brethren.

And these are the generacions of Isaac Abrahams sonne: Abraham begat Isaac. And Isaac was xl. yere olde whē he toke Rebecca to wyfe, the daughter of Bathuel the Sirian of Mesopotamia and sister to Laban the Sirian. And Isaac made intercessyon vnto the Lorde for hys wyfe: because she was barren: and the Lorde was intreated of hym, and Rebecca hys wyfe conceaued: and the chyldre stroue to gether wythin her. Therfore she sayd: yf it shulde goo so to passe, what helpeth it that I am wyth chylder? Wherfore, she went to aske the Lorde. And the Lorde sayde vnto her: there are two manner of people in thy wombe, & two nacyns

shalbe deuyded out of thy bowels, and the one nacyon shalbe myghtyer than the other, and the elder shalbe seruaunte vnto the yonger.

Therfore when hys tyme was come to be deliuered: beholde, there were two twynnes in hys wombe. And he that came out fyrst was redd, and he was all ouer as it were a rough garmēt, & they called his name Esau. And after hym, came hys brother out, & hys hande holdynge Esau by the heele. And hys name was called Jacob. And Isaac was lx. yere olde when they were borne: and the boyes grewe, and Esau became a conynge hunter & a tyller of the erth. But Jacob was a perfecte man, & dwelled in the tentes. Isaac loued Esau, because he dyd eate of hys venyson, but Rebecca loued Jacob.

Isaac sod potage, and Esau came from the felde and was sayntie, and Esau sayd to Jacob: fed me I praye the wth that redde potage, for I am sayntie. And therfore was hys name called Esau. And Jacob sayde: sell me thys daye thy birthryght. Esau sayde: Loo I am at the popyte to dye, and what profyte shall thys birthryght do me? Jacob answered: swere to me then thys daye. And he swere to hym, & solde hys birthryght vnto Jacob. Then Jacob gaue Esau brede and potage of ryll. And he dyd eate and drynke and rose vp, & wet hys waye. And Esau regarded not hys birthryght.

The xxvi. Chapter.

The iorney of Isaac towarde Abimelech. The promises made vnto Isaac and hys seed. Isaac is rebuked of Abimelech for callinge hys wyfe hys sister. The chyldrenge of the shephardes for the well. Isaac is comforted. The atonement betwene Abimelech and Isaac.



And there came a derthin the lade, passinge the fyrst derth that was in the dayes of Abraham. And Isaac went vnto Abimelech kynge of the Philistynes vnto Gerar. And the Lorde appeared vnto him, and sayde: Go not downe into Egypte, but hyde in the lande whych I shall the we vnto the: so iourne in thys lande, and I wyl be wth the, and wyl blesse the: for vnto the and vnto thy sede I wyl geue all thes contreys. And I wyl performe the oothe whych I swore vnto Abraham thy father, and wyl multiplie thy seed as the starrs of heaue, and wyl geue vnto thy seed all thes contreys. And in thy seed shall all the nacyns of the erth be blessed, because that Abraham hath named vnto my voyce and kepte myne ordinaunces, my commaundementes, my statutes, and my lawes.

And Isaac dwelled in Gerar. And the men of the place asked hym of hys wyfe, and he sayde: she is my sister: for he feared

by to

to saye: He is my wyfe, lest the men of the place shulde haue kylled him because of Rebecca whych was bewtyfull to the eye. And it happened after he had bene there longe tyme, that Abimelech kynge of the Philistynes looked out at a wyndowe, and sawe Isaac sportynge with Rebecca hys wyfe. And Abimelech called Isaac, and sayde: He is of a suertye thy wyfe, & why saydest thou: He is my syster? To whom Isaac answered: I thought that I myght peradventure haue dyed for hys sake. Abimelech sayd: why hast thou done thys vnto vs? one of the people myght lpghtely haue lync by thy wyfe, and so shuldest thou haue brought synne vpon vs. And so Abimelech charged all hys people, sayinge: he that toucheth this mā or hys wyfe, shall dye the death.

Isaac sowed in that lande, and founde in that same yere an. C. bushels: & the Lorde blessed hym, & the man waxed myghtye, and wēt forth and grewe tyll he was exceedinge great, for he had possession of shepe, of oxen and a myghtye household, and therefore the Philistynes had enuy at hym: for the Philistynes stopped & fylled vp wyth erth all the welles which his fathers seruantes dygged in hys fathers Abrahams tyme. And Abimelech sayde vnto Isaac: get the from vs, for thou art myghtyer then we a great deale.

Therefore Isaac departed thence, and abode in the valley of Gerar, and dwelt there. And Isaac returnynge, digged agayne the welles of water whych they dygged in the dayes of Abraham hys father, which the Philistynes had stopped after the deth of Abraham, and gaue them the same names whych hys father gaue the. Isaac's seruantes dygged in the valey, and founde a well of lyuing water. And the herdmen of Gerar dyd stryue wyth Isaac's herdmen, sayinge: the water is oures. Chā called he the well *Eseck, because they stroue wyth hym.

And they dygged another well, and stroue for that also. And he called the name of it *Sitena. And than he departed thence, and dygged another well for the which they stroue not: therefore called he it *Rehoboth, sayinge: the Lorde hath nowe made vs rowme, that we maye encrease vpon the erth. And he went vp thence, to Beer Seba. And the Lorde appeared vnto hym the same nyght, and sayde: I am the God of Abraham thy father, feare not, for I am wyth the, & wyll blesse the, and multiplie thy seed for my seruauant Abrahams sake. And he buylded an autler there, and called vpon the name of the Lorde, and ptyched hys tete. And there Isaac's seruantes dygged a well.

Then came Abimelech to hym from Gerar, and Abusath hys frende, and whicoll his chiefe captayne. And Isaac sayde vnto the:

wherefore come ye to me, seinge ye hate me & haue put me awaye from you? Whych answered: In seinge, we sawe that the *Lorde was with the, & we sayde: let there be nowe an othe betwyxte vs euen betwyxte vs and the, and let vs make a bonde wyth the, that thou shuldest do vs no hurte, as we haue not touched the, and as we haue done vnto the nothyng but good, and sent the awaye in peace: for thou art nowe the blessed of the Lorde. And he made them a feast, & they dyd eate & dryncke. And they rose vp by tymes in the moynynge, and swore one to a nother. And Isaac sent them awaye. And they departed from hym in peace. And that same daye it happened, that Isaac's seruantes came & tolde hym of a well whych they had dygged: and sayde vnto hym, we haue founde water. And he called it *Beer Seba. And the name of the cyte is called *Beer Seba vnto this daye. Esau was. xl. yere olde and he toke a wyfe called Judith, the daughter of Beryan hethyte, & Basmath the daughter of Elon hethyte also, which were disobe- dient vnto Isaac and Rebecca.

The xxvij. Chapter.

Isaac stealeth the blessinge from Esau by hys mothers colicell. Isaac is sad. Esau is comforted. The hatred of Esau toward Isaac.



And it came to passe that whan Isaac waxed olde and hys eyes were dymme (so he coulde not see) he called Esau his eldest sonne and sayd vnto hym: my sonne. And he sayde vnto hym: here am I. And he sayde: beholde, I am nowe olde, and knowe not the daye of my deth: and nowe therefore take thy weapons, thy quyer and thy bowe, & get the to the felde, that thou mayest take me some venyson, and make me meate soche as I loue, and bynge it me, that I maye eate, and that my soule maye blesse y before y dye. But Rebecca hearde when Isaac spake to Esau hys sonne. And Esau wente into the felde, to catche venyson, and to bynge it. And Rebecca sayd vnto Jacob hys sonne sayinge: Beholde I haue herde thy father talkynge wyth Esau thy brother and sayinge: bynge me venyson and make me meate, that I maye eate and blesse the before the Lorde, afore my deth. Nowe therefore

therefore my sonne heare my voyce in that whych I commaunde the: gett the to the flocke, and bynge me thence two good kyddes, that I maye make meate of them for thy father, soche as he loueth. And thou shalt bynge it to thy father, that he maye eate & that he maye blesse the before hys deth.

Then sayde Jacob to Rebecca hys mother: beholde, Esau my brother is a rough man, and I am smooth. My father shall peradventure fele me, and I shall seme vnto him as though I went aboute to begyle hym, & so shall he bynge a curse vpon me, and not a blessinge: and hys mother sayde vnto hym: wpo me be thys curse my sonne, only heare my voyce, and go and fetch me them. And Jacob wēt and fet them, and brought them to hys mother. And hys mother made meate such as she knewe his father loued. And Rebecca sett goodly rayment of hys eldest sonnes Esau, whych was in the house wyth hys, & put vt vpo Jacob hys yongest sonne, & he put the skynnes of goyds vpo hys handes and vpon the smooth of hys necke. And he put the meate & brede whych he had prepared in the hande of hys sonne Jacob.

Whan he came to hys father, he sayde: my father? And he answered: here am I, who art thou my sonne? And Jacob sayde vnto hys father: I am Esau thy eldest sonne, I haue done accordynge as thou baddest me: vp and spt and eate of my venyson, that thy soule maye blesse me. And Isaac sayde vnto hys sonne: howe commeth it that thou hast founde it so quykly my sonne? he answered: The Lorde thy God brought it to my hande. Then sayde Isaac vnto Jacob, come nere and let me fele the my sonne, whether thou be my sonne Esau or not. Then went Jacob to Isaac hys father, and he felt hym and sayd: the voyce is Jacobs voyce, but the handes are the handes of Esau.

And he knewe hym not, because hys handes were rough as hys brother Esaus handes: and so he blessed hym.

And he axed hym: art thou my sonne Esau? And he sayde, that I am. Then sayde he: bynge me & let me eate of my sonnes venyson, that my soule maye blesse the. And he brought hym wyne also, and he dryncke. And hys father Isaac sayde vnto hym, come nere, and kysse me my sonne. And he went vnto hym and kysed hym. And he smelled the sauoure of hys rayment, and *blessed hym, and sayde, See, the smelle of my sonne is as y smell of a felde whych the Lorde hath blessed. God geue the of the dewe of heauen, and of the fatnesse of the erth, and plentye of corne and wyne. People be thy seruantes, and nacyons bowe vnto the. Be Lorde ouer thy brethren, and thy mothers chyldren stowe

vnto the. Cursed be he that curseth the, and blessed be he that blesseth the.

It happened that assoone as Isaac had made an ende of blessinge and Jacob was skace gone out from the ptesence of Isaac his father, then came Esau his brother from his huntynge, and had made alsomeate, and brought it vnto hys father, and sayde vnto his father: let my father arple and eate of his sonnes venyson, & thy soule maye blesse me. Then hys father Isaac sayde vnto hym: who art thou? he answered: I am thy eldest sonne Esau. And Isaac was greatly astonied out of hys selfe, and sayde: whych is he & where is he then that hath hunted venyson and brought it me? and I haue eaten of all before thou camest, and I haue blessed hym, & he shall be blessed. When Esau herde y wordes of hys father, he cryed out greatly and bytterly, aboue mesure, and sayde vnto hys father: blesse me also my father. Who answered: thy brother came wyth subtilte, & hath take a waye thy blessinge. And he sayd agayne: he maye well be called Jacob, for he hath vndermynded me now two tymes, first he toke a waye my byrthyght: and se, nowe he hath he taken awaye my blessinge also. And he sayde: hast y kept neuer a blessinge for me?

Isaac answered and sayde vnto Esau: beholde I haue made hym thy Lord, and all hys mothers chyldren haue I made hys seruantes. Moreover wyth y corne & wyne haue I stablyshed hym, what can I do vnto the nowe my sonne? And Esau sayde vnto hys father: hast thou but y one blessinge my father? blesse me also: father: soltyted vp Esau his voyce and wepte. Then Isaac hys father answered & sayde vnto hym: beholde, thy dwellinge place shall be the fatnesse of the erth, and of the dewe of heauen from aboue. And wyth thy swerde shalt thou lyue, and shalt be thy brothers seruaut. And it wyll come to passe, that when thou shalt gett the masterye, thou shalt lowse hys pocke from of thy necke.

And Esau *hated Jacob, because of the blessinge that hys father blessed hym wyth. all. And Esau sayde in his harte: The dayes of my fathers sorowe are at hande, and I wyll slep my brother Jacob: And these wordes of Esau hys eldest sonne were tolde to Rebecca. And she sent and called Jacob hys yongest sonne, and sayde vnto hym: beholde thy brother Esau threatneth to kyll y: nowe therefore my sonne heare my voyce, make the rdy, & flecto Laban my brother at Haran: & tarpe wyth him a wyple: vntyll thy brothers fearnes be swaged, & vntyll thy brothers wrath turne awaye from the, & he forgett the thynges whych thou hast done to hi. Then wyll I sende and fet the awaye from thence.

thence. Why shulde I be desolate of you both in one daye? & Rebecca spake to Isabac, I am wery of my lyfe, for feare of the daughters of Beth. If Jacob take a wife of y^e daughters of Beth, loche one as these are, or of the daughters of the lande, what good shall my lyfe do me?

C The xxviii. Chapter.

¶ Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marrieth an Hymaleite. Jacob dreameth a dreame. Chyph is promysed. Jacob maketh a vowe.

And so Isabac called Jacob and blessed hym, & charged hym, & sayde vnto him: se thou take not a wyfe of the daughters of Chanaan, but aryse & gett the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the daughters of Laban thy mothers brother. And God almyghty blesse the, & make the to increase, and multiplye the that I mayst be a nombze of people, and geue the the blessing of Abraham: to the and to thy seed wpyth the, that thou mayst possesse the lande (wherin thou art a stranger) whych the God gaue vnto Abraham. Thus Isabac sent forth Jacob. And he went to Mesopotamia vnto Laban, sonne of Bethuel the Sirien, and brother to Rebecca Jacob and Esaus mother.

When Esau sawe that Isabac had blessed Jacob, and sent him to Mesopotamia, to set him a wyfe thence, and that as he blessed hym he gaue him a charge, sayinge: thou shalt not take a wyfe of the daughters of Chanaan: and that Jacob had obeyed hys father and mother, & was gone vnto Mesopotamia: & Esau sernge also that the daughters of Chanaan pleased not Isabac hys father: then went he vnto Ismael, and toke vnto the wyues whych he had, Mahala the daughter of Ismael Abrahams sonne, the syster of Nabatoth to be his wyfe. Jacob departed from Beer Seba, to come vnto Haran, and came vnto a place by chaunce, and tarped there all nyghte, because the sonne was downe. And toke a stone of the place, and put it vnder hys heade, and layde hym downe in the same place a slepe. And he dreamed: and beholde, there stode a ladder vpon the erth, and the topp of it reached vp to heauen. And se, the angels of God went vp and downe vpon it, yee and God stode vpon it, and sayde.

I am the Lorde God of Abraham thy father, and the God of Isabac: The lade whych thou sleepest vpon wpyll I geue the and thy seed. And thy seed shall be as the dust of the erth: and thou shalt spreade abode to the west, to the east, to the north and to the south. And thozowe the and in thy seed shall all the kyndes of the erth be blessed. And se

I am wpyth the, and wpyll be thy keper in all places whether I goest, and wpyll byngge the agayne in to thys lande: nether wpyll I leaue the vntyll I haue made good all that I haue promysed the.

When Jacob was awaked out of hys slepe, he sayde: surely the Lorde is in this place, and I was not aware. And he was affrayed & sayde: howe fearfull is this place! it is none other, but euen the house of God and the gate of heauen. And Jacob stode vp early in the mornynge, & toke the stone that he had layde vnder hys head, and pitched it vp an ende, & poured oyle on the topp of it. And he called the name of y^e place Bethell, but the name of the cytie was called Lus before tyme. And Jacob bowed a vowe, sayinge: If God wpyll be wpyth me, and wpyll kepe me in thys iourney which I goo, and will geue me bread to eate, and clothes to put on, so that I come agayne vnto my fathers house in safte: then shall the Lorde be my God, and thys stone which I haue set vp an ende, shall be goddes house: and of all that thou shalt geue me, wpyll I geue the tith vnto the.

C The xxix. Chapter.

¶ Jacob cometh to Laban and serueth seuen yere for Rachel. Lea was brought to hys bed in steede of Rachel. He marryeth them bothe: and serueth yet. vij. yere more for Rachel. Lea conceaueth.

When Jacob lyfte vp hys feete, & came in to the east countrey. And as he looked aboute, beholde there was a well in the felde, and. iij. flockes of shepe laye therby (for at that well were the flockes watered) and there was a great stone vpon the well mouth. And thither were all the flockes brought, and they rolled the stone from the well mouth, and watered the shepe, & put the stone agayne vpon the well mouth vnto hys place. And Jacob sayd vnto them: brethren whence be ye? And they sayde: of Haran are we. And he sayd vnto them: knowe ye Laba the sonne of Nahor? They sayd: we knowe hym. And he sayde vnto them, is he in good health? And they sayde, he is in good health, and beholde, hys daughter Rachel commeth with the shepe. And he sayde, lo, it is yet but hys daye, nether is it tyme that the catell shulde be gathered together, water y^e shepe and go and fede the. And they sayde, we maye not, vntyll all the flockes be brought to gether, and tyll they roll the stone from the well mouth, and so we water oure shepe.

Whyle he yet talked wpyth them, Rachel came wpyth hys fathers shepe, for she kepte them. As soone as Jacob sawe Rachel, the daughter of Laba his mothers brother, and the shepe of Laban hys mothers brother, he went

he wyl and rowled the stone from the well mouth, and watered the flocke of Laban his mothers brother. And Jacob kyssed Rachel, and lyfte vp hys voyce and wepte: and Jacob tolde Rachel, y^e he was hys fathers brother & Rebeccas sonne. Therfore ranne she and tolde hys father.

And it happened when Laban hearde tell of Jacob his systers sonne, he ranne to mete him, & embraced him & kyssed him, & brought him to hys house. And he tolde Laban all the matter. To whom Laban sayde: well, thou art my bone & my fleshe. And he abode wpyth him the space of a moneth. And Laba sayde vnto Jacob: Though thou be my brother, shuldest y^e therfore serue me for naught? tell me, what shall thy wages be? Laba had. ij. daughters, the eldest called Lea & the yongest Rachel. Lea was fader eyed, but Rachel was bewtyfull & well fauored. And Jacob loued Rachel, and sayde: I wpyll serue the vij. yere for Rachel thy yongest daughter. Laban answered: it is better that I geue her the, than to another man: byde wpyth me.

And Jacob serued. vij. yeres for Rachel and they semed vnto him but a fewe dayes, for the loue he had to her. And Jacob sayde vnto Laba: geue me my wyfe, that I maye lye with hir. For my dayes are fulfilled:

Chan Laban gathered together all the men of that place, & made a feast. And when euen was come, he toke Lea hys daughter & brought her to hym: and he went in vnto hys daughter. And Laban gaue vnto hys daughter Lea, zilpha hys mayde, to be hys seruante.

(To whō whā Jacob came in accōrdynge to y^e custome.) And when the mornynge was come, beholde it was Lea. Cha sayde he to Laba wherfore hast thou played thus w me? dyd not I serue the for Rachel? wherfore thā hast thou beggled me? Laban answered: it is not the maner of thys place, to marpe the yōgest before the eldest. Passe out thys weke, and thā shall thys also be geuen the for the seruyce whych thou shalt serue me yet. vij. yeres more. And Jacob dyden so, and passed out y^e weke, and thā he gaue him Rachel hys daughter to wyfe also. And Laban gaue to Rachel hys daughter, Bilha hys handmayde to be hys seruante. So laye he by Rachel also, and loued Rachel more thā Lea, and serued hym yet. vij. yeres more.

When the Lorde sawe that Lea was despised, he made her frutefull. And Rachel remayned baren. And Lea conceaued and bare a sonne, and called hys name Ruben, for she sayde: the Lorde hath looked vpon my tribulacyō. Nowe therfore my husbād wpyll loue me. And she conceaued agayne and bare a sonne, and sayde: the Lorde hath herde that I am despised, and hath therfore geue me thys sonne also, and she called hys name

* Simeon. And she conceaued yet, & bare a sonne, and sayde: nowe thys once wpyll my husbāde kepe me company, because I haue borne hym. iij. sonnes: and therfore was hys name called Leui. And she conceaued yet agayne, and bare a sonne, sayinge: nowe wpyll I prayse the Lorde: therfore she called hys name Juda, and left bearynge.

C The xxx. Chapter.

¶ Rachel and Lea beynge bothe baren geue thepp maydens vnto thepp husbāde: and thepp beare hym chyldren. Jacob deceaueth Laban in the conceyvinge of the shepe & kyddes. Jacobs rewardes for hys seruyce.

Rachel when she sawe that she bare no chyldren, she enuyed hys syster, and sayde vnto Jacob: Geue me chyldre, or els I am but deed. And Jacob was wrooth w Rachel sayig: Am I in Goddes stead, which keepeth fro the frute of thy wōbe? Then she sayd: here is my mayde Bilha, go in vnto her, & she shall beare vpon my lappe, that I maye be increased by her. And she gaue hym Bilha hys handmayde to wyfe. And Jacob went in vnto her, and Bilha conceaued & bare Jacob a sonne. Chan sayde Rachel: God hath geuen sentēce on my spde, and hath also heard my voyce, and hath geuen me a sonne. Therfore called she hym Dan. And Bilha Racheis mayde conceaued agayne, and bare Jacob another sonne. And Rachel sayde: wpyth Godly wrestlynges haue I wrestled wpyth my syster, and haue gottē the upper hande: And she called hys name: Nephtali.

When Lea sawe that she had left bearynge, she toke zilpha hys mayde, and gaue her Jacob to wyfe. And zilpha Leas mayde bare Jacob a sonne. Chan sayde Lea: Good lucke: and called hys name Gad. And zilpha Leas mayde bare Jacob another sonne. Cha sayde Lea: happy am I, for the daughters wpyll call me blessed. And called hys name Aser.

And Ruben went out in the dayes of the whet haruest and founde mandragoras in the felde, and brought them vnto hys mother Lea. Chan sayd Rachel to Lea: geue me of thy sonnes mandragoras. To whō Lea answered: Is it not ynough that thou hast taken awaye my housbād, but woldest take awaye my sonnes mandragoras also? Cha sayde Rachel: well, let hym slepe w the thys nyghte, for thy sonnes mandragoras. And Jacob came from the felde at euē, and Lea went out to mete hym, and sayde: come into me, for I haue bought the wpyth my sonnes mandragoras.

And he slepte wpyth her that nyghte. And God herde Lea, that she conceaued & bare vnto Jacob the. v. sonne. Cha sayde Lea. God hath geuen me a rewarde, because I gaue

my mayde to my housbade & she called hym
Isachar. And Lea conceaued yet agayne, &
bare Jacob the. vi. sone. And Lea sayd: God
hath enderwed me w^a good dowrye. Nowe
wyl my husbade dwell wyth me, because
I haue borne hym. vi. sonnes: & called his na-
me Zabulon. After that she bare a daughter,
and called hyr name *Dina.

*Gen. xxx.
110. a.

And God remembred Rachel, hearde her,
and made her frutefull: so that she conceaued
& bare a sone, & sayd: God hath taken awaye
my rebuke. And she called hys name Jo-
seph, sayinge: The Lorde geue me yet a no-
ther sonne. As soone as Rachel had borne Jo-
seph, Jacob sayde to Laba: Seide me awaye
that I maye go vnto my awne place and co-
tre, geue me my wyues and my chyldre for
whom I haue serued the, and let me go: for
thou knowest what scrupce I haue done the.
To whom Laba answered: yf I haue founde
fauoure in thy syght (for I suppose that the
Lorde hath *blessed me for thy sake) appoyne
te what thy rewarde shall be, and I wyl ge-
ue it the. But he sayde vnto hym: thou kno-
west what scrupce I haue done the, and in
what takynge thy cattell haue bene vnder
me: For it was but lytle that thou haddest
before I came, and nowe it is encreased into
a multitude, and the Lorde hath blessed the
for my sake. But nowe when shall I make
prouysion for myne awne house also? And
he sayde: what shall I then geue the? And Ja-
cob answered: thou shalt geue me nothyng
at all, yf thou wylt do thys one thyng for
me: and then wyl I turne agayne, and fede
thy shepe and kepe them.

I wyl go aboute all thy shepe thys daye,
and separate from them all the shepe that
are spotted and of dyuers coloures, and all
blacke shepe amonge the lammes, & the par-
tye, and the spotted amonge the kyddes: and
the same shalbe my rewarde. So shall my
syght welnesse answer for me: & to mo-
rowe, and shall come for my rewarde before
thy face, and euery one that is not speckled
and partye amonge the goates and blacke
amonge the shepe, yf same shalbe theft wyth
me. And Laban sayde: So to, wolde God it
myght be accordynge to thy sayeng. Ther-
fore he toke out that same daie the goates
that were partye and of dyuerse coloures,
and all the she gootes that were spotted and
partye coloured, and all that had whyte in
the, and all the blacke amonge the shepe, and
put them in the keepynge of hys sonnes, & let
the dayes journey betwixte hym selfe and
Jacob. And so Jacob kepte the rest of La-
ban's shepe.

Jacob toke rodde of grene poplar, ha-
sell & of chestnut trees, & pyllid whyte stra-
kes in them, & made the whyte apere in the
rodde. (But they that were whole: remayned grene:

and thus was it made a variable coloure.) And put the
rodde whiche he had pyllid, eue before the
shepe, in the gutters & watrynge trouges
when the shepe came to dryncke: that they
shulde conceaue when they came to dryncke.
And the shepe conceaued before the rodde, &
brought forth lammes straked, spotted and
partye. And Jacob parted the lammes & tur-
ned the faces of the shepe toward spotted
thynges, and toward all maner of blacke,
that was amonge the shepe of Laba: name-
ly, puttynge hys awne flockes by the selfe, &
not puttynge them wyth Laba's shepe. And
it fortuned yf in euery rāpnge tyme of
the stronger shepe, Jacob layed the rodde
before the eyes of the shepe in y gutters: na-
mely, that he myght make them conceaue be-
fore the rodde. But whē the shepe were fe-
ble, he put the not in. And so the febler were
Laban's, and the stronger Jacobs. And the
man increased exceedingly, and had a great
flocke, mayde seruauntes and man seruaun-
tes, camels and asses.

The xxxi. Chapter.

At the commaundment of God: Jacob departed
from Laban: & toke hys goddes wyth hym. Rachel
stealeth hys fathers ymages. Laban followeth Ja-
cob. The couenaunt betwene Laban and Jacob.

But he heard the wordes of Laba's
sonnes sayenge: Jacob hath taken
awaye all that was oure fathers,
and of oure fathers goodes hath
he gotten all thys honoure. And Jacob be-
helde the countenance of Laban, & beholde
it was not as yesterdape and perperster-
dape. And the Lorde sayde vnto Jacob: tur-
ne agayne in to the lande of thy fathers and
to thy kynred, & I wyl be wyth the. Ther-
fore Jacob sent and called Rachel and Lea to
the side vnto hys flocke, & sayde vnto them:
I se youre fathers countenance that it is not
toward me as yesterdape & perpersterdape.
But the God of my father hath bene wyth
me. And ye knowe howe that I haue serued
poure father with all my myght. But poure
father hath disceaued me, and chaunged my
wages. x. tymes: but God suffred hym not
to hurte me. When he sayde, the spotted shall
be thy wages, than all the shepe bare spot-
ted. And when he sayde: the straked shall be
thy rewarde, than bare all the shepe stra-
ked: thus hath God taken awaye poure fa-
thers shepe, and geuen them me. But in rā-
pnge tyme it happened, yf I lyfted vp my-
ne eyes & sawe in a dreame, & beholde the rā-
mes leaped vpon the shepe yf were straked,
spotted & partye. And the angell of God spa-
ke vnto me in a dreame, sayng: Jacob. And
I answered: here am I. And he sayde: lyfte
vp nowe thine eyes & se all yf rāmes leapyn-
ge vpon the shepe that are straked, spotted &
partye: for I haue sene all that Laban doth
vnto the, I am the God of *Bethel, where thou

thou anointedst the stone, and where thou
bowedst a vowe vnto me. Now therfore a-
ryse & get the *out of this countre, and retur-
ne vnto the lande wher thou wast bozne.

Then answered Rachel, and Lea, & sayde
vnto hym haue we a porcion & inheritance
in our fathers house? Doth not he count vs
euen as straigers? for he hath solde vs, and
hath euen eaten vp oure monye. But all the
riches whych God hath taken from oure fa-
ther, that is ours & oure chyldres. And now
what souer God hath sayde vnto the, that
do. Tha Jacob rose vp, & set hys sonnes and
wyues vp vpon camels, & caried awaye all
hys flockes & all hys substance which he had
procured, hys riches and possessions which he
had gotten in Mesopotamia, for to go to Isa-
hac hys father vnto the land of Canaan. But
Laban was gone to *there hys shepe, & Ra-
hel had stolen hys fathers ymages. And Ja-
cob stole awaye the herte of Laban the Sy-
rian, in that he tolde hym not that he fled. So
fled he & all that he had, and made hym selfe
redy, & passed ouer the ryuer, & set hys face
streight toward the mount Silcad.

And the thyrde day after, was it told La-
ba that Jacob fled. Tha he toke hys brethren
with hym and followed after him. vii. dayes
journey, & ouer toke hym at the mouite Si-
lad. And God came to Laban the Syrian
in a dreame by night, & sayd vnto hym: take
hede, that thou speake not to Jacob ought
saue good. And Laba ouertoke Jacob: and
Jacob had pitched hys tente in the mouite.
And Laban with hys brethren pitched their
tente also vpon the mouite Silcad. And La-
ba sayde, to Jacob: Why hast thou thys do-
ne to steale awaye my herte, and carpe a-
waye my daughters as though they had
bene taken captiue wyth yf swerde? Where-
fore wilst thou awaye secretly vnknewen
to me, & didst not tell me, that I myght ha-
ue brought the on the waye wyth myrth,
spynge, tymrel & harpe, and hast not suf-
fered me to kisse my chyldren and my daugh-
ters? Thou wast *a sole now to do it, for
I am able to do you euill. But the God of
poure father spake vnto me yesterdape, sayng
take hede that yf speake not to Jacob ought
saue good. And now though thou wentest
thy waye, because thou longest after thy fa-
thers house, yet wherfore hast thou stolen
my goddes?

Jacob answered and sayde to Laban be-
cause I was afrayed, & thought that thou
wouldest haue taken awaye thy daughters
fro me. But *where as thou laiest the to my charge
wyth whome soeuer thou fyndest thy god-
des, let hym dye, here before oure brethren.
Seke that thynge is by me, & take it to the.
But Jacob wylt not that Rachel had stolen
the. Then went Laban into Jacobs tente,

and into Leas tete, & into the. ii. maydes ten-
tes: but founde them not: Then went he out
of leas tente, and entred into Rabels tente.
And Rachel had taken the ymages & put the
in the camels strawe, & late downe vpo the.
And Laban serched all the tente: but founde
them not. Then sayde he to hys father: my
lord, be not angry yf I ca not ryle vp before
the for yf custome of womē is come vpo me,
So serched he but founde not those ydols.

And Jacob was wrooth, and chode with
Labā. Jacob also answered & sayde to hym:
what haue I trespassed or what haue I offen-
ded, yf thou folowdest so after me? Thou
hast serched all my stuffe, & what hast thou
founde of all thy household stuffe: put it here
before thy brethren & myne yf they maye iud-
ge betwixte vs both. Beholde: Thys. xx.
pere haue I bene wyth the, thy shepe & thy
goates haue not bene harin, & the rāmes of
thy flocke haue I not eaten. Whatsoeuer
was tozne of bestes I brought it not vnto
the, but made it good my selfe: of my hande
yddest thou requyre it, euen as it that was
stollen by daye or nyght. Wy daye the lēte
consumed me, and the frost by nyght, and my
sleepe departed from myne eyes.

Thus haue I bene. xx. pere in thy house,
& serued the. *xiii. yeres for thy. ii. dought-
ters, & vi. yeres for thy shepe, and thou hast
chaunged my rewarde. x. tymes. And excepte
the God of my father, yf God of Abraham, &
the feare of Isahac had bene wyth me: surely
thou haddest sent me awaye now alle-
mye. But God behelde my tribulacion, and
the labour of my handes, and rebuked the
yesterdape.

Laban answered and sayde vnto Jacob:
these daughters are my daughters, and the-
se chyldren are my chyldren, and these shepe
are my shepe, and all that thou seyst, is my-
ne. And what can I do thys daye vnto these
my daughters, or vnto theyr chyldre whych
they haue borne? Now therfore come on &
let vs make a bonde, I & thou, whych maye
be a witness betwene the and me. Tha toke
Jacob a stone and set it vp an ende, & Ja-
cob sayde vnto hys brethren: gather stones.
And they toke stones, and made an heape,
& they did cate there vpo the heape. And La-
ban called it *Jegar Sahadurha, but Ja-
cob called it Silcad. * (either of them accordynge to
the propretye of hys awne language.)

Then sayde Laban: thys heape is *wyt-
nesse betwene the & me thys daye: therfore
is it called Silcad. * (that is: a heape of witness.)
* Mizaph: for he sayd: The Lorde loke be-
twene me & the when we are departed one
fro another: yf yf shall bere my daughters
or shall take other wyues beside my daugh-
ters. here is no man with vs: beholde, God
be witness betwixte the and me. And Labā
b v sayde

*Gen. xxxi. 1

*The heape
of witness.

*Tumulus
testificans.

*A tote-
bill.

sayde moreouer to Jacob: beholde, this heape and this marke whych I haue set there, betwixte me and the: this heape be wytnesse and also this marke that I will not come ouer this heape to the, and thou shalt not come ouer this heape and this marke vnto me: to do any harme. The God of Abraham, the God of Nahor, & the God of thy fathers be iudge betwixte vs.

And Jacob sware by the feare of hys father Israhel. Then Jacob dyd sacrifice vpon y mounte, & called his brether to eate bread. And they dyd eate bread & tarped all nyght in the byll. And early in the mornynge Laban rose vp and kyssed hys chyldren and hys daughters, and blessed them: and Laban departedynge, went vnto hys place agayne.

The xxii. Chapter.

The vision of y Angels. Jacob sendeth presentes vnto his brother Esau. How he wrestled with y Angel whych chaunged his name and called hym Israhel.

But Jacob went forth on his journey. And the Angels of God came, & met hym. And whē Jacob sawe the, he said this is Goddes boote: & called the name of y same place *Mahanaim. (That is in ar

me.) And Jacob sente messengers before him to Esau his brother, vnto y land *of Seir & the felde of Edom. And he commaunded them sayinge. Thus shall ye speake to my Lord Esau: thy seruante Jacob sayth thus: I haue sogeorned & bene a strainger wyth Laban vnto this tyme and haue oxen, asses & shepe men seruantes and women seruantes, and haue sent to shewe it my Lord, that I may fynde grace in thy syghte. And the messengers came agayne to Jacob sayinge: we came vnto thy brother Esau, and he cometh agaynst the & hath. iiii. hundred men wyth hym. But Jacob was greatly affrayed, and wylt not whych waye to turne hym selfe, and deuyded the people that was wyth hym & the shepe, & oxen & camels, into ii. companies: & sayd: If Esau come to the one parte & smyte it, the other shall saue it selfe.

And Jacob sayde agayne: O God of my father Abraham, & God of my father Israhel: Lord whych saydest vnto me *returme vnto thy countre and to thy kynred, & I wyll do all well wyth the. I am not worthy of the leaste of all the mercyes and truthe whych thou hast shewed vnto thy seruante. For wyth my staf came I ouer this Jordan, & now haue I gottē ii. droues. Deluyer me from the handes of my brother Esau: for I feare hym: lest he wyll come and smyte the mother wyth the chyldren. Thou saydest: I wyll surely do the good, & make thy seed as the sande of the see, which can not be nombred for multitude.

And he tarped there that same nyght, & toke of that whych came to hande, a present, for Esau hys brother. ii. hundred the goates & xx. he goates. ii. hundred shepe and xx. rammes: thyrtye mylch camels wyth theyr coltes. xi. kyne, & x. bulles. xx. she asses & ten foles: and deluyered them into the hande of hys seruantes, euery droue by them selues, and sayde vnto hys seruantes: go forth before me, and put a space betwixte, droue, & droue. And he commaunded y formost sayinge.

If Esau my brother mete the and aske the sayinge: whose art thou, and whether goest thou: & whose are these that goo before the: thou shalt saye, they be thy seruante Jacobs, and it is a present sent vnto my Lord Esau, and beholde, he hym selfe cometh after vs: And so commaunded he the seconde, and the thyrde, and all that folowed the droues sayinge of this maner le that ye speake vnto Esau when ye mete hym, and saye moreouer: thy seruante Jacob also cometh after vs, for he sayde: I wyll please his wrath with y present that goeth before me, and afterward I wyll see hym my selfe, yf peraduenture he wyll receaue me to grace: So went the present before hym and he tarped all that nyght in the company, and rose vp the same nyght, and toke hys two wyues and hys two maydens, and hys eleuen sonnes, and went ouer the foorde Iabok. And he toke the and sent them ouer the river, and sent ouer that he had, and taried behinde hym selfe alone.

And there *wrestled a man wyth hym vnto the breakynge of the daye. And when he sawe that he coude not preuaile against hym, he smote hym vnder the thye, and the senowe of Jacobs thye shooke, as he wrestled wyth hym. And he sayde: let me goo, for the daye breaketh. Which answered: I wyll not let the goo, excepte thou blesse me. And he sayde vnto hym: what is thy name? He answered: Jacob. He sayde: thou shalt be called Jacob nomore, but *Israhel. For as a prince hast thou wrestled wyth God: and wyth man, and hast preuailed.

And Jacob asked hym sayinge: tell me thy name. And he sayde, wherfore dost thou so aske after my *name? and he blessed hym there. And Jacob called the name of y place *Penuel, for I haue sene God face to face, & my lyfe is preserued. And as he went ouer Penuel, the sonne rose vpon hym, and he haltered vpon hys thye. And therfore is it that the chyldren of Israhel eate not of the senowe that shanke in that place of the thye, vnto this daye: because that he touched the place of Jacobs thye in the senowe that shoncke.

The xxiii. Chapter.

Esau and Jacob are agreed: and Jacob came vnto Sichem.

Jacob

Jacob lystynge vpon hys eyes, looked, and beholde, Esau came, haupnge wyth him. iiii. hundred men. And he deuyded the chyldren vnto Lea and vnto Rachel and vnto the. ii. maydens. And he put the maydens and their chyldren formost, and Lea and hys chyldren after, and Rachel and Joseph hyndermost. And he went before them and *fell on the grownde. vij. tymes vntill he came vnto his brother.

Esau *came to mete hym and embraced hym and fell on hys necke and kyssed hym, and they wepte. And he lyfte vpon hys eyes & sawe the women, and y chyldren, and sayde: whence hast thou these? (And do they belenge vnto the.) And he answered: they are the chyldren whych God hath geuen thy seruante. Than came the maydens forth, & their chyldren, and dyd theyr obeysaunce. Lea also with hys chyldren came & dyd theyr obeysaunce. And last of all came Joseph & Rachel, & dyd theyr obeysaunce.

And he sayde: what is all y droue whych I mett? He answered: that I maye fynde grace in the syghte of my Lorde. And Esau sayde: I haue ynough my brother, kepe that thou hast vnto thy selfe. To whom Jacob answered, oh nay, but yf I haue founde grace in thy syghte, receaue my present of my hande: for I haue sene thy face *as though I had sene the face of God: And thou hast had a good wyll toward me. Obtake my blessinge that is brought the, for God hath had mercy on me. (Scourge me all thynges.) And I haue ynough. And so he compelled hym, and he toke it. And he sayde: let vs take oure iourney and goo, I wyll goo before the. Jacob answered him: my Lorde, Thou knowest, that the chyldren are tendre, & the ewes & kyne wyth yonge vnder myne hande, which yf men shulde ouerdryue but euen one daye all the shepe wyll dye. Wh let my Lorde goo before hys seruante, and I wyll dryue sayre and softly, accordynge as the catell that goeth before me and the chyldren be able to endyre: vntyll I come to my Lorde vnto Seir.

And Esau sayde: let me yet leaue some of my folke wyth the. And he answered, what needeth it? (Thys one thringe onely haue I neede of.) And he sayde: let me fynde grace in the syghte of my Lord. So Esau went hys waye agayne that same daye vnto Seir. And Jacob toke hys iourney towardes Succoth, ad buylt hym an house, ad made boothe for his catell. And therfore is it, that the name of the place is called *Succoth.

And Jacob came to Sale a ctye of Sichem which is in the lande of Canaan, after that he was come from Mesopotamia, and pytched before the ctye, and bought a par-

cell of grounde (were he pytched hys tent) of the chyldren of hemor Sichems father: for an hundred peces of money. And he made there an aulter, & called vpon y myghtie God of Israhel.

The xxxiiij. Chapter.

The rauynynge of Dina Jacobs daughter by the me of Sichem. And of the great bloude shedynge done by the sonnes of Jacob.

Dina y daughter of Lea * which she bare vnto Jacob, went out to se the daughters of the lade. Whom whan Sichem the sonne of hemor the heuete Lorde of the countrey sawe, he toke her, and laye wyth her, and forced * her: and hys harte laye vnto Dina the daughter of Jacob. And he loued that damsell and spake kyndly vnto her, and Sichem spake vnto hys father hemor sayinge, gett me this mayden vnto my wyfe. And Jacob hearde that he had defyled Dina hys daughter, hys sonnes beynge wyth theyr catell in the felde, and he helde hys peace, vntyll they were come. And hemor the father of Sichem went out vnto Jacob, to comen wyth hym. And whan the sonnes of Jacob comynge out of the felde herde it, it greued the, & they were not a lytle wrooth, because he had wrought folpe in Israhel, in that he had lyeu wyth Jacobs daughter, which thinge ought not to be done. And hemor commened wyth them sayinge: the soule of my sone Sichem longeth for youre daughter: geue her hym to wyfe, and make marriages wyth vs: and geue youre daughters vnto vs, and take oure daughters vnto you, & ye shall dwell wyth vs, and the lande shall be before you, dwell and do youre busyness, and haue youre possessions there in. And Sichem sayde vnto hys father and hys brethren, let me fynde grace in youre eyes, and what soeuer ye apoynte me, that wyll I geue. He frely of me both the dowry and gyftes, and I wyll geue accordynge as ye saye vnto me, so that ye geue me the damsell to wyfe.

But the sonnes of Jacob answered to Sichem & hemor hys father talkynge amonge them selues deceptefully, because he had defyled Dina theyr syster. And they sayde vnto them, we can not do this thyng that we shulde geue oure syster to one that is vncircumcised, for that were a shame vnto vs. But in this wyll we consent vnto you: If ye wyll be as we be and all the men chyldren amonge you be circumcised, then wyll we geue oure daughters to you and take youre daughters to vs, and wyll dwell wyth you and be one people. But and yf ye wyll notarken vnto vs to be circumcised, than will we take oure daughter & goo oure wayes. Their wordes pleased hemor: and Sichem his sonne.

hys sonne. And the ponge man deserde not for to do the thynge, because he had a lust to Jacobs daughter: he was also most sett by of all that were in hys fathers house. Then hemoz & Sychem hys sonne went vnto the gate of their cytie, and comened with the me of their cytie, sayinge: these men are unfayned towarde vs, and dwell in the lande and do their occupacyon therein. And in the lande is rowme ynough for them, we wyll take their daughters to wyues, and geue theioure daughters: only here in wyll they consent vnto vs for to dwell wyth vs & to be one people: yf all the men chyldren that are amonge vs be circuncysed as they are. Shall not their goodes and their substance and all theyr cattell be oures, only yf we consente vnto them? For they wyll dwell wyth vs.

And vnto hemoz and Sychem his sonne harkened all that went out at the gate of hys cytie. And all the men chyldren were circuncysed whatsoeuer went out at the gates of his cytie. And it happened the thyrde daye (when it was paynefull to them) .ij. of the sonnes of Jacob Symeon and Leui Dina's byeth, toke ether of them his swerde and wet in to the cytie boldly, and slewe all that was male, and slewe also hemoz and Sychem hys sonne with the edge of the swerde, and toke Dina out of Sychems house, and went their waye.

And the sonnes of Jacob comynge vpon the deed, spoyled the cytie, because they had despyled their syster: & toke their shepe, oxen, and their asses and whatsoeuer was in the cytie and also in yfeldes. And all their goodes & all their chyldren, and theyr wyues toke theyr captiue and made hauouck of all that was in the house.

But Jacob layde to Symeon and Leui: ye haue troubled me and made me styneke before the inhabitours of the lade, before the Canaanite and the Pherezite. And I beyngewe fewe in nombre, they shall gather them selues together agaynst me & slepe me, and so shall I and my house be destroyed. And they answered: shulde they deale with oure syster as with an whoore.

The xxxv. Chapter.

Jacob goeth vnto Bethel, and buryeth hys pynages vnder an oke. Deboza dyeth. Jacob is called Israel. The lande of Canaan is promysed him. Rachel dyeth in laboure: Ruben laye wyth hys fathers concubyne. The death of Joseph.

And God sayde vnto Jacob, arse and get y vnto Bethel, and dwell there. And make there an auter vnto God that appeared vnto the, when thou fleddest from the face of Esau thy brother. Then sayde Jacob vnto hys household and to all that were wyth hym: put awaye the straunge goddes that are amonge you and be cleane, and chaunge your

garmentes, for we wyll arse and goo vnto Bethel and I wyll make an auter there, vnto God, which berde me in the daye of my tribulacyon, and was with me in the waye which I went.

And they gaue vnto Jacob all the straggoddes which they had in their hards, and all their earinges which were in their eares, & Jacob hyd the vnder an oke whych was by Sychem. And whan they departed, the feare of God fell vpon the cyties that were rounde aboute them. And they dyd not folowe after the sonnes of Jacob. So came Jacob to Lus which is in the lande of Canaan. The same is Bethel, he & all the people that was with him. And he buylded there an auter, and called y place: The God of Bethel, because that God appered vnto hym there, when he fled from the face of his brother.

But * Deboza Rebeccas nole, dyed, & was buryed beneth Bethel vnder an oke. And the name of it was called: the oke of lamentacyon. And God appeared vnto Jacob agayne after he came out of Mesopotamia and blessed hym, and God sayde vnto hym: thy name is Jacob. Not wythstondinge thou shalt be no more called * Jacob, but Israel shalbe thy name. And he called hys name Israel.

And God sayde vnto him: I am God almighty, growe and multiplie, people and a multitude of people shall sprynge of the, pee and kynges shall come out of thy loynes. And the lande whych I gaue Abraham and Israhac, will I geue vnto the, and vnto thy seed after the will I geue that lade also. And so God departed vnto hym in the place where he had talked wyth hym. And Jacob set vnto a marke in the place where he talked with hym: euen a marke of stone and powred oyle vnto the, & powred also oyle thereon, and Jacob called the name of y place where God spake with hym * Bethel.

And they departed from Bethel, and wher he was but a felde byeth fro Ephrath, Rachel began to trauell, and in traueylng she was in pallel. And it happened as she was in paynes of hys laboure, the mydwife sayde vnto her, feare not, for thys sonne is thyne also. Then as hys soule was a departinge, she * must dye, she called his name. Ben Dni. (the sonne of my sorowe.) But hys father called hym Ben Jamin. (The sonne of the right hande.) And thus dyed Rachel and was buryed in the waye to Ephrath, which is Bethlehem. And Jacob sett vnto a stone vnto hir graue, which is called Rabels graue stone vnto thys daye. And Israel went thence, & pitched vnto hys tent beyonde the soure of Eder. And it chaunced as Israel dwelt in the lande, that Ruben went and laye with

lape * wyth Bilha hys fathers concubyne, and it came to Israels care. The sonnes of Jacob were. xij. in nombre. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Leui, Juda, Issachar, and Zabulon. The sonnes of Rachel: Joseph and Ben Jamin. The sonnes of Bilha Rabels mayde: Dan and Neptali. The sonnes of Zilpha Leas mayde, Gad and Aser. These are the sonnes of Jacob whych were bozne hym in Mesopotamia.

And so Jacob came vnto Israhac hys father to Hamre vnto kyriath Arba which is Hebron: where Abraham & Israhac sojourned as straungers. And the dayes of Israhac were an hundred and. lxxx. yeres: & Israhac fell speke and dyed, and was put vnto hys people, beyng old and full of dayes. And his sonnes Esau and Jacob buryed him.

The xxxvi. Chapter.

The wyues of Esau. Jacob and Esau are riche. The genealogie of Esau. Esau dwelleth in the hill Seir.



These are the generacions of Esau. The same is Edom. Esau toke his wyues of the daughters of Canaan. Ada the daughter of Elon an Hethite, & Ahalibama y daughter of Ana, the daughter of Zibeon an Heuyte, and Basmath Jimaels daughter & sister of Nebaioth. And Ada bare vnto Esau, Eliphas and Basmath bare Reguel: And Ahalibama bare Jeus and Jaelan and Kozah. These are the sonnes of Esau whych were bozne him in the lande of Canaan.

And Esau toke his wyues and hys sonnes and daughters and all the soules of hys house: hys goodes and all hys cattell and all hys substance whych he had gott in the lande of Canaan, and went into a countre awaye from the face of hys brother Jacob: for their ryches was moche, and they coulde not dwell together, and the lande where in they were straungers, coulde not receaue the: because of their possession. Thus dwelt Esau in mounte Seir. The same Esau is Edom. These are the generacions of Esau father of the Edomites in mounte Seir, and these are the names of Esaus sonnes: * Eliphas the sonne of Ada y wyfe of Esau, and Reguel the sonne of Basmath the wyfe of Esau. And the sonnes of Eliphas were: Theman, Omar, Zepho, Gaethom and Kenas. And Thimna was concubyne to Eliphas Esaus sonne, and bare vnto Eliphas Amalech. And these be the sonnes of Ada Esaus wyfe. And these are the sonnes of Reguel: Rahath, Serah, Samma and Misa, these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Ahalibama the daughter of Ana daughter of Ze-

bion Esaus wyfe, and she bare vnto Esau: Jeus, Jealain and Kozah.

These were dukes of the sonnes of Esau. The chyldren of * Eliphas the fyrst sonne of Esau, were these: duke theman, duke Omar, duke zepho, duke kenas, and duke Kozah, duke Gaetha and duke Amalech. These are the dukes that came of Eliphas in the lande of Edom, and these were the sonnes of Ada. These also are the chyldren of Reguel Esaus sonne: duke Rahath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the lande of Edom, & these are the sonnes of Basmath Esaus wyfe. These were the chyldren of Ahalibama Esaus wyfe: duke Jeus, duke Jaelan, duke Kozah, these dukes came of Ahalibama y daughter of Ana Esaus wyfe. These are the chyldren of Esau, and these are the dukes of the: which Esau is Edom. These are the chyldren of Seir the Horite, the inhabitoure of the lande: Lothan, Sobal, Zibeon, and Ana, and Dison, Eser and Disan. These also are the dukes of the Horites the chyldren of Seir in the lande of Edom. And the chyldren of Lothan were: Hori and Heman. And Lothans syster was called Thymna.

The chyldren of Sobal were these: Aduan, Manahath and Ebal, Sepho & Oni. These are the chyldren of Zibeon. Aia and Ana, thys was that Ana that founde milles in the wyldernes, as he fed hys father zebeons asses. The chyldren of Ana were these: Dison and Ahalibama the daughter of Ana. These are the chyldren of Dison, Hemandan and Eshan, Jethran and Cheran. The chyldren of Eser are these: Bilhan, Scauan and Ukan. The chyldren of Disan also are these: Uz and Aran. These are the dukes that came of Hori: duke Lothan, duke Sobal, duke Zibeon, duke Ana, duke Dison, duke Eser, duke Disan. These be the dukes y came of Hori after their dukedomes in the lande of Seir. These are the kynges that reygned in the lande of Edom before there reygned any kyng vpon the chyldren of Israel. Bela the sonne of Beor reygned in Edomea, & the name of hys cytie was Dinhaba. And when Bela dyed, Jobab the sonne of Serah out of Bozra, reygned in hys steade. When Jobab also was dead, Husam of the lade of Theman reygned in his steade. And after the deth of Husam, Hadad the sonne of Bedad which slewe the Madianites in the felde of the Moabytes, reygned in hys steade, and the name of hys cytie was Auith. When Hadad was dead, Samla of Hasteke reygned in his steade. Wher Samla was dead, Saul of the ryuer Reboboth reygned in hys steade. When Saul was dead, Baal Hanan y sonne of Achboz reygned in his

in his steade. And after the deth of Baal Hanaan the sonne of Achboz, Hadad reigned in his steade, and þ name of his cytyc was Dahu. And hys wyfes name Hebetabeel the daughter of Hattred, þ daughter of Helaab.

These are the names of the dukes that came of Esau, in þ. xij. kynredes, places and names: duke Thymina, duke Alua, duke Jetheth, duke Abalibama, duke Ela, duke Binon, duke Kenas, duke Theman, duke Abzar, duke Magdiel, duke Fram. These be the dukes of Edomea accordyng to theyr habitacions, in the lande of theyr possessions. Thys Esau is the father of the Edomites.

¶ The. xxxviij. Chapter.

¶ Joseph accuseth hys brethren. Joseph dreameth and is hated of hys brethren and is sold to the Amariytes. Jacob bewepeth Joseph.



In Jacob dwelt in the lande where in his father was a stranger, even in the lade of Chanaan. These are the generacions of Jacob. When Joseph was. xviij. yere olde, he kepte shepe wyth hys brethren, and the lad was with the sonnes of Bilha and with the sonnes of zilpha his fathers wyues. And he brought vnto their father an euill sayinge of them. But Israel loued Joseph more than all hys chyldren, because he begat him in hys olde age, and he made hym a coote of many coloures.

And when hys brethren sawe that theyr father loued him more than all his brethren, they hated hym & coude not speke peaceably vnto hym. Moreouer whan Joseph had dreamed a dreame, he tolde it his brethren whych hated hym yet the more. And he sayde vnto them: heare I praye yowre thys dreame which I haue dreamed: Beholde we were byndinge sheues in the felde: & lo, my sheffe arose, and stode vpryght, and poures stode rounde aboute and made obeysaunce to my sheffe. To whom hys brethren sayde: shalt thou be oure kynge in dede? or shalt þ in dede haue dominyon ouer vs? And they hated hym yet the more, because of hys dreames, and of his wordes.

¶ And he dreamed yet another dreame and tolde it his brethren sayinge: beholde, I haue had one dreame more: me thought the sonne

and the moone & xj. starres made obeysaunce to me. And when he had tolde it vnto his father and hys brethren, hys father rebuked him & sayde vnto him: what is thys dreame which thou hast dreamed: shall I & thy mother and thy brethren come to fall on the grounde before the? And hys brethren hated him, but hys father noted the sayinge.

Hys brethren also went to kepe their fathes shepe in Sichem, and Israel sayde vnto Joseph: do not thy brethren kepe in Sichem: come, and I wyll sende the to the. He answered: here am I. And he sayde vnto him: goo and see whether it bewell with thy brethren and the shepe, and byngge me worde agayne. And so he sent him out of the vale of Hebron and he went to Sichem. And a certayne man founde hym, and beholde he was wanderyng out of hys waye in the felde, and the ma asked him: what sekest thou? He answered: I seke my brethren, tell me I praye the where they kepe shepe. And the ma sayde, they are departed hence, for I herde them saye: let vs goo vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan.

And when they sawe him a farre of before he came at them, they toke counsell agaynst him, for to slep hym. For one sayde to another: Beholde this & dreamer cometh: come nowe therfore and let vs slep hym and cast hym in to some pyt, and we wyll sape a wycked beast hath deuoured hym, and we shall se what wyll come of hys dreames.

¶ Whē Ruben hearde that, he & rpd him out of their handes and sayde, we wyll not kyll hym. And Ruben sayde moze ouer vnto them, thede not his & blonde, but cast him in to thys pyt þ is in the wyldernes, and lape no hande vpon him: & (thys he sayde.) Namely, that he myght rpd him out of their handes & deliuer him to hys father agayne.

¶ And it happened that whan Joseph was come vnto hys brethren, they strypte him out of his coot, hys party coloured coote þ was vpon hym, and they toke hym and cast hym into an emptye pyt: wherein was no water. And they satt the downe to eate brede. And as they lyft vp their eyes and looked aboute, there came a compaigne of Amariytes from Gilead, and their camels lade with spicer, baulme, and myrr, and were goynge downe to carpe it into Egypte.

¶ And Juda sayde vnto his brethren: what auayleth it yf we slep oure brother, and kepe hys blonde secrett? come on and let vs sell hym to the Amariytes, and let not oure hande be vpon hym: for he is oure brother and oure fleche. And hys brethren were content. Then as the Amariytes marchant men passed by, they drewe and lyft Joseph out of the pyt and solde him vnto the Amariytes for

tes for. xx. peces of syluer. And they brought him into Egypte.

¶ And when Ruben came agayne vnto þ pyt & fonde not Joseph there, he & rent his cloothes and went agayne vnto his brethren sayinge: the lad is not yonder, and whether shall I goo? And they toke Josephs coote and kyled a goote, & dypped the coote in the bloude. And they sent that party coloured coote, and brought it vnto their father and sayde: Thys haue we founde: se whether it be thy sonnes coote or no. And he knewe it sayinge, it is my sonnes coote, a wycked beast hath & deuoured hym, Joseph is rent in peces. And Jacob rent hys cloothes, and put sacke clothe aboute his loynes, and sorowed for his sonne a longe season. But all his sonnes and all hys daughters rose vp to comforte him. Neuertheless he wolde not be comforted, but sayde: I wyll go downe into the graue vnto my sonne, mourninge. And thus hys father wepte for hym. And the Amariytes solde hym in Egypte vnto Putiphar a Lord of Pharaos, and his chefe Steward.

¶ The. xxxviij. Chapter.

¶ The marriage of Juda. The trespass of Er and Onan, and the vengeance of God that came there vpon. Juda lape with his daughter Thamar. The byeth of Pharez and Zarah.

In fortunat at that tyme, that Judas went downe from his brethren, and gatt hym to a man called Hira of Odollam, and there he sawe the daughter of a man called & Sina a Canaanite: And he toke her and wet in to her. And she conceaued & bare a sonne and called hys name Er. And she conceaued agayne, and bare a sonne and called him Onan. And she conceaued agayne, & bare yet a sonne, whom she called Sela: & and he was at Chesib when she bare him.

¶ And Judas gaue Er hys eldest sonne a wyfe, whose name was Thamar. And Er Judas eldest sonne was & wycked in the syghte of the Lorde, & the Lorde slewe hym. And Judas sayde vnto Onan: goo into thy brothers wyfe and marie her, þ thou mayest styre vp seed vnto thy brother. And when Onan perceaued that the seed shulde not be his, therfore when he went into his brothers wyfe, he spylled it on the grounde, and gaue not seed vnto hys brother. And the rhyng whych he dyd, displeased the Lorde, wherefore he slewe him also. Then sayde Judas to Thamar hys daughter in lawe: remayne a wydowe at thy fathers house, tyll Sela my sonne be growne: for he sayde: Lest peradventure he dye also, as hys brethren dyd. And Thamar wente and dwelt in her fathers house.

¶ And in procelle of tyme, the daughter of

Sina Judas wyfe dyed. Then Judas when he had lest mourninge, went vnto his shepe & herders to Thymnath he and his felede Hira of Odollam. And one tolde Thamar sayinge: beholde, thy father in lawe goeth vp to Thymnath, to & there hys shepe. And she put hys wydows garmentes of from her & couered her wyth a clooke, and dysgyled her selfe: And satt her downe in a comon place which is by þ hye wayes syde to Thymnath, for because she sawe þ Sela was growne, and she was not geuen vnto him to wyfe.

¶ When Juda sawe her, he thought it had bene an whoore, because she had couered hys face. And he turned to her vnto the waye, & sayde, come I praye the, let me lye with the, for he knewe not that it was hys daughter in lawe. And she answered: what wilt thou gyue me, for to lye with me? Then sayde he, I wyll sende the a kydd from the flocke. She sayde, Than geue me a pledge tyll thou sende it. He sayde, what pledge shall I geue the? She answered: thy sygnett, thy bracelet, and thy staffe that is in thy hande. And he gaue it her and lay by her, and she was with chyld by hym. And she gatt here by and went and put her mantell from her, and put on hys wydows rayment. And Judas sent the kydd by hys frende of Odollam, for to receaue hys pledge agayne from the wyfes hande. But he founde her not, Than asked he the men of the same place sayinge, where is the whoore that satt openly by the waye syde? They answered, There was no whoore here. He came therfore to Juda agayne & sayde vnto him: I can not finde her, and also the men of the place sayde, that there was no whoore there. And Juda sayde, let her take it to her, lest we be named. Beholde I sente the kydd and thou hast not founde her.

¶ And it came to passe that after. iij. monethes, one tolde Juda sayinge: Thamar thy daughter in lawe hath played the whoore, and wyth playinge the whoore is become great with chyld. And Juda sayde, byngge der forth, that she maye be brente. And when they brought her forth, she sent to her father in lawe sayinge: by the man vnto whome these thynges pertayne, am I with chyld. And sayde also, loke whose are thys scale, bracelet, and thys staffe. And Juda knewe the and sayde, she hath bene more ryght wiser than I, because I gaue her not to Sela my sonne. And he laye with her nomore.

¶ It fortunat when tyme was come that she shulde be deliuered, beholde there was ij. twynnes in hys wombe. And it fortunat, that whan she traneled, the one put out hys hande and the mydwife toke and hownde a reed threde aboute it sayinge, thys is come out fyrst. And it chaunced, that he plucked hys hande backe agayne, and beholde hys

*Ge. xxi. c.
9. lxx. xij. c.

*1. lxx. c.

1. lxx. c.

*1. lxx. c.
1. lxx. c.
1. lxx. c.

*1. lxx. c.
1. lxx. c.
1. lxx. c.

*1. lxx. c.

*1. lxx. c.
1. lxx. c.

*1. lxx. c.

1. lxx. c.

hys brother came out. And she sayde, wherefore hast thou rent a rent upon the? called his name, Pharez. Afterwarde came out his brother that had y^e redd thred about hys hande, and his name was called Zarah.

The xxxix. Chapter.

God prospereth Joseph. Pharaos wyfe (speteth him. He is accused & cast in pylon. God hath mercy upon hym.

Ioseph was brought vnto Egypte, and Putiphar * a Lorde of Pharaos (a his chiefe steward an Egyptian) bought him of the Chanaanites which had brought him thither. And God was with Joseph, & he became a luckye man, continuing in the house of his master the Egyptian. And his master sawe that God was with him, & that God made all that he dyd to prosper in his hande. And Joseph founde grace in hys masters syghte, and serued him. And made hym ruler of hys house, and put all that he had in his hande. And it fortuneth from the tyme that he had made him ruler ouer hys house and ouer all that he had, the Lorde * blessed the Egyptians house for Josephs sake, and the blessing of the Lorde was vpon all that he had in the house, and in the felde. And there-

fore he left all that he had in Josephs hande, and looked vpon nothyng that was wth hym, save only on the bread whych he dyd eate. And Joseph was a * goodly persone & a well fauored. And it fortuneth after this, that his masters wyfe cast hys eyes vpo Joseph and sayde: come lye with me. But he refused, and sayde to hys masters wyfe: Beholde, my master woteth not what he hath in the house with me, and hath commytted all that he hath to my hande. * There is no man greater in the house than I, neyther hath he kept any thynge from me, but only the, because thou art hys wyfe. Howe than can I do this great wickednes, and synne agaynst God? And after this maner spake he to Joseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her company.

And it fortuneth on a certayne conuient daye, that Joseph entred into the house, to do hys busynesse: and there was none of the household by, in the house. And she caught him by the garment sayinge: come slepe with me. And he left hys garment in hys hande and fled, and gott hym out. And it chaunced. When she sawe that he had left his garment in hys hande, and was fled out. * (And he not regarded.) She called vnto the men of his house, and tolde them, sayinge: Se, he hath brought in an Hebrew vnto vs to do vs shame: for he came in to me, for to haue slept wth me. And I begane to crye wth a lowde voyce. And when he hearde y^e lyfte

up my voyce & cryed, he left hys garment wth me, and fled awaye, and got him out.

And she layed up hys garment by her, vntyll hys Lorde came home. And she tolde him with these wordes sayinge: Chys Hebrewes seruaunte whych thou hast brought vnto vs, came into me to do me shame. But as soone as I lyft up my voyce and cryed, he left hys garment wth me and fled out. When his master. * (Sprunge to lyght of credence.)

hearde the wordes of hys wyfe whych she tolde hym sayinge: after this maner dyd thy seruaunte to me, he waxed wrooth.

And the master toke Joseph & put hym in * pylon euen in to the place where the kynge's pyloners laye bounde. And there continued he in pylon, but the Lorde was wth Joseph, and she wed hym mercy, and gote hym fauoure in the syghte of the Lorde of pylon. And the keeper of the pylon commytted to Josephs hande all the pyloners that were in the pylon house. And whatsoever was done there, that dyd he. And the keeper of the pylon looked vnto nothyng that was vnder his hande, saynge that the Lorde was with him. If or what soeuer he dyd, the Lorde made it to prosper.

The xl. Chapter.

Joseph expoundeth the dreames of the two pyloners.



And it chaunced after this, that the buttelar of Phynge of Egypte and hys baker had offended their Lorde the kynge of Egypte. And Pharaos was angrie agaynst his two offycers: agaynst y^e chiefe butler & the chiefe baker: and put them in warde in hys chiefe stewardes house: euen in the pylon and place where Joseph was bounde. And the chiefe Stewarde gaue Joseph a charge with them, & he serued the. And they continued a season in warde.

And they dreamed ether of them in one nyght: both the buttelar and the baker of the kynge of Egypte which were bounde in the pylon house, ether of them his dreame, and eache mannes dreame of a sondre interpretation. When Joseph came in vnto them in the moynynge, and looked vpon them: beholde, they were sadd. And he asked Pharaos offycers that were with hym in hys masters warde sayinge: Wherefore loke ye so sadly to daye? They answered hym: we haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto them: do not interpretynge belonge to God: yet tell me. And the chiefe butlar tolde his dreame to Joseph, and sayde vnto him: In my dreame me thought there stode a vyne before me, and in the vyne were. iij. braunches, and it was as though it budded, and her blossoms shot forth: and the grapes there of waxed ripe. And

And I had Pharaos cuppe in my hande, and I dranke of the grapes, and wth longe them in to Pharaos cuppe, and deliuered Pharaos cuppe in to hys hande. And Joseph sayde vnto hym: this is the interpretation of it. The thre braunches ar thre dayes: wth in the dayes shall Pharaos lyft up y^e hede, and restore the vnto thyne offyce agayne, and thou shalt deliuer Pharaos cuppe in to hys hande, after the old maner wherein thou wast wont to geue hym drynke. But yf thou thynke on me wth the, when thou art in good case, shewe mercye (I praye the) vnto me. And make mencion of me to Pharaos, and bynne me out of this house: for I was stollen out of the lande of the Hebrewes, and here also haue I done nothyng: at all, wherfore they shulde haue put me in to this dungeon. When the chiefe baker sawe that the interpretation was good, he sayde vnto Joseph: me thought also in my dreame, that I had. iij. wyker baskettes on my hede. And in the uppermost basket there was of all maner bakemeates for Pharaos. And the bydes dyd eate the out of the basket: that was vpon my head.

And Joseph answered and sayde: this is the interpretation therof. The thre baskettes are thre dayes, for this daye thre dayes shall Pharaos take thy hede from the, and shall hage the on a tree, and the bydes shall eate thy fleshe from of the.

And it came to passe y^e thyrde daye whych was Pharaos * byrth daye, that he made a feast vnto all hys seruautes. And he lyfted up the hede of the chiefe buttelar and of the chiefe baker amonge hys seruautes. And restored the chiefe buttelar vnto hys buttelarshyppe agayne: whych also reced the cuppe in to Pharaos hande, but he hanged the chiefe baker: euen as Joseph had interpreted vnto them. Nether dyd the chiefe buttelar remember Joseph, but forgot hym.

The xli. Chapter.

Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypt. He hath two wyues: Asenath & Asenath. The death of Asenath in Egypt.



And it fortuneth after two yeres, that Pharaos dreamed, and beholde, he stode by a ryuers syde, & there came out

of the ryuer seven goodly kyne and fatt felled, and fedd in a medowe. * vij. other kyne came vth after them out of the ryuer, euell fauored and leane felled, and stode by the other kyne vpon the bynke of the ryuer. And the euell fauored and leane felled kyne dyd eate by the seuē well fauored and fatt kyne: and Pharaos awoke. And he slepte agayne, and dreamed the seconde tyme. And beholde, seven eares of corne grewe vpo one stalk, ranche and goodly. And agayne, seuē thynne eares blasted wth the east wynde, sprange vth after them: and the seven thynne eares deuorred the seven ranche and full eares. And Pharaos awoke: and se, it was a dreame. And wth the moynynge came, hys spete was troubled. And he sent and called for all the sothesayers of Egypte, and all the wyse men therof, and Pharaos tolde the hys dreame: but there was none of the that coulde interpretate it vnto Pharaos. Then spake the chiefe buttelar vnto Pharaos sayinge: I do remember my fautes this daye. Pharaos beyng angrie wth hys seruautes, put in warde iⁿ the chiefe Stewardes house both me & the chiefe baker. And we dreamed both of vs in one nyght, and eche manes dreame of a sondre interpretation.

And there was wth vs a ponge man, an Hebrew bozne, seruaunte vnto the chiefe Stewarde. To whom whā we tolde them, he declared oure dreames to vs accordynge to ether of oure dreames. And as he declared the vnto vs, euen so it came to passe. For he restored me to myne offyce agayne, & hanged hym.

Pharaos sent therfore and called Joseph. And they brought hym hastily out of * pylon. And he shaued hym selfe and chaunged hys rayment, and came in to Pharaos. And Pharaos sayde vnto Joseph: I haue sene a dreame, and no man can interpretate it, and I haue hearde saye of the, that as soone as thou hearest a dreame, thou canst interpretate it. Joseph answered Pharaos, sayinge: Not I, but God shall geue Pharaos an answer of peace. And Pharaos sayde vnto Joseph: in my dreame me thought I stode by a ryuers syde, and there came out of the ryuer seven fatt felled, and well fauored kyne, & fedd in the medowe. And then seven other kyne came vth after them, poore and very euell fauored and leane felled: such as I neuer sawe in all the lande of Egypte, they were so euell fauored. And the seven leane & euell fauored kyne dyd eate by the fyft vii. fatt kyne. And when they had eaten the vth, a man coulde not perceaue that they had eaten them: but they were still as euell fauored as they were at the begynnynge. And I awoke. And I sawe agayne in my dreame & beholde, vii. eares sprange out of one stalk, full

* Ital. ciff b
Act. bñ. b.
f. Mac. q. f.
Daniel. q. g.

When Ben Jamin was brought: they resto-
red with griefes: Syme is deliuered out of pri-
son Joseph goeth asyde and weper. They leat
together.

And the derth was greafe in the
lande. And it fortunied whē they
had eatē vp̄ corne whych they
brought out of plāde of Egypt
they father sayde vnto them:
goo agayne, & by vs a lytle food. Juda an-
swered hym, and sayde: the man dyd testifye
vnto vs, sayinge: * loke that ye see not my
face, excepte poure brother be wyth you. If
thou wylt sende oure brother w̄ vs, we wyl
go downe, and by the foode. But p̄f thou
wylt not sende hym, we wyl not goo dow-
ne: for the mā sayde vnto vs: loke that ye see
not my face, excepte poure brother be wyth
you. And Israel sayde: wherfore delt ye so
cruelly wyth me, as to tell the man that ye
had pet a brother? They answered: The mā
asked vs straitly of oure kynred sayinge, is
poure father yet alvye? haue ye not another
brother? And we tolde hym accordyng to
these wordes. Cowld we knowe p̄ he wolde
saye: byngge pour brother downe with you?
Then sayde Juda vnto Israel hys father:
Sende thel de with me, that we maye ryse
& goo, & that we maye lyue & not dye: both
we, thou & also oure children. I wyl be sure-
tye for hym, of my hādes thalt thou requyre
hym. If I byngge hym not to the agayne, &
set him before thyne eyes, * than let me bere
p̄ blame for euer. Truly excepte we had made
thys tarynge: by thys, we had bene there
twyle and come agayne.

And the father Israel sayde vnto the: If
it must nedis be so now: than do thus. Ta-
ke of the best frutes of the lāde in poure ves-
selles, and byngge the man a present, a cur-
tesye bawme, and a curtesye of hony, spy-
ces and myre, notts & almondes. And take
double money in poure hande. And the mo-
ney that was brought agayne in poure sac-
kes, take it agayne wyth you, lest peraduen-
ture it was some ouersyghte.

Take also poure brother wyth you and,
apple and goo agayne to the man. And God
almighty geue you merce in the syghte of
the man, p̄ he maye deliuer you poure other
brother, & this Ben Jamin, and I. Thalt
be robbed of my chylde, as I haue bene.

Thus toke they the present and twyle so
moch more money in theyr hande with Ben
Jamin. And rose vp, went downe to Egypte,
te, and stode before Joseph. When Joseph sa-
we Ben Jamin wyth them, he sayde to the
ruler of hys house: byngge these men home,
and slep and make redye: for these men shall
dyne w̄ me at noone. And the mā dyd as Jo-
seph bad, & brought the into Josephs house.

When the men were brought into Jo-
sephs house, they were asrayde, and sayde:
because of the money p̄ came in oure sakes
mouthes at the fyrst tyme, are we brought
in, p̄ he maye pycke a quarell w̄ vs, & to laye
somethynge to oure charge, and to byngge
vs in bondage and oure asses also. Therefo-
re came they to the man that was the ruler
ouer Josephs house, & comened with hym at
the doore of the house, and sayde:

Oh Syr, we came downe byther at the
fyrst tyme to bye foode: & as we came to an
inne, it happened p̄ we opened oure sakes:
and beholde, euery mannes * money was in
hys sake wyth full weyghte. And we haue
brought it agayne in oure hande, and other
mony haue we brought also in oure handes,
to bye foode, but we cannot tell who put
oure money in oure sakes. And he sayde:
Peace be vnto you, feare not: poure God
and the God of poure father hath geue you
that treasure in poure sakes, I had poure
money. And he brought Syme out to the,
and the man led them into Josephs house,
and gaue them water to washe theyr fete, &
gaue theyr asses prauender: And they made
redye theyr present agaynst Joseph came at
none, for they herde saye that they shulde
eate bred there. Whē Joseph came home,
they brought the present into the house to hi,
whych was in their handes, & fell flat on the
groude before hym. And he welcomed them
courteously sayinge: is poure father that old
man whych ye tolde me of, in good health?
and is he yet alvye? they answered: thy serua-
nte oure father is in good health, & is yet
alvye. And they bowed downe theyr hea-
des, and made obaysaunce.

And he lyfinge vp his eyes, behelde his
brother Ben Jamin his mothers sonne, and
sayde: * is this poure yonger brother of who-
me ye sayde vnto me? And he sayde: God be
mercifull vnto the my sonne. And Joseph
made hast (for * hys hert dyd melt vpon his
brother) & sought where to wepe, & entred
into his chābre, & wepte there. And he was-
shed his face & came out and refrayned hym
selfe, and sayde: set bread on the table.

And they prepared for hym by him selfe,
and for them by the selues, & for the Egypt-
ians which dyd eate with him by them sel-
ues, because the Egyptians maye not eate
bread with the Hebrewes, for that is an abho-
minacyon vnto the Egyptians. And they
satt before hym: the eldest accordyng vnto
hys age, & the yongest accordyng vnto hys
youth. And the men merueled amonge them
selues. And they broughte rewardes vnto
the frō before hym: but Ben Jamins parte
was syue tymes so moch as any of theyr.
And they byngged were dronke with
hym.

Joseph accuseth hys brother of theft. Juda be-
commeth surety for Ben Jamin.

And he commaunded the ruler of
his house sayinge: fyll the mēs sac-
kes w̄ so ode, as moch as they can
carpe, and put euery mans money
in his sake mouth, and put my syluer cup-
in the sakes mouth of the yongest, and hys
come money also. And he dyd accordyng
to the worde that Joseph had sayde. And in
the moynge asloone as it was lyghte, the
men were let goo, they and their asses. And
when they were out of the cytie and not yet
farre awaye, Joseph sayde vnto the ruler
of hys house: vp and folowe after the men,
and whan thou dost ouertake them, thou
shalt saye vnto them: wherfore haue ye re-
warded euell for good? is that not the cuppe
in the which my Lord dynketh, & for
the which he prophceyth: ye haue euell done
that ye haue done.

And whan he ouertoke them, he sayde the
same wordes vnto them. And they answe-
red hym: wherfore sayeth my Lord soch wor-
des? God forbydd that thy seruantes shul-
de doo so: Beholde, the money which we
foude in oure sakes mouthes, we brought
agayne vnto the, out of the lande of Canaā:
howe then shulde we steale out of thy Lor-
des house, either syluer or golde? wyth whō-
soener of thy seruantes it be foude, let him
dye, and we also will be my Lordes bond-
men. And he sayde: Howe also let it be accor-
dyng vnto poure woordes: he with whom
it is foude, thalt be my seruante: and ye shal-
be harmelesse.

And attonce euery man toke downe hys
sacke to the grounde, and euery man ope-
ned hys sacke. And he serched, and began
at the eldest and left at the yongest. And the
cuppe was foude in Ben Jamins sacke.
Then they * rent their clothes, and laded
euery man his asse, and went agayne vnto
the cytie. And Juda and hys brethren came
to Josephs house for he was yet there, and
they fell before him on the grounde. And Jo-
seph sayd vnto the: what dede is this which
ye haue done? wote ye not that soche a man
as I can prophcey?

Then sayde Juda: what shall we saye v̄
to my Lorde? what shall we speake, or what
excuse can we make? God hath foude out
the wykednesse of thy seruantes. Beholde,
both we & he with whom the cuppe is foun-
de, are my Lordes seruantes. And he answe-
red. God forbydd that I shulde do so, but the
man with whō the cuppe is foude, he shal-
be my seruante. And go ye in peace vnto
poure father.

Then Juda went vnto hym and sayde:
oh my Lorde, let thy seruante speake a wor-

de in my Lordes eares, and be not wrooth
wyth thy seruante: for thou art euen as
Pharao. My Lord asked his seruante sayin-
ge: haue ye a father or a brother? And we
answered my Lorde: we haue a father that
is olde, and a yonge lad which he begat in
hys age: and the brother of the sayde lad is
dead, and he is all that is left of that mother.
And hys father loueth hym. And thou say-
dest vnto thy seruantes: byngge him vnto
me, p̄ I maye sett myne eye vpon him. And
we answered my Lorde, that the lad coude
not goo from his father, for yf he shulde lea-
ue his father, he were but deed. Then say-
dest thou vnto thy seruantes: excepte pour
youngest brother come with you, loke that
ye se my face no moare.

And when we came vnto thy seruante
oure father, we shewed hym what my lorde
had sayd. And oure father sayd vnto vs: goo
agayne, & bye vs a lytle fode. And we answe-
red: we cannot goo downe. Neerthelesse:
yf oure yongeste brother go w̄ vs, then wyl
we go downe, for we maye not see the man-
nes face, excepte oure yongeste brother be w̄
vs. And thy seruante oure father sayde v̄
to vs: ye knowe that my wyfe bare me. ij.
sonnes. And the one went out from me, and
* I sayde: of suretye he is * tozne in peaces,
and I sawe hym not sence. And ye take this
also awaye frō me. If some mysfortune hap-
pen vpon him, * ye shall byngge my gray heed
in sorowe vnto the graue.

Howe therfore, when I come to thy ser-
uant my father, and the lad be not with vs
(seynge that his lyfe hangeth by the laddes
lyfe) then shall it come to passe, that as soo-
ne as he seeth that the lad is not come, he
wyl dye. So shall we thy seruantes * byng-
ge the gray hedde of thy seruante oure father
with sorowe vnto the graue. For I thy ser-
uant became suretye for the lad before my
father and sayde: * yf I byngge him not v̄
to the agayne, I wyl bere the blame vnto
my father all my lyfe longe. Howe therfore
let me thy seruante byde here for the lad, and
be my Lordes bondman: and let the lad goo
vp w̄ his brethren. For howe can I goo vp
to my father, yf the lad be not with me? on-
lesse I wolde see the wretchednes that shall
come on my father.

Joseph maketh hym selfe knowne vnto hys
brethren: and sendeth for hys father.

Joseph coude no longer refrayne
before all them that stode by hym.
Wherfore he cryed: byngge furth
all the men from me. And there re-
mayned no man wyth him, whyle Joseph
bittred hym selfe vnto hys brethren. And he
* wepte alowde, so that the Egyptians, and
c iii the

the house of Pharaoh herde it. And Joseph sayde vnto hys brethren: I am Joseph, doth my father yet lyue? And hys brethren coulde not answer hym, they were so abashed at hys presence. And Joseph sayde vnto his brethren: come nere to me, and they came nere. And he sayde: * I am Joseph your brother whom ye solde in to Egypte. Nowe therefore be not greued ther wyth, nether let it seme a cruel thynge in your eyes, that ye solde me hyther. For God byd send me before you to saue lyfe. * For this is the seconde yere of derth in the lande, and fyue moo are beynde, in whych there shall nether be earngemenor heruest.

Wherfore God sent me before you to make prouision, that ye myghte cōpme in the erth, and to saue your lyues by a greate deliuerance. So nowe it was not ye that sent me hyther, but God: which hath made me a father vnto Pharaoh & Lorde of all hys house, & ruler thowoe out all the lade of Egypte. hast you, and goo vnto my father and tell him. This sayeth thy sonne Joseph: God hath made me Lorde of all Egypte. Come downe therfore vnto me, tarpe not. And y shall dwell in the lande of Goshan and be by me: thou and thy chyldren, and thy chyldrens chyldren: thy shepe, and thy beestes, & all that thou hast. And there wyl I make prouision for the, for there remaine yet. v. yeres of derth, lest thou & thy household and all that thou hast come to pouertye.

And beholde, your eyes do se, & the eyes also of my brother Ben Jamin, that myne awne mouth speaketh to you. Therefore tell my father of all my honoure in Egypt and of all that ye haue sene, and make hast and brynge my father hyther. And he fell on hys brother Ben Jamins necke and wepte, and Ben Jamin wepte on hys necke. Moreover he kyssed all hys brethren and wepte vpon them. And after that, hys brethren talked wyth hym. And the tydynges came vnto Pharaohs house, so that they sayde: Josephs brethren are come, & it pleased Pharaoh well and all hys seruantes.

And Pharaoh spake vnto Joseph: saye vnto thy brethren, this do ye: lade your beestes and get you hence, vnto the lande of Canaan, Take your father, and your householdes and come vnto me, and I wyl geue you the good of the lande of Egypte, and ye shall eate the fatt of the lade. And thou also shalt commaunde them. Chys do ye: take charettes wyth you out of the lande of Egypte, for your chyldren and for your wyues: and brynge your father, and come. Also, regarde not your stuffe, for the good of all the lande of Egypt is yours.

And the chyldren of Israel dyd euen so, And Joseph gaue them charettes accordyng

to the commaundement of Pharaoh, and gaue them vnto eche of them chaunge of rayment: but vnto Ben Jamin he gaue. iij. hundred peces of syluer and. v. chaunge of rayment. And vnto hys father he sent after the same maner. x. asses laden wyth good, out of Egypt, and. x. she asses laden wyth cozne, bzad and meate: for hys father by the waye. So sent he hys brethren awaye to departe: And he sayde vnto them: se that ye fall not out by the waye.

They departed therfore from Egypt and came in to the lande of Canaan vnto Jacob theyr father, and tolde hym sayinge: Joseph is yet alpye, & is gouerner ouer all the lande of Egypte. And Jacobs hert wauered, for he beleued them not. And they tolde hym all the wordes of Joseph, whych he had sayde vnto them. And when he sawe the charettes whych Joseph had sent to carpe hym, the spete of Jacob theyr father reuyued. And Israel sayde: I haue ynough that Joseph my sonne is yet alpye: I wyl goo, and se hym, yet that I dye.

The. xlii. Chapter.

Jacob toke all hys householdes goeth to Joseph in to Egypt. The genealogie of Jacob. Joseph meeteth hys father.

Isracel toke hys touney w all that he had, and came vn to Beer Seba & offred offrings vnto the God of his father Iahac. And God spake vnto Israel in a visyō by nyght sayenge: Jacob, Jacob. And he answered: here am I. And he sayde: I am God, the God of thy father, fere not to goo downe into Egypt. For I wyl there make of the a great people. I will goo downe with the into Egypt, & I will also brynge the agayne, and Joseph shall put hys hande vpon thyne eyes. And Jacob rose vp from Beer Seba. And y sonnes of Israel carped Jacob theyr father, and their chyldre & theyr wyues in the charettes whych Pharaoh had sent to carpe him. And they toke theyr catell and the goodes which they had gotten in the lande of Canaan, & came in to Egypt: both Jacob & all hys seed with hym, hys sonnes & hys sonnes sonnes with hym, his daughters and hys sonnes daughters and all hys seed brought he with hym in to Egypte.

These are the names of the chyldre of Israel whych came in to Egypte, both Jacob & his sonnes: * Rubē, Jacobs first sonne. The chyldren of Rubē: Hanoch, and Pallu, Hezron & Charmi. The chyldre of Symeon: Jemuel, Jamin, Obad, Jachin, & Zohar & Saul the sonne of a Cananitish womā. The chyldren of * Levi: Gerson, Kahath and Merari. * i. Par. vi.

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The chyldren of * Juda: Er, & Onan, He-la, and Pharez and Zerah, But Er & Onan dyed in the lande of Canaan, The chyldren of Pharez also were Hezron & Hamul. The chyldren of Issachar: Cola, Phua, Job and Simron. The chyldren of Zabulon: Sered, Elon & Jabeleleel. These be the chyldren of Lea whych she bare vnto Jacob in Mesopotamia with his daughter Dina. All the soules of hys sonnes and daughters make. xxx. and. iij.

The chyldren of Gad: Ziphion, & Haggi, Suni, and Esbon, Eri, & Arodi, and Arel. The chyldren of * Asser: Zemna, and Jesua, Jesui, and Biza and Serah theyr syster. And the chyldren of Biza: Heber and Malchiel. These are the chyldren of Silpha, whom Laban gaue to Lea hys daughter. And these she bare vnto Jacob euen. xvi. soules.

The chyldren of Rachel Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph in the lande of Egypte were bozne: Manasse and Ephraim whych * Asnath the daughter of Putiphar preast of On bare vnto hym. The chyldren of * Ben Jamin: Bela, Becher, Albel, Sera, Naeman, Eli & Ros, Mupim, Huvim and Ard. These are the chyldren of Rachel, whych she bare vnto Jacob, xiiii. soules alltogether. The chyldre of Da: Husim. The chyldren of Nephtali: Jabezeel, Guni, Jezer and Sillem. These are the sonnes of Bilha, whych Laban gaue vnto Rachel hys daughter, and she bare these vnto Jacob, alltogether. vii. soules. And so the * soules that came w Jacob in to Egypte, whych came out of hys loynes (besyde Jacobs wyfes) were all together. lx. and. vi. soules. And the sonnes of Joseph, which were bozne him in Egypte, were. ij. soules: So that all y soules of the house of Jacob whych came in to Egypte, are. lxx.

And he sent Juda before hym vnto Joseph, to directe hys face vnto Goshan, & they came in to the lande of Goshan. And Joseph made redye hys charett, and wēt vp to mete Israel hys father vnto Goshan, and presented hym selfe vnto hym, and fell on hys necke, and wepte vpon hys necke a good while. And Israel sayde vnto Joseph: Nowe am I content to dye, in somoch as I haue sene the and because thou art yet alpye.

And Joseph sayde vnto hys brethren, and vnto hys fathers house: I wyl goo vp and shewe Pharaoh & tell hym: My brethren and my fathers house which were in the lande of Canaan, are come vnto me, and they are shepherdes (for they were me of catell) & they haue brought theyr shepe and theyr oxe and all that they haue. And yf it chaūce that Pharaoh call you, and aske you, what your occupacyon is, ye shall answer: thy seruau-

tes haue bene men occupped aboute catell, from our chyldhode vnto this tyme, we and our fathers, that ye maye dwell in the lade of Goshan. For eueri shepe keeper is abhominacyon vnto the Egyptians.

The. xlii. Chapter.

Jacob cometh before Pharaoh: and vnto hym is geuen the lande of Goshan. He maketh hys sonne to shewe for hys burpall.

Joseph came therfore and tolde Pharaoh and sayde: my father and my brethren, theyr shepe and their oxen and all that they haue, are come out of the lande of Canaan, and beholde, they are in the lande of Goshan. And Joseph toke of the hymnost of hys brethren: euen fyue men, and presented them vnto Pharaoh. And Pharaoh sayde vnto hys brethren: what is your occupacyon? And they answered Pharaoh: shepherdes are thy seruantes, both we & also our fathers. They sayde moreover vnto Pharaoh: for to * sojorne in the lande are we come, for thy seruantes haue no pasture for theyr shepe, so sore is the famelment in the lade of Canaan. Nowe therefore let thy seruantes dwell in the lande of Goshan.

And Pharaoh sayde vnto Joseph: thy father and thy brethren are come vnto the. The lad of Egypte is before the: In the best place of the lande make both thy father and thy brethren dwell: euen in the lande of Goshan let them dwell. Moreover yf thou knowe any men of actiuite amonge them, make them rulers ouer my catell. And Joseph brought in Jacob hys father, and sett hym before Pharaoh. And Jacob, blessed Pharaoh. And Pharaoh sayde vnto Jacob: howe olde art thou? Jacob sayde vnto Pharaoh: the dayes of my pilgrimage are an hundred and. xxx. yeres. Fewer & euell haue the dayes of my lyfe bene, and haue not attayned vnto the yeres of the lyfe of my fathers in the dayes of theyr pilgrimages. And Jacob, blessed Pharaoh, and went out from hym. And Joseph prepared dwellinges for hys father and hys brethren, and gaue them possession in the land of Egypte, in the best of the lande: euen in the lande of Rameses, as Pharaoh had commaunded. And Joseph made prouision for hys father, hys brethren & all his fathers householdes wyth bzad, euen as yonge chyldren are fedd.

There was no bzad in all the lande, for the derth was excedynge sore: so that the lande of Egypte and the lande of Canaan, were famelshed by the reason of the derth. And Joseph brought together all the money that was founde in the lande of Egypte and of Canaan, for the cozne whych they boughte: and he layde vp the money in Pharaohs house. When money fayled in the lande

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of Egypte & of Canaan, all the Egyptians came vnto Joseph and sayde: geue vs bred: wherfore suffrest thou vs to dye before the whan oure money is spent? Then sayde Joseph: bypunge youre catell, & I wyll geue you for your catell, yf ye be without money. And they brought theyr catell vnto Joseph. And Joseph gaue them bread for horses & shepe, and oxen, and asses, and fed the wyth bread for all theyr catell that yere.

But when that yere was ended, they came vnto hym the nexte yere, & sayde vnto him: we will not hyde it from my Lord how your money is spent, my Lord also had our catell & bestes, neyther is there ought left in the syght of my Lord, but euen oure bodies and our lades. Wherfore letttest thou vs dye before thyne eyes, & the lande to goo to nought: by vs & our lades for bread: & both we and oure landes will be boode to Pharao. Onely geue vs seed, that we maye lyue and not dye, & that the lande goo nat to wast.

And so Joseph boughte all the land of Egypte for Pharao. For y Egyptians solde euery man hys lande because the deth was sore vpon the: & so the lande became Pharaos. And he appoynted the people vnto pcyties, fro one syde of Egypte vnto the other: only the lande of the prestes bought he not. For the prestes had an ordinaunce of Pharao, y they shulde eate that which was appoynted vnto the: which Pharao had geue the wherfore they solde not theyr landes.

Then Joseph sayde vnto the folke: beholde I haue boughte you this daye & youre lande for Pharao. Take there bread & seide & sowe the land. And of the encrease, ye shall geue the fyfte parte vnto Pharao, & .iiij. partes shalbe youre a wne, for seed of the feld: & for you, and them of youre householdes, and for youre chyldren, to eate. And they answered: Thou haste saued oure lyues. Let vs fynde grace in the syghte of my Lord, & we wyll be Pharaos seruantes. And Joseph made it a lawe ouer the lande of Egypte vnto this daye: that Pharao shulde haue the fyfte parte, excepte the lande of the prestes only, whych was not Pharaos.

And Israel dwelt in Egypte: euen in the countre of Gosan. And they had theyr possession therein, & grewe and multiplied exceedingly. Moreover, Jacob lyued in the lande of Egypte .xviij. yeres, so that the hole age of Jacob was an hundred and .xviij. yere.

When the tyme drewe nye, y Israel must dye: he sent for his sonne Joseph, & sayde vnto hym: If I haue founde grace in thy syghte, oh, put thy hande now under my thye, and deale mercifully and truly w me, that thou burye me not in Egypte: but I will lye with my fathers, and thou shalt carpe me out of Egypte, & burye me in theyr burpall. And he

answered: I wyll do as thou hast sayd. And he sayde: swere vnto me. And he swore vnto hym. And Israel, & worshipped toward the beddes head.

The .xlvij. Chapter.

¶ Jacob lyeth sick. He blesseth Ephraim and Manasses for hys sonnes: and blesseth them.



After these deades it happened, y a messenger sayde vnto Joseph: thy father is sycke. And he toke w him his .ii. sonnes, Manasses & Ephraim. Then was it sayd vnto Jacob: beholde, thy sonne Joseph cometh vnto the. And Israel toke his strenght vnto hym, & satt vp on the bedd, & Jacob sayde vnto Joseph: God almyghtie appeared vnto me at Lus in the lande of Canaan, & blessed me, & sayde vnto me: beholde, I wyll make the growe, & wyll multiplye the, & wyll make a great nombre of people of the, and wyll geue this land vnto thy seed after the vnto an euerylastyng possession. And now thy .ii. sonnes Manasses & Ephraim which were bozne vnto the in the lande of Egypte, before I came to the in to Egypte, are myne: euen as Ruben & Symeon are myne. And the chyldren which thou hast gotten after the, shalbe thyne a wne: & shalbe called after the names of theyr brethren in theyr enheritaunce. And whan I came from Mesopotamia, Rachel dyed vpon my had in the lande of Canaan, by the waye: when ther was but a felde bredde to come vnto Ephrat. And I buried her there in y waye to Ephrat. The same is Bethlehem.

And Israel behelde Josephs sonnes and sayde: what are these? Joseph sayd vnto his father: they are my sonnes which God hath geue me here. And he sayde: oh, bypunge them to me, & let me blesse the. And the eyes of Israel were dymme for age, so y he coule not well see. And he broughte them to hym, and he kyssed them and embraced them. And Israel sayde vnto Joseph: I had not thought to haue sene thy face, ad yet loo, God hath shewed it me and also thy seed. And Joseph toke them a waye from his lappe, & worshipped on the grounde before hym.

Then toke Joseph them both: Ephraim with his ryghte hande toward Israel's left hande, & Manasses w hys left hande, toward Israel's

Israel's ryghte hande, & broughte them vnto hym. And Israel stretched out hys ryghte hande & layde it vpon Ephraims heade which was the yonger, & hys lyfte hande vpon Manasses heed, gydinge hys handes wylely, for Manasses was the elder. And he blessed Joseph & sayde: God, before whome my fathers Abraham & Isahac dyd walke, God whych hath fedd me all my lyfe longe vnto this daye, And the angell whych hath deliuered me from all euill, blesse these laddes: & let my name be named in them, & the name of my fathers Abraham & Isahac, & that they maye growe into a multitude in the myddes of the erth.

When Joseph sawe that hys father layde hys ryghte hande vpon y heade of Ephraim, it displeased him. And he lyfte vp his fathers hande, to haue remoued it from Ephraims heade vnto Manasses heade, & Joseph sayde vnto hys father: Not so my father, for this is the eldest. But thy ryghte hande vpon hys heade. And hys father wolde not, but sayde: I knowe it well my sonne, I knowe it well. He shalbe also a people & shalbe great. But hys yonger brother shalbe greater than he, and hys seed shal be full of people. And he blessed them that daye and sayde: In the let Israel blesse & saye: God make y as Ephraim and as Manasses. And sett Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde, I dye. And God shalbe wyth you and bypunge you agayne vnto y lande of youre fathers. Moreover I haue geuen vnto the, a porcyon of y lande aboue thy brethren, which I gatt out of the hande of the Amorite in my swerde and in my bowe.

The .xlix. Chapter.

¶ Jacob blesseth all his awne sonnes and sheweth the what to come. He apoynteth where he wyll be buried: and dyeth.

And Jacob called for hys sonnes and sayde: come together, that I maye tell you what shal happen you in the last dayes. Gather you together, and heare ye sonnes of Jacob, heken vnto Israel youre father.

Ruben * myne eldest sonne, thou art my myghte and the begynnyng of my strength, & the noblenesse of dignyte, and the noblenesse of power. Unstable as water. Thou shalt not be the cheffest, because thou wentest vp to thy fathers bed. Euen then dydest thou defyle it, & it was nomore my couche.

The brethren Simeon and Leui, cruell instrumentes in their habitacions. In to their secretes come not my soule, vnto their congregacyon be my honoure not coupled: for in their * wrath they slewe a man, & in their selfe wyll they, & digged downe a wall. We sed be their wrath, for it was shamelesse, and

their fearlesnes, for it was cruel. I wyll deuide them in Jacob, & scatter them in Israel.

Juda thou art he, who thy brethren shall prayse. Thy hande shalbe in the * necke of thyne enymies, thy fathers chyldren shall stoupe before the. Juda is a * Lyons whelpe, from thy spoule my sonne thou art come an hye. He layde hym downe and couched hym selfe as a Lyon, and as a * lionesse. Who wyll stre hym vp? The sceptre shall not departe fro Juda, and a lawgeuer fro betwene hys fete, vntyll. * Sylo come. And vnto hym shall the gatheringe of the people be. He shall bynde his sole vnto y wyne, and hys asses colt vnto the braunche. He washed hys garment in wyne, and hys mantell in the bloude of grapes. Hys eyes are redder than wyne, & his teeth whytter then mylke.

* Zabulon shall dwell by the heauen of the see and nye the heauen of byppes. His border shalbe vnto Sydon.

Isachar a stronge alle conchyng hym downe betwene .ij. borders, and sawe that rest was good, & the lande that it was pleasant, and bowed hys shulder to beare, and became a seruante vnto tribute. * Dan shall iudge hys people & the trybes of Israel. Dan shalbe a serpet in the waye, an adder in the path, bytyng the heele heles and hys ryder fell backward: after thy saluacyon haue I looked o Lorde.

God, an hoost of men shall overcome him, And he shall overcome at the last.

Ofasser: his bread shalbe fat, and he shall geue pleasures for a kynge.

Rephthalim is a swyfte bynde, genyng goodly wordes. That flozyschyng childe Joseph, that plenteous chyld by the well syde, the daughters ran vpon the wall. They haue prouoked hym, and shot hym through with darteres. The archers haue enuyed him: But hys bowe abode fast, and the arrowes of hys handes were made stronge, by the handes of the myghty God of Jacob. Out of hym shall come an herde man, a stone in Israel: from thy fathers God which hath helped the, and with the almyghty which hath blessed the wyth blesynges from heauen aboue, wyth blesynges of the depe that lyeth vnder, and wyth blesynges of the brestes and of the wombe. The blesynges of thy father were stronger then the blesynges of my elders, vnto the vtmost of the bylles of y worlde, and they shalbe on the heade of Joseph, and on the toppe of the heade of hym y was separat from his brethren.

Benjamin shall rauenhe as a wolfe. In y morninge he shall deuoure the praye, and at nyghte he shall deuoure the spoule.

All these are the .xij. tribes of Israel, and thys their father spake vnto them and blessed them, euey one of them blessed he wyth c v a leuerall

a feuerall blessinge. And he charged them, and sayde vnto them: When I shalbe gathered vnto my * people, burye me wyth my fathers, in the caue that is in the felde of Ephron the hethyte, in the double caue that is in the felde by the countre of Hamre in the lande of Canaan. Whych felde Abraham boughte of Ephron the hethyte for a possession to burye in, where as were buried Abraham and Sara his wyfe. And where as were buried Isahac & Rebecca his wyfe. And there I buried Lea. The felde and the caue that is therein, was bought of the chyldren of heth.

And when Jacob had commaunded all that he wolde vnto his sonnes, he plucked vp his fete vnto the bedd and dyed, and was * put vnto his people. And Joseph fell vpon his fathers face, and wepte vpon hym, and kyssed hym.

The I. Chapter.

Jacob is buried Joseph forgereth his brethren the iurys that they dyd to him. And he dyeth.

And Joseph commaunded his scruauntes the Phisicyns, to embayme his father, and the Phisicyns embaymed Israel xl. dayes longe, for so longe doth the embaymyng last, and the Egyptians bewayled hym lxx. dayes.

And when the dayes of wepyng were ended, Joseph spake vnto the house of Pharaoh sayinge: If I haue founde fauoure in your eyes, speake in the eares of Pharaoh sayinge: my father made me swere & sayde: loo, I dye, * burye me in my grane whych I haue made me in the lande of Chanaan. Nowe therefore let me goo and burye my father, and thā will I come agayne. And Pharaoh sayde, goo and burye thy father, accordinge as he made the swere.

And Joseph went vp to burye his father, and with hym went all the scruauntes of Pharaoh that were the elders of his house, and all the elders of the lande of Egypte, & all the house of Joseph, and his brethren and his fathers house, only theyr chyldren and their wyues and their catell left they behynde in the lande of Gosan. And there went with him also Charettes and horssmen: & it was an exceedyng great companye.

And they came to the cozne flooze of Atad whych is beyonde Jordane, and there they made a great and exceedyng soze lamentacyon. And he * mourned for his father. viij. dayes. And when the inhabitants of the lande (euen the Cananytes) sawe the mournynge in the cozne flooze of Atad, they sayde: this is a greafe mournynge vnto the Egyptians. Wherfore the name of the place is called, The mournynge of the Egyptians, and it is beyonde Jordane: And his sonnes dyd vnto

him accordinge as he had commaunded the. For his sonnes carped hym * in to the lande of Canaan, and buried him in the double caue of the felde: whiche caue * Abraham boughte, and the felde also, to be a place to burye in, of Ephron the hethite before Hamre. And Joseph returned in to Egypte agayne, he and his brethren (and all that went with him to burye his father,) as sone as he had buried hym.

And when Josephs brethren sawe that their father was dead, they sayde: Joseph myghte fortune to hate vs & * rewarde vs agayne all the euell which we dyd vnto him. And they dyd a commaundement vnto Joseph sayinge, thy father charged vs before his deeth sayinge: Thy wyfe shall ye saue vnto Joseph, for geue (I praye the) the trespasse of thy brethren, and theyr synne: for they rewarded the euell. And nowe (we praye the) for geue the trespasse of the scruauntes of thy fathers God. And Joseph wepte, when they spake vnto hym.

For his brethren came vnto hym, & fell flat before his face sayinge: beholde, we be thy scruauntes. To who Joseph sayde * feare not. Am I God? ye thought euell agaynst me: but God turned it vnto good, to byrnyng to passe, as it is this daye, and to saue moche people alpye. Feare not therefore, now, I will noryse you, and your chyldren, and he comforted them, & spake kindly vnto them.

Joseph dwelt in Egypte he and his fathers house, and Joseph lyued an hundred and x. yere. And Joseph sawe * Ephraims chyldren, euen vnto the thyrde generacyon. And vnto Machir the sonne of Manasses were chyldren borne, on Joseph knees.

And Joseph sayde vnto his brethren: I dye. And God wyll surely * vylett you & byrnyng you out of this lande, vnto the lande whych he sware vnto Abraham, Isaac and Jacob. And Joseph toke an ooth of the chyldren of Israel, sayinge: God wyll not faile but vylett you: and ye shall carpe my * boones hence. And so

Joseph dyed, when he was an hundred & x. yere olde.

And they embaymed hym wyth spices, put = tyng him in a chest in Egypte.

The end of the fyrst

booke of Moses: called in the hebreue, Bereschyth, and in the Latyn, Genesis.

The second booke of

Moses called in the hebreue: Meelles Schemoth: And in the Latyn, Exodus.

The fyrst Chapter.

The chyldren of Jacob are nombred. The newe Pharaoh oppresseth them. The acte of the godly mydwines.



These are the names of the chyldren of Israel, which came to Egypte wyth Jacob, euery man came wth his household: Ruben, Simeon, Levi, and Juda, Issachar zabulon, and Benjamin, Dan, Reuhtali, Gad and Aser. All the soules that came out of the loynes of Jacob were. lxx. But Joseph was in Egypte alledie. And Joseph dyed and all his brethren and all that generacyon, and the * chyldren of Israel grewe, encreased, multiplied, and waxed exceedingly myghtye: and the lande was full of them.

But there rose vp a newe kynge in Egypte whych knewe not Joseph. And he sayde vnto his folke: beholde, the people of the chyldren of Israel are greater and myghtyer than we. Come on, let vs playe wisely wyth the, lest they multiplye, & lest it happen, that (yf there chaunce any warre) they loyne the felues vnto oure enemyes and spyghte agaynst vs, and so gete them out of the lande.

Therefore dyd they sette taskmasters ouer them, to kepe them vnder w burthens. And they bylte vnto Pharaoh treasure cities: Pithon and Rameses. But the more they vexed the, the moare they multiplied and grewe, so that they abhorred the chyldren of Israel. And the Egyptians helde the chyldren of Israel in bondage without merceye. Therefore was their lyfe bytter vnto the in that cruell bondage, in claye & byrke, and all maner of worke i feldes. For all their bondage which they serued them, was full of tyrannye.

And the kynge of Egypte sayde vnto the mydwines of the hebreue women, of which the ones name was Sephora and the other

Phua: when ye do the offyce of a mydwife to the women of the Ebrues and se in the byrth tyme that it is a boye, ye shall kyll it. But yf it be a daughter, it shall lyue. Not withstandinge the mydwines feared God and dyd not as the kynge of Egypte commaunded them: but saued the men chyldren.

And the kynge of Egypte called for the mydwines and sayde vnto them: why haue ye delt on this maner, and haue saued the menchyldren? And the mydwines answered Pharaoh, that the hebreues women are not as the women of Egypte: for they are sturdye women, and are deliuered per the midwyues come at the. And God therfore delt well with the midwyues. And the people multiplied and waxed very myghtye. And it fortuned because the midwyues feared God, he made them houses.

And Pharaoh charged all his people, sayinge: All the menchyldren that are borne, cast into the ryuer, and saue the maydechyldren alpye.

The seconde Chapter.

Moses is borne and cast into the flagges. He is take vp of Pharaos daughter. He killeth the Egyptian. He flyeth and marryeth a wyfe. The Israelites come vnto the Lorde.



And there went a ma of * the house of Levi. And toke a daughter of Levi. And the wyfe concealed and bare a sonne. And when she sawe that it was a proper chyld

she hyd hym thre monethes. And when she coude no longer hyde him, she toke a basket of bulrushes and dawbed it with slyme and pytche, and layde the chyld therein, and put it in the flagges by the ryuers byrke. And his sister stode a farre of, to wete what wold come of it. * And the daughter of Pharaoh came doune * to walke herselfe in the ryuer, and hyr maydens walked alonge by the ryuers syde. And when she sawe the basket amonge the flagges, she sent hyr mayde to fetch it. And when she had opened it, she sawe it was a chyld: and beholde, the babe wepte. And she had compassyon on it, and sayde: it is one of the hebreues chyldren. Then sayde hyr syster vnto Pharaohs daughter: Shall I go and call vnto the a nurse of the hebreues women, to nurse the, the chyld? Pharaohs daughter answered her: Soo. And the mayde ranne and called the chyldes mother. To whom Pharaohs daughter sayde: Take this chyld a waye, and nurse it for me, I wyll rewarde the. And the woman toke the chyld, and nursed it vp.

The chyld grewe, & she brought it vnto Pharaohs daughter, & it was made hyr sone, & she called the name of it * Moses, because (sayde she) I toke him out of the water. And it happened in those dayes, when Moses was waxed

waxed great, that he went out vnto his brethren and looked on their burdens, & spied an Egyptian smytynge an hebreue whych was one of hys brethren. And he looked round aboute, and when he sawe no mā by, he slew the Egyptian, and hyd him in the soude. And whā he was gone out another daye: beholde two hebreues strone to gether. And he sayde vnto hym that dyd the wronge: wherfore smyttest thou thy fellowe? he answered: * who made thea man of auctorite to iudge vs? **S**peakest thou to kyll me, as thou kyledst the Egyptian? And Moses feared & sayde: of a suertie thys thyng is knowne. And Pharaο herbe of it, and went aboute to see Moses: And Moses fleye frō the face of Pharaο, dwelt in the lande of Midian, and he sat doune by a welles syde.

The preast of Midian had. vij. daughters which came and drew water, and fylled the troughes, for to water their fathers shepe. And the shepardes came & drōue them awaye: but Moses stode vp and helped the, and watered their shepe. And when they came to Raguel their father, he sayde: howe happeneth it y pe are come so soone to daye? And they answered: a man of Egypte deliuered vs frō the hande of the shepardes, and so drew vs water, & watered the shepe. he sayde vnto hys daughters. And wher is he? why haue ye so lefte the man? Call hym that he maye eate bread. And Moses was cōsent to dwell with the man. And he gaue Moses zephora hys daughter, which whan she bare a sonne. * called him Gerson: for he sayde: I haue bene a straunger in a straunge lande.

* (And she bare yet another sonne, whom he called Eliezer, sayinge: the God of my father is myne helper, and hath rēd me out of the handes of Pharaο.)

And it chaunced in proceffe of tyme, that the kynge of Egypte dyed, and the chyldren of Israel syghed by the reason of bondage, and cryed. And their cōplaynt came vp vnto God from the bodage: and God hearde their mone. And God remembred hys promysse with Abraham, Isaac and Jacob. And God looked vpon the chyldren of Israel, and God had respecte vnto them.

The. iij. Chapter.

Moses kepeth shepe. God appereth vnto hym in a bush, & sendeth hym to the chyldren of Israel, and to Pharaο that tyrant.



Moses kept the shepe of * Jethro ^{* Gen. xliij. 1.} hys father in lawe, preest of Midian, and he drōue the flocke to the backeside of the desert, and came to the mountayne of God, Horeb.

* And the angell of the Lorde appeared vnto him in a flame of fyre out of the myddes of a bush. And he looked, & beholde, the bush burned wth fyre, and the bush was not consumed. Therfore Moses sayde: I wyll goo nowe, and see thys greatesyght, howe it cometh the bush burneth not. And when the Lorde sawe that he came for to see, God called vnto him out of the myddes of the bush, and sayde: Moses, Moses. he answered: here am I. And he sayde: * come not hyther, put thy shoes of thy fete: for y place where on thou stondest is holy grounde. And he sayde: * I am the God of thy father, & God of Abraham, the God of Isaac & the God of Jacob. And Moses hyd his face, for he was afrayed to lōke vpon God.

And the Lorde sayde: I haue surely sene the trouble of my people whych are in Egypte, and * haue herde theyr crye from the face of their taskmasters. For I knowe their sorowes, and am come downe to deliuer them out of the hande of the Egyptians, and to bynge them out of that lande vnto a good lande and a large: and vnto a lande that floweth wyth mylke and hony: euen vnto the place of the Canaanites and hehitites, and Amorites, and Pherezites, and heuites, and of the Jebusites. Nowe therfore, the complaynt of the chyldren of Israel is come vnto me, and I haue also sene the oppressyon wherwith the Egyptians oppresse them. Come thou therfore, and I wyll sende the vnto Pharaο, that thou mayest bynge my people the chyldre of Israel out of Egypte. And Moses sayde vnto God: what am I to goo vnto Pharaο, and to bynge the chyldren of Israel out of Egypte? And he answered: I wyll be wyth the. And thys shalbe a token vnto the that I haue sent the: after that thou hast brought the people out of Egypte, ye shall serue God vpon thys mountayne.

And Moses sayde vnto God: beholde, when I come vnto the chyldren of Israel, I shall saye vnto them: the God of youre fathers hath sent me vnto you, and yf they saye vnto me, what is hys name, what answer shall I geue them? And God answered Moses: I am that I am: and he sayde: thys shalt thou saye vnto the chyldren of Israel. I am hath sent me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto the chyldren of Israel * the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me vnto you: thys is my name for euer

for euer, and thys is my memorypall into generacyon and generacyon. Goo and gather the elders of Israel to gether, and thou shalt saye vnto them: the Lorde God of youre fathers, & God of Abraham, the God of Isaac, and the God of Jacob appeared vnto me, and sayde: In visyngge haue I visited you, and knowe that which is done to you in Egypte. And I haue sayde, I wyll bynge you out of the tribulacyon of Egypte vnto the lande of the Canaanites, and hehitites, and Amorites, and Pherezites, and heuites, and Jebusites: euen vnto a lande y floweth wyth mylke and hony.

And whan they heare thy voyce then goo, both thou and the elders of Israel shall go vnto the kynge of Egypte, and saye vnto him: The Lorde God of the hebreues hath met wyth vs: and nowe wyll we go therfore. iij. dayes iourney into the wyldecnesse, and do sacrifice vnto the Lorde oure God. And I am sure, that the kynge of Egypte wyll not let you goo, no not in a myghtye hande: and I wyll stretche out myne hande and smyte Egypte wyth all my wonders which I will do in y myddes therof. And after y he wyll let you goo. And * I wyll gett thys people fauoure in y syghte of the Egyptians: so that when ye goo, ye shall not goo emptye: but a wyfe shall borrow of hir neyghboure, & of her that soeozneth in hir house, iewels of syluer and of gold and rayment. And ye shall put them on youre sonnes and daughters, & shall robbe the Egyptians.

The. iij. Chapter.

Moses receaued signes of his callenge and was sent into Egypte. Hys wyfe zephora circumcised hys sonne. Aaron meteth wyth Moses. Moses saith hys teare of hys father in lawe.

Moses answered and sayde: Se, they wyll not beleue me nor herken vnto my voyce: but will saye the Lorde hath not appeared vnto the. And y Lorde sayde vnto him: what is y whych is in thyne hande? he answered a rodd. And he sayde: cast it on y grounde. And he cast it on the grounde, and it became a serpent. And Moses fled from the syght of it. And the Lorde sayde vnto Moses: put forth thyne hande and take it by the tayle. And therfore he put forth hys hande & caught it, and it became a rodd in his hande. For thys thynge (sayeth he) shall they beleue the, that the Lorde God of their fathers, the God of Abraham, the God of Isaac & the God of Jacob hath appeared vnto the.

And the Lorde sayde forthermore vnto hym: thrust thyne hande in to thy bosome. And he thrust hys hande in to hys bosome. And whā he toke it out agayne, beholde, his hande was leperous euen as snowe. And he sayde: put thyne hande in to thy bosome agayne. And he put hys hāde into his bosome

agayne, and plucked it out of hys bosome, & beholde, it was turned agayne as hys other fleshe. Therfore yf they wyll not beleue the nether heare the voyce of the fyrst token, yet wyll they beleue for the voyce of the seconde token. But and yf they wyll not beleue the two signes, nether herken vnto thy voyce, thou shalt take of the water of the ryuer, & powze it vpon the drye lande. And y water which thou takest out of y ryuer, shall turne to bloude vpon the drye lande.

Moses sayde vnto the Lorde: oh my Lorde, I am not eloquent from yester daye & yester daye, & namely sence thou hast spokē vnto thy seruaute: but I am slowe mouthed and slowe tonged. And the Lorde sayde vnto hym: who hath made mans mouth, or who hath made the domme or the deaffe, the seynge or the blynde: haue not I the Lorde? Therfore * I will be with thy mouth, & teache the what thou shalt saye. he sayde: oh my Lorde, sende I praye the by the hāde of him whom thou wilt sende. And y Lorde was angrye with Moses, & sayde: do not I knowe Aaron thy brother the leuyte, that he can speake? For lo, he cometh furth to mete the, & when he seyth the, he wyll be glad in his herte. Therfore thou shalt speake vnto hym, and put these wordes in hys mouth, and I wyll be with thy mouth and wyth hys mouth, and wyll teache you what ye ought to do. And he shalbe thy spokesman vnto the people: & he also shall be thy mouth & thou shalt be hys God: and thou shalt take this rodd in thy hande, wherwith thou shalt do myracles.

Therfore Moses went and returned to Jethro hys father in lawe agayne, & sayde vnto him: I wyll goo nowe, and turne agayne vnto my brethren whych are in Egypte, and se whether they be yet alyue. And Jethro sayde to Moses, goo in peace. And the Lorde sayde vnto Moses in Midian: goo, and retorne agayne in to Egypte * for they are dead which wēt aboute to kyll the. And Moses toke hys wyfe, and his sonnes, & put the on an asse, and went agayne to Egypte, & Moses toke the rodd of God in his hande.

And the Lorde sayde vnto Moses: when thou art entred & come into Egypte agayne, se that thou doo all the wondres before Pharaο which I haue put in thy hande: but I wyll holde * hys herte, and he shall not let the people goo. And thou shalt saye vnto Pharaο, thus sayeth the Lorde: Israel is myne eldest sonne, and I haue sayde vnto the that thou shuldest let my sonne goo, that he maye serue me. And thou woldest not let hym goo: beholde, I wyll * see thyne eldest sonne.

And it chaunced by the waye in the ynne that the Lorde mett hym, and wolde haue kyllled

kyllid him. And zephora toke a stone, & cut a wape the foretyme of hyr sone, & fell at his fete, & sayde: a bloudyhusbande art thou vnto me. Then he lett him goo. And the saydes a bloudyhusbande, because of the circumcysion. Then sayde the Lorde vnto Aaron: go wete Moyses in the wilderness. And he went and met hym in the mount of God, and kyssed him. And Moyses tolde Aaron all the wordes of the Lorde which had sent him, and all the tokens which he had charged him withall. So went Moyses & Aaron and gathered all the elders of the chyldre of Israel. And Aaron tolde all the wordes whych the Lorde had spoken vnto Moyses, and dyd the myracles in the syght of the people, and the people beleued. And whē they herde that the Lorde had visited the chyldren of Israel and had looked vpon their tribulacion, they bowed their head, and worshypped.

C The. v. Chapter.

C Moyses & Aaron goeth vnto Pharaon. The people of Israel are oppressed more and more, & they crye oute vpon Moyses & Aaron therfore.

Moyses & Aaron went in after warde, and tolde Pharaon, thus sayeth the Lorde God of Israel: Let my people goo, that they maye kepe holyc dave vnto me in the wilderness. And Pharaon sayde: who * is þe Lorde, that I shulde heare hys voyce, & let Israel go? I knowe not the Lorde, nether will I let Israel go. And they sayde: the God of the hebrews hath mett with vs: and therfore wyl we go. iij. dayes iourney into the deserte, and sacrificy vnto the Lorde oure God: lest there happen vnto vs ether pestylence or swerde. Then sayde the kynge of Egypte vnto them: wherfore do ye, Moyses and Aaron let the people from their worke, get you vnto your labour. And Pharaon sayde furthermore: beholde, there is moche people now in the lande, and ye make them leaue their worke.

And Pharaon commaunded the same dave vnto the taskemasters which were amonge the people, and vnto the offycers, sayinge: ye shall geue the people no more strawe, to make bycke wyth all, (as ye dyd in tyme past.) let them goo and gather them strawe them selues and the nombre of bycke whyche they were wont to make in tyme past, laye vnto their charges also, and mynys nothyng therof. For they be ydell and therfore sayinge: we wyl goo & do sacrificy vnto oure God. They must haue more worke layd vpon them, that they maye labour therein, & not regarde dayne wordes.

Then went the taskemasters of the people and the offycers out: and tolde the people Thus sayeth Pharaon: I wyl geue you no moare strawe, goo your selues and gather

you strawe where ye can fynde it, yet shall none of your labour be mynysed. And so were þe people scattered abrode thowowe out all the lande of Egypte for to gather stubbyll in stead of strawe.

And the taskemasters basted them forwarde sayinge: fulfyll your worke dave by dave, euen as ye had strawe. And the offycers of the chyldren of Israel whych Pharaos taskemasters had sett ouer them, were beat. And they sayde vnto them: wherfore haue ye not fulfyllid your taske in makinge bycke, both yesterdave and to dave, as well as in tymes past?

The offycers also of the chyldre of Israel came & complayned vnto Pharaon, sayinge: wherfore dealest thou thus wyth thy seruantes? there is no strawe geue vnto thy seruantes, and they saye vnto vs: make bycke. And thy seruantes are beaten, and thy people is foule intreated. He sayde: ydell are ye, ydell, and therfore ye saye: We wyl goo and do sacrificy vnto the Lorde. Goo therfore now and worke, and ther shall no strawe be geuen you, and yet shall ye deliuer the hole tale of bycke.

And the offycers of the chyldren of Israel dyd wyth heynnes loke on them that sayde: ye shall mynys the nothyng of your daylye makinge of bycke. And they mett Moyses and Aaron, which stode in there wape as they came out fro Pharaon, & sayde vnto the: The Lorde loke vnto you and iudge you, whych hath made the sauoure of vs sincke in þe eyes of Pharaon & in the eyes of his seruantes, and haue put a swerde in their hande to sle vs.

Moyses returned vnto the Lorde & sayde: Lorde wherfore hast thou deale cruelly w this people: and wherfore hast thou sent me? For sence I came to Pharaon to speake in thy name, he hath fared foule wyth this folke, and yet thou hast not deliuered thy people at all. Then the Lorde sayde vnto Moyses: Howe shalt thou see, what I wyl doo vnto Pharaon, for in a myghtye hande shall he let them goo, and * in a myghtye hande shall he dypue them out of hys lande.

C The. vi. Chapter.

C God promyseth deliuerance of the Israelites, and the lande of Canaan. The genealogye of Aaron, Simeon and Leui.

And God spake vnto Moyses, and sayde vnto him: I am the Lorde, I appeared vnto Abraham Isaac and Jacob as an allmyghtye God: and in my name Iehouah was I not knowne vnto them. Moysesouer * I made an appoyntment with them to geue the lande of Canaan: þe lande of their pilgremage where in thy were straungers. And I haue also herde the gronyng of the chyldren of Israel, who the Egyptians kepe in bondage.

in bondage, and haue remembred my countaunt.

Wherfore saye vnto the chyldren of Israel: I am the Lorde, I wyl byynge you out from þe burdens of the Egyptians, and wyl rydd you out of their bondage, & wyl deliuer you in a stretched out arme and in great iudgementes. And I wyl take you for my people, & wyl be to you a God. And ye shall knowe, I am the Lorde your God which byynge you out fro the burdens of the Egyptians. And I wyl byynge you vnto the lande concernyng the whych I dyd lyfe vpon my hāde to geue it vnto Abraham, Isaac and Jacob, and wyl geue it vnto you for a possession: euen I the Lorde. And Moyses tolde the chyldren of Israel eue so: But they harkened not vnto Moyses, for anguyche of sprete and for cruel bondage.

The Lorde spake vnto Moyses sayinge: Goo in, & speake vnto Pharaon kynge of Egypte, that he let the chyldren of Israel goo out of hys lande. And Moyses spake before the Lorde sayinge: beholde, the chyldren of Israel herken not vnto me, howe than shall Pharaon heare me? which am of vncircumcised lippes? And the Lorde spake vnto Moyses and vnto Aaron, and gaue them a charge vnto the chyldren of Israel and vnto Pharaon kynge of Egypte: to byynge the chyldren of Israel out of the lande of Egypte. These be the heedes of theyr fathers houses. The chyldren of Ruben the eldest sonne of Israel are these: Hanoh, and Pallu, Hebron, and Charimi, these be the householde of Ruben. The chyldren of Simeon: Semuel, and Jamin, Ohad, and Jachim, zohar, ad Saul the sonne of a Cananytish wyfe: these are the kynredde of Simeon. These also * are the names of the chyldren of Leui in their generacions: Gerson, and kahath and Merari. Leui lyued an hundred & .xxxvij. yere. The sonnes of Gerson: Libni and Semei by their kynredde. The chyldre of kahath: Amram, and Jescar, Hebron and Uziel. And kahath lyued an hundred and .xxiiij. yere. The chyldren of Merari: Mahely and Mushi: these are the kynredde of Leui by their generations.

* Amram toke * Jochebed hys nece to wyfe and she bare hym Aaron and Moyses. * (And Miriam.) And Amram lyued an hundred and .xxxvij. yere. The chyldren of Jeseur, kozah, Nepheg and Sichzi: The chyldre of Uziel: Misael, Elzaphan and Sichzi.

And Aaron toke Elizabeth daughter of Aminadab and syster of Nabalon, to wyfe: whych bare hym Nadab, and Abihu, Eleazar and Ithamar. The chyldren of kozah: Assir, and Elkana and Abiasaph: these are the kynredde of the kozahites. Eleazar Aarons sonne toke him one of the daughters of Putiel to wife, which bare him Pinchas:

and these be the principall fathers of the Leuites thowowe out their kynredde.

This is that Aaron and Moyses to who the Lorde sayde: carpe the chyldren of Israel out of the lande of Egypte, accordyng to theyr armys. These are þe Moyses and Aaron which spake to Pharaon kynge of Egypte, that they myghte byynge the chyldren of Israel out of Egypte. And in the dave when the Lorde spake vnto Moyses in the lande of Egypte, he spake vnto hym, sayinge: I am the Lorde. speake thou vnto Pharaon þe kynge of Egypte all that I saye vnto þe. And Moyses sayde before the Lorde: Beholde, I am of * vncircumcised lippes, and howe shall Pharaon geue me audience?

C The. viij. Chapter.

C The tokens to knowe God. The rodde of Moyses is toyned to a serpent. The forcerars do euen the same. The waters are turned into bloude.

And the Lorde sayde vnto Moyses: beholde, I haue made the Pharaos God, and Aaron thy brother shall be thy pphete. Thou shalt speake all that I commaunded the, and Aaron thy brother shall speake vnto Pharaon, that he sende the chyldren of Israel out of hys lande. And * I wyl harden Pharaos hert, and multiplie my myracles and my wondres in the lande of Egypte. But Pharaon shall not herken vnto you, that I maye sett myne hand vpon Egypte, and byynge out myne armys, and my people the chyldren of Israel out of the lade of Egypte, in great iudgementes, and the Egyptians shall knowe, that I am the Lorde: when I stretche forth my hande vpon Egypte, and byynge out the chyldren of Israel from amonge them.

Moyses and Aaron dyd as the Lorde commaunded the, euen so dyd they. Moyses was 137. yere olde, and Aaron. 133. whē they spake vnto Pharaon. And the Lorde spake vnto Moyses and Aaron sayinge: yf Pharaon speake vnto you sayinge: We we a wondre, thou shalt saye vnto Aaron: take thy rodd and cast it before Pharaon, that it maye be a serpent. Then went Moyses and Aaron in vnto Pharaon, and dyd euen as the Lorde had commaunded. And Aaron cast forth his rodd before Pharaon and before his seruantes * and it turned to a serpente. Then Pharaon called for the wyse men and * enchaunters, & those wyse men of Egypte dyd in like maner w there sorcery. For they cast downe euery man hys rodd, and they turned to serpentes: but Aarons rodd dyd eate vp theyr rodde: and he hardened Pharaos herte: that he herkened not vnto them, euen as the Lorde had sayde.

The Lorde also sayde vnto Moyses. Pharaos herte is hardened, he refuseth to let the people

people go. Get thee unto Pharaoh (in the morning), lo, he will come unto the water; and thou shalt stand upon the rivers: by the way he will come, and the rodd wherewith he turned to a serpent, shalt thou take in thine hand. And thou shalt say unto him: the Lord God of the Hebrews hath sent me unto thee, saying: let my people go, that they may serve me in the wilderness. And behold, by the river thou wilt not hear. Thus saith the Lord: In this thou shalt know that I am the Lord. Behold, I will smite (with the staffe) the water that is in the river, and it shall turne to bloud. And the fishes that are in the river shall dye, and the river shall stynke: and it shall greve the Egyptians to drynke of the water of the river.

And the Lord spake unto Moses, saye unto Aaron: take thy staffe, and stretch out thine hande over the waters of Egypt, over their streames, over their rivers and pouders, and all pooles of water; whych they haue, & they may be bloude, and that there may be blood thozowe out all the lande of Egypt: both in vessels of wodd and also of stone.

And Moses and Aaron dyd euen as the Lord commaunded. And he lyfte up the staffe and smote the waters that were in the river in the syght of Pharaoh and in the syght of his seruantes, and all the water that was in the river, turned into blood. And the fishes that were in the river dyed: and the river stynke: and the Egyptians coulde not drynke of the waters of the river. And there was bloude thozowe out all the lande of Egypt.

And the enchaunters of Egypt dyd lyke wyse with their sozceres, and he hardened Pharaohs hert: neyther dyd he harken unto them: as the Lord had sayde. And Pharaoh turned hym selfe, and went agayne into his house, and let not his herte there. And the Egyptians dygged rounde aboute the river for water to drynke, for they coulde not drynke of the water of the river. And it continued a weke after that the Lord had smyten the river.

The viij. Chapter.

The plague of frogs. Moses prayeth for Pharaoh. The plague of flies.



The Lord spake unto Moses: Go unto Pharaoh & tell him: thus sayeth the Lord: Let my people go, that they may serve me. If thou wilt not let them go: behold, I will smyte all thy border with frogs. And the river shall swarme with frogs, whych shall go by and come into thine house and into thy prey chamber where thou sleepest, and upon thy bed,

and into the house of thy seruantes; & upon thy people, and into thine ouens, and upon thy meates. And the frogges shall come vpon the and on thy people and vpon all thy seruantes.

And the Lord spake unto Moses: saye vnto Aaron: stretch forth thine hande with thy rodd ouer the streames, ouer the rivers, and ouer the pouders; that thou mayest bringe vpon frogges vpon the lande of Egypt. And Aaron stretched his hande over the waters of Egypt, and the frogges came vpon, & couered the lande of Egypt. And the sozcerers dyd lyke wyse with their sozcery, and broughte frogges vpon the lande of Egypt.

Then Pharaoh called for Moses & Aaron and sayde: praye ye vnto the Lord, that he maye take awaye the frogges from me & from my people, and I will let the people go, that they maye do sacrifice vnto the Lord. And Moses sayde vnto Pharaoh: reioyse thou ouer me, and appoynte when I shall praye for the and for thy seruantes, and for thy people, to drye awaye the frogges fro the, and thy houses, and that they maye remayne but in the river only. He sayde: tomorowe. And he sayde: euen as thou hast sayde, that thou mayest knowe that there is none lyke vnto the Lord oure God. And so the frogges shall departe from the and from thy houses, from thy seruantes and from thy people, and shall remayne in the river only.

Moses and Aaron went out from Pharaoh, and Moses cryed vnto the Lord vpon the apoyntment of frogges, which he had made vnto Pharaoh. And the Lord dyd accordinge to the sayinge of Moses. And the frogges dyed out of the houses, out of the courtes and felde. And they gathered them together vpon heapes, & the lande stynke of them.

But when Pharaoh sawe that he had regeuen hym, he hardened his herte and hekened not vnto them, as the Lord had sayde. And the Lord sayde vnto Moses: saye vnto Aaron: stretch out thy rodd and smyte the dust of the lande, that it maye turne to lyle thozowe out all the lande of Egypt. And they dyd so. For Aaron stretched out his hande with his rodd he smote the dust of the earth, which turned to lyle in man and best, so that all the dust of the lande turned to lyle, thozowe out all the lande of Egypt.

And the enchaunters allayde lyke wyse with their enchauntmentes, to bringe forth lyle, but they coulde not. And the lyle were both vpon men and bestes. Then sayde the enchaunters vnto Pharaoh: it is the synge of God. And Pharaohs hart remayned obstinate, and he harken not vnto them, euen as the Lord had sayde.

And the Lord sayde vnto Moses: ryse vpearly

in the morning, and stande before Pharaoh. For he will come forth vnto the water: and thou shalt saye vnto him: thus saith the Lord: Let my people go, that they maye serue me. Else, yf thou wilt not let my people go, behold, I will sende all maner of flies both vpon the and thy seruantes, and thy people, and into the houses. And the houses of the Egyptians shall be full of flies, and the grounde wheron they are. And the lande of Goshen where my people are, will I cause to be wonderfull in that daye: so that there shall no flies be there. Wherby thou shalt knowe, that I am the Lord in the myddes of the earth. And I will put a diuision betwene my people and thine. And euen tomorowe shall this myracle be done.

The Lord dyd euen so: and there came noysome flies into the house of Pharaoh, and into his seruantes houses, and into all the lande of Egypt: and the lande was corrupte with these flies. And Pharaoh called for Moses and Aaron, and sayde: Go, and do sacrifice vnto poure God in the lande. And Moses answered: it is not mete that we so do. For then we must offer vnto the Lord oure God, that which is an abomination vnto the Egyptians. But and yf we sacrifice that, which is an abomination vnto the Egyptians before their eyes, shulde they not stone vs: we will go thre dayes iourney into the deserte, and sacrifice vnto the Lord oure God as he hath commaunded vs.

And Pharaoh sayd: I will let you go, that ye maye sacrifice vnto the Lord poure God in the wilderness: but go not farre awaye, praye for me. And Moses sayde: beholde, I will go out fro the, & praye vnto the Lord, that the flies maye departe from Pharaoh, & from his seruantes and from his people to morow. But let Pharaoh from henceforth decreaue nomore, that he will not let the people go to sacrifice vnto the Lord.

And Moses went out from Pharaoh, and prayed vnto the Lord. And the Lord dyd accordinge to the sayinge of Moses: and the flies departed from Pharaoh, and from his seruantes, and from his people, and there remayned not one. And Pharaoh hardened his herte euen then also, and dyd not let the people go.

The ix. Chapter.

The mozen of beastes. The plague of botches and sores. The horrible hable, thowder and pestynge.

The Lord sayd vnto Moses: go in vnto Pharaoh and thou shalt tell him: thus sayeth the Lord God of the Hebrews: Let my people go, that they maye serue me. If thou wilt not let them go, and wilt holde them styll, behold, the hande of the Lord is vpon thy flocke which is in the felde: for vpon horses,

asses, camels, oxen and shepe, there shall be a mighty great mozen. And the Lord shall do wonderfully betwene the beastes of Israel and the beastes of Egypt: so that there shall nothyng dye of all that pertaineth to the children of Israel. And the Lord appointed a tyme, saying: to morow the Lord shall synge this worde in the lande.

And the Lord dyd it on the morow, and all the catell of Egypt dyed: but of the catell of the children of Israel dyed not one. And Pharaoh sent, and beholde, there was not one of the catell of the Israelites deed. And Pharaohs hert was hardened that he wolde not let the people go.

And the Lord sayde vnto Moses and Aaron: take poure handes full of ashes out of the fornace, and Moses shall spynke it vnto the ayre, in the syght of Pharaoh, and it shall turne to dust in all the lande of Egypt: that there maye be swellynge sores with blaynes both on man and beaste thozowout all the lande of Egypt. And they toke ashes out of the fornace, and stood before Pharaoh, and Moses spynked it vnto the ayre. And there were sores with blaynes both in men and in beastes: and the sozcerers coulde not stande before Moses because of the blaynes: for there were botches vpon the enchaunters & vpon all the Egyptians. And Pharaoh hardened the hert of Pharaoh, & he hekened not vnto the, as the Lord had sayd vnto Moses.

And the Lord sayde vnto Moses: ryse vpearly in the morning, and stande before Pharaoh, & thou shalt tell hym: thus sayeth the Lord God of the Hebrews: Let my people go, that they maye serue me: or else I will at this tyme sende all my plagues vpon thine herte, and vpon thy seruantes and on thy people, that thou mayest knowe, that there is none lyke me in all the earth. For nowe I will stretch out my hande, that I maye smyte the and thy people with pestilence: and thou shalt perishe from the earth. And in very dede: for this cause haue I kepte the, for to shewe the my power: and that they might declare my name thozowout all the world.

Yet thou exaltest thy selfe agaynst my people, that thou wilt not let them go: behold, to morow the synge I will sende downe a myghty greete hable: euen soche a one as was not in Egypt, sens it was grounded vnto this tyme. Sende therfore now, and gather thy beastes, and all that thou hast in the felde. For vpon all the men and the beastes which are founde in the felde, and not brought home, shall the hable fall, and they shall dye. And as many as feared the worde of the Lord among the seruantes of Pharaoh, made their seruantes and their beastes flee into the houses: but he that regarded not the worde of the Lord, left his seruants.

seruautes and his beastes in the felde.

E And the Lorde said vnto Moses: stretch forth thyne hande vnto heauen, that there maye be hayle in all the lande of Egypt: vpon man and vpon beastes and vpon all the herbes of the felde, thozowout plade of Egypt. And Moses stretched out his rod vnto heauen: and the Lorde thondred and hapled, and the fyre ran a longe vpon the groude. * And the Lorde so hapled in the lande of Egypt, y there was hayle and fyre mengled with the hayle, so greuous, and such as there was none thozowout all the lande of Egypt, sence people inhabited it. And y hayle smote thozowout all the lande of Egypt, all that was in the felde both mā and beast. And the hayle smote all the herbes of the felde, and broke all the trees of the felde: onely in the lade of Gozan, where the chyldren of Israel were, was there no hayle. And Pharaos sent & called for Moses and Aaron, and sayde vnto the: I haue nowe synned: the Lorde is ryghteous: and I and my people are vngodly. * Hape ye vnto the Lorde: for it is moch that there shulde be thonders of God & hayle. I will let you go, and ye shall tary no longer. Moses sayde vnto him: as sone as I am out of the cite, I will sprede abroad my handes vnto the Lorde, & the thoder shall cease. nether shall there be eny more hayle, y thou mayst knowe howe y the erth is the Lordes. But I knowe that thou and thy seruautes yet feare not the face of the Lorde God.

E And so the flaxe and the barley were smytten: for the barley was shot vp, and the flaxe was bouled: but the whete and the rye were not smytten: for they were late sowne.

And Moses went out of the cite from Pharaos and sprede abroad his handes vnto the Lorde: and the thonder and hayle ceased nether rayned it vpon the earth. And when Pharaos sawe that the rayne and the hayle and thonder were ceased, he synned agayne: and hardened his herte, he and his seruautes. And the hert of Pharaos was hardened: nether wolde he let the chyldren of Israel go, as the Lorde had sayde by the hande of Moses.

The .x. Chapter.

The hert of Pharaos is hardened of God. The grethoppers. The thicke darckenes.

E And the Lorde sayde vnto Moses: go in vnto Pharaos: for I haue hardened his herte and the herte of his seruautes, that I might put these my sygnes amongest them: and that thou tell in the audience of thy sonne, and of thy sonnes sonne, what thynges I haue done in Egypt, and the myracles which I haue done amongest them: y ye maye knowe howe that I am the Lorde. And so Moses and Aaron

came vnto Pharaos, & sayd vnto him: Thus sayth the Lorde God of the Ebrues: howe longe shall it be oz y wylt submitte thy selfe vnto me? * Let my people go, y they maye serue me. Or els, * (y thou do rest:) and wylt not let my people go, behold, to morow will I bring grethoppers into thy coastes, & they shall couer the face of the earth, that it cannot be sene: and they shall eate the residue which remaineth vnto you, and is escaped fro the hayle: & they shall eate euery grene tree that beareth you frute in the felde, and they shall fyl thy houses, and all thy seruautes houses, and the houses of all the Egyptians after soche a manner as nether thy fathers, nor thy fathers fathers haue sene, sence the time they were vpon the earth vnto this daye. And he turned him selfe aboute, and went out from Pharaos.

And Pharaos seruautes sayd vnto him: howe longe shall he be a slaunders vnto vs? Let the me go, that they maye serue y Lorde their God: knowest thou not yet y Egypt is destroyed? And Moses & Aarō were brought agayne vnto Pharaos, and he sayde vnto them: Go, and serue the Lorde poure God. Who are they that shall go? And Moses answered: we will go with oure ponge and with our olde: yee, and with our sonnes and with our daughters, and with our shepe, and with our oxen we must go. For we must holde a feaste vnto the Lorde.

And he sayde vnto them: let it be so. The Lorde be with you. When I let you go, and your chyldren also take hede, for ye haue some mischefe in hande. Hape, not so: but go they that are men, and serue the Lorde: for that was your desyre. And they thrust them out of Pharaos presence.

And the Lorde sayd vnto Moses: stretch out thyne hande ouer the lande of Egypt for grethoppers, that they maye come vpon the lande of Egypt, and eate all the herbes of y lande, & all that the hayle left behynde. And Moses stretched forth his rod ouer the lade of Egypt: & the Lorde brought an east winde vpon the lande, all that daye, and all that nyght. And in the morning, the east wynde brought the grethoppers, and the grethoppers went vp ouer all the lande of Egypt: and remayned in all quarters of Egypt very greuously. Before them were ther no such grethoppers, nether after them shalbe: for they couered all the face of the earth: so that the land was darke. And they dyd eate all the herbes of the lande, and all the frutes of the trees, and whatseuer the hayle had lefte: there was no grene thinge lefte in the trees and herbes of the felde thozowe all the lande of Egypt.

Therefore Pharaos called for Moses & Aarō in haste, & sayde: I haue synned agaynst y Lorde

ro. fr. f.

Lorde poure God & agaynst you. And nowe forgene me my sinne only this once: & pray vnto the Lorde your God, that he maye take awaye from me this deeth only. And Moses went out from Pharaos, and prayed vnto the Lorde: & the Lorde turned a myghty strong west winde, and it toke awaye y grethoppers and cast them into the reddy see: so that there was not one grethopper in all the coaste of Egypt. And the Lorde hardened Pharaos herte, so that he wolde not lett the chyldren of Israel go.

And the Lorde sayd vnto Moses: stretch out thy hande vnto heauen, that there maye be vpon the lande of Egypt darcknes, which maye be felt. And Moses stretched forth his hande vnto heauen, and there was a thicke darcknes vpon all the lande of Egypt thre dayes longe, no man sawe another, nether rose vp from the place where he was by the space of thre dayes: but all the chyldren of Israel had lyght where they dwelled.

And Pharaos called for Moses, & sayde: go, and serue the Lorde, only let poure shepe and poure oxen abyde, and let your chyldren go with you. And Moses sayde: thou must geue vs also offerings and burnt offerings for to sacrifice vnto the Lorde our God: our catell also shall go with vs, & there shall not one hofte be left behinde: for therof must we take to serue the Lorde oure God. Nether do we knowe what we shall offre vnto the Lorde, vntyll we come thither.

But the Lorde hardened Pharaos herte: and he wolde not let them go. And Pharaos sayde vnto him: get the fro me, and take hede to thy selfe, and se my face nomore. For whē fouer thou comest in my syght, thou shalt dye. And Moses laide: Let it be as thou hast sayde, I wylle se thy face nomore.

The .xi. Chapter.

The Lorde commaundeth to robbe the Egyptians. The deeth of all the fyrst begotten in Egypt.

E And the Lorde sayde vnto Moses: yet wyl I bynge one plage more vpon Pharaos and vpon Egypt: and after that, he wyl let you go hence. And when he letteth you go, he shall vtterly drine you hence. Speake thou therfore in the eares of the people, that euery mā borowe of his neyghbour, and euery womā of her neyghbours, iewels of syluer and iewels of golde. And the Lorde shall gyue the people fauour in the syght of the Egyptians. Moreouer, * Moses was very great in the lande of Egypt, in the syght of Pharaos seruautes and in the syght of the people.

And Moses sayde: thus sayth the Lorde: * At mynighthe wyl I go out into the midde of Egypt, and all the fyrst borne in the lande of Egypt shall dye, euen from the fyrst borne of Pharaos y sytteth on his seate,

vnto the fyrst borne of the mayde seruaunte that is behynde the mylle, and all the fyrste gedred of the catell. And there shalbe a great crye thozowout all the lande of Egypt, such as there was neuer none lyke, nor shalbe.

But amonge the chyldren of Israel, shall not a dogge moue his tonge, nor yet man oz beast: y ye maye knowe howe y the Lorde, (by a great miracle) putteth a difference betwene the Egyptians and Israel. And these thy seruautes shall all come downe vnto me. And fall before me, and saye: gett the out and all the people that are vnder the, and then wyl I departe. And he went oute from Pharaos with an angry countenance.

And the Lorde sayde vnto Moses: Pharaos shall not heare you, y my wonders may be multiplyed in the lande of Egypt. And Moses and Aaron dyd all these wonders. (And tokens which are writen) before Pharaos. And the Lorde hardened Pharaos herte, so that he wolde not let the chyldren of Israel go out of his lande.

The .xii. Chapter.

The pascouer is eaten. The swete brede. They must teache the chyldren what the pascouer signifieth. The destruction of the fyrst begotten in Egypt. The robbery of the Egyptians. The goynge oute of the Israelites.

E And y Lorde spake vnto Moses and Aaron in the lande of Egypt, sayinge: Thys monethe shalbe vnto you the beginning of monethes: and the fyrst moneth of the yeaere shall it be vnto you.

Speake ye vnto all the congregacyō of Israel, sayinge: In the .x. daye of thys moneth, euery man take vnto him a lambe, according to the house of the fathers, a labe thozowout euery house. If the household be to lytle, for the lambe, let hym take hym neyghboure which is nexte vnto his house, according to the nombze of the soules: euery one of you, according to his eating, shal make your counte for a lambe. And let y lambe of yours be wout blemys, a male of a yeaere olde, which ye shall take out from amonge the shepe, oz from amonge the goates.

And ye shall kepe him in vntyll the .xiiij. daye of the same moneth. And euery man of the multitude of Israel shall kyl him about enē. And they shall take of the bloud, & strike it on the .ij. syde postes & on y vpper doorepost enē in the houses, where they shall eate hym. And they shall eate the fle: the same nyght: rost w fyre & w unleueded bread, & w sowe herbes they shall eate it. Se that ye eate not therof rawe ner soden in water, but roste w fier: the head, fete, & purtenaice therof. And ye shall let nothyng of it remayne vnto the morning. That which remayneth of it vntyll the morowe, shall ye burne with fyre.

Of this maner shall ye eate it: with your loynes

loynes gyrded, and your shooes on your fete, and your staves in your handes. And ye shall eate it in haste: for it is the Lordes pascouer: for I wyll passe thowowe the lande of Egypt this same nyght, and wyll smyte all the first borne in the land of Egypt, both of man and beast, and vpon all the goddes of Egypt will I the Lord do execution. And the bloude shall be vnto you a toke in y^e houses wherin ye are. And when I se the bloud, I will passe ouer you, and the plage shal not be vpon you to destroye you, when I smyte the lande of Egypte.

And this daye shall be vnto you a remembrance: and ye shall kepe it holy vnto the Lord, euen thowout youre generacions shall ye kepe it holy daie, that it be a custome for euer. *Seuen dayes shall ye eat unleuened bread: and the fyrste daye ye shall put awaye leuen out of youre houses. For whosoener eateth leuened bread from the fyrst daye vntill the seuenth daye, that soule shall be plucked out fro Israel. *The fyrste daye shall be an holy conuocation, and the seuenth daye shall be an holy conuocation vnto you. There shall be no maner of worcke done in them, save about that onely which every man must eate, that onely maye ye do. And ye shall obserue unleuened bread. For this same daye haue I brought your armyes out of the lande of Egypte, therfore ye shall obserue this daye, & all your chyldre after you, by a custome for euer. *The fyrst moneth and the .xiiij. daye of the moneth at euen, ye shall eate swete bread vnto the .xxj. daye of the moneth at euen agayne. Seuen dayes shall there be no leuened breade founde in youre houses. And whosoener eateth leuened bread, that soule shall be rote out from y^e multitude of Israel: whither he be a stranger or borne in the lande. Ye shall eate no thyng leuened: but in all your habitacions shall ye eate swete bread.

Moses called for the elders of Israel, and sayde vnto them: chose out and take you to every household of you a shepe, and kyll it for pascouer. And take a bunche of yflope, & dyp it in the bloude that is in the basen, and stryke the vpper poste and the two syde postes with the bloud that is in the basen, and none of you go out at the doore of y^e house, vntill the mornynge. For the Lord will go about to smyte the Egyptians. And when he seeth the bloude vpon the vpper doore poste & on the two syde postes: he will passe ouer the doore, and will not suffer y^e destroyer to come into your house to plage you. Therfore shall ye obserue this thing, that it be an ordinaunce both to the and thy sonnes for euer.

And when ye become into the land which the Lord wyll geue you, accordynge as he hath promysed, ye shall kepe thys seruyce.

*And when your chyldren aske you what maner of seruyce is this ye do, ye shall saye: it is the sacrifice of the Lordes pascouer, which passed ouer the houses of the children of Israel in Egypte, as he smote the Egyptians, and saued oure houses. And the people bowed them selues, and worshipped: And the chyldren of Israel wote, and dyd as the Lord had commaunded Moses and Aaron. Euen so dyd they.

And at mydnight, the Lord smote all the fyrst borne in the lande of Egypte, from the fyrst borne of Pharaos that satte on y^e seate, vnto the fyrst borne of the captyue y^e was in prison: and all the fyrste gender of catell. And Pharaos arose in the nyght, he and all his seruantes and all the Egyptians: and there was a greete cryng in Egypt: for there was no house where there was not one deere.

And he called vnto Moses and Aaron by nyght, saying: ryle vp, and get you oute from amonge my people: both ye and also the chyldre of Israel, and go and serue the Lord as ye haue sayde. And take youre shepe and your droues with you as ye haue sayde, and departe and *blesse me. And the Egyptians were fierce vpon the people, that they myght sende them out of the lande in haste: for they sayde: we dye all.

And the people toke their dowgh befoze it was sowred, and they vitayles bounde in clothes vpon theyr shoulers. And the chyldren of Israel dyd accordynge to the saying of Moses: and they borrowed of the Egyptians *icwelles of siluer, and icwelles of golde, and rayment. And the Lord gaue the people fauoure in the syght of the Egyptians: so that they graunted such thynges as they required. And they robbed the Egyptians. And the chyldren of Israel toke their iorneye from Rameses to Suchoth *syre hundred thousande men of fote, belyde chyldren. And moche comon people went also wth them, and shepe, and oxen, an exceedynge great flocke. And they baked swete cakes of y^e dowgh which they brought out of Egypt, for it was not sowred. For when they were thrust oute by the Egyptians, they coulde not tarye to prepare them selues any prouision of meate.

The dwellinge of the chyldren of Israel, which they dwelled in Egypte, was .iiij. hundred and .xxx. yeres: and when the .iiij. hundred and .xxx. yeres were expired, euen the selfe same daye departed all the hostes of the Lord out of the lande of Egypt. It is a nyght to be obserued to the Lord, in the which he brought them oute of the lande of Egypte. Thys is that nyght of the Lord which all the chyldren of Israel muste kepe thowout theyr generacions.

And

And the Lord sayde vnto Moses and Aaron: This is the lawe of pascouer: there shall no stranger eate therof. But every seruant that is bought for money (after that thou hast circumcised him) shall eate therof. A stranger and a hyerd seruant shall not eate therof. In one house shall it be eaten. Thou shalt carpe none of the fleshe oute at the house. *Neyther shall ye breake a bone therof. All the multitude shall obserue it.

If a stranger also dwell amonge you, & will holde pascouer vnto the Lord, let him circuncyse all that be males: and then lett him come and obserue it, and he shall be as one that is borne in the lande. For no vncircumcised persone shall eate therof. One maner of lawe shall be vnto him that is borne in the lande, and vnto the stranger that dwelleth amonge you. And all the chyldren of Israel dyd as the Lord commaunded Moses and Aaron. Euen so dyd they. And y^e selfe same daye dyd the Lord bring the chyldren of Israel out of the lande of Egypt with their armyes.

The .xiiij. Chapter.

The fyrst begotten must be sanctified vnto the Lord. The memoriall of theyr deliuerance. Why they were carped thowowe the wilderness. The bones of Joseph. The pyller of the cloude.

And the Lord spake vnto Moses, saying: *Sanctify vnto me all the first borne, that open all maner matrices amonge the chyldren of Israel as well of man as of beast: for it is myne. And Moses sayd vnto y^e people: thynke on this daye in which ye came out of Egypt, out of the house of bondage: for thowow a myghtye hande the Lord brought you out from thence. There shall no leuened bread be eaten. This daye come ye out in the moneth when corne be- ginneth to rype.

When the Lord hath brought the into the lande of the Cananites, Hethites, Amorites, Hittites & Jebusites: *which he swa- re vnto thy fathers that he wold geue the a lande wherin mylke & hony floweth, thou shalt kepe this seruyce in thys same moneth: Seuen dayes thou shalt eate swete bread: and in the .seueth daye, it is the feaste of the Lord. Swete bread shall be eaten .seuē daies: and ther shall no leuened bread be sene, nor yet leuen with the in all thy quarters.

And thou shalt shewe thy sonne in y^e daie saying: this is done, because of that which the Lord dyd vnto me, when I came out of Egypte. And it shall be a signe vnto the vpon thyne hande, and for a remembrance betwene thyne eyes, y^e the Lordes lawe maye be in thy mouth. For *in a stronge hand the Lord brought the out of Egypt. Kepe therfore this ordynance in his reason fro yere to yere. And it will come to passe, that the Lord shall bring the into the lande of the Ca-

nanites, which he *swaie vnto the and to thy fathers: and shall geue it the. And then thou shalt appointe vnto the Lord all that openeth the matrixe. *And every cast thing, y^e fyrst doth op^e the matrixe of a beast which thou hast: yf they be males, they shall be the Lordes. And every fyrst gender of an asse, thou shalt redeme with a labe: yf thou redeme him not, thou shalt breake his neck. All the fyrst borne amonge thy chyldren also, shalt thou bye out.

And when thy sonne asketh y^e to morrowe, saying what is this, thou shalt saye vnto him: With a myghtye hande the Lord brought vs out of Egypt, out of the house of bondage. And when Pharaos was looth to let vs go, the Lord slewe all the first borne in the lande of Egypte: as well the fyrste borne of man as of beast. Therfore I sacrifice vnto the Lord all the males that op^e the matrixe, and all the fyrst borne of my chyldre I redeme. This shall be a token vpon thyne hande, and a remembrance betwene thyne eyes, y^e the Lord brought vs out of Egypte thowowe a myghtye hande.

It came to passe, that when Pharaos had lett the people go, God carped them not thowowe the waye and lande of the Philistines, which was the more nye waye. But God sayde: lest the people haply rep^et wha they se warre: & so turne agayne to Egypte. But God led the people about thowowe the waye of the wilderness of the redd see. And the chyldren of Israel went by harnessed out of the lande of Egypte. And Moses toke the bones of Joseph with him: for he made the chyldren of Israel swere, saying *God will surely viset you, and ye shall take my bones awaye hens with you. And they toke their iorneye from Suchoth: and abode in Etham in the edge of the wilderness. *And y^e Lord wente befoze them by daye in a pyller of a cloude to leade them the waye: and by nyght in a pyller of fyre to geue them lyght, y^e they might go both by daye and nyght. *The pyller of the cloude departed not by daye, nor the pyller of fyre by night out of y^e sight of the people.

The .xiiij. Chapter.

Pharaos heart is hardened and followeth the Israelites with all his host and captaynes, and is drowned. The Israelites grudge. They go thowowe the redd see.

And the Lord spake vnto Moses, saying: Spake to the chyldren of Israel, that they turne and remayne befoze Pi Hicroth betwene Migdol and the see, oueragaynst *Baalzephon: and befoze that shall they pitch by the see. For Pharaos wyll saye of the chyldren of Israel: they are tangled in the lande, the wilderness hath shut the in. And I will harde Pharaos heart, that he shall folowe after you: and I

dij will

will get me honour vpon Pharao and vpon all his host, the Egipcians also shall knowe that I am the Lorde. And they dyd euen so.

B And it was tolde the king of Egypt that the people fled. And the hert of Pharao and of his seruantes turned agaynst the people and they sayde: why haue we this done that we haue let Israel go out of our seruice? and he made ready his charrettes: and toke hys people with him and toke syre hundred chosen charrettes and all the charrettes of Egypt and capaynes vpon euery one of the. And the Lorde hardened the hert of Pharao kyng of Egypt, and he folowed after the chyldren of Israel. But the chyldren of Israel wente out with * an hye hande: and the Egipcians folowed after them, and all the hoxes and charrettes of Pharao and his hoxemen and his host ouertoke them abyding by the see, besyde Di hiroth befoze Baal zephon. And when Pharao drewe nie, the chyldren of Israel lyft vp their eyes and beholde, * Egipcians folowed after them, and they were sore atrapde: * and the chyldren of Israel cryed out vnto the Lorde.

But they sayde vnto Moses: because there were no graues in Egypt, hast thou therfore brought vs awaye for to dye in the wyl-dernes: wherfoze hast y serued vs thus, for to carpe vs out of Egypt? Dyd not we tell the this in Egypt, saying: let vs be in rest, y we maye serue the Egipcians? For it had bene better for vs to haue serued the Egipcians then for to dye in the wilderness. And Moses sayde vnto the people: * feare ye not, stande styll, & beholde, howe the Lorde shall saue you this daie. For ye that haue sene the Egipcians this daie, shall se them nomore for euer. The Lorde shall fyght for you, and ye shall holde your peace.

D And the Lorde sayde vnto Moses: wherfoze cryest thou vnto me? speake vnto y chyldren of Israel that they go forwarde. But lyfte thou vp thy rodd, and stretche oute thy hande ouer the see, and deuide it a sonde, and let the chyldren of Israel go on drye grounde thozowe the myddest of the see. And behold, I will harden the hert of the Egipcians that they maye folowe them. And I wyll get me honour vpon Pharao and vpon all his host, and vpon his charrettes and vpon his hoxmen. And the Egipcians shall knowe that I am the Lorde when I haue gorten me honour vpon Pharao, vpon his charrettes and vpon his hoxmen.

And the angell of God which went before the host of Israel remoued, and beganne to go behynde them. And the clowden pillar that was before the face of them beganne to stonde behynde them, and came betwene the host of the Egipcians and the host of Israel. It was also a darcke clowde, and

gane lyght by nyght: and all the nyght long the one came not at the other.

And Moses stretched forth hys hande ouer the see: and the Lorde caried awaye the see by a verpe stronge castle wynde all that nyght, and made the see drye lande, and the waters were deuyled. And the chyldren of Israel went into the myddest of the see vpon the drye grounde. And the waters were a walle vnto them, on their ryght hande, and on their lefte hande. And the Egipcians folowed and went in after them to the myddest of the see, euen all Pharaos hoxes, hys charrettes and his hoxemen. * And in the morning watch, the Lorde * looked vnto the host of the Egipcians out of the fyer and clowdy pyller: and troubled the host of the Egipcians, and toke of hys charret wheles & carped them awaye violently. So that the Egipcians sayde: Let vs fle from the face of Israel: for the Lorde fighteth for them agaynst the Egipcians. And the Lorde sayd vnto Moses: stretch out thyne hande ouer the see, that the waters maye come agayne vpon the Egipcian, vpon his charrettes and vpon his hoxemen.

And Moses stretched forth hys hande ouer the see, and it came agayne to his course rary in the morninge, and the Egipcians fledd agaynst it. And the * Lorde ouertrow the Egipcians in the myddest of the see: and the water returned and couered the charrettes and the hoxmen: and all the host of Pharao that came into the see after them, so that there remayned not one of the. But the chyldren of Israel walked vpon drye lande * thozowe the myddest of the see, and the waters were a walle vnto them on the ryght hande of the, and on the left. * Thus the Lorde deliuered Israel the selfe same daie out of the hande of the Egipcians: and Israel sawe the Egipcians deed vpon the see syde. And Israel sawe y myghtye power which the Lorde shewed vpon the Egipcians: * and the people feared the Lorde, and beleued the Lorde and his seruauit Moses.

The. xv. Chapter.

¶ Moses and the people with the women spunge at the prayer of Moses: the bitter waters were swete. God must be heard, they come to Elim.



When Moses & the chyldren of Israel sange this songe vnto y Lorde and sayde: * I wyll syng vnto the Lorde: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouertrowne in y see. * The Lorde is my strength and prayle, and he is become my saluacion.

He is my God, and I wyll glorify hym: my fathers God, & I wyll exalte hym. The Lorde is a man of warre. The Lorde is hys name. Pharaos charrettes and his host hath he caste into the see. Hys chosen captaynes also

also are drowned in the red see, the depe waters haue couered them: they soncke to y bottom as a stone. Thy ryght hande Lorde, is become glorious in power: thy ryght hande Lorde hath all to dashed the enemy. And in thy greate glory thou hast ouertrowne the that rose vp agaynst the: thou sentest forth thy wrath which consumed the euen as scobell. Thozowe the winde of thy nastreis the water gathered together, the floudes stode styll as an heape, and the depe water congeled together in the hert of the see.

B The enemye sayd: I wyll folowe on the: I will ouertake the, I will deuyle the spoy- le, I wyll satiffye my lust vpon the, I wyll drawe my sword, myne hande shall destrope them. Thou blewdest w thy wynde, the see couered the, they sancke as leed in the myghtye waters. Who is lyke vnto the, o Lorde, among goddes: who is lyke the so glorious in holynes, & fearfull in prayles, shewing wonders? Thou stretchedest out thy ryght hande, the erth swallowed them. Thou in thy merce hast carped thys people which thou deliueredst: & hast brought the in thy strenght vnto thy holy habitayn. The natiōs heard and were afrayed, sorowe came vpon y Philistines. When the dukes of the Edomites were amased, and the mightiest of the Moabites, tremblinge came vpon them: all the inhabiteurs of Canaan wared faynte harted. Lett feare and dreade fall vpon them in the greatnes of thyne arme, let them be as styll as a stone, tyll thy people passe thozowe, o Lorde, whyle thys people passe thozowe, which thou hast gotten. Thou walte byng them in, and plante them in the mountayne of thyne inheritaunce, the place, Lorde, which thou hast made for to dwell in, the sanctua- ry, o Lorde, which thy handes haue prepared. The Lorde shall raigne: euer and all waye. For Pharaos hoxe wet in w his charrettes and hoxemen into the see, & the Lorde brought the waters of the see vpon them. But the chyldren of Israel went on drye lād in the myddest of the see. And Mir Jam a prophetysse the syster of Aaron toke a tym- bzell in her hande, & all the women came out after her w tymbzels & daunces. And Mir Jam sange befoze the: * Syng ye vnto the Lorde: for he hath triumphed gloriously: the horse & his ryder hath he ouertrowne in the see. And so Moses brought Israel from the redd see, & they went out into the wilderness of Sur. And they wet thre dayes longe in y wilderness, and founde no waters. And whā they came to Mara, they coule not drinke of the waters of Mara: for they were biter: therfoze the name of the place was cal- led, Mara, * (that is to saye bitternes.) And the people murmured agaynst Moses, sayinge: what shall we drinke? * And he cried vnto

the Lorde: and the Lorde shewed hym a tree, which when he had cast into the water, the waters were made swete.

There he made them an ordinaunce and a lawe, and there he proued him, & sayde: If y wylt herken * vnto the voyce of the Lorde thy God, and wylt do y which is right in his sight, and wylt geue eare vnto his comaun- dementes, & kepe all hys ordinaunces: then wyll I put none of these diseases vpon the which I brought vpon the Egipcians: for I am the Lorde that healeth the.

The. xv. Chapter.

¶ The Israelites come into the desert of Sin. It capeth quailles and manna. They grudge.

When the chyldren of Israel came to Elim where were. xii. welles of water and. lxx. palme trees, and they abode there by the waters. And they toke their iorney from Elim: & all the hole cōpany of the chyldren of Israel came to the wilderness of Sin, which is betwene Elim and Synai: the. xv. day of the. ii. moneth after their departyng out of y lande of Egypt. And y hole multitude of the chyldren of Israel * murmured agaynst Mo- ses and Aaro in the wyldernes: and the chyldren of Israel sayde vnto the: wolde to God we had died by the hande of the Lorde in the lande of Egypte, when we sat by the fleshe- pottes, and when we dyd eate bread our be- lyes full: for ye haue brought vs out into this wilderness, to kyl thys hole multitude with hongre.



Then sayde the Lorde vnto Moses: be- hold, I wyll rayne * bread fro heauē to you, and the people shall go out, and gather daye by daye that I may proue the, whether they will walke in my lawe or no. The. vi. daye they shal prepare for the selues y which they wyl byng in, and let it be twise as moch as they gather in dayly. And Moses & Aaron sayde vnto all the chyldren of Israel: at euen ye shall knowe that it is the Lorde, which brought you out of the lande of Egypt: and in the morning, ye shall see the glory of y Lorde: because he hath heard your grudging agaynst the Lorde. And what are we y ye haue murmured agaynst vs? And Moses sayde: At euen shall y Lorde * geue you flesh to eate, and in the morninge bread ynough: for the

for the Lorde hath heard your murmurings which ye murmur agaynst hi: for what are we? your murmurings are not agaynst vs, but agaynst the Lorde.

And Moses spake vnto Aaron: Saye vnto all the company of the children of Israel, come forth before the Lorde: for he hath heard your grudginges. And as Aaron spake vnto the hole multitude of the chyldren of Israel, they looked toward the wilderness: and beholde, the glorie of the Lorde appeared in the cloude. And the Lorde spake vnto Moses, saying: I haue heard the murmurynge of the chyldren of Israel, tell them therfore and saye: at euen ye shall eate flesh, and in the morning ye shall be fylled with bread, and ye shall knowe that I am the Lorde your God.

And at euen the quaples came and covered the grounde where they laye. And in the morninge, the dewe laye rounde about the hooste. And when the dewe was falle: beholde it laye vpon the grounde in the wilderness, small & round and thyn as the hoze frost on the grounde. And when the chyldren of Israel sawe it, they sayde euery one to hys neyghboure: It is manna. For they wist not what it was. And Moses sayde vnto the: this is the bread which the Lorde hath geue you to eate. This is the worde which the Lorde hath commaunded: gather of it euery man for him self to eate: a gomer full for a man according to the nombre of you, and take euery man for them which are in his tente.

And the chyldren of Israel dyd euen so, & gathered some more, some lesse, and when they dyd mete it with a gomer, vnto hym that had gathered moche, remayned nothing ouer, and vnto him y had gathered litle, was there no lacke: euery man gathered sufficient for his catynge. And Moses sayde vnto the: Se that no man let ought remayne of it tyll the moornyng. Notwithstondyng they hardened not vnto Moses: but some of the lefte of it vntill the moornyng, and it waxed full of wormes and sticke, and Moses was angry with them.

And they gathered it all moorninges, euery man for hys catynge. And as soone as the heate of the sunne came, it moulte. And the sixte day, they gathered twise so moche breed two gomers for one man: & all the rulers of the multitude came, & tolde Moses. He sayd vnto the: this is that which the Lorde hath sayde: tomorrow is the rest of the holy Sabbath vnto the Lorde: bake that which ye will bake, and seth that ye will seth, and y which remayneth, laye vntill the moornyng. And they layde it vntill the moornyng, as Moses bad: and it stanke not, neither breed there any worme therein. And Moses sayde: that eate this daye: for it is the Sabbath vnto the Lorde: todaye ye shall not fynde it in the

felde. Syre dayes ye shall gather it, and in the seuenth daye which is the Sabbath, there shall be none. Notwithstondyng, there went out some of the people in the seuenth daye for to gather, & they founde none. And the Lorde sayde vnto Moses: howe longe refuse ye to kepe my commaundmentes and my lawes? Se, the Lorde hath geuen you a Sabbath, therfore he geueth you the syrte daye bread for two dayes. Wyde therfore euery man at home & lett no man go out of hys place the seuenth daye. And y people rested the seuenth daye. And y house of Israel called it Manna.

And it was lyke vnto coriander seede, whyte: and the taste of it was lyke vnto wafers made with hony. And Moses sayd: this is that which the Lorde commaundeth, fyll a gomer of it, which maye be kept for your chyldren after you: that they maye se y bread wherwith I haue fedd you in wilderness, wher I brought you out of y lande of Egypt. And Moses spake vnto Aaron: take a cruze and put a gomer full of Manna therein, and laye it vp before the Lorde to be kepte for y chyldren after you, as the Lorde commaunded Moses. So Aaron layde it vp before y testimonye to be kept. And the chyldren of Israel dyd eate Manna fourte ycare, vntill they came vnto a lande inhabited. And so they dyd eate Manna euen vntill they came vnto the borders of the land of Canaan. A gomer is the tenth part of an epha.

The xvij. Chapter.

The Israelites come into Raphidim. They grudge. Water is geuen the out of the rocke. Moses holdech by his hādes: & they overcome the Amalechites.

And all the company of the chyldren of Israel thozowout their armies went from the wilderness of Sin after the commaundment of the Lorde, and pyched in Raphidim: where was no water for the people to drinke. And the people chode with Moses, and sayde: geue vs water to drinke. Moses sayde vnto them: why chydye ye with me? wherfore do ye tempte the Lorde? There the people thirsted for water, and the people murmured agaynst Moses, & sayde: wherfore hast thou thus brought vs oute of Egypte: to kyll vs and oure chyldren and catell with thyrste?

And Moses cryed vnto the Lorde, saying: what shall I do vnto this people? they be almost ready to stone me. And the Lorde sayde vnto Moses: go before the people, and take w the of the elders of Israel, & thy rod wherwith y smotest the ryuer, take in thyn hande, and go. Beholde, I stonde before y besyde a rocke that is in Horeb: & thou shalt smyte the rocke, and there shall come water out therof, that the people maye drynke.

And Moses dyd eue so before the eyes of the elders of Israel. And he called y name of the

* Tentacion. i. Sierpe.

of the place: Mass: and Meriba. because of the chydynge of the chyldren of Israel, and because they tempted the Lorde, sayynge: is y Lorde amonge vs or not?

Then came Amalech and fought with Israel in Raphidim. And Moses sayde vnto Josua: chole vs oute men, and goo fyghte with Amalech. And tomorrow I will stonde on the toppe of the hyll, and the rodd of God shall be in my hande. Josua did as Moses bad hym, & foughte with Amalech. And Moses, and Aaron, & Hur went vp to the toppe of the hyll. And it happened, that wher Moses helde vp his hande, Israel had the better. And when he late hys hande downe, Amalech had the better.

But Moses handes were heuye, and therfore they toke a stone and put it vnder hym, and he satt downe there on. And Aaron and Hur stayed vp by his handes, the one on the one syde and the other on the other syde. And hys handes remayned stedy vntill the goynge downe of the sonne. And Josua discomfeted Amalech and hys people, with the edge of the swerde.

And the Lorde sayde vnto Moses: writte this for a remembraunce in a booke, and comite it vnto the cares of Josua, for I will utterly put out the remembraunce of Amalech from vnder heauen. And Moses made an alter and called the name of it. The Lorde is he that worketh myracles for me. For he sayde: the hāde is on the seate of God the Lorde wyll haue warre with Amalech from generacyon to generacyon.

The xviii. Chapter.

Jethros counsell is receaued of Moses.



Jethro the prest of Midiam Moses father in lawe herde of all that God had done for Moses and for Israel hys people, and that the Lorde had broughte Israel out of Egypte. Therfore he toke ziphora Moses wyfe, (After he had sente her backe) and hys two sonnes, of which the one was called Gerson, for he sayd: I haue bene an alient in a straunge lande. The name of the other was Eliezar: for the God of my father (sayde he) was myne helpe, and deliuered me fro the swerde of Pharaos. And Jethro Mo-

ses father in lawe came with his two sonnes & his wyfe vnto Moses into the wilderness: where he abode by the mount of God. And he sayde vnto Moses: Thy father in lawe Jethro am come to the, and thy wyfe also and hys two sonnes with her. And Moses went out to mete hys father in lawe and dyd obeysaunce and kysed hym and eache asked other of hys health, and they came into the tent. And Moses tolde hys father in lawe all that the Lorde had done vnto Pharaos and to the Egyptians for Israels sake, and all the trauayle that had happened them by the waye, and howe the Lorde deliuered them. And Jethro reioysed ouer all the goodnesse whiche the Lorde had done to Israel, and because he had deliuered them out of the hande of the Egyptians. And Jethro sayde: blessed be the Lorde whiche hath deliuered you oute of the hande of the Egyptians and oute of the hande of Pharaos, which hath also deliuered hys people from the captyuite of the Egyptians. Nowe I knowe that the Lorde is greater then all goddes, for in the thynge wherby they dealt cruelly wyth them, are they them selues pershyed. And Jethro Moses father in lawe offred burnt-offerynges and sacrificys vnto God. And Aaron and all the elders of Israel came to eate breade wyth Moses father in lawe before God.

And it chaunced on the morow, that Moses satt to iudge the people, and the people stode aboute Moses from moornyng vnto euen. And wher Moses father in lawe sawe all that he did vnto the people, he sayd: what is this that thou doest vnto the people: why syttest thou thy selfe alone, and all the people stonde aboute the from moornyng vnto euen? And Moses sayde vnto hys father in lawe: because the people come vnto me to seke counsell of God. When they haue a matter, they come vnto me, and I iudge betwene euery man and hys neyghboure, and shewe them the ordynaunces of God and hys lawes.

And Moses father in lawe sayd vnto him: it is not well that thou doest. Thou both weryest thy selfe, and this people that is w the: for this thynge is of more weyght, then thou art able to perfourme thy selfe alone. I haue nowe therfore my voyce, and I wyll geue the counsell, and God shall be wyth the. We thou vnto the people to Godwarde, that thou mapest bynne the causes vnto God, and thou shalt teache them ordynaunces and lawes, and shewe them the waye wher in they must walke, and the worke that they must doo. Mozoouer thou shalt sette oute amonge all the people, men of actiuite, and such as feare God: true men, hatynge couetousnes: and make them heedes ouer the people,

* Num. xi. b.

* Judi. iiii. c. Deute. xxi. b.

* Deut. ix. b. i.

* G. xxi. c. d. Judi. x. b. Josua. b. d.

* Au. xxi. d. i. Regu. x. a.

* Au. xxi. b.

* Num. xi. a. b.

* ps. lxxv. b. i. Cor. x. a. Deut. ix. b.

* Num. xi. a.

* Deute.

* D.

d v people,

people, captaynes ouer thousandes, ouer hundredes, ouer fiftie and ouer ten. And let the iudge the people at all seasons. And euery bringe vnto the, but let them iudge all small causes them selues, and so shall it be easer for thy selfe, and they shall bere with the. If thou shalt do thys thinge, (and God charge the with all) thou shalt be able to endure, and yet the people shall come to thy place in peace.

And so Moses obeyed the voyce of his father in lawe, and did all that he had sayde, and chose actyue men out of all Israel and made them as herdes ouer the people: namely, captaynes ouer thousandes, ouer hundredes, ouer fiftie and ouer ten. And they iudged the people at all seasons, but broughte harde causes vnto Moses: and iudged all small matters them selues. And Moses let his father in lawe departe, and he went in to his awne lande.

The xix. Chapter.

The chyldren of Israel come to the mounte Synay. The people of God are holpe & a royall presthode. He that toucheth the hill dyeth. God appeareth vnto Moses vpon the mounte in thonder & lychtenynge.



In the thyrde moneth, whā the chyldren of Israel were gone oute of the lande of Egypt, the same daye came they into the wyldernesse of Synay. * For they were departed from Raphidim, and were come to the deserte of Synay, and had pitched theyr tentes in the wyldernesse. And there Israel abode before the mounte. * But Moses went vp vnto God. And the Lorde called to hym out of the mountayne, sayinge: thus shalt thou saye vnto the house of Jacob, and tell the chyldren of Israel: ye haue sene what I dyd vnto the Egyptians, and toke you vp vpon Eagles wynges, & haue brought you vnto my selfe. Nowe therfore * pfe ye wyl heare my voyce in dede, and kepe myne appoyntement: ye shall be myne awne, aboue all nacpons, for all the erth is myne. Ye shall be vnto me also a kyngdome of * preastes and an holy people: and these are the wordes which thou shalt saye vnto the chyldren of Israel.

Moses came and called for the elders of the people, and layde before theyr faces all

these wordes which the Lorde commaunded hym. And the people answered all to gether, and sayde: * All that the Lorde hath sayde, we wyl doo. And Moses brought the wordes of the people vnto the Lorde. And the Lorde sayde vnto Moses: Lo, I come vnto the in a thicke cloud, & the people maye heare me talkynge with the, and beleue the for euer. Moses shewed the wordes of the people vnto the Lorde.

And the Lorde sayd vnto Moses: Go vnto the people, and sanctifye them to daye, and to morowe, and let them wash theyr clothes: & be redy agaynst the thyrde daye. For the thyrde daye the Lorde wyl come downe in the syght of all the people vpon mounte Synay. And thou shalt set markes rounde aboute the people and saye: beware, that ye go not vp into the mounte, or touche the bordre of it. Whosoever toucheth the * mounte, shall surely dye. There shall not an hande touch it: els he shall be stoned or shot thowowe: whether it be beaste or man, it shall not lyue: when the trompe bloweth longe, than maye they come vp into the mountayne.

And Moses went downe from the mounte vnto the people, and sanctified them, and they washed theyr clothes: And he sayd vnto the people: be redy agaynst the thyrde daye, and come not at youre wyues. And the thyrde daye in the moynynge there was thunder, and lychtenynge, and a thicke clowde vpon the mounte, and the voyce of the trompe excedynge lowde, so that all the people that was in the hyste was afayed. And Moses brought the people oute of the tentes to mete with God, and they * stode vnder the hyll.

And mounte Synay was all to gether on a smoke: because the Lorde descended downe vpon it in fyre. And the smoke thereof ascended vp, as the smoke of a kele, and all the mount was excedynge fearfull. And whan the voyce of the trompe blew and waxed lowder and lowder Moses spake, & God answered hi by a voyce: And the Lorde came downe vpon mounte Synay, euen in the toppe of the hyll, and whan the Lorde called Moses vp into the toppe of the hyll. Moses went vp.

And the Lorde sayde vnto Moses: go downe: charge the people, that they prease not vp to se the Lorde, and so many of them perishe. And let the prestes also whych come to the Lorde sanctifye them selues, lest the Lorde destroye them. And Moses sayde vnto the Lorde: the people cannot come vp in to the mounte Synay, for thou chargedest vs sayng: set markes aboute the hyll, and sanctifie it: And the Lorde sayde vnto him: awake, and get the downe: and thou shalt come vp, thou and Aaron with the. But let not the

not the prestes and the people presume for to come vp vnto the Lorde: lest he destroye the. And so Moses went downe vnto the people and tolde them.

The xx. Chapter.

The ten commaundementes are geuen. The almeare of erth.



* Deute. b. a.

* Deute. xxi. a. Deute. xxi. c. and. xxi. c.

* Saum. i. a. Deute. xxi. b.

* Deute. xxi. b.

* Deute. xxi. b. Eccle. xxi. b.

* Deute. xxi. b. Eccle. xxi. b.

* Gene. ii. a. i.

* Mat. xxi. a. Mat. xxi. b.

* Mat. xxi. a. Mat. xxi. b.

* Rom. xxi. b.

* Deute. xxi. c. Deute. xxi. c.

And God spake all these wordes and sayde: I am the Lorde thy God, which haue * brought the out of the lande of Egypt, oute of the house of bondage. Thou shalt haue none other goddes in my syght.

* Thou shalt make the no grauen ymage, nether any symilitude that is in heauen aboue, ether in the erth beneath, or in the waters vnder the erth. * Thou shalt not worshyppe them, nether serue them: for I the Lorde thy God, am a zelouse God, and byset synne of the fathers vpon the chyldren vnto the thyrde and fourth generacyon of the that hate me: and the we merce vnto thousandes in them that loue me and kepe my commaundementes.

* Thou shalt not * take the name of the Lorde thy God in vayne, for the Lorde wyl not holde him gylelesse that taketh his name in vayne. * Remembre the Sabbath daye that thou sanctifye it. Sixe dayes shalt thou labour and do all that thou hast to do: but the seuenth daye is the Sabbath of the Lorde thy God, in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruaunte and thy mayde seruaunte, thy catell and the straunger that is within thy gates. For in syxe dayes the Lorde made heauen and erth, the see and all that in them is, and * rested the seuenth daye: wherfore the Lorde blessed the Sabbath daye and halowed it. * Honour thy father & thy mother, that thy dayes maye be longe in the lade which the Lorde thy God geueth the.

* Thou shalt not kyll. * Thou shalt not breake wedlocke. * Thou shalt not steale. * Thou shalt not bere false witnesse agēst thy neyghboure.

* Thou shalt not couet * thy neyghbours house: nether shalt thou couet thy neyghbours wyfe, or his man seruaunte, or his mayde, or his oxe, or his asse, or what locuer thy neyghboure hath.

And all the people sawe the thunder and the lychtenynge, and the noyse of the trompe, and the mountayne smokyng, and whē the people sawe it, they remoued and stode a farr of, and sayde vnto Moses: * talke thou with vs, and we wyl heare: but let not God talke with vs, lest we dye. And Moses sayde vnto the people: feare not, for God is come to proue you, and that his feare maye be in youre face, that ye synne not.

And the people stode a farr of, and Moses went into the thicke clowde where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the chyldren of Israel. Ye haue sene that I haue talked with you from oute of heauen. Ye shall not make therfore with me goddes of syluer nether shall ye make you goddes of golde. * An alter of erth thou shalt make vnto me, and thereon offer thy burntofferynge and thy peace offerynge, thy shepe and thyne oxen. In all places where I shall put the remembraunce of my name I thither I wyl come vnto the and blesse the. And if thou wylt make me an alter of stone, let thou make it not of hewen stone. Els if thou lyfte vp thy tole vpon it, thou hast poluted it. Reftber shalt thou goo vpon by stepes vnto myne alter, that thy selfe shall be not shewed there on.

The xxi. Chapter.

Temporall and cyuile ordinaunces.



These are the lawes whyche thou shalt set before them. If thou bye a seruaunte that is an hebreue, syre yeres he shall serue, and in the seuenth he shall goo out fre payinge nothyng. If he came alone, he shall goo out alone. And if he came married, his wyfe shall goo oute with hym: And if his master haue geuen hym a wyfe and she haue borne hym sonnes or daughters: then the wyfe and hyr chyldren shall be his masters and he shall goo oute alone. And if the seruaunte saye: I loue my master, my wyfe and my chyldren, I wyl not goo oute fre. His master shall bynge hym vnto the iudges, and sett hym to the doore or the doorepost and his master shall boze his eare thowowe with a nawle, and he shall be his seruaunte for euer.

And if a man sell his daughter to be a seruaunte: she shall not goo oute as the men seruautes doo. If she also please not hyr master, and he geueth her to noman to wyfe, then shall he let hyr go fre: to sell her vnto a strange nacpon shall he haue no power, seinge he despyled her. If he haue promysed her vnto his sonne to wyfe, he shall deale with her as men do with theyr daughters. And if he take hym another wyfe, yet hyr fode, hyr rayment and dutie of mariage shall be not mynished. And if he do not these thre vnto her, then shall she goo out fre and paye no money. * He that synneth a man that he dye, shall be slayne for it. If a man laye not awayte but God delpue hym into his hande, then I wyl poynte the a place whether he shall fle. If a man come presumptuously vpon his neyghboure to see him with gyle, thou shalt take him from myne * alter that he dye.

dye. He that smyteth hys father or hys mother, let hym be slayne for it.

* Deut. xxi. b.

* He that stealeth a man and selleth him (yf it be proued vpon hym) shall be slayne for it.

* Leuit. xx. b. * Deuter. xv. c. * Math. xii. b.

* And he that curseth hys father or mother, shall be put to death for it. If men stryue together & one smyte another with a stone or with hys fyfte, and he dye not, but lyeth in bedde: yf he crye agayne and walke without vpon hys staffe, then shall he that smote him go quyte: saue onely he shall bere hys charges for letyng hys tyme, and shall paye for hys healyng.

And yf a man smyte hys seruaunte or his mayde with a rodd, and they dye vnder hys hande, it shall be auenged in dede. And yf they continue a daye or two, it shall not be auenged, for they are hys money. Yf men stryue & hurte a woman with chylde, so that hys frute departe from her, and yet no misfortune foloweth: then shall he be merced, accordynge as the womans husband wyll laye to his charge, and he shall paye as the dayes men appoynte hym. * And yf any misfortune folowe, then shall he paye lyfe for lyfe & eye for eye, toth for toth, hande for hande, fote for fote, burning for burninge, wounde for wounde, strype for strype.

And yf a man smyte hys seruaunte or his mayde in the eye that it perperhe, he shall lett the goo fre for the eyes sake. Also yf he smyte oute hys seruautes or hys maydestoth, he shall let them go oute fre for the tothes sake. If an ore goze a man or a woman that they dye, then the ore shall be stoned, and hys fleshe shall not be eaten: but the owner of the ore shall go quyte.

* Gen. ix. a.

If the ore were wont to pulshe in tyme past, and it hath bene told hys master: and he hath not kept hym, but that he hath kylled a man or a woman: then the ore shall be stoned and hys owner shall dye also. If there be sett to hym a summe of money, then he shall geue for the delyueraunce of hys lyfe, whatsoeuer is put vnto hym. And whether he hath gozed a sonne or hurte a daughter, he shall be serued after the same maner. But yf it be a seruaunt or a mayde that the ore hath gozed, then he shall geue vnto theyr master. xxx. sheles, and the ore shall be stoned.

If a man open a well or dygge a pytt and couer it not, and an ore or an alle fall therein, the owner of the pytt shall make it good, and geue money vnto theyr master, and the dead beast shall be hys.

If one mans ore hurte another that he dye: then they shall sell the lyue ore and deuyde the money, and the deed ore also they shall deuyde. Yf it be knowe that the ore hath used to pulshe in tymes past, and hys

master hath not kepte him, he shall paye ore for ore, and the deed shall be his awne.

The. xxi. Chapter.

These lyke lawes as are in the chapter above.



If a man * steale an ore or shepe, and kille it or selle it, he shall re- * Deut. xxi. b. store fyue oxen for an ore, and * foure shepe for a shepe. If a the- * it. xxv. fe be founde breakynge vp and be- * rif. b. smytten that he dye, there shall no bloude be shed for hym: but yf the sonne be vp when he is founde, then there shall be bloude shed for hym.

These shall make restitution: If he haue not wherewith, he shall be solde for his thefte. If the thefte be founde in hys hande alyue (whether it be ore, alle or shepe) he shall restore double. If a man do hurte felde or vineyarde, and put in hys beast to fede in another mans felde: of the best of his owne felde, and of the best of hys awne vineyarde, shall he make restitution.

If fyre breake out and cathe in the thornes, and the stacks of cozne, or the stonbynge cozne, or felde be consumed therewith: he kyndled the fyre shall make restitution. If a man delyuer hys neyghboure money or stuffe to kepe, and it be stolen out of hys house. If the thefte be founde, let hym paye double. And yf the thefte be not founde, then the goodma of the house shall be brought vnto the iudges. * (And shall sweare.) Whether he haue put hys hande vnto hys neyghbours good.

And in all maner of trespass, whether it be for oxen, alle, shepe, rayment or any maner of lost thyng which another chalenge to be hys, the cause of both parties shall come before the iudges. And whom the iudges condemne: let hym paye double vnto his neyghboure.

If a man delyuer vnto hys neyghboure to kepe, alle, ore, shepe or whatsoeuer beast it be, and it dye or be hurte or taken awaye (and no man se it:) then shall an othe of the Lorde be betwene them, that he hath not put hys hande vnto hys neyghbours good, and the owner of it shall take the othe, and the other shall not make it good. And yf it be stollen from hym, then he shall make restitution vnto the owner therof: If it be torne with wyld beasts, then let hym byngge recorde of the tearynge: and he shall not make it good. And yf a man borrowe oughte of hys neyghboure, and it be hurte or els dye, and the owner therof be not by, he shall make it good. But yf the owner therof be by, he shall not make it good: namely, yf it be an hyzed thyng, and came for hys hyze.

If a man entyse a mayde that is not betrothed, and lye with her, he shall endowte her, and take her to hys wyfe. And yf hys

* Gen. xxxi. b.

fat her

father refuse to geue her vnto hym, he shall paye money accordynge to the dowrie of virgens.

* it. xxv. * Deut. xxi. b.

Thou shalt not suffre a * witch to lyue. Whosoever lyeth with a beest, shall be slayne for it. He that offreth vnto any goddes laue vnto the Lord onely, let him be vterly retd out. * There not a stranger, nether oppresse hym: for ye were strangers in the lande of Egypt. * Ye shall trouble no wedowe nor fatherlesse chylde. If ye shall trouble them, and they crye vnto me, I wyll surely heare they crye, and then wyll my wrath waxe hooft, and I wyll kyll you with the swerde, and youre wyues shall be wedowes, & youre chyldeyn fatherlesse.

* Gen. xxx. c. * Deut. xxi. b. * Deut. xxi. b.

If thou lende money to any of my people that is poore by the, thou shalt not be as a tyrant vnto hym, nether shalt thou oppresse hym with vsurye. * If thou take thy neyghbours rayment to pledge, thou shalt deliuer it vnto hym agayne by that the sonne goo downe. For that is hys coueringe onely: euen the rayment for hys shyne, wherein he slepeth. And whan he crieth vnto me, I will heare hym, for I am merciful.

* it. xxv. * Deut. xxi. b. * Deut. xxi. b.

Thou shalt not * rayle vpo the gods: nether blasfeme pruelar of thy people. Thy frutes (whether they be drie or moyst) se thou kepe not backe. * Thy fyrstborne sonne thou shalt geue me, lyke wyse also shalt thou doo with thyne oxen and with thy shepe. Seuen dayes it shall be with the damme, and the eyght daye thou shalt geue it me. Ye shall be halye people vnto me, neither shall ye eate any flesch that is toozne of beastes in the felde. But shall cast it to dogges.

The. xxiii. Chapter.

Here I set no some, because I wolde all men shoulde reade the chapter thowowe ouer, and the two that are nexte before also.



Thou shalt not accept a bayne tale, nether shalt put thy hande with the wyked to be an vnyghteous witnesse. Thou shalt not folowe a multitude to do euell: nether answer in a matter of plee that thou woldest (to folowe many) turne asyde from the truth, * nether shalt thou paynte a poore mans cause.

* Deut. xxi. b. * Deut. xxi. b.

If thou mete thyne enemies ore or alle gorynge astraye, thou shalt byngge them to hym agayne. * If thou se thyne enemies alle synke vnder his burthen, thou shalt not passe by and let hym alone: but shalt helpe hym to lyfte hym vp agayne.

* Deut. xxi. b. * Deut. xxi. b.

Thou shalt not byndre the ryghte of thy poore, in theyr sute.

* Deut. xxi. b. * Deut. xxi. b.

Kepe the ferre from a false mater, * and Innocent & ryghteous se thou slep not, for I will not iustifye the wyked. * Thou shalt

take no gyftes, for gyftes blynde the seynge, and peruerthe the wordes of the ryghteous.

Thou shalt not oppresse a stranger, for ye knowe the herte of a stranger, seinge ye were strangers in the londe of Egypte.

* Syre peres thou shalt sowe thy lande, and gather in the frutes therof: and the seuenth yere thou shalt let it rest and lye still, that the poore of thy people maye eate: & what they leaue, the beastes of the felde shall eate. In lyke maner thou shalt do also with thy vineyarde and thyne olyuetrees.

* Syre dayes thou shalt do thy worcke, and in the seuenth daye thou shalt rest, that thyne ore and thyne alle maye rest, and the sonne of thy mayde and the stranger maye be refreshed. In all thynges that I haue sayde vnto you, be circumspecte. And make no rehersall of the names of strange goddes: nether let it be heard out of thy month.

Thre feastes thou shalt holde vnto me in a yere. * Thou shalt kepe the feaste of sweete bread, that thou eate vnto me bread seuen dayes longe as I commaunded the, in the tyme of the moneth whan cozne beginneth to ripe, for in that moneth ye came oute of Egypte: * and se that no man appeare before me emptye. And the feaste of heruest, when thou reapest thy frutes of thy laboures, which thou hast sowne in the felde. And the feaste of ingatherynge, which is in the ende of the yere: when thou hast gathered in thy laboures out of the felde.

Thre tymes in a yere shall all thy men chyldeyn appeare before the Lord God.

Thou shalt not offer the bloude of my sacrifice vpon leuened bread: nether shall the fatt of my feast remayne vntill the morninge. * The fyrst of the fyrst frutes of thy lande thou shalt byngge into the house of the Lord thy God: * thou shalt also not sech a kydd in hys mothers mylke.

Beholde, I sende an Angell before the, to kepe the in the waye, and to byngge the into the place which I haue prepared. Beware of hym, and heare his voyce, and resyst hym not: for he wyll not spare youre myldebes & my name is in hym. But and yf thou shalt hearken vnto his voyce, & do all that I speake, I wyll be an enemye vnto thyne enemies, and an aduersarye vnto thyne aduersaryes.

For myne * Angell shall go before the, and byngge the in vnto the Amorites, and the Hittites, & the Jebusites, and the Canaanites, Hittites, & Jebusites, and I shall destroye them.

Thou shalt not worshyppe theyr * goddes, nether serue them, nether do after the workes of them: but ouerthrowe them, and breake downe the ymages of them. And ye shall serue the * Lord youre God, and he shall blesse thy bread & thy water, and I will take all synnesse awaye from the myddes of the.

There

There shall be no woman childlesse or un-
fruitfull in thy lande: the nōbre of thy dayes
wyl I fulfill. I wyl sende my feare before
the, and wyl trouble all the people whether
thou shalt go. And I will make all thine ene-
mies turne theyr backs vnto þ, and I wyl
sende hornettes before the, which shall dꝛyue
out the Hēuites, the Cananites, and the He-
thites before þ. Neuertheles I wyl not cast
them out in one yere, lest the lande growe to
a wyldernes: and the bestes of the felde
multiply agaynst the. By lytle and lytle I
will dꝛyue them out before the, vntill thou
be increased, & inheret the lande. And I wyl
make thy costes from the reddy see vnto the
see of the Philistines, and from the deserte
vnto the ryuer. For I wyl deliuer the in-
habiters of the lande into thyne hande, and
thou shalt dꝛyue the out before the. * Thou
shalt make none appoyntment with them,
nor with theyr goddes. Nether let the dwell
in thy lande, lest they make the synne against
me: for yf thou serue theyr goddes, it wyl be
thy decaye.

The. xliii. Chapter.

Moses ascendeth vnto the mount and wryteth the
wordes of the Lorde. The bloude of the couenānt.
The elders of Israel iudge the people.

And he sayde vnto Moses: come
vp vnto the Lorde: thou & Aa-
ron, Nadab and Abihu, and the
lxx. elders of Israel, and ye shal
woꝛshyppe a farre of. And Mo-
ses hym selfe alone shall go vnto the Lorde,
but they shall not come nye, nether shall the
people go vp with hym. And Moses came, &
tolde the people * all the wordes of the Lorde
and all the lawes. And all the people answer-
ed with one voyce, and sayde: all the wordes
whiche the Lorde hath sayde, wyl wee doo.
And Moses wrote all the wordes of þ Lorde.
de, & rose vpe early, and let vpan * an alter vnder
the hyll, & xii. stones according to the xii.
tribes of Israel, and sent yonge men of the
chyldren of Israel, which brought burnt-offe-
rynges, and offred peace offeringes of oxen
vnto the Lorde. And Moses toke halfe of the
bloude, and put it in basens, & the other halfe
he sprenkeld on the alter.

And he toke the boke of the appoyntment
and reddy it in the audience of the people. And
they sayd. All that the Lorde hath sayde, we
wyl do and be obedynt. And Moses toke
the * bloude, and sprenkeld it on the people
and sayde, beholde þ this is the bloude of the
appoyntment, which the Lorde hath made
with you vpon all these wordes.

Then went Moses and Aaron, Nadab
and Abihu and þ lxx. elders of Israel vpe,
and sawe the God of Israel, and there
was vnder hys fete, as it were a worke of a
Sapphir stone, and as it were the heauē whe

it is cleare, and þ vps þ nobles of the chyld-
ren of Israel he sett not his hand. And they
sawe God and dyd eate and dꝛyncke.

And the Lorde sayde vnto Moses:
come vp to me into the hyll, and be there, and
I wyl geue the tables of stone, and a lawe
and commaundmentes, which I haue writ-
te that thou mayest teach them. And Moses
rose vpe & hys minister Jehosua, & Moses
went vpe into þ hyll of God, and sayde vn-
to the elders: tarye ye here vntill we come
agayne vnto you. Beholde, here is Aaron &
hur with you. If any man haue any mat-
ters to do, let hym come to them. And Mo-
ses went vp into the mounte, and a clowde
couered the hyll, and the glorie of the
Lorde abode vpon mounte Synay, and the
clowde couered it. vi. dayes. And the seuenth
daye he called vnto Moses out of the clow-
de. And the facyon of the glorie of the Lorde
was lyke consumynge fyre on the toppe of
the hyll in the syghte of the chyldren of Israel.
And Moses went into the clowde, and got
him vp into the mountayne. And Moses was
in the * mount. xl. dayes and xl. nyghtes. * ex. xxxiii.

The. xlv. Chapter.

The Lorde sheweth Moses the facyon of the holy
place and the thynges pertainynge thereto.



And the Lorde spake vnto Moses say-
inge: speake vnto the chyldren of Is-
rael that they byynge me an heue offe-
rynge: of euery man that geueth it wyllyn-
gly with hys herte, ye shall take it. * This
is the heue offrynge which ye shall take of the
golde and syluer and brasse: yelow spylke,
purple, scarlet, white spylke, and gootes here
rams skynnes that are reddy, and the skynnes
of taxus and sethim wodd, oyle for lyghte,
spices for anopntynge oyle, and for swete ce-
se. Onix stones and stones to be sett in the
ephod and in the brest lappe.

And let them make me a sanctuarie (that
I may dwell amonge the.) And accordinge
to all that I shewe the both after the facyon
of the habitacyon, and after the facyon of all
the ornamentes therof, euen so shall ye make
it. And they shall make an * arke of sethim
wood. ii. cubytes and an halfe longe, a cubite
and an halfe broade and a cubyte & an halfe
hye. And thou shalt overlape it with pure
golde

golde, within and without shalt thou ouer-
ley it, and shalt make an hye vps it a crow-
ne of golde rounde aboute. And thou shalt
cast foure rynges of gold for it, and put them
in the foure corners therof. ii. rynges shalbe
in the one syde of it, and ii. in the other. And
thou shalt make barres of sethim wood, and
couer them with golde, and put the barres
in the ringes alonge by the sydes of the arke,
to bere it with all. And the barres shall be in
the rynges of the arke, and shall not be taken
awaye from it. And thou shalt put in the at-
tie, the witnesse which I shall geue the.

And thou shalt make a mercyscate of pu-
re golde. ii. cubytes and an halfe longe and a
cubite & a halfe brode. And thou shalt make
ii. cherubins of golde: Euen of a whole wor-
ke shalt thou make them in the two endes of
the mercyscate: and the one cherub shalt thou
make on the one ende, and the other on the
other ende. Eue of the same mercyscate shall
ye make Cherubins in the two endes therof.
And the Cherubins shall stretch theyr wyng-
ges abroad ouer an hye, coueringe the mercy-
scate with theyr wynges, and theyr faces
shall loke one to another: euen to the mercy-
scate warde, shall the faces of the cherubins
be. And thou shalt put þ * mercyscate aboue
vpon the arke, and in the arke thou shalt put
the witnesse which I wyl geue the.

And from thence I wyl testifie vnto
the and wyl comon with the from vpon the
mercyscate: from betwene the two Cheru-
bins which are vpon the arke of witnesse, of
all thyng which I wyl geue the in commaun-
dement vnto the chyldren of Israel.

* Thou shalt also make a table of sethim
wodd of two cubytes longe, and one cubytt
brode, and a cubytt and an halfe hye. And
thou shalt couer it with pure golde, and ma-
ke there to a crowne of golde rounde aboute.
And make vnto that an whope of foure syn-
gers brode, rounde aboute. And make a gol-
den crowne also to the whope rounde abou-
te. And make for it foure rynges of gold, and
put the rynges in the corners that are on the
foure fete therof: eue ouer against the whope
shall the rynges be, to put in barres, to bere
the table with all. And thou shalt make the
barres of sethim wodd, and overlape them
with gold, that the table maye be borne with
them. And thou shalt make hys dishes, and
spones, flatpices, and pottes to powre oute
withall: Euen of fyne golde shalt thou make
them. And thou shalt sett vpon the table,
and shew befoze me alwaye.

And thou shalt make a candellstycke of
pure golde euen of a whole worke shall the
candellstycke be made with his shaft, braun-
ches, bolles, knoppes and floures proceadin-
ge there out. Syre braunches also shall pro-
cede out of the sydes of it: thre braunches of

the candellstycke out of the one syde and thre
out of the other. Thre cuppes lyke vnto al-
mondes with knoppes & floures in one bra-
unche. And thre cuppes lyke almōdes in the
other braunche, with knoppes and floures.
And euen so thowme out the fyre braunches
that procede out of the candellstycke: and in
the candellstycke selfe foure cuppes lyke vnto
almōdes with theyr knoppes and floures:
and there shall be a knoppe vnder euery two
braunches. * (in thre rowmes.) Of the fyre that
procede out of the candellstycke. And the knop-
pes and the braunches shalbe of it. And it
shalbe one worke euen of pure golde.

And thou shalt make the seuen lampes of
it: and the seue lampes therof, shalt thou put
an hye there on, to geue lyghte vnto þ other
syde that is ouer against it. The togges and
snuffers therof shalbe of pure golde. Of an
hundred poundes weyghte of fyne golde shalt
thou make it with all the apparell. * Loke
therfore that thou make them after the facyon
that was shewed the in the mounte.

The. xli. Chapter.

This chapter also describeth the thynges pertain-
ynge to the holy place.

The tabernacle shalt thou make w
ten curtaynes of whyte twyned
spylke: yelow spylke, purple and
scarlet. And in them thou shalt
make pictures of broderd worke.
The length of one curtayne shalbe eyght and
twenty cubytes, & the bredth of one curtayne
foure cubytes, and euery one of the curtay-
nes shall haue one measure: fyue curtaynes
shalbe coupled together one to another: and
fyue curtaynes shalbe coupled together one
to another.

And thou shalt make lowpes of yelow spyl-
ke, a lōge by the edge of þ one curtayne which
is in the seluge of the couplynge courtayne.
And lykewyle shalt thou make in the edge
of the vtmost curtayne that is to be coupled
therwith on the other syde: fyfte lowpes
shalt thou make in the one curtayne, and fyfte
lowpes shalt thou make in the edge of the
curtayne that is to be coupled therwith on
the other syde: that the lowpes maye take
holde one of another. And thou shalt make
fyfte buttens of golde, and couple the cur-
taynes together with the buttens: and it shal-
be one habitacyon.

* And thou shalt make. xi. curtaynes of
goates heere, to be a coueringe vpon the Ta-
bernacle. The length of a curtayne shalbe
xxx. cubytes and the bredth foure and they
shalbe all. xi. of one measure. And thou shalt
couple. v. curtaynes by them selues, and the
sixe by them selues, and shalt double the fyft
in the fore front of the tabernacle. And thou
shalt make fyfte lowpes in the edge of the
vtmost curtayne on the one syde: euen in the
edge of

edge of the couplynge courtayne: and fyfte lowpes in the edge of the other curtayne that must be ioynd vnto it. And thou shalt make fyfte buttresses of brasce and put them on y lowpes, and couple the couerynge to gether, that it maye be one.

And the remnant that resteth in the curtaynes of the couerynge: euen the halfe curtayne that resteth, shalbe lefte on the backe sydes of the habitacyon: that a cubyte on the one syde and a cubyte on the other syde maye remayne in the length of the curtaynes of the coueryng, and that it maye remayne of ether syde of the habitacyon to couer it with all.

And vpon the Tabernacle thou shalt make a couerynge of ramyskynnes dyed reddy: & yet a couerynge aboue all of taxus skynnes.

And thou shalt make bordes for the habitacyon of sethim wodd to stonde vpryght: ten cubytes longe shall euery borde be, and a cubyte & an halfe brode. Two fete shall there be in one borde: and they shalbe separate one from another. And thus shalt thou make for all the bordes of the Tabernacle.

*Ex. xxi. c.

* And thou shalt make. xx. bordes for the habitacyon on the south syde, and thou shalt make. xl. sockettes of syluer vnder the. xx. bordes two sockettes vnder one borde, for hye two fete, & two sockettes vnder another borde for his two fete. In lyke maner in y north syde of the habitacyon there shalbe. xx. bordes and. xl. sockettes of syluer: two sockettes vnder one borde, and two sockettes vnder another borde.

And in the west ende of the habitacyon, shalt thou make fyve bordes, and two bordes shalt thou make in the corners of the habitacyon in the metynge together of the two sydes. And they shalbe coupled together beneth and lykwysse aboue to a ryng. And thus shalt it be for the two bordes that are in the corners. And they shalbe cyght bordes, hangyng sockettes of syluer, euen fyftene sockettes: that there maye be two sockettes vnder one borde, and two sockettes vnder another borde.

And thou shalt make barres of sethim wodd, fyue for the bordes of the Tabernacle in one syde, and fyue barres for the bordes of the Tabernacle in the other syde, and fyue barres for the bordes of the Tabernacle in the west ende. And the mydle barre shall goo alonge thowowe the myddes of the bordes from the one ende vnto the other. And thou shalt couer the bordes with golde, and make theyr rynges of golde, to put the barres thowowe, and thou shalt couer the barres with golde also. And thou shalt cere vp the habitacyon accordyng to the facion therof, as it was shewed the in the mount.

And thou shalt make a bayle of pelowe sylke, of purpull, scarlet, and whyte twyned

syke. Of broderd worke with pictures shalt thou make it. And hange it vpo foure pillers of sethim wodd couerd with golde. Whose heades shalbe of golde, stondyng vpo foure sockettes of syluer. And thou shalt hange vpon the bayle wpyth rynges, that thou mayest bringe in (with in the bayle) parcke of witnessse. And the bayle shall vnto pou deuyde the holpe from the most holy. And thou shalt put the mercy seate vpon the arcke of witnessse in the holpest place. And thou shalt put the table without the bayle: and the candlestick ouer agaynst the table on the south syde of the habitacyon. And put the table on the north syde.

And thou shalt make an hangyng for the doze of the Tabernacle: of pelowe sylke purple, scarlet, and white twyned sylk wrought with needle worke. And thou shalt make for the hangyng, fyue pillers of sethim wodd and couer them with golde, and theyr knoppes shalbe of golde, and thou shalt cast fyue sockettes of brasce for them.

The. xxvii. Chapter.

The forme of the alter of the burnt offeringe with hye hornes, rynges, scales, greddernes and other vnyamentes.



And thou shalt make an altare of sethim wodd: fyue cubytes longe and fyue cubytes brode. For it shall be foursquare, and thre cubytes hye. And thou shalt make it hornes in the foure corners of it the hornes shalbe of it selfe, and thou shalt couer it with brasce. And make hye althepanes, shouels, basens, fleshhookes, fyrepannes & all the apparell therof for the same, of brasce. And thou shalt make vnto it a gredder also (lyke a net) of brasce. And vpon that net shalt thou make foure brasen rynges in the foure corners therof: and thou shalt put it vnder the compase of the altare beneth, that the net maye be in the myddes of the altare. And thou shalt make (two) barres for the altare of sethim wodd, and couer them with brasce, and let them be put in rynges a longe by the sydes of the altare to beare it w all. And make the auter holowe with bordes: euen as it was shewed the in the mount, so shall they make it.

And thou shalt make the courte of the habitacyon, that there maye be in the south syde hangynges of white twyned sylke, of an hundred cubytes longe, for one syde, and. xx. sockettes of pylles therof, with theyr. xx. sockettes of brasce: but the knoppes of the pylles & theyr whopes shalbe syluer. In lykwysse on the north syde there shalbe hangynges of an hundred cubytes longe and. xx. pylles with their twenty sockettes of brasce, and the knoppes and the whopes of syluer. And the breadth of the

of the court which is eastwarde, shall haue fyfte cubytes. hangynges of fyftene cubytes in y one syde: and their pylles with their thre sockettes: and lykwysse on the other syde shalbe hangynges of fyftene cubytes with their thre pylles and thre sockettes.

And in the gate of the court shalbe a bayle of twenty cubytes of pelowe silk, purple, and skarlet & whyte twyned silk, wrought with needle worke: & foure pylles with their foure sockettes. All the pylles round about the court shalbe whoped with syluer, & their knoppes shalbe of syluer, and their sockettes of brasce. The length of the court shalbe an hundred cubytes, and the breadth fyfte & the heigth fyue. And the hangynges shalbe of whyte twyned sylk, and their sockettes of brasce. All the vessels of the habitation in all maner seruice and the pynges therof: yee, and all the pynges also of the courte shalbe of brasce.

* And thou shalt commaunde the chyldre of Israel, that they geue the pure oyle olyue braten for the lyght, to powze allwape into the lampes. In the tabernacle of witnessse without the bayle which is before the witnessse, shall Aaron and his sonnes dresse it both euening and moornyng before the Lorde: and it shalbe a statute for euer vnto the generations of the chyldren of Israel.

The. xxviii. Chapter.

Aarons apparell and hye sonnes.



And take thou vnto the Aaron thy brother and hye sonnes w him, from amonge the chyldren of Israel, that they maye minister vnto me. Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, that they maye be vnto glozy and bewtye. And thou shalt speake vnto all that are wise hearted, and whomsoever I haue filled with the sprete of wysdome: that they make Aarons rayment to consecrate him with, y he maye minister vnto me.

These are the garmetes which they shall make, a brestlapp, Ephod, a tuncle, a strapte cote, a miter and a gzyrdell. These holy garmetes shall they make for Aaron thy brother and his sonnes, that they maie minister vnto me. And lett them take golde, pelowe silk, purple, skarlet and whyte twyned silk. They shall make the Ephod of gold, pelowe sylke, purple, skarlet and whyte twyned silk with broderd worke. The two sydes shal come together, and be closed vp in the two edges therof. And the gzyrdell of the Ephod shalbe of the same workmanship, and of the same stuffe, euen of golde, pelow sylke, purple, skarlet and whyte twyned sylke.

And thou shalt take two onix stones, and

graued in them the names of the chyldren of Israel: fyve names of them in the one stone, and the other fyve in the other stone: accordyng to the order of their byrth. After the work of a stonegrauer, and of him that graueth signettes shalt thou graue the two stones with the names of the chyldre of Israel, and shalt make them to be set in golde. And thou shalt put the two stones vpon the two shoulders of the Ephod, that they maye be stones of remembraunce vnto the chyldre of Israel. And Aaron shall beare their names before the Lorde vpon hye two shoulders for a remembraunce. And thou shalt make hokes of golde & two cheynes of fyne golde: linkworke and wretched, and fasten the wretched cheynes to the hokes.

And thou shalt make the brestlapp of iudgement with broderd worke, euen after the worke of the Ephod shalt thou make it: namely of golde, pelow sylke, purple, skarlet, and whyte twyned silk, shalt thou make it. ffoursquare it shalbe and double, an hande brede longe, and an handbrede broade. And thou shalt fill it with foure rowes of stones. In the first rowe shalbe a Sardions, a Topas, and Smaragdus: in the second rowe, a Ruby, Saphir and Diamond: in the thyrde Lygurius, an Achat, & Amatist: in y fourth a Turcas, Onix and Jaspis. And they shall be set in golde in their inclosers. And the stones shalbe grauen as signettes be grauen w the names of the chyldren of Israel, eue with twelue names, euery one with his name accordyng to the twelue tribes.

And thou shalt make vpon the brestlapp two fastenyng cheynes of pure golde & wretched worke. And thou shalt make lykwysse vpon the brestlapp two rynges of golde: and put them on the edges of the brestlapp, and put the two wretched cheynes of golde in the two rynges which are in the edges of y brestlapp. And the other two endes of the two cheynes, thou shalt faste in two close hokes, and put the vpon the shoulders of the Ephod on the foresyde of it. And thou shalt yet make two rynges of golde, which thou mayest put in the two edges of the brestlapp, euen in the borders therof, towarde the insyde of the Ephod oueragenst it. And yet two other ringes of golde thou shalt make: and put the on the two sydes of the Ephod, beneth oueragaynst the brestlapp, a lowe where the sydes are ioynd together vpon the broderd gzyrdell of the Ephod. And they shall bynde the brestlapp by hye rynges vnto the ringes of the Ephod with a lace of pelow silk, that it maye lye close aboue the broderd gzyrdell of the Ephod, and that the brestlapp be not losed from the Ephod.

And Aaron shall beare the names of the chyldren of Israel in the brestlapp of iudgement

ment vpon his hert, when he goeth into the holy place for a remembrance before the Lord all waye. And thou shalt put in the brestlappe of iudgement. **¶** And thou shalt make a chymin: and they shall be euen vpon Arons hert, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his herte before the Lord all waye.

And thou shalt make the tuncle vnto the Ephod altogether of yelow sylke. And there shall be an hole for the heed in the myddes of it, hauing a bonde of wouen worke rounde about the coler of it (as it were the coler of a partlet) that it rent not. And beneth vpon the hem, thou shalt make pomgranates of yelow sylke and of purple and skarlet, round about the hem, and belles of golde betwene them rounde about: and lett there be euer a golden bell and a pomgranate, a golden bell and a pomgranate, rounde about vpon the hem of the tuncle. **¶** And Aaron shall haue it vpon him, when he ministrerth, and the sounde shall be heard, when he goeth into the holy place before the Lord, & when he cometh out, and he shall not dye.

And thou shalt make a plate of pure gold, and graue thereon, as sygnettes are grauen. The holynesse of the Lord, and put it on a yelow sylke lace to be vpon the mytre, euen vpon the forefront of it. And it shall be vpon Arons forehead: that Aaron may beare the synne of the holy thynges which the chyldren of Israel halowe in all theyr holynes. **¶** And it shall be allwayes vpon his forehead, for the reconcylyng of them before the Lord.

And thou shalt make a linnen cote, and thou shalt make a mytre of lynn and a girdell of nedle worke.

And thou shalt make for Arons sonnes also cotes, gyrdelles and bonettes, glorious and bewyfull: and thou shalt put them vpon Aaron thy brother, and on hys sonnes with him: and shalt anoynte them, and shalt fylle their handes, and sanctifye them, that they maye minstre vnto me. And thou shalt make them linnen breeches to couer their preuities, from the loynes vnto the thies shall they reach. And they shall be vpon Aaron and his sonnes, when they come into the tabernacle of witness, or when they come vnto the altare to minister in holynesse, that they beare no sinne, and so dye. And it shall be a lawe for euer vnto Aaron and his seed after him.

¶ The xxix. Chapter.

¶ The consecration of Aaron and hys sonnes.

And thou shalt do vnto them, when thou shalt haue them to be my prestes. Thou shalt take a calfe, euen a ponge oxe, and two rames that are without blemish,

and unleuened breade, and cakes of swete bread tempered with oyle, & wafers of swete bread anoynted with oyle (of wheten flour shalt thou make the) & put them in a maide, and bynge the in the maunde with the calfe and the two rammes.

And bynge Aaron and his sonnes vnto the doore of the tabernacle of witness, and washe them with water, and take the garments, and put vpon Aaron: the strapte cote the tuncle of the Ephod, & the Ephod, and the brestlappe: and gyrd them to hym with the brodered gyrdell which is in the Ephod. And put the mytre vpon his heed: and put the holy crowne vpon the mytre. Then shalt thou take the anoynting oyle, and powze it vpon his heed, and anoynte hym. And byng hys sonnes, and put albes vpon them, and gyrd them with gyrdels, aswell Aaron, as his sonnes. And put the mytres on the, and the preastes office shall be theirs for a perpetual lawe.

And thou shalt fylle the handes of Aaron and of his sonnes: and byng the calfe before the tabernacle of witness. **¶** And Aaron and his sonnes shall put their handes vpon the heed of the calfe, and thou shalt kylle hym before the Lord, by the doore of the tabernacle of witness. And take of the blond of the calfe and put it vpon the hornes of the altare with thy synger: and powze all the bloude besyde the botome of the altare, and take all the fat that couereth inwarde, and the kyll that is on the lyuer, and the two kidneys and the fat that is vpon them: and burne them vpon the altare. But the flesch of the calfe and hys skynne, & his donge shalt thou burne wthout the hook. It is a synofferyng.

Thou shalt also take one ram, and Aaron and hys sonnes shall put their handes vpon the head of the ram, & when thou shalt slayne the ramme, thou shalt take hys bloude, and sprynkle it rounde about vpon the altare, & cut the ram in peces, and washe the inwardes of him and his legges, and put the vnto the peces and vnto his heed: and then burne the hole ram vpon the altare for a burnt offering vnto the Lord, & for a swete sauour and a sacrifice vnto the Lord.

And take the other ram, and Aaron & hys sonnes shall put their handes vpon hys heed. Then shalt thou kylle hym, and take of hys bloude, and put it vpon the tpype of the ryght eare of Aaron and of hys sonnes, and vpon the thombe of their ryght handes, and vpon the great to of their ryght fete, & sprynkle the bloude vpon the altare rounde about.

And thou shalt take of the bloude that is vpon the altare, and of the anoynting oyle, and sprynkle it vpon Aaron and hys vestmentes, and vpon his sonnes and vpon their garmentes wth hym. And he shall be halowed & his clothes

his clothes and his sonnes and theyr clothes with hym.

¶ Leui. viii. c.

And thou shalt take the fatt of the ram and his rompe, and the fat that couereth the inwardes, and the kyll of the lyuer, and the two kidneys and the fat that is vpon them and the ryght shoulder: for that ram is a fullofferyng: and a synnell of bread, and a cake of oyle bread, and a wafer out of the baskette of swete breade that is before the Lord, and putt all vpon the handes of Aaron, and on the handes of hys sonnes: and waue them for a waueofferyng before the Lord. And agayne, thou shalt take it from of their handes, and burne it vpon the altare for a burnt offering, to be a sauour of swetes before the Lord. For it is a sacrifice vnto the Lord.

¶ Leui. viii. f.

And thou shalt take the brest of the ram of Arons consecracyn, and waue it for a waueoffering before the Lord: and it shall be thy parte. And thou shalt sanctifye the brest of the waueoffering: and the shoulder of the heueofferyng which is waued and heued vpon of the ram of the consecracyn for Aaron and for his sonnes. And it shall be Arons and his sonnes by a statute for euer of the chyldren of Israel: for it is an heueoffering. Euen an heueofferyng of the chyldren of Israel, and of their peaceofferings. Their heueofferings is the Lordes. And the holy garmentes of Aaron shall be his sonnes after him, to be anoynted therein, and to fylle their handes therein. And that sonne that is preast in his stead after him, shall put the on seven dayes: when he cometh into the tabernacle of witness to minister in the holy place.

¶ Leui. viii. g.

And thou shalt take the ram of the consecracyn, and seth his flesch in an holy place. And Aaron and his sonnes shall cate the flesch of the ram, and the bread that is in the baskette: euen by the doore of the tabernacle of witness: and they shall cate them, because the anoyntment was made therewith, to fylle their handes, & to consecrate the: but a stranger shall not cate therof, because they are holy. And yf ought of the flesch of the consecracyn or of the bread remaine vnto the morrowe, thou shalt burne it with fyre, and it shall not be eaten, because it is holy. Therefore shalt thou do vnto Aaron and his sonnes, euen so, according to all thynges which I haue commaunded the: seven dayes shalt thou fylle their handes, and offer euery daye a calfe for a synnofferyng, for to reconcylye withall: that thou mayest clesse the altare when thou reconcelest vpon it, and thou shalt anoynte it, to sanctifye it. Seven dayes thou shalt reconcylye vpon the altare, and sanctifye it, and it shall be as an altare moost holy. Euery one that toucheth the altare, lett hym be holy.

¶ This is that which thou shalt offer vpon the altare: euen two labes of one yeare olde, daye by daye continually: the one thou shalt offer in the mornynge, and the other at euen: And with the one labbe a tenth deale of flour myngled with the fourth parte of an hyn of beaten oyle, and the fourth part of an hyn of wyne, for a bynckofferyng. And the other lambe thou shalt offer at euen, and shalt do thereto accordyng to the meatofferyng and bynckofferyng in the mornynge, to be an odoure of a swete sauour and a sacrifice vnto the Lord. And lett this be a continuall burnt offering amonge youre chyldren after you, before the doore of the tabernacle of witness before the Lord, where I wyll mete you, to speake there vnto the. There I wyll mete with the chyldren of Israel, and wyll be sanctified in myne honour. And I wyll sanctifye the tabernacle of witness and the altare. And I wyll sanctifye also both Aaron and hys sonnes to be my preastes. And I wyll dwell amonge the chyldren of Israel: and will be their God. And they shall knowe that I am the Lord their God, that brought them out of the lande of Egypte: for to dwell amonge them: euen I the Lord theyr God.

¶ Leui. i. a. Summe. ro. a.

¶ Leui. xxi. b. ii. co. vi. b.

¶ The xxx. Chapter.

¶ The altare of incense. The brasen laver. The anoynting oyle.



And thou shalt make an alter to burne incense: of sethim wodde shalt thou make it, a cubite long and a cubite broade: euen foure square shall it be and two cubites hye: the hornes therof shall procede out of it, and thou shalt overlape it with fyne golde, both the roffe and the walles round about, and hys hornes also, & shalt make vnto it a crowne of golde round about and two golden rynges on epyther syde: euen vnder the crowne, that they may be as places for the barres to beare it withall. And thou shalt make the barres of sethim wodd, and couer them with golde. And thou shalt putt it before the vayne, & is by the arcke of witness, before the mercy seate that is vpon the witness, where I wyll mete the.

And Aaron shall burne thereon swete incense euery mornynge, when he dresseth the lampes, euen then shall he burne it: and lyke wyse at euen, when he setteth vpon the lampes he shall burne incense: and thys incensynge shall be perpetually before the Lord thowout youre generacions. Ye shall putt no strange incense thereon, burnt sacrifice or meat offering, neyther powze any drinck-offeringe thereon.

¶ Leui. x. a.

And Aaron shall reconcile vpon the hornes of it once in a yeare: with the bloude of the synnofferyng of reconcylyng: euen once in the

¶ Ex. xxxiii. d.

¶ Leui. viii. b.

in the peare shall he receyve it thowow your generacions. It is most holy unto the Lord.

And the Lord spake unto Moses, saying: * If thou takest the summe of the chyldren of Israel after their nombre, they shall geue every man a reconcylyng of hys soule unto the Lord when thou tellest them: that there be no plague amonge them, when thou tellest them. And thus moch shall every man geue, and that goeth into the nombre: halfe a shekel, after the shekel * of the sanctuary: a shekel is twente halfpence. In halfe shekel shall be the heueofferinge of the Lord. All that are nombred from twente peare olde and above, shall geue an heueofferinge unto the Lord. Whereby shall not passe, and the poore shall not go vnder halfe a shekel. But ye shall geue an heueofferinge unto the Lord, that he maye haue mercy vpon your soules. And thou shalt take the reconcylyng money of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of witnessse, that it maye be a memorie vnto the chyldren of Israel before the Lord, that he maye haue mercy vpon your soules.

And the Lord spake vnto Moses, saying: * thou shalt make a lauer of brasie, and his fore also of brasie to washe withall, and shalt putt it betwene the tabernacle of witnessse, and the aulter: and put water therein. For Aaron and his sonnes shall wash theyr handes and theyr fete therein: euen when they go into the tabernacle of witnessse, or when they go vnto the aulter to minystrer and to burne the Lordes offeringe, they shall wash them selues with water, lest they dye. And it shall be an ordinaunce vnto them for euer, both vnto him and his seed thowow out their generacions.

And the Lord spake vnto Moses, saying: Take vnto the principall spices: of the most pure myrrour spiced sicles, of swete cynamon halfe so muche, euen two hundred and fyftee shekels: of swete calamus, two hundred and fyftee. Of cassia, two hundred and fyftee, after the holy shekel, and of oyle olyfe an hin. * And thou shalt make of the oyle an holy opntment, euen an opntment compoude after the crafte of the apoticarpe. And thou shalt noynte the tabernacle of witnessse therewith, and the arch of witnessse, and the table, and all his apparell: and the candellstick, and all his apparell: and the aulter of incense, and the aulter of burnt sacrifice with all his vessels, & the lauer and his fote. And thou shalt sanctifye them, that they maye be most holy: so that no man touche them, but they that be halowed. And thou shalt anoynte Aaron and his sonnes, and consecrate them, & they maye minystrer vnto me.

And thou shalt speake vnto the chyldren of Israel, sayinge: thys shall be an holy opn-

tyng oyle vnto me, thowowout your generacions. Upon mannes fleshe shall it not be powred: neyther shall ye make any other after the makinge of it, for yt is holy: and shall be holy vnto you: whosoever maketh lyke that, or whosoever putteth any of it vpon a stranger, shall perishe from amonge hys people.

And the Lord sayde vnto Moses: take vnto swete spices: balme, Onycha, swete galbanum, these spices with pure frankincense, of each lyke moch: and make of them swete smellyng incense, after the crafte of the apoticarpe, myngled together, pure and holy. And beate it to powdye and put of it before the witness in the tabernacle of witnessse, where I wyll mete the. It shall be vnto you most holy. And se that ye make none after the makinge of that, It shall be vnto you holy for the Lord. Whosoever shall make like vnto that, to smell thereto, shall perishe from amonge hys people.

The xxxij. Chapter.

The calling of Bezaleel and Aholiab the workmen. The Sabbath is commaunded. The tables of lawes are geuen Moses.



And the Lord spake vnto Moses, sayinge: beholde, * I haue called by name, Bezaleel the sonne of Ahiur of the trybe of Iuda. And I haue fylled hym wth spere of God,

in wysdome, & vnderstandyng, in know- ledge & in all maner worke, to fynd out sottle feates, & to worke in golde, syluer & brasie: and in the crafte to sett stones, and to carue in tymbre, and to worke in all maner workmanshipp. And beholde, I haue geuen hym to be his companion Aholiab the sonne of Ahi samach of the trybe of Man, and in the her- tes of all that are wyser harted, I haue putt wysdome, to make all that I haue commaunded the, the tabernacle of witnessse, the arch of witnessse, and the mercy seate that is therupon: and all the ornametes of the tabernacle, and the table and his ornametes: and the pure candellstick with all his apparell, and the aulter of incense: and the aulter of burnt offer- ings and all hys vessels, and the lauer with his fote. The vestimētes to minystrer in, and the holye garmentes for Aaron the preaste, and the garmentes of his sonnes to minystrer in, and the anoynting oyle: and swete cense for the sanctuary, according to all that I haue commaunded the shall they do.

And the Lord spake vnto Moses, saying: Speake vnto the chyldren of Israel and saye: In any wise se that ye kepe my Sab- bathes: for it is a signe betwene me and you in your generacions, for to knowe that I the Lord am he & doth sanctifye you. * Kepe my Sabbath therfore: for it is holy vnto you.

He that

he that despleth it, shall be slayne. For who- soeuer worketh therein, the same soule shall be roted oute from amonge hys people. * Syre dayes shall men worke. And in the seventh daye is the Sabbath of the holpe rest of the Lord. Whosoever doth any worke in the Sabbath daye, shall dye: wherefore lett the chyldren of Israel kepe the Sabbath, & they obserue it thowowout theyr generacions, that it be an appoyntment for euer. For it is a si- gne betwene me and the chyldren of Israel for euer. * For in syre dayes the Lord made heauen and earth: and in the seventh daye he rested, and was refreshed.

And when the Lord had made an ende of comyng with Moses vpon the mounte Sinai, * he gaue him two tables of witnessse: euen tables of stone, wyrtten with the fyringer of God.

The xxxij. Chapter.

The golden calfe. Moses prayeth for the people: he beareth the tables for anger. He chydeth Aaron. The phylatres are slayne.



And when the people sawe, that yt was longe or Moses came downe out of the mountayne, they gathered them selues toge- ther vnto Aaron, and sayd vnto hym: * Up, make vs goddes to go before vs: for of this Moses (& felowe that brought vs out of the lande of Egypt) we wote not what is become.

And Aaron sayde vnto them: * plucke of the golden earynges which are in the eares of your wyues, your sonnes, and of your daughters: and bring them vnto me. And all the people plucked of the golden earynges, which they had in theyr eares, & brought them vnto Aaron. And he receaued them of their handes, and fashioned it with a grauer, and made of it a calfe of molten metall. And they sayde: * These be thy goddes, O Israel, which brought the oute of the lande of Egypt.

And when Aaron sawe that, he made an aulter before it. And Aaron cryed, sayinge: to morowe is the holy daye of the Lord. And they rose vp in the mornyng, & offered burnt offerings, and brought peace offerings also. * And the people sat them downe to eate and dryncke, and rose vp agayne to playe.

And the Lord sayd vnto Moses: * go, get the downe: thy people which I broughtest out of the lande of Egypt, haue married all, they are turned at once out of the waye, which I commaunded them: * for they haue made them a calfe of molten metall, and haue worshypped it, and haue offered thereto, sayinge: These be thy goddes, O Israel, which hath brought the oute of the lande of Egypt. And the Lord sayde sayd vnto Mo- ses: * I haue sene this people: and beholde, it

is a styffnecked people, and nowe suffer me, that my wrath maye ware hote agaynst the, and consume them: and I wyll make of the a myghtye people.

And Moses besought the Lord his God, and sayde: O Lord, why doesthy wrath ware hote agaynst thy people, which thou hast brought oute of the lande of Egypt, wth greate power and with a myghtye hande? * wherefore shulde the Egipcians speake and saye: For a myschefe dyd he bring them oute euen for to sleie them in the mountaynes, and to consume them from the face of the earth? Turne from thy fearce wrath, and * turne from thys euell (deuyled) agaynst thy people. Remembre Abraham, Isaac and Israel thy seruantes, to whom thou swareste by thyne awne selfe, and saydeste vnto them: * I wyll multiplye your seede as the starres of heuen, and all this lande that I haue spoken of, wyll I geue vnto your seed: and they shall enheret it for euer. And the Lord refrayned him selfe fro that euell: which he sayd he wolde do vnto hys people.

And Moses turned hys backe, and went downe from the hyll, and the two tables of witnessse were in hys hande: and the same tables were wyrtten on both the leaues, and were the worke of God, and the wyrtynge was the wyrtynge of God grauen in the tables. And when Josua hearde the noyse of the people, as they shouted, he sayde vnto Moses: there is a noyse of warre in the host. And he answered: it is not the crye of them that haue the mastery, nor of them that haue the worke: but I do heare the noyses of them that synge.

And it fortuned, as soone as he came nye vnto the hooste, he sawe the calfe and the daunsyng, and Moses wrath waxed hote, and he cast the tables out of his handes, and brake them beneth the hyll. * And he toke the calfe which they had made, and burned it in the fyer, and stampet it vnto powder, and strawed it in the water, and made the chyldren of Israel dryncke of it. And Moses sayde vnto Aaron: what dyd thys people vnto the, that thou hast brought so greate a synne vpon them?

And Aaron answered: let not the wrath of my Lord waxe ferece, thou knowest the people that they are euen sett on myschefe: For they sayde vnto me: make vs goddes to go before vs, for we wote not what is become of Moses, the felowe that brought vs out of the lande of Egypt. And I sayd vnto the: * let them that haue golde pluck it of, and bring it me: and I cast it into the fier: and therof came out thys calfe.

Moses therfore sawe that the people were naked (and that Aaron had made them naked vnto theyr shame) amonge theyr enemies)

* Num. i. a. and. xv. a.

* Lev. xxv. d. & Num. i. a. & Ex. x. d.

* Ex. x. d.

* Ex. x. d.

* Ex. x. d.

* Lev. vii. b.

* Gen. i. d.

* Ex. x. d.

* Act. vii. c.

* Judith. vii. f.

* Gal. vii. c.

* iij. reg. xij. f.

* i. Cor. x. b.

* Deute. ix. b.

* Gal. vii. c.

* Ex. x. d.

* Num. i. a.

* Gen. x. b. and. x. b.

* Ex. x. d.

* Deute. ix. c.

* Ex. x. d.

* Ex. x. d.

enemies) and he went and stode in the gate of the hoste, and sayde: If any man pertayne vnto the Lorde, let him come to me. And all the sonnes of Levi gathered them selues together, & came vnto him. And he sayde vnto them: Thus saith the Lorde God of Israel: put euery man his sword by his syde, & go in and out, from gate to gate thorowout the hoste: and sleue euery man, his brother and euery man his companion, and euery man his neyghboure. And the chyldren of Levi dyd as Moses had sayde. And there fell of the people the same daye about. iij. M. And Moses sayde: fyll your handes vnto the Lorde this daye, euery man vpon his sonne and vpon his brother. and that ther maye be geuen you a blessing this daye.

And on the morowe it fortuneth p Moses sayde vnto the people: Ye haue synned a great synne. And now I wyll go vnto the Lorde: yf peradventure I maye purchase an atonement for your synne. Moses therefore went agayne vnto the Lorde, & sayde: Oh, thys people haue synned a greatesynne and haue made them goddes of golde. And now I praye the, cyther forgue them their synne: or (yf thou wilt not) wipe me out of thy booke, which thou hast wyrtten. And the Lorde sayd vnto Moses: I will put hym out of my booke that hath synned agaynst me. And now go thou, byngne the people vnto the place which I sayde vnto thee: beholde, * myne angell shall go before the. * Neuerthelater in the daye when I vyset, I wyll vyset their synne vpon them. And the Lorde plagued the people, because they made the calfe which Aaron made.

The xxxiii. Chapter.

The Lorde sendeth an angell before hys people. The Lorde denpeth to goo by with the people. The people lament their synne. Moses talketh wth the Lorde.

And the Lorde sayde vnto Moses: departe, and go hence: thou and the people, which thou hast brought out of the lande of Egypte, vnto the land which I swaue vnto Abraham, Isaac and Jacob, sayinge: * vnto thy seed will I geue it: (and I wyll sende an angel before the: and wyll cast out the Canaanites, the Amorites and the Hethites, the Pherezites, the Hevites, and the Jebusites) a lande that floweth with mylke and honye. For I wyll not go amonge you my selfe: * for ye are a stiffnecked people: lest I consume the in the waye. And when the people heard this euell tidynge, they sorowed: and no man did put on hys best rayment.

And the Lorde spake vnto Moses: saye vnto the chyldren of Israel: ye are a stiffnecked people: I must come once sodenly vpon you, & make an ende of you. Therefore now put thy goodly rayment from the, & I maye

wete what to do vnto the. And the chyldren of Israel layde their goodly rayment from them, euen by the mount Horeb.

And Moses toke the tabernacle, and pitched it withoute the hoste a farte of from the hoste: and called it the tabernacle of witness. And so it came to passe, that euery one which wolde praye vnto the Lorde, went out vnto the tabernacle of wytnesse, which was without the hoste. And it fortuneth, that when Moses went out vnto the tabernacle, all the people rose vp: and stode euery man at his tente doze: and looked after Moses, vntill he was gone into the tabernacle. And alsoone as Moses was entred into the tabernacle, the cloudy pillar descended, and stode at the dooze of the tabernacle, and he talked with Moses. And all the people saw the cloudy pyller stande at the tabernacles doze, and they rose vp, and worshipped euery man in his tente doze.

And the Lord spake vnto Moses: * face to face, as a man speaketh vnto his frende: * and he turned agayne into the hoste. And the chyldre Joshua hys seruante the sonne of Num, departed not out of the tabernacle: And Moses sayde vnto the Lorde: se, thou sayest vnto me: leade this people forth, and thou hast not shewed me whom thou wylt sende with me. And thou hast sayde mozeouer: I knowe the by name, and thou hast also founde grace in my syght. Nowe therefore yf I haue founde fauoure in thy syght, then shewe me thy waye, that I maye knowe the, and that I maye fynde grace in thy syghte. And consyder also, that thys nacyon is thy people. And he sayde: my presence shall go with the: and I wyll geue the rest. He sayde vnto hym: Yf thy presence go not with me, carpe vs not hce: for howe shall it be knowe here, that I and thy people haue founde fauoure in thy syght, but in that thou goest wth vs? Yf thou go with vs, shall not I and thy people haue preeminence before all the people that are vpon the face of the earth? And the Lorde sayde vnto Moses: I will do this also that thou hast sayde, for thou hast founde grace in my syghte, and I knowe the by name.

And he sayde: I beseech the, shewe me thy gloze. And he sayde: I wyll make all my good go before the, and I wyll be called in this name of the Lorde before the: * and will shewe mercy to whom I wyll shewe mercy, and wyll haue compassion on whom I wyll haue compassion. And he sayd furthermoze: y mayst not se my face: for * there shall no man se me, and lyue.

And the Lorde sayde: beholde, there is a place by me, & thou shalt stonde vpon a rock: and whyle my gloze goeth forth, I will put the in a clyft of the rock: and wyll put myne hande

hade vpon the, whyle I passe by. And I wyll take awaye myne hande, & thou shalt se my back partes: but my face shall not be sene.

The xxxiiij. Chapter.

The tables are renewed. The mercy of God. To haue felowshipp with the Gentyles is forbidden: and thers pbolatce also. Of theys feastes.



And the Lorde sayde vnto Moses: * hewe the two tables of stone lyke vnto the fyrst, and I wyll write vpon them the wordes that were in the first tables which thou brakest. And be ready in the morynge, that thou mayest come vpearly vnto the mount of Sinai: and stand there with me in the top of the mount. There shall no man come vnto the, neyther let any man be sene thorowout all the mount, neyther let shepe nor oxen fede before the hyll.

And Moses hewed two tables of stone lyke vnto the fyrst, and rose vpearly in the morynge, and went vnto the mount of Sinai, as the Lorde had commaunded hym: and toke in his hande the two tables of stone. And the Lorde descended in the clowde, and stode with hym there: and he called vpon the name of the Lorde. And when the Lord walked before him, he cryed, Lorde * Lorde God, mercifull and gracious, long suffering, & abundant in goodness & trouth, & keepyng mercy in store for thousandes, forgerynge wickednes, vngodlynes & synne, & not leauynge one innocent, visyng the wickednes of the fathers vpon the chyldren and vpon chyldrens chyldren, euen vnto the third and fourth generacyon. And Moses bowed him selfe to the earth quckly, and worshipped, and sayde: If I haue founde grace in thy syght (O Lorde) then lett my Lorde go wth vs: for it is a stubburne people, and thou shalt haue mercy vpon oure wyckednes and oure synne, and shalt take vs for thyne heritage.

He sayde: beholde, I make an appoyntment before all thy people: and I will do * maruaylles: soch as haue not bene done in all the worlde, neyther in all nacyns. And all the people amonge which thou art, shall se the worke of the Lorde: * for it is a terryble thyng that I wyll do with the: kepe those

thynges that I commaunde the thys daye: Behold, I cast out before the the Amorites, Canaanites, Hethites, Pherezites, Hevites and Jebusites. * Take hede to thy selfe, * that thou make no compacte with the inhabitants of the lande whether thou goest, lest it be cause of ruyne amonge you. But ouerthrowe their alters, and breake their ymagines, and cut doune their groues. Thou shalt worshyp no straunge God. For the Lorde is * called gelous, because he is a gelous God: lest yf thou make any agrement with the inhabitants of the lande, and they goo a whoring after they goddes, and do sacrifice vnto they goddes, they call the, and thou eate of they sacrifice: & thou take of their daughters vnto thy sonnes, and they daughters go a whoring after they goddes, and make thy sonnes go a whoring after their goddes also.

Thou shalt make the no goddes of men. The * feaste of swete bread shalt thou kepe. Seuen dayes thou shalt eate vntuned bread, as I commaunded the in the tyme of the moneth, when corne begynneth to rypp. For in the moneth when corne begynneth to ripe, thou comest out of Egypt. * All that breaketh vpon the matryce is myne: and all that breaketh the matryce amonge thy cattell, yf it be male: whether it be ore or shepe. But the fyrst of the asse thou shalt bye out wth a lambe. And yf thou redeme hym not, thou shalt breake hys neck. All the fyrst borne of thy sonnes shalt thou redeme. * And se that no man appeare before me empty.

* Syxe dayes thou shalt worke, and in the seventh daye thou shalt rest, bothe from earyng and reaping. * Thou shalt obserue the feaste of weekes with thy fyrst frutes of whet heruest, and the feaste of ingatherynge at the yeares ende. Thysle in a yeare shall all your mens chyldren appere before the Lorde Jehoua God of Israel. When I cast out the nacions before the, and enlarge thy coastes: so that no man shall despyre thy lande, thou shalt go vnto appeare before the Lorde thy God, thysle in the yeare.

* Thou shalt not offere the bloude of my sacrifice vpon leuen, neyther shall ought of the sacrifice of the feaste of Pascheouer be left vnto the morynge. * The fyrst rypp frutes of thy lande thou shalt byng vnto the house of the Lord thy God. And yf thou shalt not * sette a kydd in hys mothers mylke.

And the Lorde sayde vnto Moses: wryte these wordes: for after the tenoure of these wordes I haue made a couenaunt with the and with Israel. * And he was there wth the Lorde fourtye dayes and fourtye nyghtes, and dyd neyther eate bread ner dryncke water. * And he wrote vpon the tables the wordes of the couenaunt, euen ten verbes.

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And it fortuneth, whē Moſes came downe from mount Sinai, the two tables of witnes were in Moſes haide, whē he came downe from the mount. And Moſes wyſt not that the ſkynne of his face ſhone in maner of an hōrne, whyle he talked with him. And Aaron and all the children of Iſrael looked vpon Moſes: and beholde, the ſkynne of his face ſhone, & they were afrayed to come npe him. And whē he had called thē, Aaron & all the chefe that were in the company came vnto him, and Moſes talked with them.

And after ward, all the children of Iſrael came npe, & he cōmaunded them all that the Lord had ſayde vnto hym in mount Sinai. And whan Moſes had made an ende of cōmening with thē, *he put a couerpyng vpon his face. And agayne, whan Moſes went in before the Lord to ſpeake w him, *he toke the couerpyng of vntill he came out. And he came out, and ſpake vnto the children of Iſrael which he was cōmaunded. And the children of Iſrael ſawe the face of Moſes, that the ſhynne of Moſes face ſhone. And Moſes put the couerpyng vpon his face agayne, vntill he went in, to comen with him.

The xxxv. Chapter.

The Sabbath. The ſpynne of the people to offer. Bezaleel and Ahaliab are praped of Moſes, and ſet to worke.



*Exo. xxxv.

And Moſes gathered all the cōpany of the childre of Iſrael together, and ſayd vnto thē: theſe are the wordes which the Lord hath cōmaunded that ye ſhulde do them: *Sixe dayes ye ſhall worke: but the ſeuenty daye ſhalbe vnto you the holpe Sabbath of the Lordes reſte: whoſoeuer doth any worke therein, ſhall die. Ye ſhall kynde no fier thoroowout all your habitacions vpon the Sabbath daye.

And Moſes ſpake vnto all the multitude of the children of Iſrael ſaying: *this is the thing which the Lord cōmaunded, ſaying: Take from among you an heue offering vnto the Lord. Whoſoeuer is of a willing hert, let him byrnyng it for the heue offering of the Lord. Namely gold, ſyluer and braſſe, and pelow ſylk, purple, ſcarlet, whyte ſylke, goates heerre, and rams ſaynes red and taxus ſkinnes with ſethim wodd: oyle for light and ſpices for the anoynting oyle, & for the ſweete cenſe. And Onix ſtones and ſtones to be ſet in the Ephod and in the bzeſtlappe.

23 And let all them that are wyſe herted among you, come and make all that the Lord hath cōmaunded: the habitacyon with the tent therof and his couerpyng, & hys rynges, and his bozdes, his barres, his pylers, and his ſockettes: the arck and the ſtaues therof, with the mercy ſeate and the dayle that couereth it: the table and his barres and all his

vessels: and the ſheuebed: the candellſtick of lyght and his apparell and his lampes with the oyle for the light: the cens altar and his barres: the anoynting oyle & the ſweete cenſe: and the hangyng of the doze at the enteryng in of the tabernacle: the altar of burnt ſacrifyce with his braſen greidren, his ſtaues, and all his vessels: ſyluer and hys ſote: and the hangynges of the court with his pylers and their ſockettes, and the hangyng in the doze of the court: the pynges of the habitacio and the pynges of the court w their coardes: the minyſtring garmentes to minyſtre in the holy place: and the holy veſtimētes for Aaron the preaſt, and the veſtimētes of his ſonnes, that they maye minyſtre him.

And all the companye of the chyldren of Iſrael departed fro the preſence of Moſes. And euery one came (as many as they heretes cōraged them, & as many as their ſpzetes made them wylling) & brought a preſent for the Lord, to the making of the tabernacle of witnes, and for all his vſes, and for the holy veſtimētes. And they came both men & women (euē as many as were willing herted) and brought braceletes, and earinges, ringes and chaynes, which iewels were all of golde: & all the men brought a waue offering of golde vnto the Lord. And euery mā, with whom was founde pelow ſylk, purple, ſcarlet, whyte ſylk, and goates heerre and redd ſkynnes of rams & taxus ſaynes, brought them. All that dyd heue vp an oblacon of golde and braſſe, and brought an heue offering vnto the Lord. And all men with who was found ſethim wodd for any maner worke of the minyſtracyon, brought it.

And all the women that were wyſe herted dyd ſpynne with theyr handes, and brought the ſpynne worke both of pelow ſylke, purple, ſcarlet and whyte ſylk. And all the women whom their a wne hert moued, brought goates heerre wiſely. And the Lord brought onix ſtones, & ſtones to be ſet in the Ephod, and in the bzeſtlappe, and ſpyce and oyle for lyght and for the anoynting oyle and for the ſweete cenſe. And the children of Iſrael brought a willpyng offering vnto the Lord, both men and women: as many as had willing hertes to byrnyng, for all maner workes which the Lord had cōmaunded to be made, by the handes of Moſes.

And Moſes ſayde vnto the chyldren of Iſrael: beholde, *the Lord hath called by name Bezaleel the ſonne of Uri the ſonne of Hur of the trybe of Iuda, & hath fylled hym with the ſpze of God, in wiſdome and vnderſtāding, in knowledge, and in all maner worke, to ſynde out curious workes which are made in golde, ſyluer and braſſe. In the craſte of ſtones to ſet them: and in carpyng of wodd to make any maner of ſote worke.

And he

And he hath put in his harte, that he may teache: both he and Aholiab the ſonne of Ahilamach of the trybe of Man. Them hath he fylled with wyſdome of herte, to worke all maner of grauen, and ſote, and nedle worke in pelowe ſylke, and purple, in ſcarlet, and whyte ſylke, and in weupnge. And to do all maner of worke and ſote feates.

The xxxvi. Chapter.

The pynges that Bezaleel and Ahaliab made.

*Exo. xxxvi.



And Bezaleel wrought, & Aholiab and all wyſe herted mē, to whom the Lord gaue wyſdome and vnderſtādyng, to knowe howe to worke all maner worke for the ſeruyce of the Sanctuary, and all that the Lord had cōmaunded. And Moſes called Bezaleel, Aholiab and all the wyſe herted men and ſoche as the Lord had geuen wyſdome vnto, and as many as they hertes cōraged to come vnto that worke to worke it. And they receaued of Moſes all the preſent, whiche the chyldren of Iſraell had brought for the worke of the ſeruyce of the Sanctuary, to make it. And beſyde that they brought giſtes vnto it euery daye in the moynynge.

And all the wyſe men that wrought all the holpe worke, came euery man from hys worke whiche they made, and ſpake vnto Moſes, ſayinge: the people byrnyng to moche and moze then pnyough for the ſeruyce and worke whiche the Lord hath cōmaunded to be made. And then Moſes gaue a cōmaundement, and they cauēd it to be proclaimed thoroow out the hoſte ſayinge: ſe p nether man nor woman prepare any mozte worke for the preſent of the Sanctuary: and ſo the people were forbydden to byrnyng: for the ſuffe they had, was ſufficient for all the worke, to make it, and to moche.

*Exo. xxxvi.

* All the wyſe herted men therfore, and they that wroughte for the habitacyon, made ten curtaynes of whyte twyned ſylke, pelowe ſylke, purple and ſcarlet: * with pictures of broderd worke made he them. The length of one curtayne was, xxviii. cubytes, and the breadth foure and the curtaynes were all of one ſyle. And he coupled fyue curtaynes by them ſelues, and other fyue by the ſelues. And he made lowpes of pelowe ſylke alonge by the edge of one curtayne, euē in the ſeluege of the couplynge courtayne. And lyke wyſe he made on the ſyde of the couplynge curtayne on the other ſyde. And the lowpes helde one curtayne to another.

And he made fyfte rynges of golde, and coupled the curtaynes one to another wyth the rynges: and ſo was it made one dwellynge place.

* And he made xi. curtaynes of goates herre, to be a tent ouer the tabernacle. The length of a curtayne, had, xxx. cubytes and was foure cubites bzode, and they alle euē of one ſyle. And he coupled fyue curtaynes by them ſelues, & ſyre by them ſelues, and he made fyfte lowpes alonge by the border of the vtmoſt couplynge curtayne, and fyfte in the edge of the other couplynge curtayne. * (That they myght be ioyned together.) And he made fyfte rynges of braſſe to couple the tent together, that it myght be one. And he made a couerpyng vpon the tent, of rammes ſaynes redd, and yet another of taxus ſkinnes aboute that.

*Exo. xxxvi.

* And he made ſtōdyng bozdes (for the tabernacle) of ſethim wodd. The length of a bozde was ten cubytes, the breadth one cubyte and a halfe. One bozde had two ſete, wherby they were ioyned one to another. And thus made he for all the bozdes of the Tabernacle. And he made, xx. bozdes for the ſouth ſyde of the habitacyon, and xl. ſockettes of ſyluer vnder the, xx. bozdes two ſockettes vnder one bozde, for his two ſete.

*Exo. xxxvi.

* (where the ſockettes of the ſpdes ende in the corners.) And for the other ſyde of the dwelling which is towarde the north, he made twety bozdes, & theyr fourty ſockettes of ſyluer, two ſockettes vnder one bozde. And towarde the weſt ende of the Tabernacle, * (That is to ſaye, at that ende of the tabernacle which enclyneth towarde the ſee.) he made ſyre bozdes, and two other bozdes made he in the corners of the habitacyon for eyther ſyde, and they were ioyned cloſſe beneth and aboue with a clampe, and thus they dyd to both the corners. And there were eyght bozdes & ſyxtene ſockettes, of ſyluer, vnder euery bozde two ſockettes.

And he made barres of ſethim wodd fyue for the bozdes of the Tabernacle in the one ſyde: and fyue for the bozdes of the Tabernacle in the other ſyde, and fyue barres for the bozdes of the habitacyon in the weſt ende. * (Towarde the ſee.) And he made the myddelt barre to ſpore thoroowe the bozdes: euē from the one ende to the other, and ouerlayde the bozdes wyth golde, and made rynges of golde to thruſt the barres thoroowe, and couered the barres wyth golde. And he made an hangyng of pelow ſylke, purple, ſcarlet and whyte twyned ſylke, euē with pictures made he it of broderd worke. And made ther vnto foure pylers of ſethim wodd, and ouerlayde thē with golde. Theyr knoppes were alſo of golde, and he caſt for them foure ſockettes of ſyluer. And he made an hangyng for the tabernacle doze: of pelowe ſylke, purple, ſcarlet and whyte twyned ſylke of nedle worke. And the fyue pylers of it with theyr knoppes, & ouerlayde the knoppes of them & the whoyes wyth golde. There

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fyne sockettes also were of brafle.

The. xxxvii. Chapter.

The arke of witness. The mercyseate. The table. The candlesticke. The lightes. The altare and the incense.



And Bezaleel made the arke of Sethim woodd, two cubites and an halfe long, and a cubite and a halfe broude, and a cubite and a halfe hye: and overlaid it with fyne golde within and without, and made a crowne of golde to it rounde aboute, and cast for it foure rynges of golde for the foure corners of it: two rynges for the one syde, and two for the other, and made barres of Sethim woodd, and couered them with golde, and put the barres in the rynges a longe by the syde of the arke, to bere it with all.

And he made the mercy seate. *(That is to saye, Gods answeryng place.)* of pure gold: two cubytes and a halfe was the length therof, and one cubyte and a halfe the breadth: & he made two Cherubyns of thycke golde vpon the two endes of the mercyseate. One Cherub on the one ende, and another Cherub on the other ende. Euen of the mercyseate made he the Cherubyns: namely, in the endes therof. And the Cherubyns spred oute theyr wynges aboue an hie, and couered the mercyseate therewith. And theyr faces were one to another: euen to the mercyseate warde, were the faces of the Cherubyns.

* Exod. xxxv. c.

And he made the table of Sethim woodd two cubytes was the length therof and a cubyte the breadth, and a cubyte and a halfe the heygth of it. And he overlaid it with fyne golde, and made therto a crowne of golde rounde aboute, and made therto an whope of an hande breade, rounde aboute and made vpon the whope a crowne of golde rounde aboute, and cast for it foure rynges of golde, and put the rynges in the foure corners that were in the foure fete therof. Euen harde by the whope were the rynges, into the whiche the barres were put, to bere the table withall. And he made the barres of Sethim woodd, & couered the with gold to bere the table with all, and made the vessels (for the table) of pure golde: the dishes, spones, fiat peres and pottes to powze withall.

* Exod. xxxv. d.

And he made the candlesticke of pure golde: euen of one pece made he the candlesticke. For hys fote, hys shafte, hys cuppes, his knoppes and hys floures were of one pece. Syxe braunches proceeding out of the sydes therof, thre out of the one side, and thre out of the other. And in one braunche thre cuppes made lyke vnto almondes with knoppes & floures: and in another braunche thre cuppes made lyke almondes with knoppes & floures. And so thre out of the syxe braunches that proceeded out of the candlesticke. And

vpon the candlesticke self were. iiii. cuppes after the facyon of almondes with knoppes & floures: vnder euery two braunches a knoppe. And the knoppes and the braunches proceeded out of it, and it was all one pece of pure thycke golde. And he made hys seuen lampes with the tonges and snuffers therof, of pure golde. Euen of an hundred weyght of pure golde, made he it withall the vessels therof.

And he made the cens alter of Sethim woodd. The length of it was a cubyte, & the breadth a cubyte, for it was, foure square & two cubytes hye, with hornes proceeding out of it. And he couered it with pure golde, both the toppe and the sydes therof rounde about, and the hornes of it, & made vnto it a crowne of golde rounde about. And he made two rynges of golde for it, enen vnder the crowne therof in the two corners of it and in the two sydes therof to put barres in, for to bere it withall: & made the barres of Sethim woodd and overlaid them with gold. And he made the holy anoyntinge oyle, and the swete pure incense after the apotecaryes crafte.

The. xxxviii. Chapter.

The altare of burnt offerings. The brazen laver. The summe of that the people offered.



And he made the burnt offering alter of Sethim, woodd fyne cubytes was the length therof, and fyne cubytes the breadth: euen. iiii. square, &. iiii. cubytes hye. And he made vnto it hornes in the foure corners of it procedyng out of it, & he overlaid it with brafle. And he made all the vessels of the alter: the cauldres, shouels, basyns, fleshhooks and colepannes. All the vessels therof made he of brafle.

And he made a brazen gredpyren of networke vnto the alter, rounde aboute alowe beneth vnto the myddes of the altare, & cast iiii. rynges of brafle for the. iiii. endes of the gredpyren to put barres in. And he made the barres of Sethim woodd and couered them with brafle, and put the barres into the rynges in the foure corners of the altare, to bere it withall, and made the alter holowe with in the bordes. And he made a laver of brafle, & the fote of it also of brafle. In the syghte of them that dyd watch at the doze of the tabernacle of witness.

And he made the courte on the south syde, & the hangynges of the courte were of whyte twyned sylke, hangyng an hundred cubites. Theyr pylers were twenty, & theyr brazen sockettes twenty. But the knoppes of the pylers, & theyr whoopes were of syluer. And on the north syde the hangynges were an hundred cubytes. Theyr pylers were. xx. & theyr sockettes of brafle. xx. But the knoppes & the whoopes of the pylers were of syluer. On the west syde, were hangynges of. i. cubytes. x. pylers

pyllers & theyr. x. sockettes. *(Of brafle.)* But the knoppes & the whoopes of the pylers were of syluer. And toward the east syde, were hangynges of. i. cubytes: the hangynges of the syde of the gate were fyftene cubytes longe, with thre pylers, and thre sockettes. And of the other syde of the court gate were hangynges also of. xv. cubytes longe, with thre pylers and thre sockettes. All the hangynges of the courte rounde aboute, were of whyte twyned sylke: but the sockettes of the pylers were of brafle: and the knoppes and the whoopes of the pylers were of syluer, and the conuerge of the heedes was of syluer, and all the pylers of the courte were whooped about with syluer. And the hangyng of the gate of the courte was nedle worke, of pelowe, sylke purple, scarlet and whyte twyned sylke. xx. cubytes longe, and fyne in the bredth, ouer agaynst the hangynges of the courte. And theyr pylers were foure and theyr foure sockettes of brafle, and the knoppes of syluer, and the heedes overlaid with syluer, and whooped aboute with syluer, and all the pynnes of the tabernacle & of the courte rounde aboute were of brafle.

This is the summe of the habitacyon of witness, as it was couered accordyng to the comaundement of Moses for the office of the Leuytes by the hande of Jthamar sonne to Aaron the preast. And Bezaleel the sonne of Uri sonne of hur of the trybe of Juda, made all that the Lorde commaunded Moses, and with him was Aholiab sonne of Ahisamach of the trybe of Dan, a conninge grauer and a worker of nedle worke in pelowe sylk, purple scarlet and whyte twyned sylke.

All the golde that was occupied for all the worke of the holy place, was the golde of the waueofferyng, euen. xxx. hundred weyght, and seuen hundred and. xxx. sycles, accordyng to the sycle of the Sanctuary. And the summe of syluer that came of the multitude, was. v. score hundred weyght, & a thousande seuen hundred &. lxxv. sycles after the sycle of the Sanctuary. For euery man an halfe weight, euen halfe a sycle after the sycle of the Sanctuary, for all them that went to be nombred from. xx. yere olde and aboue, euen for. vi. hundred thousande and thre thousande and. v. hundred and. i. men.

And of the. v. score hundred weyght of syluer, were cast the sockettes of the Sanctuary, and the sockettes of the vayne: an hundred sockettes of the fyne score hundred weyght, an hundred weyght to euery sockette. And of the thousande seuen hundred &. lxxv. sycles, he made knoppes to the pylers, and overlaid the heedes and whooped them. *(with syluer.)*

And the brafle of the waueofferyng was lxx. hundred weyght, and two thousande, &. iiii. hundred sycles. And therewith he made

the sockettes to the doze of the Tabernacle of witness, and the brazen altare and the brazen gredpyren for it, withall the vessels of the alter, and the sockettes of the courte rounde aboute, & the sockettes for the courte gate, & all the pynnes of the habitacyon, and all the pynnes of the courte rounde aboute.

The. xxxix. Chapter.

The apparell of Aaron and his sonnes. All that the Lorde commaunded was offered.



And of the pelowe sylke, purple & scarlet, they made the vestimentes of ministracyon to do seruice in the holy place, and made the holy garmentes for Aaron, as the Lorde commaunded Moses.

And he made the Ephod of golde, pelowe sylke, purple, scarlet & whyte twyned sylke. And they dyd beate the gold into thynne plates, & cutte it into wyers: to worke it in the pelowe sylke, purple, scarlet, and in the fyne whyte, with boudred worke. And they made two sydes for it, to cloose them vp by the two edges. And the boudryng of the gyrdell that was vpon it, was of the same stuffe, and after the same worke: of golde, pelowe sylk, purple, scarlet, and twyned whyte sylke, as the Lorde comaunded Moses.

And they wrought Onix stones cloosed in ouches of golde, and graued as sygnettes are graued, with the names of the chyldren of Israel, and put them on the shoulers of the Ephod, that they shuld be stones for a remembrance of the chyldren of Israel, as the Lorde commaunded Moses.

And he made the breastlappe of conyng worke, and lyke the worke of the Ephod: euen of golde, pelowe sylke, purple, scarlet, & twyned whyte sylke. It was. iiii. square, and they made the breastlappe double, an hande breadeth longe and an hande breadeth broude. And they fylled it with. iiii. rowes of stones. The fyrst rowe: a Sardios, a Topas and a Smaragdus: the seconde rowe, a Rubye a Saphir and a Diamonde: in the. iiii. rowe, a Ligurios, an Achat, and an Amatist: in the fourth rowe: a Turcas, and Onix, and a Jaspis. And they were closed in ouches of golde in theyr inclosers. And the. xii. stones were grauen as sygnettes with the names of the chyldren of Israel: euery stone with hys name, accordyng to the. xii. trybes.

And they made vpon the breastlappe, two fastenyng cheynes of wretthen worke and pure golde. And they made two hokes of golde, & two golde rynges, and put the two rynges in the two corners of the breastlappe. And they put the two chaines of golde in the two ringes, in the corners of the breastlappe: And the two endes of the two chaines they fastened in the two hokes, and put them on the shoulers of the Ephod vpon the fore front of it.

And

The tabernacle.

Exodus.

And they made two rynges of golde, and put them on the two corners of the breast-lappe vpon the edge of it whych was on the inlyde by the Ephod. And they made two golden rynges, and put them on the two sydes of the Ephod, beneth on the fore syde of it and ouer agaynst hys felowe, aboue vpon the bryderynge of the Ephod, and they straped the breast-lappe by hys rynges vnto the rynges of the Ephod, wyth a lace of yelow sylke: that it myght be vpon the bryderynge of the Ephod, and that the breast-lappe shulde not be lowed fro of the Ephod: as the Lorde commaunded Moyses.

And he made the tynycle vnto the Ephod of wouen worke, all together of yelow sylke, and there was an hole in the myddest of the tynycle, as the coler of a partlet, wyth a bonde rounde aboute the coler, that it shulde not rent. And in the tynycle they made hemes with pōgranates, of yelow sylke, purple, scarlet, and whyte twyned sylke. And they made lytle belles of pure golde, and put them amon ge the pōgranates rounde aboute vpo the edge of the tynycle: a bell and a pomgrate, a bell and a pomgrate rounde about the hemes of the tynycle to mynstre in, as the Lorde commaunded Moyses.

And they made cotes of fyne whyte of wouen worke for Aaron and hys sonnes, & a mytre of fyne whyte, and goodly bonnetes of fyne whyte, and lynen breeches of twyned whyte, and a gyrdell of twyned whyte, yelow sylke, purple and scarlet: ene of nedleworke, as the Lorde commaunded Moyses.

And they made the plate for the holy croune of fyne golde, and wrote vpon it wyth gauen worke, the holynes of the Lorde: and tyed vnto it a lace of yelow sylke to fasten it, an hys vpon the mytre, as the Lorde commaunded Moyses.

Thus was all the worke of the habitacyon and of the Tabernacle of witness, fynished. And the chyldre of Israel dyd accordyng to all that the Lorde had commaunded Moyses: Euen so dyd they. And they brought the habitacyon vnto Moyses: the tent and all his apparell, buttones, boordes, barres, pylers & sockettes, the coueryng of rams skynnes redd, and the coueryng of taxus skynnes, and the hangyng vayle, the arke of witness and the barres therof and the mercyseate: the table and all the vessels therof, & the shewbreds: the pure candestye, with the lampes therof: euen with the lampes to be prepared and all the vessels therof, and the oyle for lyghte: the golden altare, and the anoyntyng oyle, and the swete cens, and the hangyng of the Tabernacle doore, and the brasen alter wyth hys gredyzen of brasle: his barres and all hys vessels, the lauer and hys fote: the hangynges of the courte wyth hys

pyllers and sockettes: the hangyng to the courte gate, and hys pyllers and coardes, and all the vessel of the seruyce of the habitacyon for the Tabernacle of witness: the mynsteryng vestimentes to serue in the holy place, and the holy vestimentes for Aaron the preast, & his sonnes raymentes to mynstre in, accordinge to all that the Lorde commaunded Moyses: euen so the chyldren of Israel made all the worke. And Moyses behelde all the worke, and se, they had done it euen as the Lorde commaunded: euen so had they done, and Moyses blessed them.

The xl. Chapter.

The Tabernacle is reared vp. The gloze of the Lorde appereth in a clowde coueryng the Tabernacle.

And the Lorde spake vnto Moyses say-
inge. In the fyrst daye of the first moneth, shalt thou sett vp the habitacyon, and the Tabernacle of witness, and put therein the arke of witness, and coner the arke wyth the vayle, and bryng in the table and apparell it accordyng to the order therof. And thou shalt bryng in the candestye, and lyght hys lampes, and sett the cens alter of golde before the arke of witness, and put the hangyng at the doze of the habitacyon. And set the burnt offering alter before the doze of the habitacyon and Tabernacle of witness, and sett the lauer betwene the Tabernacle of witness and the alter and put water therein, and make the courte rounde aboute, and hange vp the hangyng at the courte gate.

And thou shalt take the anoyntyng oyle, and anoynt the habitacyon, and all that is therein, and halowe it with all the vessels therof, that it maye be holye. And thou shalt anoynte the altare of burnt offering and all hys vessels, and sanctifye the altare, that it maye be an altare moost holy. And thou shalt anoynte also the lauer and hys fote, and sanctifye it.

And thou shalt bryng Aaron and hys sonnes vnto the doze of the Tabernacle of witness, and washe them with water. And thou shalt put vpon Aaron the holy vestimentes, and anoynte him, and sanctifye hym that he maye mynstre vnto me. And thou shalt bryng his sonnes, and clothe them with garmentes, and anoynte them as thou dydest anoynt theyr father, that they maye mynstre vnto me. For theyr anoyntyng shall be an euerlastyng presthode vnto them: thow out theyr generacions. * And Moyses dyd accordyng to all that the Lorde commaunded hym: euen so dyd he.

Thus was the Tabernacle reared vp the fyrst daye in the fyrst moneth in the secōde pere. And Moyses reared vp the Tabernacle and fastened hys sockettes, and set vp the boordes

Ceremonyes,

Leuiticus.

Jo. xxxix.

The thynde boke of

Moyses called in the hebrue Tariah: and in the Latyn. Leuiticus.

The fyrst Chapter.

The order of the burnt offeringes.



And the Lorde called Moyses, & spake vnto hym oute of the * tabernacle of witness say- * Exo. xxi. 9
inge. Speake vnto the chyldre of Israel, and thou shalt saye vnto them. If a man of you bryng a sacrifice vnto

the Lorde, ye shall bryng yowre sacrifice fro amōge these catell, euen from amōge the ore and the shepe. If hys sacrifice be a burnt offering, let hym offre a male of the ore with out blemyshe, and bryng hym (of hys own volūtary wyl) vnto the doze of the Tabernacle of witness before the Lorde. And he shal put hys hande vpo the heade of the burnt sacrifice, and it shal be accepted for him, to be hys attonement. And he shal kyll the calfe of the bzoue before the Lorde. And the prestes Aarons sonnes, shall bryng the bloude, and sprayncle it rounde aboute vpon the altare, & is by the doze of the Tabernacle of witness. And then shall he flaye the burnt offering, and hewe hym in peces. And the sonnes of Aaron the preast shal put fyre vpon the altare, and put wodd vpon the fyre. And the prestes Aarons sonnes shall laye the partes (euen the heade and the fatt) vpon the wodd that is on the fyre in the altare. But the inwardes and the legges therof shall he washe in water, and the preast shal burne all in the altare, that they maye be a burnt sacrifice for a swete odoure vnto the Lorde.

And if hys sacrifice be of the flockes (namely of the shepe or goates) let hym bryng a male without blemyshe for a burnt offering. And let hym kyll it on the north syde of the alter, before the Lorde. And the prestes Aarons sonnes shall sprayncle the bloude of it rounde aboute vpon the altare. And it shall be cut in peces: euen with hys heed and hys fatt, and the preast shal put them vpon the wodd that lyeth vpon the fyre in the altare. But he shal washe the inwardes and the legges

the boordes therof, and put in the barres of it and reared vp hys pyllers, and sprede abrode the tent ouer the habitacyon, & put the coueryng of the tent an hys aboue it: as the Lorde commaunded Moyses.

And he toke the testimonye, and put it in the arke, & set the barres to the arke, & put the mercyseate an hys vpon the arke, & brought the arke into the habitacyon, & hanged vpon the vayle, & couered the arke of witness, as the Lorde commaunded Moyses.

And he put the table in the Tabernacle of witness in the north syde of the habitacyon, (but without the vayle) and set the bread in ordze before the Lorde, euen as the Lorde had commaunded Moyses.

And he put the candestye in the tabernacle of witness oueragaynst the table towards the south syde of the habitacyon, and set vpon the lampes before the Lorde: as the Lorde commaunded Moyses. And he put the golden alter in the tabernacle of witness before the vayle, and bzent swete cens thereon, as the Lorde commaunded Moyses. And he hanged vpon the hangyng at the doze of the habitacyon, and set the burnt offering alter by the entyng in of the habitacyon of the tabernacle of witness, and offred burnt offeringes and meate offeringes thereon, as the Lorde commaunded Moyses.

And he set the lauer betwene the tabernacle of witness and the alter, and poured water therein, to wash withall. And Moyses Aaron & his sonnes washed their handes, & their fete therat: when they went into the tabernacle of witness, & when they went to the alter they washed them selues as the Lorde commaunded Moyses. And he reared vp the courte rounde aboute the habitacyon and the alter, & set vp an hangyng at the courte gate: and so Moyses fynished the worke.

And the clowde couered the tabernacle of witness, and the gloze of the Lorde fylled the habitacyon. And Moyses coude not entre into the tabernacle of witness, because the clowde abode thereon, and the gloze of the Lorde fylled the habitacyon. * (For the clowde had couered all.)

And when the clowde was taken vp from of the habitacyon, the chyldren of Israel toke theyr iorneyes thow out theyr armyes. And whan the clowde was not taken vp, they iorneyed not tyll it was taken vp: for the clowde of the Lorde was vpon the habitacyon by daye, and fyre by nyght: in the syghte of all the house of Israel thow out all theyr armyes.

The ende of the secōde boke of Moyses, called in the hebrue Telle sche-mothe, and in the Latyn Exodus.

legges with water, and the preste shall bring all together, and burne it vpon the alter for a burnt offering of a swete sauoure vnto y^e Lorde. If the burnt offering for the sacrifice of the Lorde be of the fowles, he shall bring his sacrifice of the furrill dones or of the yong pigeons. And the preste shall bring it vnto the alter, and winge the necke a sundre of it, and burne it on the alter. But the blood therof shall runne oute vpon, by the syde of the alter. And he shall plucke away his croppe with his fethers, and cast them besyde the alter on the east parte in the place of ashes. And he shall breke the wynges of it, but plucke them not asunder. And the preste shall burne it vpon the alter, euen vpon the woodd that is vpon the fyre, that it maye be a burnt sacrifice for a swete sauoure vnto the Lorde.

The ii. Chapter.

The order of meate offerings.

And the soule that wyll offer a meate offering vnto the Lorde, the same offering shall be of fyne flour, and he shall poure oyle vpon it, and put frankincense thereon, and shall bringe it vnto Aarons sonnes the prestes. And he shall take therout his handfull of the flour, and of the oyle wyth all the frankincense, and the preste shall burne it for a memoriall of hym vpon the alter: to be an offering for a swete sauoure vnto the Lorde. And the remnant of the meate offering shall be Aarons and his sonnes, a thyng most holy of the sacrifices of the Lorde: If thou bringe also a meate offering y^e is baken in the oven, let it be a swete cake of fyne flour myngled with oyle, or an vnleuened wafer anoynted wth oyle. If thy meate offering be baken in the ferynge pan, it shall be of swete flour myngled with oyle. And thou shalt mynce it small, & powre oyle thereon, that it maye be a meate offering.

And yf thy meate offering be a thyng broyled vpon the greddyn, let it be of flour myngled with oyle. And thou shalt bringe the meate offering (y^e is made of these thynges) vnto the Lorde, and shalt deliuer it vnto the preste, that he maye offre it vpon the alter, and the preste shall take of the meate offering a memoriall, and shall burne it vpon the alter: that it maye be a burnt offering for a swete sauoure vnto the Lorde. And that whiche is left of the meate offering shall be Aarons and his sonnes. It is a thyng most holy of the offerings of the Lorde.

All the meate offerings which ye shall bringe vnto the Lorde, shall be made without leuen. For ye shall nether burne leuen nor honye in any offering of the Lorde: Notwithstanding ye shall bringe the fyrtlynges of them vnto the Lorde: but they shall not come vpon the alter for a swete sauoure.

* All the meate offerings also shalt thou season with salt: nether shalt thou suffer the salt of the couenaunt of thy God to be lacking from thy meate offering. but vpon all thyne offerings thou shalt bringe salt. And if thou offre a meate offering of thy fyrt rype frutes vnto the Lorde, thou shalt offre for the meate offering of thy fyrt frutes, eares of corne dryed by the fyre, and corne beaten as meale. And thou shalt put oyle vpon it, and laye frankincense thereon, that it maye be a meate offering. And the preste shall burne parte of the beaten corne & parte of that oyle wyth all the frankincense, for a remembrance. And it shall be a sacrifice vnto the Lorde.

The iii. Chapter.

The order of peace offerings.



And yf his sacrifice be a peace offering, and he take it from amonge the dzoues, (whether it be male or female) he shall bringe soch as is without blemyshe, before the Lorde: & put his hande vpon the heed of his offering, and kyll it at the doore of y^e tabernacle of witness. And Aarons sonnes the prestes shall sprinkle the bloude vpon the alter rounde aboute. And he shall offre somewhat of the peace offering to be a sacrifice vnto the Lorde: euen the * fatt that couereth the inwarde, and all the fatt that is aboute the inwarde: and the two kydneys, & the fatt that is on them and vpon the lynes: and the abudaunce that is on the lyuer shall he take awaye wyth the kydneys. And Aarons sonnes shall burne the on the alter vpon the burnt sacrifice whiche is vpon the woodd y^e is on the fyre to be a burnt sacrifice for a swete sauoure vnto y^e Lorde.

If he bringe a peace offering vnto the Lorde from of the flocke, let hym offre male or female: but without blemyshe. As yf he offre a shepe for his sacrifice, he shall bringe it before the Lorde, and put his hande vpon his offerings heed, and kyll it before the doore of the tabernacle of witness, and Aarons sonnes shall sprinkle the bloude therof rounde aboute the alter.

And of the peace offering, let hym bring a sacrifice vnto the Lorde: the fatt therof, & the rompe all together, whiche they shall take off, harde by the backe bone: and the fatt that couereth the inwarde, and all the fatt that is vpon the inwarde, and the two kydneys, and the fatt that is vpon them & vpon the lynes, and the abudaunce that is vpon the lyuer shall he take awaye with the kydneys. And the preste shall burne them vpon the alter, to be the foode of a sacrifice vnto the Lorde.

If his offering be a goate, he shall bringe it

ge it before the Lorde, & put his hande vpon the heade of it, and kyll it before the Tabernacle of the couenaunt, and the sonnes of Aaron shall sprinkle the bloude therof vpon the alter rounde aboute. And he shall bringe therof, his offering, eue a sacrifice vnto the Lorde: the fatt that couereth the inwarde, and all the fatt that is vpon the inwarde, and the two kydneys, & the fatt that is vpon them and vpon the lynes, & the abudaunce vpon the lyuer shall he take awaye with the kydneys. And the preste shall burne them vpon the alter for the food of the sacrifice: that all y^e fat maye be a swete sauoure vnto y^e Lorde. Let it be a perpetuall statute for youre generations thowowe oute youre dwellynge, y^e ye eate nether fatt nor * bloude.

The iii. Chapter.

The offering made for synnes done of ignorance.

And the Lorde shalke vnto Moses sayinge: speake vnto the chyldren of Israel, and sape: yf a soule synne thowowe ignorance, and hath done any of those thynges whiche the Lorde hath forbydden in his commaundementes to be done. As yf the preste that is anoynted do synne, * (accordynge to the synne of the people) let hym bringe for his synne whiche he hath synned a yonge ore without blemyshe vnto y^e Lorde for a synne offering. And he shall bringe the yonge ore vnto the doore of the tabernacle of witness before the Lorde, and shall put his hande vpon the yonge ore heade, and kill the yonge ore before the Lorde. And the preste that is anoynted * shall take of the yonge ore bloude, and bringe it into the tabernacle of witness, and the preste shall dyppe his synger in the bloude and sprinkle therof seuen tymes before the Lorde: euen before the hangynge of the holy place. And he shall put some of the bloude before the Lorde, vpon the hornes of the alter of swete cens, which is in the tabernacle of witness, and shall powre all the bloude of the yonge ore vnto the botome of the alter of burnt offering, whiche is at the doore of the tabernacle of witness. And he shall take awaye all the fat of the ore that is for synne, the fatt that couereth the inwarde, and all the fatt that is aboute the inwarde, and the two kydneys, and the fatt that is vpon them, and vpon the lynes, and the abudaunce of the lyuer shall he take awaye with the kydneys: as it was taken awaye in the ore of the peace offerings, and let the preste burne them vpon the altare of burnt offering. * But the skyn of the yonge ore, and all his fleshe, with his heed, and his legges, wyth his inwarde, and his donge, shall he beare oute and carye the yonge ore altogether oute of the hoste vnto a cleane place: euen where the ashes are powred out, and burne hym there on woodd in the fyre: eue

by the place where the ashes are cast oute, shall he be bzent. If the hole congregacyon of Israel synne thowowe ignorance, and the thyng be hyd from theyr eyes, so that they haue committed any of those thynges which the Lorde hath forbydden to be done in his commaundementes, and haue offended. When the synne which they haue synned in, is knowne, the congregacyon shall bringe a yonge ore for the synne, and bringe hym before the tabernacle of witness, and the elders of the multitude shall put theyr handes vpon the heed of the yonge ore before the Lorde. And the yonge ore shall be slayne before the Lorde. And the preste that is anoynted, shall bringe of his bloude into the tabernacle of witness, and the preste shall dyppe his synger in the bloude, and sprinkle it seuen tymes before the Lorde: euen before the vaille. And shall put of the bloude vpon the hornes of the alter, whiche is before the Lorde in the tabernacle of witness, and shall poure all y^e bloude vnto the botome of the alter of burnt offering whiche is before the doore of the tabernacle of witness, and shall take all his fatt from hym, and burne it vpon the alter, and shall do with this yonge ore, as he dyd with the yonge ore for synne: euen so shall he do wth this. And the preste shall make an attouement for them, and it shall be forgiven them. And he shall bringe this yonge ore without the hoste, and burne hym as he burned the fyrt. For it is an oblation for the synne of the congregacyon.

When a Lorde synneth, and commytteth thowow ignorance any of these thynges, which the Lorde has God hath forbydden to be done in his commaundementes, and hath offended. And yf his synne be shewed vnto him which he hath done, he shall bringe his offering: euen an he goate without blemyshe, and laye his hande vpon the heed of the he goate, and kill it in the place where the burnt offering is vsed to be kyled before the Lorde. For it is a synne offering. And let the preste take of the bloude of the offering with his synger, and put it vpon y^e hornes of the burnt offering alter, and powre his bloude vnto the botome of the burnt offering alter, & burne all his fatt vpon the alter, as the fat of the peace offerings. And the preste shall make an attouement for hym, as concernynge his synne, and it shall be forgiven hym.

If one of the comen people of the lande synne thowowe ignorance, and commytte any of the thynges whiche the Lorde hath forbydden in his commaundementes to be done, and so hath trespassed: yf his synne whiche he hath synned, come to his knowledge, he shall bringe for his offering, a she goate from amonge the flockes, without blemyshe for his synne which he hath synned, and laye

hys hande vpon the heed of the offeringe, and see it in the place of burntofferings. * And the preste shall take of the bloude therof wth hys synger, and put it vpon the hornes of the burntofferinge alter, and poure all the bloud vnto the botome of the alter, and shall take awaye all hys fatt, as the fatt of the peace offeringes is taken awaye. And the preste shall burne it vpon the alter, that it maye be a swete sauoure vnto the Lord, and the preste shall make an attonement for hym, and it shall be forgiven hym.

¶ And yf he bypunge a shepe for a synne offeringe, he shall bypunge a female without blemyshe, and laye hys hande vpon the heed of the offeringe, and see it for a synofferynge in the place where they kyll the burntofferunge. And the preste shall take of the bloude of the offeringe with hys synger, and put it vpon the hornes of the burntofferinge alter, and shall poure the bloude therof vnto the botome of the alter. * And he shall take awaye all the fatt therof, as the fat of the shepe of the peace offeringe is wont to be taken awaye. And the preste shall burne it vpon the alter, that it maye be the Lordes burnt sacrifice, and the preste shall make an attonement for hys synne, that he hath committed, and it shall be forgiven hym.

¶ The. v. Chapter.

¶ Of othes. The cleaunse of hym that toucheth vncleane thynges. The purgacion of an othe, and of synne done by ignorance.

¶ **A** soule synne ad heare the voyce of swerynge, and is a witnesse: whether he hath sene or knowne of it, yf he haue not vttered it, he shall bere hys synne. ¶ Ethe yf a soule touche any vncleane thyng: whether it be the carion of an vncleane best, or of vncleane catell, or vncleane worme, and is not ware of it: beholde, he is vncleane and hath offended. ¶ Ethe yf he touche any vncleane of man (whatsoeuer vncleane it be that a man is wont to be defiled withall) and is not ware of it, and cometh to the knowledge of it, he hath trespassed. ¶ Ethe yf a soule sweare and pronounceth with hys lippes to do euill or to do good (whatsoeuer it be that a man vseth to pronounce with an othe) and the thyng be hyd from hym, and cometh to the knowledge of it, and hath offended in one of these. And it shall come to passe that when he hath synned in one of these thynges, he shall confesse that he hath synned in that thyng. ¶ Therefore shall he bypunge hys trespass offeringe vnto the Lord, for hys synne whiche he hath synned. A female from the flocke, a lambe or a she goate, for a synne offeringe. And the preste shall make an attonement for hym concernynge hys synne. * And yf he be not able to bypunge soche a

shepe, he shall bypunge for hys trespass which he hath synned, two turtill doves or two yonge pygeons vnto the Lord, one for a synne offeringe, and the other for a burnt offeringe. And he shall bypunge them vnto the preste, whiche shall offer the synne offeringe first, and wrynge the necke a sundre of it, but plucke it not cleane of. And he shall sprynkle of the bloude of the synne offeringe vpon the syde of the alter, and the reste of the bloude shall he poure by the botome of the alter: for it is a synne offeringe. And he shall offer the seconde for a burnt offeringe as the maner is: and so shall the preste make an attonement for hym (for the synne whiche he hath synned) and it shall be forgiven hym. And yf he be not able to bypunge two turtill doves or two yonge pygeons, then he that hath synned shall bypunge for hys offeringe: the tenth parte of an Epha of fyne flour for a synofferynge, but put none oyle there to, ne her put any frankincense thereon, for it is a synne offeringe. And let the preste offere it, and the preste shall take hys handfull of it, for a remembrance therof, and burne it vpon the alter, to be a sacrifice for the Lord, it is a synne offeringe. And the preste shall make an attonement for hym as touchynge his synne that he hath synned in one of these, & it shall be forgiven. And the remnaute shall be the prestes, as a meat offeringe.

¶ And the Lord spake vnto Moses, saying: ¶ Yf a soule trespass and synne thowowe ignorance in thynges that are consecrated vnto the Lord, let hym bypunge for hys trespass vnto the Lord a ram without blemyshe out of the flockes, valued in money at two shecles after the * syde of the sanctuary, that it maye be for a trespass offeringe. And he shall make amēdes for the harme that he hath done in the holy thing, and let him put the fyfte parte more thereto, and geue it vnto the preste. And the preste shall make an attonement for him with the ram that is for the trespass, and it shall be forgiven hym.

¶ Yf a soule synne, and comyt any of these thynges whiche are forbidden to be done by the commaundementes of the Lord: and wytt it not, and hath offended, he shall beare hys synne, and shall bypunge a ram without blemyshe out of the flocke that is esteemed to be worthe a trespass offeringe, vnto the preste. And the preste shall make an attonement for hym concernynge hys ignorance; wherein he erred and was not ware, and it shall be forgiven hym. ¶ This is a trespass offeringe, whiche he offered vnto the Lord for the trespass.

¶ The. vi. Chapter.

¶ The offeringes for synnes which are done wyllyngly. The lawe of the burnt offeringes. The fyre must a hyde euermore vpon the altier. The offeringes of Aaron and his sonnes.

And the



¶ And the Lord spake vnto Moses saying: ¶ Yf a soule synne and trespass agaynst the Lord, and denye vnto hys neyghboure that which was taken hym to kepe, or that was put into hys hande, or doth violent robbery or wronge vnto hys neyghboure, or yf he haue founde that whych was loste, and denyeth it, and sweareth falsely, vpon whatsoeuer thyng it be yf a man doth, & synneth therein: yf he haue so synned or trespassed, he shall restore agayne that he toke violently awaye, or the wronge whych he dyd, or that whych was deliuered hym to kepe, or the lost thinge whiche he founde, and all that aboute whych he hath sworne falsely, he shall restore it agayne in y whole summe, and shall adde the fyfth parte more thereto, and geue it vnto hym to whome it pertayneth y same daye that he offereth for his trespass, and let hym bypunge for hys trespass vnto the Lord, a Ram without blemyshe out of the flocke (y is esteemed worth a trespass offeringe) vnto the preste. And the preste shall make an attonement for hym, before the Lord, & it shall be forgiven hym, whatsoeuer thyng it be that he hath done & trespassed therein.

¶ And the Lord spake vnto Moses, saying: ¶ Commaunde Aaron and hys sonnes sayinge: this is the lawe of the burnt offeringe. ¶ The burnt offeringe shall be vpo the harty of the alter all nyght vnto the mornynge, & the fyre shall be kyndled on the alter. And y preste shall put on hys * linnen albe, and hys linnen breeches vpon hys fleshe, and take awaye the ashes vpon the whych the fyre consumed the burnt sacrifice in the alter, and he shall put them besyde the alter, and put of his rayment, and put on other, and carpe the ashes out without the host vnto a cleane place.

¶ The fyre vpon the alter shall burne styll, and neuer be put out. But the preste shall laye wodd on it euery daye in the mornynge, & put the burnt sacrifice vpon it, and he shall burne thereon the fatt of the peace offeringes. The fyre shall euer burne vpo the alter, and neuer go out.

¶ This is the lawe of the * meat offeringe: whych Aarons sonnes shall bypunge before the Lord, euen before the alter: & one of them shall take hys handfull of the flour of the meat offeringe and of the oyle and all the frankincense whych is vpon the meat offeringe, and shall burne it vnto a remembrance vpon the alter for a swete sauoure, euen a memoriall of it vnto the Lord. And of the rest therof, shall Aaron and hys sonnes eate: vncleane shall it be eaten in the holy place: euen in the courte of the tabernacle of

witnesse they shall eate it. It shall not be taken wth leuen. I haue geuen it vnto them for theyr porcion of my sacrifices. It is most holy, as is the synne offeringe and trespass offeringe. All the males amonge the chyldre of Aaron shall eate of it: It shall be a statute for euer in youre generacions concernynge the sacrifices of the Lord: let euery one that toucheth it, be holy.

¶ And the Lord spake vnto Moses saying: this is the offeringe of Aaron and of hys sonnes whiche they shall offer vnto the Lord in the daye when he is anoynted: the tenth parte of an Epha of flour, for a meat offeringe perpetuall: halfe in the mornynge and halfe at nyght: In the fryenge pan it shall be made wth oyle. And when it is fryed, thou shalt bypunge it in, and the baken offeringes of this oblation mynsted small, shalt thou offer for a swete sauoure vnto the Lord. And that preste of his sonnes that is anoynted in hys steade, shall offer it: It is the Lordes dutye for euer: it shall be burnt all together. ¶ For every meate offeringe that is made for the preste, shall be burnt all together, and shall not be eaten. And the Lord spake vnto Moses, sayinge: speake vnto Aaron, and vnto hys sonnes and saye: ¶ This is the lawe of y synne offeringe. In the place where the burnt offeringe is kyled, shall the synne offeringe be kyled before the Lord, for it is most holy. ¶ The preste that offereth it, shall eate it: In the holy place shall it be eaten: euen in the courte of the tabernacle of wytnesse. No man touche the fleshe therof, saue he that is halowed. And who so spryngleth of the bloude therof vpon any garment, & thou shalt waiche it in the holy place, there as it is spryckled vpon. ¶ But the erthen pot that it is sodden in, shall be broken. And yf it be sodden in a brasen pot, it shall be scowred, and rynsed in the water. All the males amonge the prestes shall eate therof, for it is most holy. And no synne offeringe, whose bloude is brought into the tabernacle of wytnesse to reconyle wth all in the holy place, shall be eaten: but shall be burnt in the fyre.

¶ The. vii. Chapter.

¶ Trespass offeringes, synne offeringes, and peace offeringes. The fatt and the bloude maye not be eaten.



¶ This is the lawe of the trespass offeringe: it is most holy. In the place where they kyll the burnt offeringe, shall they kyll the trespass offeringe also: and hys bloude shall he sprynkle rounde aboute vpo the alter. All the fat therof shall they offer: the rumpe and the fat therof that couereth the inwardes, and the ii. kydneyes, and the fatt that is on them and vpo the loynes: and the aboundance that is on the lyuer shalt thou

thou take awaye wth the kyndenes: & the breast shall burne them vpon the altare, to be a sacrifice vnto the Lorde: for it is a trespass offeringe.

All the males amonge the priestes shall eate thereof in the holy place, for it is most holy. As the synne offeringe is, so is the trespass offeringe, one lawe serueth for both, and it shall be the priestes that receyve the wth. And the breast & offeringe any mans burnt offeringe, which he hath offered. And all the meat offeringe that is bakyn in the oven, and that is dressed vpon the greddyn, & in the frynge pan, shall be the priestes that offereth it. And euery meat offeringe that is myngled with oyle, and that is drye, shall pertaine vnto all the sonnes of Aaron, and one shall haue as moche as another. This is the lawe of the peace offeringe, whā it is offered vnto the Lorde.

If he offer it to geue thākes, he shall bringe vnto hys thank offeringe, swete cakes myngled wth oyle, & swete wafers anointed wth oyle, and cakes myngled wth oyle of fyne flour fryed. He shall bringe hys offeringe vpon cakes of leuened bread for hys peace offerings to geue thākes: and of all the sacrifice he shall offer one for an heue offeringe vnto the Lorde, and it shall be the priestes that sprynckled the bloude of the peace offerings. And the fleshe of the thank offeringe in hys peace offerings shall be eaten the same daye that it is offered. And let hym lape vpon nothyng of it vntill the morowe. But if he offre hys sacrifice by reason of a vowe, or of hys awne frewyl, it shall be eaten the same daye that he offereth hys sacrifice. And if ought remayne vntill the morowe, it maye be eaten: but as moche of the offered fleshe as remayneth vnto the thyrde daye, shall be burnt wth fyre. And if any of the fleshe of hys peace offerings be eaten in the thyrde daye, then shall he that offereth it, obtayne no fauoure: neither shall it be rekened vnto hym: but shall be an abhomy nation. Therefore the soule that eateth of it, shall beare hys synne. And the fleshe that toucheth any vncleane thyng shall not be eat, but burnt wth fyre: and all that be cleane, shall eate the fleshe. But if any soule eate of the fleshe of the peace offeringe that pertaineth vnto the Lorde haupnge hys vncleanness vpon hym: the same soule shall perishe fro amonge hys people. Moreover, the soule that doth touche any vncleane thyng, that is of the vncleanness of man or of any vncleane beast or any abhomy nation that is vncleane: and then eate of the fleshe of the peace offeringe which pertaineth vnto the Lorde, that soule shall perishe from hys people.

And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel and saye:

* Ye shall eate no maner fatt of oxen of shepe and of goates: neuerthelater the fatt of the beaste that dyeth alone, and the fatt of that which is tozne wth wyld beasts, shall be occupied in any maner of vse, but ye shall in no wise eate of it. For whosoever eateth the fatt of the beaste of which men vse to bringe an offeringe vnto the Lorde, that soule that eateth it, shall perishe from his people. Moreover, ye shall eate no maner of bloude, whether it be of foule or of beast. Whatsoever soule it be that eateth any maner of bloude, the same soule shall perishe fro hys people.

And the Lorde talked wth Moses, sayinge: speake vnto the chyldren of Israel and saye: he that bringeth hys peace offeringe vnto the Lorde, let hym bringe hys gyfte vnto the Lorde of hys peace offeringe: let his awne handes bringe the offerings of the Lorde: euen the fatt wth the breast shall he bringe: that the breast maye be wauched for a waue offeringe before the Lorde. And the breast shall burne the fatt vpon the alter, and the breast shall be Arons & hys sonnes. And the ryght shoulder shall ye geue vnto the priest, for an heue offeringe, of your peace offerings. The same that offereth the bloude of the peace offerings and the fatt, amonge the sonnes of Aaron, shall haue the ryght shoulder for his parte, for the wauchest and the heue shoulder haue I taken of the chyldren of Israel, euen of their peace offerings, and haue geuen it vnto Aaron & vnto hys sonnes: by a statute for euer of the chyldren of Israel.

This is the anointynge of Aaron and the anointynge of his sonnes in the sacrifices of the Lorde, in the daye when he offered the to be priestes vnto the Lorde. And these be the sacrifices which the Lorde commaunded to be geuen them (in the daye of the anointynge) of the chyldren of Israel, by a statute for euer in the generacions. This is the lawe of the burnt offeringe and of the meat offeringe, and of the sacrifice for synne and trespass, for consecracyn & for the peace offeringe: which the Lorde commaunded Moses in the mount of Synai, when he commaunded the chyldren of Israel to offer their sacrifices vnto the Lorde in the wyldernes of Synai.

The viij. Chapter.

And the Lorde spake vnto Moses, sayinge: take Aaron & hys sonnes with him, and the vestures & the anointynge oyle, and a ponge ore for synne, & two rāmes, and a basket wth swete breed: and gather thou all the congregacion together vnto the doore of the tabernacle of wytnesse. And Moses dyd as the Lorde commaunded hym, &

hym, and the people were gathered together vnto the doore of the tabernacle of wytnesse. And Moses sayde vnto the congregacion: this is the thyng which the Lorde commaunded to be done.

And Moses brought Aaron & hys sonnes, and washed them wth water, and put vpon hym the albe, & girded him wth a girdle, & put vpon hym the tunicle, & (of palowe spike) and put the Ephod thereon, which he girded wth the broderd gyrdell that was in the Ephod, and bounde it vnto hym therwth. And he put the breastlappe thereon, and put in the breastlappe Arim & thumim. And he put the myter vpon hys heed, and put vpon the myter (euen vpon the forefront of hys face) the golde plate of the holy crowne, as the Lorde commaunded Moses.

And Moses toke the anointynge oyle, and anointed the Tabernacle, and all that was therein, and sanctified them, and sprynckled thereof vpon the alter seuen tymes, and anointed the alter, and all hys vessels, the lauer & his fote, to sanctifye the (wth the oyle.) And he powred of the anointynge oyle vpon Arons heed, and anointed hym, to sanctifye hym. And Moses brought Arons sonnes, & put albes vpon them, and girded them wth gyrdels, & put bonettes vpon their heeds: as the Lorde commaunded Moses.

And he brought the ponge ore for synne, and Aaron and hys sonnes put theyr handes vpon the heed of the ponge ore that was for synne. And Moses slewe hym, & toke of the bloude, which he put vpon the hornes of the alter rounde about wth hys synger, & purified it, and powred the bloude vnto the botome of the alter, & sanctified it, and receyved it. And he toke all the fatt that was vpon the inwarde, and the abundaunce of the lyuer and the two kyndenes, and theyr fatt, & Moses burned it vpon the alter. But the ponge ore and hys hyde, his fleshe and his doge, he burnt wth fyre without the holte, as the Lorde commaunded Moses.

And he brought the ram for the burnt offeringe, and Aaron and hys sonnes put theyr handes vpon the heed of the ram, which Moses kyled, and sprynckled the bloude vpon the alter rounde about, and Moses cut the ram in peces and burnt the heed, the peces and the fatte, and washed the inwarde & the legges in water, and Moses burnt the ram euer wth vpon the alter, for a burnt sacrifice, that it myght be a swete sauoure, and an offeringe vnto the Lorde, as the Lorde commaunded Moses.

And he brought the other ram, namely the ram of consecracyn (of the priestes) & Aaron and his sonnes put theyr handes vpon the heed of the rā: which Moses slewe, and toke of the bloude of it, and put it vpon the tpype

of Arons ryght eare, & vpon the thombe of hys ryght hande, & vpon the gret too of his ryght fote. And Moses brought Arons sonnes, & put of the bloude (of the rā) on tpype of the ryght eare of the, & vpon the thombes of theyr ryght handes, and vpon the greate tooes of theyr right fete, and Moses sprynckled the bloude vpon the alter rounde about.

And he toke the fatte and the roumpe, and all the fat that was vpon the inwarde, and the abundaunce of the lyuer, and the kyndenes wth theyr fatt, & the ryght shoulder. And out of the basket of swete bread was before the Lorde, he toke one swete cake of oyled bread, & one wafer, & put them on the fatt & vpon the ryght shoulder: & put altogether vpon Arons handes, & vpon hys sonnes handes, & wauched it a waue offeringe before the Lorde. And Moses toke them from euen vpon the burnt offeringe alter: for it was the sacrifice of consecracyn, for a swete sauoure & a sacrifice vnto the Lorde. And Moses toke the breast and wauched it for a waue offeringe before the Lorde, for it was of the ram of the consecracyn, and it was Moses parte, as the Lorde comaunded Moses.

And Moses toke of the anointynge oyle, and of the bloude which was vpon the alter, and sprynckled it vpon Aaron and vpon hys vestimentes, vpon hys sonnes & on hys sonnes vestimentes wth him, and sanctified Aaron, his vestures & hys sonnes, & hys sonnes vestures wth hym. And Moses sayde vnto Aaron and hys sonnes: boyle the fleshe in the doore of the tabernacle of wytnesse, and there eate it wth the bread that is in the basket of consecracyn, as I commaunded, sayinge: Aaron and hys sonnes shall eate it: & that which remayneth of the bread, shall ye burne wth fyre.

And ye shall not departe from the doore of the tabernacle of wytnesse. viij. dayes, vntill the dayes of your consecracyn be at an ende. For viij. dayes shall ye fyll your hande as he dyd the daye: euen so the Lorde hath commaunded to do, to reconyle you wth all. Therefore shall ye abide in the doore of the tabernacle of wytnesse daye and nyght seuen dayes longe: & kepe the watche of the Lorde, and ye shall not dye: for so I am commaunded. And so Aaron & his sonnes dyd all thynges which the Lorde comaunded by the hande of Moses.

The ix. Chapter.

The first offerings of Aaron, Aaron blessed the people the gloire of the Lorde is shewed.

And it fortuned that in the eight daye, Moses called Aaron and hys sonnes, and the elders of Israel: and sayde vnto Aaron: take the a casse, a yoge one out of the droue, & for synne, & a rā for a burnt offeringe:

fringe: both wythout blemyshe, and bypunge them before the Lorde. And vnto the chyldre of Israel thou shalt speake, sayinge: take ye an he goote for synne, & a calfe and a lambe bothe two of a yere olde, wythout blemyshe for a burnt sacrifice, and an oxe and a Ram for peaceoffrynges, to offer before the Lorde, and a meateoffrynge myngled with oyle, for to daye the Lorde will appere vnto you. And they brought that (which Moses commaunded) before the tabernacle of wytnesse, and all the congregacyon came and stode before the Lorde. And Moses sayd: this is the thing, whych the Lorde commaunded that ye shulde do: and the glorie of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: go vnto the alter and offer thy sacrifice for synne, and make an attonement for the and for the people: & thou shalt offer the offrynge of the people, to reconceyle them, as the Lorde commaunded.

Aaron therfore went vnto the alter, and slewe the calfe whych he had for synne. And the sonnes of Aaron broughte the bloude vnto hym, and he dypte hys spnger in the bloude, and put it vpon the hornes of the alter, and powred the bloude vnto the botome of the alter. But the fatt and the two kydneys and the abundaunce of the lyuer of the synneoffrynge, he burnt vpon the alter, as the Lorde commaunded Moses: The fleshe and the hyde, he burnt wyth fyre without the holste. And he slewe the burntoffrynge * and the sonnes of Aaron brought vnto hym the bloude, whych he sprynkled rounde about vpon the alter. And they brought the burnt offrynge vnto hym with the peccs therof, and the head: and he burnt it vpon the alter, and dyd wale the inwardes and the legges, and burnt them vpon the burntoffrynge in the alter.

And then he broughte the peoples offryng, takinge the goote that the people had for the sacrifice of synne, and slewe it and offered it for synne, as he dyd the fyrst. And brought the burntoffrynge, and offered it as the manner was * and brought the meateoffrynge, and fylled hys hande therof, and burnt it vpon the alter, besyde the burnt sacrifice of the moynynge.

He slewe also the oxe & the Ram for the peaceoffrynge, that the people had for them selues: and Aarons sonnes brought vnto hym the bloude, whych he sprynkled vpon the alter rounde about, and toke the fatt of the oxe and of the Ram, the roupe, and the fatt that couereth the inwardes and the kydneys & the abundaunce of the lyuer: and they put the fatt vpon the bestes, and he burnt the fatt vpon the alter: but the bestes and the ryght shoulders Aaro waued for a waueoffrynge before the Lorde, as the Lorde commaunded

Moses. And Aaron lyfte vp hys hande ouer the people, and blessed them, and came doune from offrynge of the synneoffrynge, burnt offrynges & peaceoffrynges. And Moses & Aaro went in to the tabernacle of wytnesse, & came out, and blessed the people, and the glorie of the Lorde appered vnto all the people. * And there came a fyre out from before the Lorde, & consumed vpon the alter the burntoffryng & the fatt. Whych whan all the people sawe, they gaue thankes, and felle on theyr faces.

The .x. Chapter.

Nadab & Abihu are slayne. Israel mourneth for them. The 19. verses are for bydden wyne.



And Nadab and Abihu the sonnes of Aaron toke ether of them this censer, & put fyre therein, & put censers ther vpon, & offered strange fyre before the Lorde: whych he commaunded them not, & there went a fyre out from the Lorde, & consumed the. & they dyed before the Lorde. Then Moses sayde vnto Aaron: thys is it y the Lorde spake sayinge: I wyll be sanctified in them that come nye me and before all the people I wyll be glorified. And Aaron helde hys peace. And Moses called Elisapha the sonnes of Oziel the vncle of Aaron, and sayde vnto the: come on, carpe poure brethren fro the holy place out of the holste. And they went to them, and carped the in theyr albes out of the holste, as Moses had sayde.

And Moses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes: vncouer not poure heedes, neither rent poure clothes, lest ye dye, and lest wrath come vpon all the people: But let poure brethren the hole house of Israel bewepe the burnynge whych the Lorde hath kyndled. And go not ye out from the doze of the tabernacle of wytnesse, lest ye dye: for the anoyntynge oyle of God is vpon you. And they dyd as Moses sayde.

And the Lorde spake vnto Aaron, saying: Thou shalt not drynke wyne & stronge drynke, thou and thy sonnes that are wyth the: when ye go into the tabernacle of wytnesse, lest ye dye. Let it be a lawe for euer thow rowe out poure generacions, and y pe may (haue knowledge to) put difference betwene holy & unholy, betwene vncleane & cleane, & y pe may teach the chyldre of Israel all y statutes whych

whych the Lorde hath spoken vnto them by the hande of Moses.

And Moses sayde vnto Aaron and vnto Eleazar and Ithamar hys sonnes that were left: take the meateoffrynge that remaineth of the sacrifices of the Lorde, and eate it wythout leuen besyde the alter, for it is most holy: ye shall eate it in the holy place, because it is thy dutye and thy sonnes dutye of the sacrifices of the Lorde: for so I am commaunded. And the wauebest and heue-shoulder shall ye eate in a cleane place: thou and thy sonnes and thy daughters wyth the. For they be thy dutye and thy sonnes dutye geuen out of the peaceoffrynges of the chyldre of Israel: The heue-shoulder and the wauebest shall they bypunge in wyth the sacrifices of the fatt, to waue it before the Lorde, and it shalbe thine and thy sonnes wyth the: by a lawe for euer, as the Lorde hath commaunded.

And Moses sought the goate that was offered for synne, and se, it was burnt. And he was angrye with Eleazar and Ithamar the sonnes of Aaron, whyche were left alyue, sayinge: wherfore haue ye not eaten the synne offrynge in the holy place, scynge it is moost holy: and God hath geuen it you, to bere the synne of the congregacyon, to make agremment for them before the Lorde? Beholde, the bloud of it was not brought in with in the holy place. Ye shulde haue eate it in the holy place, as I commaunded. And Aaron sayde vnto Moses: beholde, thys daye haue they offered theyr synneoffrynge and theyr burntoffrynge before the Lorde, & and it is chaunced me after thys maner. And yf I had eaten the sacrifice to daye, shulde it haue bene accepted in the syght of the Lorde? And when Moses hearde that, he was content.

The .xi. Chapter.

Of beastes, whych be cleane, and whych vncleane.

And the Lorde spake vnto Moses and Aaron and sayde vnto them: speake vnto the chyldren of Israel, & saye: these are the beastes whych ye shall eate, amonge all the cattell that are on the earth:

whatsoever parteth the hooffe, and deuydeth it into two clawes, and chaweth cud amonge the beastes, that shall ye eate. Neuerthelesse, these shall ye not eate, of them that chewe cud, & deuydeth the hooffes: as is the camell, whych chaweth cud, but he deuydeth not the hooffe, therfore is he vncleane vnto you, eno so the conye, whych chaweth the cud but deuydeth not the hooffe: he is vncleane to you. And the hare though he chawe y cud, yet because he deuideth not the hooffe, he is therfore

uncleane to you. And agayne, the swyne, though he deuyde the hooffe i to two clawes, yet he chaweth not the cud. he is vncleane to you. Of theyr fleshe shall ye not eate, & theyr carkasses shall ye not touche, but let them be vncleane to you.

These shall ye eate of all that are in the waters: whatsoever hath fynnes and scales in the waters, sees and ryuers, that shall ye eate. And all that haue not fynnes and scales in the see and ryuers, of all that mone and lyue in the waters, let them be abhominacyon vnto you: Ye shall not eate of theyr fleshe, but abhorre theyr carkasses. Let all that haue no fynnes nor scales in the waters, be abhominable vnto you. These are they whych ye shall abhorre amonge the foules, and that ought not to be eaten, for they are an abhominacyon. The egles, the goshaue, & the cozmozante, the vulture and the kpte after hys kynde, and all rauens after theyr kynde, the estrich, the nyghtcrowe, the cockowe, and the owle after hys kynde, the falcon, the storcke, the great oule, the bakke, the pellycane, the pye, the heron, the Jape after hys kynde, the lapwynge: and the swalowe. Let all foules that crepe & goo vpon all foure, be an abhominacyon vnto you.

Yet these maye ye eate, of euery creppynge thyng that hath wynges and goo apō foure fete: euen those that haue knes aboue vpon theyr fete, to lepe wyth all vpon the erthe, euen these of them ye maye eate: the. Arbe after hys kynde: the. Selaam after hys kynde: the. Hargol after hys kynde, and the. Hagab after hys kynde. All other foules that moue and haue foure fete, shalbe abhominacyon vnto you. In soche ye be vncleane, and whosoever toucheth the carkass of them, shalbe vncleane vnto the euen: and whosoever bereth the carkasse of them, shall walke hys clothes, and be vncleane vntyll euen.

And euery beast that hath hooffe and deuydeth it not into two clawes, ner chaweth cud, suche are vncleane vnto you: euery one y toucheth them, shalbe vncleane.

And what soeuer goeth vpon hys handes amonge all maner beastes that goo on all foure fete, such are vncleane vnto you: & who so doth touche theyr carkasse: shalbe vncleane vntyll the euen. And he that beareth the carkasse of them, shall walke hys clothes, & be vncleane vntyll the eue, for soche are vncleane vnto you.

And let these also be vncleane to you, amonge the thynges that crepe vpon the erth, the weasell, and the mouse, & the toade, after theyr kynde, the hedgehogge, the stello, the lacerte, the snayle, and the molle: these are vncleane to you amonge all that crepe: whosoever doth touche them when they be dead, f iij shalbe

* Deu. b. a. and. v. g. b.

* Leui. iij. b.

* Leui. ij. a.

* Exo. xxx. a. Leui. xij. a.

* Exo. xxx. a.

* Deu. xij. a. Leui. xij. a.

* Gen. b. g. a. Deu. xij. a. Actes. x. c.

* 13. r. u. s. * Scarabaeus. * Locusta. * Attacus.

* Leui. b. a. Agge. ij. c.

shalbe vncleane vntyll the euen. And what soeuer any of the dead carkasses of the doth fall vpon, shalbe vncleane: whether it be vellell of wodd, or rayment, or skynne, or bagge, or what soeuer vessell it be p any worke is wroughte in. And it must be pliged in the water, & it shall be vncleane vntyll the eue, and so shall it be clenfed.

If All maner of ertben vessell wherinto any of them falleth, shalbe vncleane, wyth all p ther in is: and it shall be broken. All maner meate also that is vled to be eaten, p any soche water come vpon it, it shalbe vncleane. And all maner dypncke that is vled to be droncke in all maner soche vessels, shalbe vncleane. And euery thyng that theyr carcase falleth vpon, shalbe vncleane: Whether it be ouen or kettell, let it be broken. For they are vncleane, and shalbe vncleane vnto you: Neuerthelater, yet the fountaynes and welles & collection of waters shalbe cleane still. And whoso toucheth theyr carkasse, shalbe vncleane.

If the dead carkasse of any soche fall vpo any sced vled to sowe, it shall yet be cleane still: but and p any water be powred vpon the sced, & a dead carkasse fall theron, it shalbe vncleane vnto you.

If any beast of whych ye maye cate, dye and any man touche the dead carkasse thereof, he shalbe vncleane vntyll the eue. he that eateth of the dead carkasse of it, shal walsh his clothes and be vncleane vntyll the eue. And he also that beareth the carkasse of it, shal walsh his clothes, and be vncleane vntyll euen.

Let euery creeping thyng that creepeth vpon the erth be an abhominacyon, and not be eaten. Whatsoeuer goeth vpon the vrest, and whatsoeuer goeth vpon foure, or that hath moo fete amonge all creeping thynges that crepe vpo the erth, of that se ye eate not for they are abhominable. Ye shall not make poure soules abhominable wyth nothing that creepeth, nether make your selues vncleane wyth the: that ye shulde be despyled thereby. For I am the Lorde poure God. Be sanctified therfore, and ye shall be holy * for I am holy: and ye shall not despyle poure soules wyth any maner of creeping thyng, that creepeth vpon the erth. For I am the Lorde, that brought you out of the lade of Egypt, to be poure God: ye shall be holy therfore, for I am holy.

* Leuit. xix. a. i. p. c. i. c.

This is the lawe of bestes and foules & of euery lypunge creature that moueth in y waters, and of euery creature that creepeth vpon the erth, that there maye be a difference betwene the vncleane & cleane, and betwene the beaste that maye be eaten, & the beaste that ought not to be eaten.

The. xij. Chapter.

The lawe howe women shulde be purged after theyr deliuerance.



And the Lorde spake vnto Moyses, sayinge: I speake vnto the chyldren of Israel and saye: p a woman hath conceaued, & borne a manchylde, she shalbe vncleane seuen dayes: euen in lyke maner as when she is put a parte in tyme of hyr naturall dyscase. And in the eyght daye the fleshe of the chyldes * forskynne shalbe cut awaye. And she shall then continue in the bloude of hyr purgynge thre and thyrtye dayes. She shall touche no valed thyng, nor come into the sanctuary, vntyll the tyme of hyr purgynge be out. If she bere a maydechylde, she shalbe vncleane two weekes, as when she hath hyr naturall dyscase. And she shall continue in the bloude of hyr purgynge thre scoze and fyre dayes.

* And when the dayes of hyr purgynge are out: whether it be for a sonne or for a daughter, she shall byynge a labe of one yea- re olde for a burnt offeringe, and a younge pigeon or a turtill done for synne vnto the doze of the tabernacle of wytnesse and vnto the Prcast: whych shall offer them befoze the Lorde, and make an attonement for her, and she shalbe purged of the pssue of hyr bloude. * And this is the lawe for her that hath borne a male or female. But and yf she be not able to byynge a lambe, she shall byynge * two turtills or two younge pygeons: the one for the burnt offeringe, and the other for synne. And the Prcast shall make an attonement for her, and she shalbe cleane.

The. xij. Chapter.

The Prcastes must iudge who are Lepers.



And the Lorde spake vnto Moyses and Aaron sayinge: when there appeareth a rpsynge in any mans fleshe, ether a scabbe, or a glystryng whyte: and the plage of leprosy be in the skynne of hys fleshe, he shall be brought vnto Aar the Prcast, or vnto one of hys sonnes the Prcastes: and the Prcast shall loke on the soze in the skynne of hys fleshe. And whan the heere in the soze is turned vnto whyte, and the soze also seme to be lower then the skynne of his fleshe, it wyll be a plage of leprosy, and the Prcast shall loke on hym, and iudge hym vncleane.

If there be but a whyte plecte in the skynne of hys fleshe, and seme not to be lower the skynne, nor the heere thereof is turned vnto whyte, the Prcast shall shut him vp seue dayes. And the Prcast shall loke vpon hym agayne the seuenth daye: And yf p plage seme to him to abyde still, & p plage growe not in the

* Gen. xix. a. and. xxi. a. Luke. x. d.

* Luke. x. d.

* Leuit. x. d.

* Luke. x. d.

the skynne the Prcast shall shut him vp yet vij. dayes moo. And the Prcast shall loke on hym agayne the vij. daye. Then yf the plage be darcker, & not growen in the skynne, the Prcast shall iudge hym cleane, for it is but a scabbe. And he shall walsh his clothes, & be cleane. But yf the scabbe growe in the skynne after that he is sene of the Prcast, & iudged cleane, he shalbe sene of the prest agayne. If the prest se p the scabbe be growen abrode in the skynne, the prest shall make hym vncleane: for it is a leprosy.

When the plage of leprosy is in a man he shall be brought vnto the Prcast, and the Prcast shall se hym. And yf the rpsynge be whyte in the skynne, and haue made the heere whyte, and there be rawe fleshe in the soze it wyll be an olde leprosy in the skynne of his fleshe. And the Prcast shall make hym vncleane, and shall not shutte hym vp seynge he is vncleane.

If a leprosy breake out abrode in the skynne, & couer all the skynne, from hys heed to hys foote, wher soeuer the Prcast loketh, and the Prcast loke vpo him. And yf the leprosy haue couered all hys fleshe, he shall iudge the plage to be cleane because it is all turned into whytneesse, & he shalbe cleane. But ad yf there be rawe fleshe on hys whiche he is sene, he shalbe vncleane. And yf Prcast shall se p rawe fleshe, and declare him to be vncleane. For the rawe fleshe is vncleane seynge it is a leprosy. Or yf the rawe fleshe departe agayne & chaunge vnto whyte, he shall come to the prest, and the prest shall se him & beholde: If the soze be chaunged vnto whyte (and couer the whole man) the Prcast shall iudge the plage cleane & he shalbe cleane: The fleshe also in whose skinne there is a byle & is healed, & in the place of p byle there appeare a whyte rpsynge, ether a chynynge whyte & somwhat reddish, it shall be sene of the Prcast. And yf whiche the Prcast seyth hym, it appeare lower than the skynne, & the heere thereof be chaunged vnto whyte, the Prcast shall iudge hym vncleane: for it is a plage of leprosy, broken out of the byle.

But yf the Prcast loke on it and there be no whyte heeres therein, & yf it be not lower then the skynne, but be darcker, the Prcast shall shut hym vp. vij. dayes. And yf it sprede abrode in the fleshe, the prest shall make hym vncleane, seynge it is the plage. But and yf the spot stode still, & growe not, it is the pynte of an hote byle, and therfore the prest shall declare hym to be cleane. Yf there be any fleshe, in whose skynne there is a hote burnynge, and the fleshe that burneth haue a whyte spott, somwhat reddish or whyte, p prest shall loke vpon it. And yf the heere in that byght spot be chaunged to whyte, and it appeare lower then the skynne, it is a leprosy broken out of the burnynge. And ther-

fore the Prcast shall iudge hym vncleane, seynge it is the plage of leprosy. But yf the prest loke on it & there be no whyte heere in the byghte spott, and be no lower then the other skynne, but be darcker, the prest shall shut him vp seue dayes. And the prest shall loke on hym the seuenth daye: And yf it be growe abrode in the skynne, the prest shall iudge hym vncleane, seynge it is the plage of leprosy. And yf the spot stode still in it, & growe not in the skynne, but is darcke, it is a rpsynge of the burnynge, & the Prcast shall therfore declare hym cleane, seynge it is the pynte of the burnynge.

If man or woman hath a soze vpon the heed or the beard, the prest shall se it. And yf it appeare lower than the skynne, & ther be in it a palowe heere: & thynne (more then it was wont to be) the Prcast shall iudge hym vncleane, seynge that the same fretynge is a token of leprosy vpon the heed or berde. And yf the prest loke on the soze of the pynte, ad it seme not lower then the skynne, and that the heere is not blacke, the Prcast shall shut vp the fretynge soze seuen dayes. And in the seuenth daye the prest shall loke on the soze: and yf the soze be not growen, and there be in it no palowe hayre, and the soze seme not lower then the skynne, he shalbe chaunc: but the place of the soze shall be not chaunc, & the prest shall shut vp the soze seuen dayes moo. And in the seuenth daye the prest shall loke on the soze: And if the soze be not growe in the skynne, ner seme lower then the other skynne, the prest shall clenfe hym, & he shall walsh his clothes, and be cleane. But yf the soze growe in the fleshe after hys clenfynge, the prest shall loke on hym. And yf the soze be growne in p skynne, the prest shall not se he for pelowe heere, for he is vncleane. But if he se the pynte stode still, and that there is blacke heere growne vpon therin, the soze is healed, and he shalbe cleane, and the prest shall declare hym to be cleane. Yf there be whyte spottes in the skynne of the fleshe of man or woman, the prest shall loke vpo it. And yf the spottes in the skynne of theyr fleshe be somwhat darcke & whyte wythall, (he maye be sure, that it is no leprosy) it is a freckell growynge in the fleshe: Therfore is he cleane.

And the man (whose heade is destitute of heere, wherby he is made balde) is cleane. And he that hath hys heere out in his foreheade, is forehead balde and cleane. If there be in the baulde heed or baulde forehead a whyte reddish soze scabbe, there is leprosy spronge vpon hys baulde heed or baulde foreheade. And the prest shall loke vpon him, and yf the rpsynge of the soze be whyte reddish in hys baulde heed or balde foreheade after the maner of a leprosy which is in the skynne

f iij skynne

skynne of the fleshe, then he is a leperous man and vncleane. And the Preeste shall make hym vncleane, for the plage therof is in hys heed. The leper in whome the plage is, shall haue hys clothes rent, and hys heed bare and shall put a couerynge vpon hys lyppe, and shall be called vncleane and defyled. And as longe as the dyscase lasteth vpon hym, he shall be defyled and vncleane: he shall dwell alone, euen wpythout the host shall hys habitacyon be.

* Num. v. 2. a.
119. 119. 119. 119.

The cloth that the plage of leprosy is in, whether it be linnen or wollen, whether it be in the warpe or woofe of linnen or of wollen: ether in a skynne or any thyng made of skynne, yf the dyscase be pale or somewhat reddish in the cloth or skynne: whether it be in the warpe or woofe or any thyng that is made of skynne, then it is a plage of leprosy, and shall be shewed vnto the preeste. The preeste therfore shall se the plage, and cut it vpon seuē dayes, and loke on the plage the seuēth daye. Whych yf it be increased in the cloth (whether it be in the warpe or woofe, or in a skynne) or in any thyng that is made of skynne it is the leprosy of a frettinge soze: it is vncleane: & that cloth shall be burnt, ether warpe or woofe whether it be wollen or linnen, or any thyng that is made of skynne, where in the plage is, for it is a frettinge leprosy, it shall be burnt in the fyre.

If the Preeste se that the plage is not growen in the cloth: ether in the warpe or woofe or in whatsoeuer thyng of skynne it be, the preeste shall commaunde them to wash the thyng wherin the plage is, and he shall cut it vpon seuē dayes moore. And yf the preeste shall loke on the plage agayne, after that it is washed. And yf the plage haue not chaunged hys colour, and is sprede no further abrode, it is vncleane. Thou shalt burne it in the fyre, for it is fret inwarde: in parte or in all together. And yf the Preeste se that the plage is darker after that it is washed, he shall ret it out of the cloth, or out of the skynne, or out of the warpe or out of the woofe. And yf it appeare any moare in the cloth (ether in the warpe or in the woofe or in any thyng made of skynne) it is a waxinge plage. Thou shalt burne the plage that is in it. And yf the cloth, ether warpe or woofe or whatsoeuer thyng of skynne it be whych thou hast washed, yf the plage be departed there from, it shall be washed once agayne: and then shall it be cleane. This is the lawe of the plage of leprosy in a cloth whether it be wollen or linnen: ether in the warpe or woofe, or in any thyng of skynnes, to make it cleane or vncleane.

The. xliij. Chapter.

The cleansing of the leper, and of the house that he is in.



And the Lorde spake vnto Moyses, sayinge: * this is the lawe of the leper in the daye of hys cleansing: he shall be brought vnto the preeste, and the preeste shall go out wpythout the hoste, and loke vpon hym. And yf the plage of leprosy be healed in the leper, then shall the Preeste commaunde that he whych is to be cleansed, bringe two luynges byrdes and cleane, and cedar wodd, and purple cloth, and plope. And the Preeste shall commaunde that one of the byrdes be kylled in an erthen vessell & vpon rennyng water. And he shall take the luyng byrde with the cedar wodd, the purple and the plope, and shall dyppe them and the luyng byrde in the bloude of the slayne byrde, vpon the rennyng water, and spraye vpon hym (that must be cleansed of hys leprosy) seuē tymes, and cleanse hym, and shall let the luyng byrde goo fre into the felde.

And he that is cleansed, shall wash his clothes, and haue of all hys heere, and wash hym selfe in water, that he maye be cleane. And after that shall he come into the hoste, & shall tarye wpythout hys tent seuē dayes: but in the seuēth daye he shall haue of all hys heere, namely, hys head, hys verbe and hys browes: euen all hys heere shall be shauen of. And he shall wash his clothes & hys fleshe in water, and he shall be cleane.

In the eyght daye he shall take two lambes wpythout blemyshe, and an yewell be of a yere olde without blemyshe, and thre tenthdeales of fyne floure for a meatoffryng mingled wpyth oyle and a logge of oyle. And the Preeste that maketh hym cleane, shall bringe the man that is to be made cleane and those thynges, before the Lorde, euen before the doze of the tabernacle of wytnesse. And the Preeste shall take one lambe, and offer hym for trespass, & the logge of oyle, and waue them before the Lorde. And he shall see the lambe in the place where the synnecoffryng and the burnt-offryng are slayne: euen in the holy place. For as the synnecoffryng is, euen so is the trespass offryng the preestes: seying it is moost holy.

And the preeste shall take of the bloude of the trespass offryng, & put it vpon the tpype of the ryght eare of hym that is to be cleansed, & vpon the thombe of hys ryght hande, and vpon the great too of hys ryght foote. The preeste shall take of the logge of oyle, & powre it into the palme of hys left hande, and dyppe hys ryght fynger in the oyle that is in hys left hande, and spraye of the oyle wpyth hys fynger seuē tymes before the Lorde,

And of the rest of the oyle that is in hys hande, shall the Preeste put vpon the tpype of the ryght eare of hym that is to be cleansed, and vpon the thombe of hys ryght hande, and vpon the great too of hys ryght foote: euen vpon the bloude of the trespass offryng. And the remnaunte of the oyle that is in the Preestes hande, he shall powre vpon the heed of hym that is to be cleansed: and the Preeste shall make an attonement for hym before the Lorde.

And the Preeste shall offer the synne offryng, and make an attonement for hym that is to be cleansed, for hys vncleanness. And then shall he kyl the burnt offryng, and the Preeste shall offer the burnt offryng and the meat offryng vpon the alter: & the preeste shall make an attonement for hym, and he shall be cleane. * If he be poore, and can not gett so moche, he shall take one lambe for a trespass offryng to waue it for hys cleansing, and a tenth deale of fyne floure mingled wpyth oyle for a meat offryng, and a logge of oyle, and two turtill doves or two yonge pigeons, such as he is able to gett, wherof the one shall be for synne, and the other for a burnt offryng. And he shall bringe them the vij. daye for hys cleansing vnto the Preeste before the doze of the tabernacle of wytnesse before the Lorde.

And the Preeste shall take the lambe that is for the trespass, and the logge of oyle, and waue them before the Lorde. And he shall kyl the lambe for the trespass, and the Preeste shall take of the bloude of the trespass offryng, and put it vpon the tpype of hys ryght eare that is to be cleansed, and vpon the thombe of hys ryght hande, and vpon the great too of hys ryght foote. And yf the preeste shall powre of the oyle into hys ryght hande, and the preeste shall wpyth hys fynger spraye of the oyle that is in hys left hande, seuē tymes before the Lorde.

And the Preeste shall put of the oyle that is in hys hande vpon the tpype of the ryght eare of hym that is to be cleansed, and vpon the thombe of hys ryght hande, and vpon the great too of hys ryght foote: euen in the place where the bloude of the trespass offryng was put. And the reste of the oyle that is in the preestes hande, he shall put vpon the heed of hym that is to be cleansed: that he maye make an attonement for him before the Lorde. And he shall offer one of the turtill doves or of the yonge pigeons, soche as he can gett: the one for a synnecoffryng and the other for a burnt offryng wpyth meat offryng. And the Preeste shall make an attonement for hym that is to be cleansed before the Lorde. This is the lawe of hym in whom is the plage of leprosy, and whose hande is not able to gett that whych pertaineth to hys

cleansyng.

And the Lorde spake vnto Moyses and Aaron sayinge: when ye be come vnto the lande of Canaan whych I geue you in possession. And yf I put the plage of leprosy in a house of the lande of youre possession, he that oweth the house shall come, and tell the preeste, sayinge: me thynke that there is as it were a leprosy in the house. And the preeste shall commaunde them to emptye the house, before the Preeste goo into it to se the plage: that all that is in the house be not made vncleane, and then must the Preeste go in to se the house.

If the Preeste also se that the plage is in the walles of the house, and that there be howe strakes pale or rede whych seeme to be lower then the wall it selfe, the Preeste shall go out at the house dozes, and shut vp the house seuē dayes. And the Preeste shall come agayne the seuēth daye, and yf he se that the plage be increased in the walles of the house, the Preeste shall commaunde them to take awaye the stones in which the plage is, & let them cast them into a foule place wpythout the cytie, and he shall commaunde the house to be scraped wpythyn rounde aboute, and powre out the dust (that they scrape of) wpythout the cytie into a foule place. And they shall take other stones, and put them in the places of those stones, and other morter, to plaster the house wpythall. And yf the plage come agayne and breake out in the house, after that he hath taken awaye the stones & scraped the walles of the house, and after that he hath playstered the house anewe: the Preeste shall come and se it. And yf he perceaue that the plage hath growne further in the house, it is a frettinge leprosy in the house. It is therfore vncleane. And he shall breake downe the house. And the stones of it, & the tymber therof, & all the morter of the house, shall he carrie out of the cytie vnto a foule place. And yf he that goeth into the house all the while that it is shut vp, shall be vncleane vntyll the euen: he that slepeth in the house, shall wash his clothes: he lykwys that eateth in the house, shall wash his clothes.

And yf the Preeste come and se, that the plage hath sprede no further in the house (after that it is newe playstered) the Preeste shall iudge that house cleane, because the plage is healed. And let hym take to cleanse the house wpythall: two byrdes, cedar wodd, purple clothe and plope. And he shall kyl one of the byrdes in an erthen vessell and vpon rennyng water: & take the cedar wodd, & the plope, & the purple w the luyng byrde, & dyppe the in the bloude of the slayne byrde, and in the rennyng water, and spraye the house seuē tymes, & cleanse the house with the bloude of the

of the byrde and wyth the runnyng water, with the luyng byrde, with cedar wodd, and the yfop, and the purple clothe. But he shall lett the luyng byrde flee oute of the towne into the byrde felde, and so make an attonement for the house, and it shall be cleane. This is the lawe for all maner plage of leprosy and breakyng out, and of the leprosy of clothe and house: for a swellynge for a scabbe, and for a whyte blyster. To teach the whan it must be made vncleane and cleane. This is the lawe of leprosy.

The xv. Chapter.

The manner of purgynge the vncleannes bothe of men and women.

Ad the Lord spake vnto Moyses and Aaron sayynge: Speake vnto the chyldren of Israel, and say vnto them: Whosoever hath a runnyng yssue out of his fleshe, is vncleane by reason of his vncleannes in his yssue: when he is vncleane. If his fleshe runne, or if his fleshe congele by the reason of his yssue, then is it vncleannes. Every couche wheron he lyeth that hath the yssue, is vncleane: and every thyng wheron he sitteth, is vncleane: Whosoever toucheth his couche, shall washe his clothes, & bath him selfe in water, & be vncleane vntill the euen.

And he that sitteth on any thyng wheron he satt that hath the yssue, shall washe his clothes, and bathe hym selfe in water, & be vncleane vntill the euenyng. He that toucheth the fleshe of him that hath yssue, shall washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euen. If he also that hath the yssue, sitt vpon hym that is cleane, he shall washe his clothes, & bathe hym selfe in water, and be vncleane vntill the euen. And what horse harnesser he rydeth vpon that hath the yssue, shall be vncleane. And whosoever toucheth any thyng that was vnder hym, shall be vncleane vnto the euen. And he that beareth any soche thynges, shall washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euen. And whosoever he toucheth that hath the yssue (& haue not fyrst washed his handes in water) shall washe his clothes, & bathe hym selfe in water, and be vncleane vnto the euen. The vessel of erth that he toucheth, whych hath the yssue, shall be broken: and all vessels of wodd shall be ryned in water.

*Leu. vi. d. 7. f. l. r.

When he also that hath an yssue, is clenfed of his yssue, he shall nombe. vii. dayes for his clenfyng, and washe his clothes, & bathe his fleshe in runnyng water, and so shall he be cleane. And the. viij. daye he shall take to him two turtill doves or two pounge pygeons, and come before the Lord vnto the doze of the tabernacle of witness, & geue

them vnto the prest. And the prest shall offer them: the one for a synne offryng, and the other for a burnt offryng: and the prest shall make an attonement for hym before the Lord, as concernynge his yssue.

If any mans seede departe from hym in his slepe, he shall washe his fleshe in water, and be vncleane vntill the euen. And all the clothes and all the furre wherin is suche seede of slepe, shall be washed with water, and be vncleane vnto the euen. And if he that hath suche an yssue of seide, do lyeth wyth a woman, they shall both washe them selues with water, and be vncleane vntill the euen.

If a womans naturall course of bloude do runne, she shall be put aparte. vii. dayes: whosoever toucheth her, shall be vncleane vnto the euen. And all that she lyeth vpon, in the tyme of her naturall disease, shall be vncleane, lyke as every thyng also that she sitteth vpon, is vncleane. Whosoever toucheth her bedd, shall washe his clothes, and bathe hym selfe with water, and be vncleane vnto the euen. And whosoever toucheth any thyng that she sat vpon, shall washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euen: so that whether he touche her couche or any vessel where on she hath sitt, he shall be vncleane vnto the euen. And if a man lyeth vnto her, and her vncleannes come vpon hym, he shall be vncleane. vii. dayes, and all the couche wheron he lyeth shall be vncleane.

* When a womans bloude runneth longe tyme: out of the tyme of her naturall course: or if it runne beyonde her naturall course, let all the dayes of her yssue be iudged vncleane, euen as the dayes of her naturall disease. And she shall be vncleane. All her couches wheron she lyeth (as longe as her yssue lasteth) shall be vncleane, as is her vncleannes when she is put aparte. And whosoever toucheth any of these, shall be vncleane, and shall washe his clothes, and bathe hym selfe in water and be vncleane vnto the euen.

And after that she is clenfed of her yssue, she shall counte her seven dayes, and after that she shall be cleane. In the. viij. daye she shall take vnto her two turtills or two pounge pygeons, and byrnyge them vnto the prest before the doze of the Tabernacle of witness. And the prest shall offer the one for a synne offryng, and the other for a burnt offryng: and make an attonement for her before the Lord, as concernynge the yssue of her vncleannes. Therefore shall he separate the chyldren of Israel from their vncleannes, that they dye not in their vncleannes: for they defyle my habitacyon that is amonge them.

This is the lawe of hym that hath a runnyng yssue, and of hym whose seed runneth from hym

from hym in his slepe, and is defyled therin, and of her, that (for her naturall disease) is put aparte, and of whosoever hath a runnyng yssue, whether it be man or woman, and of hym that lyeth wyth her whych is vncleane.

The xvi. Chapter.

What Aaron must do. The cleansynge of the sanctuary. Of the feaste of cleansynge. Aaron shall sellect the synnes of the chyldren of Israel.

Ad the Lord spake vnto Moyses * after the deeth of the two sonnes of Aaron, whē they offered before the Lord, and dyed: And he sayde vnto Moyses: speake vnto Aaron thy brother, that he come not at all tymes into the holy place wythin the vayne before the mercysate, whych is vpon the arke, that he dye not. For I will appare in the * clowde vpon the mercysate.

But with this thyng shall Aaron come into the holy place: euen wā a bullock for synne, and wyth a ram for a burnt offryng. He shall put the holy linnen albe vpon him, and shall haue a linnen breeche vpon his fleshe, and shall be girded wyth a linnen gyrdell, & put the linnen mytre vpon his heede: These are holy garmentes: therefore shall he washe his fleshe in water, whan he doth put the on. And he shall take of the multitude of the chyldren of Israel, two he goates for synne, and a ram for a burnt offryng.

And Aaron shall offer his bullock for synne, * and make an attonement for hym, and for his house. And he shall take the two goates, and present them before the Lord at the doze of the tabernacle of witness. And Aaron shall cast lottes ouer the ij. goates: one lotte shall be for the Lord, and the other for the scapegoate. And Aaron shall byrnyge the goate vpon whych the Lordes lotte fell, and offer hym for synne. But the goate on whych the lotte fell to scape, shall be sett alyue before the Lord, to reconyle wyth, and to let hym goo (as a scape goate) fre, into the wyldernesse. And Aaron shall byrnyge his bullock for synne, and reconyle for him selfe, and for his house, and shall kyll his bullock for synne.

And he shall take a censer full of burnynge coles out of the alter before the Lord, and shall fylle his handfull of swete cens, beaten small, and byrnyge them wythin the vayne, and put the cens vpon the fyre before the Lord: that the clowde of the cens maye couer the mercysate that is vpon the wytnesse, and that he dye not. * And he shall take of the bloude of the bullock, and sprynkle it wyth his synger vpon the mercysate eastwarde: and before the mercysate shall he sprynkle of the bloude wyth his synger seven tymes.

*Deb. ix. d. and. f. a.

Then shall he kyll the goate that is the peoples synne offryng, & byrnyge his bloude wythin the vayne, & doo wyth that bloude, as he dyd wā the bloude of the bullock, sprynklynge it vpon the mercysate, and before the mercysate. And he shall reconyle the holy place from the vncleannes of the chyldren of Israel, and from their trespasses in all they synnes. And so shall he doo for the tabernacle of witness that is set amonge them, euen amonge their vncleannes.

* And let there be no bodye in the tabernacle of witness, when he goeth in to make an attonement in the holy place, vntill he come out. And let hym make an attonement for hym selfe and for his house, and for all the multitude of Israel. And he shall go out vnto the alter that is before the Lord, & reconyle vpon it, and shall take of the bloude of the bullock, and of the bloude of the goate, and put it vpon the hornes of the altare rounde aboute, and sprynkle of the bloude vpon it with his synger seven tymes, and clense it, and halowe it from the vncleannes of the chyldren of Israel.

And when he hath made an ende of reconyng the holy place, and the tabernacle of witness, and the alter, he shall byrnyge the lyue goate: and Aaron shall put both his handes vpon the heede of the lyue goate, and confesse ouer hym all the mysdoes of the chyldren of Israel, and all their trespasses, in all their synnes: puttynge them vpon the heede of the goate, and sende hym awaye (by the hande of a conuenient man) into the wyldernesse. And the goate shall bere vpon hym all they mysdoes vnto the wyldernesse, and he shall let the goate goo fre into the wyldernesse.

And Aaron shall come into the Tabernacle of witness, and put of the linnen clothes whych he put on (when he went in into the holy place) and leaue the there. And let hym washe his fleshe with water in the holy place, and put on his owne rayment, and then come out, and offer his burnt offryng and the burnt offryng of the people, and make an attonement for hym selfe and for the people, and the fatt of the synoffryng shall he burne vpon the alter. And he that carryed forth the goate to the Azell, shall washe his clothes, and bathe his fleshe in water, and then come into the hoste.

And the bullock whych is for synne, and the goate that is for synne, (whose bloude was brought in, to clense the holy place) shall one carye out wythout the hoste to be burnt in the fyre, wyth they synnes, their fleshe & their donge. And he that burneth them, shall washe his clothes, and bathe his fleshe in water, and then come into the hoste. And this shall be an ordinaunce for euer vnto you: that

that in the tenth daye of the seventh moneth, ye shall hille your soules, and do no worke at all: whether it be one of your selues or a stranger that sojourneth amonge you, for that daye shall the priest make an attonement for you to cleanse you, and that ye maye be cleane from all your synnes before the Lord. Let it be a Sabbath of rest vnto you, and ye shall humble your soules, by an ordinance for euer.

And the Priest that is anoynted, and whose hande was consecrated (to mynister in his fathers steade) shall make the attonement, and shall put on the linnen clothes & holy vestimentes, and reconyle the holy sanctuary and the Tabernacle of wytnesse, and shall cleanse the altar, and make an attonement then for the priestes and for all the people of the congregacion. And this shall be an euerlasting ordinance vnto you, that he make an attonement for the chyldren of Israel for all their synnes once a yere: & he dyd as the Lord commaunded Moses.

The xvij. Chapter.

All sacrifice must be brought to the doore of the tabernacle. So deupls maye they not offer.

And the Lord spake vnto Moses, sayinge: speake vnto Aaron & vnto his sonnes and vnto all the chyldren of Israel and saye vnto them: This is the thyng which the Lord hath charged, sayinge: what man soeuer of the house of Israel killeth an ore, or lambe or goate in his holte, or that killeth it out of the holte, and byngeth it not vnto the doore of the tabernacle of wytnesse, to offer an offering vnto the Lord before the dwellinge place of the Lord, bloude shall be imputed vnto that man, as though he had shed bloude, and that man shall be rote out from amonge his people.

Wherefore when the chyldren of Israel bynge their offerings, that they offer in the wyde felde, they shoulde bynge them vnto the Lord: euen vnto the doore of the tabernacle of wytnesse to the priest, to offer them for peace offerings vnto the Lord. And the priest must sprynkle the bloude vpon the alter of the Lord whyche is before the doore of the tabernacle of wytnesse, and burne the fatt for a swete sauoure vnto the Lord. And lett the no more offer their offerings vnto deupls, after whom they haue gone a whoynge. This shall be an ordynance for euer vnto them in their generacions.

And thou shalt saye vnto them: whatsoeuer man it be of the house of Israel or of the strangers whych sojourn amonge you that offereth a burnt offering or sacrifice, & byngeth it not vnto the doore of the tabernacle of wytnesse to offer it vnto the Lord, that man shall perishe from amonge his people: And

whatsoeuer man it be of the house of Israel or of the strangers that sojourn amonge you, that eateth any maner of bloude, I will sett my face agaynst that soule that eateth bloude, and will destroye hym from amonge his people: for the lyfe of the fleshe is in the bloude, and I haue geuen it vnto you vpon the alter, to make an attonement for your soules, for bloude shall make an attonement for the soule. And therfore I sayde vnto the chyldren of Israel: let no soule of you eate bloude. Neyther let any stranger that sojourneth amonge you, eate bloude.

And whatsoeuer man it be of the chyldren of Israel or of the strangers that sojourn amonge you, whych hunteth and catcheth any beast or foule that maye be eaten, lett him powre out the bloude therof, & couer it with erthe, for the lyfe of all fleshe is in the bloude of it, therfore I sayde vnto the chyldren of Israel: ye shall eate the bloude of no maner of fleshe, for the lyfe of all fleshe is the bloude therof: whosoever eateth it, shall perishe. And euery soule that eateth it whych dyed alone, or that which was tozned with wyde beastes: whether it be one of your selues or a stranger, he shall walsh his clothes, and bathe hym selfe in water, and be vncleane vnto the euen, and then shall he be cleane. If he walsh them not, nor bathe his fleshe, he shall beare his synne.

The xviii. Chapter.

What degrees of kynred maye marre together.

And the Lord spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: I am the Lord your God. After the doynges of the lande of Egypte wherein ye dwelt, shall ye not doo: and after the doynges of the lande of Canaan, whether I will bynge you, shall ye not doo, neither walke in their ordinaunces, but do after my iudgements, and kepe my ceremonies, to walke therein: I am the Lord your God: Ye shall kepe therfore myne ordinaunces, & my iudgements: whiche if a man doo, he shall lyue in them. I am the Lord.

Se that none go to his nyghbest kynred, for to vncouer their secrettes. I am the Lord. * The secrettes of thy father, and the secrettes of thy mother, shalt thou not vncouer: for she is thy mother, therfore shalt thou not discouer her secrettes. * The secrettes of thy fathers wyfe shalt thou not discouer, for it is thy fathers secrettes. * Thou shalt not discouer the pzenite of thy syster, the daughter of thy father or of thy mother: whether she be bozne at home or without. Thou shalt not vncouer the secrettes of thy sones daughter or thy daughters daughter, for that is thyne awne pzenite. Thou shalt not vncouer the secrettes of thy fathers wyues daughter

daughter, which was begottē of thy father, and is thy syster: thou shalt not discouer her secrettes. * Thou shalt not vncouer the secrettes of thy fathers syster, for she is thy fathers nexte kynswoman. Thou shalt not discouer the secrettes of thy mothers syster, for she is thy mothers nexte kynswoman.

Thou shalt not vncouer the secrettes of thy fathers brother: for thou shalt not go into his wyfe, which is thyne awne. Thou shalt not discouer the secrettes of thy daughter in lawe: for she is thy sones wyfe: therfore shalt thou not vncouer her secrettes. * Thou shalt not vncouer the secrettes of thy brothers wyfe, for that is thy brothers pzenite. Thou shalt not discouer the pzenities of the wyfe and her daughter, nether shalt thou take her sones daughter or her daughters daughter, to vncouer their secrettes: for they are her nexte kyn, and it were wykydnesse. * Thou shalt not take a wyfe and her syster also, to be her, that thou woldest vncouer her secrettes, as long as she lyueth. * Thou shalt also not go vnto a woman to vncouer her pzenite, as long as she is put a parte for her vncleannesse. * Moreover thou shalt not lye with thy neyghbours wyfe, to defyle her wch seide. Thou shalt also not geue of thy seed to offer it vnto Moloch: neyther shalt thou defyle the name of thy God. I am the Lord. * Thou shalt not lye with mankynde as with womankynde, for it is abominacyō. * Thou shalt lye with no maner of beast to defyle thy selfe therewith, nether shall any woman stonde before a beast, to lye downe therto, for it is abominacyō.

Ye shall not defyle your selues in any of these thynges, wherein all synacions are defyled whiche I cast out before you: Where the lande is defyled, and I will byset the wykednesse therof vpon it, yea & the lande it selfe hath cast out her inhabitants. * Ye shall kepe therfore myne ordinaunces, & my iudgements, and commyt none of these abhominacions: nether any of you nor any stranger that sojourneth amonge you (for all these abhominacions haue the men of the lande done whiche were there before you, & the lande is defyled.) Shall not the lande speake you out also (if ye defyle it) as it speweth out the people that were before you: for whosoever shall commyt any of these abhominacions, the same soules that commyt them, shall perishe from amonge their people. Therfore shall ye kepe my watche, that ye committ not one of these abhominable customes whiche were commytted before you: and that ye defyle not your selues therein. I am the Lord your God.

The xix. Chapter.

A repetition of lawes pertaining to the x. cō: maundementes. A consyderacion for the poore. wyche craft is forbydden.



And the Lord spake vnto Moses sayinge: speake vnto all the multitude of the chyldren of Israel, and saye vnto them: Ye shall be holy, for I the Lord your God am holy. Ye shall feare euery man his father & his mother, and kepe my Sabbathes, I am the Lord your God. Ye shall not turne vnto ydolles nor make you Goddes of metall: I am the Lord your God.

If ye offer a peace offering vnto the Lord, ye shall offer it that ye maye be accepted. * It shall be eaten the same daye ye offer it: on the morowe. And if ought remaine vntill the thyrde daye, it shall be burnt in the fyre. And if it be eaten the thyrde daye, it is vncleane, and not accepted. He that eateth it, shall beare his synne, because he hath defyled the halowed thyng of the Lord. & that soule shall perishe from amonge his people.

* When ye reape doune the rype corne of your lande, ye shall not reape doune the utmost border of your felde, nether shalt thou gather the whyche is left hebynde in thy harvest. Thou shalt not plucke in all thy bynyarde cleane, nether gather in the grapes that are ouerscaped. But thou shalt leaue them for the poore and stranger. I am the Lord your God.

* Ye shall not scale, nether lye, nether deale falsly one with another. * Ye shall not sweare by my name in vayne: neyther shalt thou defyle the name of thy God. I am the Lord. Thou shalt not do thy neyghboure wronge, nether robbe hym violently: * nether shalt thou the workmans labour abyde with the vntyll the morynge. Thou shalt not curse the deaffe: * nether put a stumblinge blocke before the blynde: but shalt feare thy God. I am the Lord. Ye shall doo no vnyghteousnes in iudgement. * Thou shalt not fauoure the poore nor honoure the myghtye, but in ryghteousnes shalt thou iudge thy neyghboure.

Thou shalt not goo vp & downe as a pryuy accuser amonge thy people, nether shalt thou stonde agaynst the bloude of thy neyghboure: I am the Lord. * Thou shalt not hate thy brother in thyne hart, but shalt in any wyse rebuke thy neyghboure: that thou be not synne for his sake. * Thou shalt not

not auerge thy selfe nor be myndfull of wro-
ge agaynst the chylde of my people * but
thalt loue thy neyghboure euen as thy selfe.
I am the Lorde.

Ye shall kepe myne ordinaunces. Thou
shalt not let catell gendre wyth a contrary
kynde, nether sowe thy felde wyth myngled
seed, nether shalt thou put on any garment
of linnen and wollen.

Whosoever lyeth and medleth with a wo-
man that is a bondmayde, neuertheless ap-
pointed to a husbnde, but not redeemed, ner
freedome geuen her, she shalbe scourged wyth
a lethzen whyppe, and they shall not dye, be-
cause she was not fre. And he shall byrge
for his trespass vnto the Lorde: before the
doze of the tabernacle of wytnesse, a ram for
a trespass offrynge. And p pcaste shall ma-
ke an attonement for him w the ram whych
is for the trespass before the Lorde, concer-
nyng his synne which he hath done: & p syn-
ne which he hath done shalbe forgiven hym.

When ye come to the lande, & haue plan-
ted all maner of trees conuenient to be eaten
of ye shall put awaye the foresaynne of
euery one with the frute thereof: eue the yere
shall they be vncircumcised vnto you, & shall
not be eaten of. But in the fourth yere all the
frute of them shalbe holy and commendable
to the Lorde. In the fyfth yere shall ye eate of
the frute of them, and ye maye gether in the
increase of them: I am the Lorde poure God.

Ye shall not eate vpon bloude, neyther
shall ye vse wythcraft, nor obserue ty-
mes. Ye shall not rounde y lockes of poure
heedes, nether shalt thou marre the tustes of
thy beerde. Ye shall not rent poure fleche
for any soules sake, nor pryncle any mar-
kes vpon you: I am the Lorde.

Thou shalt not make thy daughter commen, that thou
woldest cause her to be an whoore: lest the
lande also fall to whooredome, and be full of
wphednesse. Ye shall kepe my sabbathes, and
fear my sanctuary: I am the Lorde. Ye shall
not regarde them that worke with spytes,
neither seke after sothslayers to be defyled
by them, I am the Lorde poure God.

Thou shalt cyle vp before the hoehed,
and reuerence the face of the olde man, and
dread thy God. I am the Lorde. If a straun-
ger sojourneth with the in poure lade, ye shall
not vex him. But p straunger that dwel-
leth wyth you, shall be as one of poure sci-
nes, and thou shalt loue hym as thy selfe, for
ye were strangers in the lande of Egypt.
I am the Lorde poure God.

Ye shall do no vnryghteousnes in iudge-
ment, in meteyerde, in weyght oz in mea-
sure. True balaunces, true weyghtes. A
true Ephe & a true hin shall ye haue. I am
the Lorde poure God whych broughte you
out of the lande of Egypt. Therefore shall ye

obserue all my ordinaunces and all my iud-
gements, and do them. I am the Lorde.

The xx. Chapter.
Other that geue of their seede to Moloch shall
dye therfore. Other goodly lawes.

And the Lorde spake vnto Moses say-
inge. Thys shalt thou saye to the chyl-
dren of Israel, whosoever he be of the
chylde of Israel oz of the strangers that
dwell in Israel, that geueth of his seed vnto.
Moloch, let him be slayne: the people of the
lande shall stone hym. And I wyll sett my
face agaynst that man, and wyll destroye
hym from amonge his people: because he hath
geuen of his seed vnto Moloch, for to defyle
my sanctuary, and to polute my holy name.
And though that the people of the lande by-
de their eyes from the man that geueth of
his seed vnto Moloch, and kyll hym not:
I wyll put my face agaynst that man,
and agaynst his kyndred, and wyll destroye
hym, and all that goo a whoyrnge after him
to commyt whoyrdome with Moloch, from
amonge their people.

If a soule turne hym selfe after such as
worke wyth spytes, and after sothslayers,
to goo a whoyrnge after them, I wyll put
my face agaynst that soule, & wyll destroye
hym from amonge hys people. Sanctifye
poure selues therfore * and be holye, for I
am the Lorde poure God, kepe ye myne ordi-
naunces, and doo them. I am p Lorde which
doth sanctifye you.

Whosoever he be, that curseth his fa-
ther oz hys mother, let hym dye: for he hath
curset hys father and mother, hys bloude be
vpon him. * And the man y breaketh wed-
locke with another mans wyfe: euen he that
breaketh wedlocke w hys neyghbours wyfe
let him be slayne, both the aduoutter and the
aduoutresse. And the man that lyeth * with
hys fathers wyfe, & vncouereth hys fathers
secrettes, let them both dye, their bloude be
vpon them. * If a man lye with his daugh-
ter in lawe, let them dye both of them: they
haue wrought abhominacion, their bloud be
vpon them. * If a man also lye wyth man-
kynde, they haue both commytted an abho-
minacyon: let them dye. Their bloude be
vpon them. And if a man take a wyfe and
her mother also, it is wphednesse. They
shall be burnt wyth fyre both he and she,
that there be no wphednesse amonge you.
And * If a man lye wyth a beast, let hym
dye, and ye shall see the beast also. If a wo-
man go vnto any beast, & lye downe therto:
thou shalt kyll the woma and the beast also,
let them dye, their bloude be vpon them. If
a man take hys syster, hys fathers daughter
oz his mothers daughter, and se her secrettes
and she hys secrettes, it is a shamefull thinge.

They

They shall perpe in the syghte of their peo-
ple, he hath vncouered hys systers secrettes,
he shall beare his synne. * If a man lye with
a woma hauyng her naturall dysleale, and
vncouer her secrettes, & open her fountayne,
and she also open the fountayne of her bloude
they shall both perpe from amonge the
people. * Thou shalt not vncouer the secret-
tes of thy mothers syster * nor of thy fa-
thers syster, for he that doth so, hath vncou-
ered hys nexte kyn: they shall beare the
myfdoynge.

If a man lye with hys vnckles wyfe, and
vncouer hys vnckles secrettes: they shall beare
their synne, and shall dye chyldelesse.

If a man take his brothers wyfe, it is an
vnckleane thyng, he hath vncouered his bro-
thers secrettes, they shalbe chyldelesse.

Ye shall kepe therfore all myne ordina-
unces and all my iudgements, and doo the:
that p lande whether I byrge you to dwell
therin, spewe you not out. Ye shall not walke
in the maners of thys nacyon: whych I cast
oute before you: for they: omittet all these
thynges, & therfore I abhorred them.

But I haue sayde vnto you: ye shall en-
ioye their lande, and I will geue it vnto you
to possesse it, euen a lande that floweth with
mylke & honye. I am the Lorde poure God,
whych haue separated you from other na-
cions, * and therfore shall ye put difference
betwene cleane bestes & vnckleane, betwene
vnckleane foules and cleane. Ye shall not de-
fyle poure soules in bestes and foules, and
in all maner creppng thynges y the groun-
de byrgeth furth, whych I haue separated
from you as vnckleane. Therefore shall ye be
holy vnto me, for I the Lorde am holy, and
haue seuered you from other nacjons: that
ye shulde be myne.

If there be a man oz woman that wor-
keth wyth a spyte, oz that is a sothslayer,
let them dye. Men shall stone the wyth sto-
nes, their bloude be vpon them.

The xxj. Chapter.
A lawe for the preestes.

And the Lorde sayde vnto Mo-
ses: speake vnto the preestes y
sonnes of Aaron, and saye vnto
them. Let none be defyled
vpon a soule amonge hys peo-
ple, but vpon hys kynsman, that is nye vnto
hym: vpon his father, & his mother, vpon
sonne and daughter, and his brother, and on
his syster a mayde y is nye vnto him, whom
no man hath knowen: vpon her shall he be
defyled. But he shall not be defyled vpon him
that hath auctorite amonge hys people, to
polute him selfe for him.

Let them not make * baldnesse vpon their
breed, nor shawe of the lockes of their bearde,

nor make any markes in their fleche. They
shalbe holy vnto their God, and not polute
the name of their God, for the sacrificys of
the Lorde which are as p bread of their God
they do offer: therfore they shall be holy.

Let them not take a wyfe that is an
aduoutresse, oz polluted, nor put fro her hus-
bnde: for suche a one is holy vnto his God. B
Thou shalt sanctifye hym therfore, for
he offereth vp the bread of thy God: he shall
therfore be holy vnto the, for I the Lorde
whych sanctifye you am holy.

If a preastes daughter fall to playe the
whoore, she poluteth her father: therfore must
she be burnt with fyre.

He that is the hys preaste amonge hys
brethren, vpon whose heed the anoyntyng
oyle was powred, and * that consecrated
hys hande to put on the vestiments, shall not
vncouer his heade, nor rent his clothes * ne-
ther goo to any deed body, nor make hym
selfe vnckleane on hys father oz hys mother,
nether shall go out of the sanctuary, ner po-
lute the holy place of hys God, for the crowne
of the anoyntyng oyle of hys God, is vpon
him. I am the Lorde. * He shall take a mayde
vnto hys wyfe: but a wedowe, a deuorced
woman, oz an harlot, shall he not mary:
But shall take a mayde of hys awne people
to wyfe. Nether shall he defyle hys seed a-
monge hys people: for I am the Lorde which
sanctifye him.

And the Lorde spake vnto Moses, sayin-
ge: speake vnto Aaron, and saye: Whosoever
of thy seed in their generacions hath any de-
formyte, let hym not preace for to offer bread
vnto his God * for whosoever hath any ble-
mythe, shall not come nere: as yf he be blyn-
de oz lame, oz that hath a bryled nose, oz that
hath any myshapen membre, oz is broken
foted, oz broken handed, oz * haue no heere
on his eye browes, oz haue a webbe oz other
blemishe in his eye, oz be mawnged, oz skaul-
de, oz hath hys stones broken.

A man that hath a blemyshe, and is of
the seed of Aaron the preaste, shall come nye
to offer the sacrificys of the Lorde. Whan he
hath a deformyte, let him not preace to offer
the bread of hys God. Let him eate the bread
of hys God: euen of the most holy and of the
holy: Onely let him not goo in vnto p vayle,
nor come nye the alter, when he is defoymed,
that he polute not my sanctuary, for I am
the Lorde that sanctifye them. And Moses
tolde it vnto Aaron and to hys sonnes, and
vnto all the chylde of Israel.

The xxij. Chapter.

Who ought to abstayne from eatynge the thyn-
ges that were offered. Howe, what, and when they
shulde be offered.

And the Lorde spake vnto Mo-
ses, sayinge: Speake vnto Aar-
on and hys sonnes, that they be se-
parated from the holy thyn-
ges of the chyldren of Israel, and
that they polute not my holy name in those
thynges whych they halowe vnto me: I am
the Lorde. Saye vnto them: whosoever he
be of all youre seed amonge youre generacy-
ons after you, that goeth vnto holy thyn-
ges whych the chyldren of Israel halowe vn-
to the Lorde, haupnge hys vncleannes vpon
hym: that soule shall perishe from out of my
syghe. I am the Lorde.

*Leu. xv. a.

* What man soeuer of the seed of Aaron
is a leper or hath a runnyng pssue, he shall
not eate of holy thynges vntill he be clea-
ne. And whoso toucheth any man that is vn-
cleane ouer the soule of the deede, or a man
whose seed runneth from him in hys slepe, or
whosoever toucheth any womme, whereby he
maye be made vncleane, or a man, of whom
he maye take vncleannes (whatsoeuer vn-
cleannes he hath) yf same soule that hath tou-
ched any soche, shall be vncleane vntill euen,
and shall not eate of the holy thynges, vntill
he haue washed his fleshe with water. And

when the sonne is downe, he shall be cleane, &
shall afterwarde eate of the holy thynges: for
asmoche as it is hys fode. * Of a beast that
dieth alone, or is rent woth wyld beasts
(wherby he maye be defyled) he shall not eate:
I am the Lorde. Let them kepe therfore
myne ordynance, lest they for the same lade
synne vpon them, and dye for it, yf they de-
fyle it. I the Lorde sanctifye them.

There shall no straunger eate of the holy
thynges, neither a gese of the preastes, neyther
shall an hyred seruante eate of holy thynges.
But yf the preaste bye any soule woth mo-
ney, he shall eate of it, lyke as he that is bozne
in hys house, shall they eate of hys bread. If
the preastes daughter also be maried vnto
a straunger, she maye not eate of the halowed
heue offerynges. Not wothstandynge yf the
preastes daughter be a wedowe or denuded
& haue no chyldre, but is returned vnto her fa-
thers house agayne, she shall eate of her fa-
thers bread, as well as she dyd in her youth.
But there shall no straunger eate thereof. If
a man eate of the holy thynges vntwittingly,
he shall put the fyfthe parte ther vnto, and
geue it vnto the preaste woth the halo-
wed thynges. And the preastes shall not de-
fyle the holy thynges of the chyldren of Is-
rael (whych they offer vnto the Lorde) to lade
them selues w myfdoynge & trespace whyle
they eate their holy thynges, for I the Lorde
do halowe them.

And the Lorde spake vnto Moyses sayin-
ge: speake vnto Aaron and hys sonnes and
vnto all the chyldren of Israel, and saye vnto

the: whatsoeuer he be of y house of Israel or
straunger in Israel, y will offer hys sacrifice
for all his vowes, and for all hys frewyl-
offerings whych they will offer vnto y Lorde
for a burnt offeryng, ye shall offre (to recon-
cyle youre selues) a male without blempe
of the oxen, of y shepe, or of the goates. But
whatsoeuer hath a blempe, y shall ye not
offre, for ye shall gett no fauoure therwith.

And whosoever bringeth a peace offeryng
vnto the Lorde (accozdyng as he is apoynt-
ed) or a vowe, or a frewyl offeryng, in ore
or shepe, that is without defozmyte, he shall
be accepted. There shall be also no blempe
therin: blinde, or broke, or wounded, or haue a
wen, or be mawnged, or scabbed. Ye shall not
offre soche vnto y Lorde, nor put an offeryng
of any soche vpon the alter vnto y Lorde.

An ore or a shepe that hath any membre
out of propozition, mayst thou offer for a fre-
will offeryng: but for a vowe it shall not be
accepted. Ye shall not offer vnto the Lorde y
whych is broosed, or broken, or plucked out,
or cut awaye, neither shall ye make any soch
in youre lande, neither of a straungers hande
shall ye offer bread vnto youre God of any
soche. Because their corrupcyon is in them,
and they haue defozmyte in them selues, and
therfore shall they not be accepted for you.
And the Lorde spake vnto Moyses sayinge:
whē an ore, or a shepe, or a goate is brought
forth, it shall be seuen dayes vnder y damme:
And fro the viij. daye forth, it shall be accep-
ted, for a sacrifice vnto the Lorde. And whe-
ther it be ore or shepe, ye shall not kill it and
her yonge both in one daye.

When ye wyl offer a thank offeryng vn-
to the Lorde, offre it that ye maye be accep-
ted. And the same daye it must be eaten vp,
so that ye leaue none of it vntill y morowe.
I am the Lorde. Therfore shall ye kepe my
commaundementes and do them, I am the
Lorde. Neyther shall ye polute my holy na-
me, but I will be halowed amonge the chy-
ldren of Israel. I am the Lorde whych halowe
you, and that brought you out of the lade of
Egypte, to be youre God: I am the Lorde.

¶ The xxij. Chapter.

Of the holy dayes, that they shulde kepe.

And the Lorde spake vnto Moyses,
sayinge: speake vnto the chyldren
of Israel, & saye vnto them: These
are my feastes, euen the feastes of
the Lorde, whych ye shall call holy conuo-
cacyons. * Syxe dayes ye shall worke, but
the seuenth daye is the Sabbath of rest, an
holy conuocacyon: so that ye doo no worke
therin, it is the Sabbath of the Lorde, in all
your dwellynge. These are the feastes of
the Lorde, euen holy conuocacyons, wh-
che ye shall proclayne in their seasons. In
the xiiij. daye of the fyfth moneth at euen
is the

*Exo. xvi. c.
Au. xvij. c.

*Exo. xv. b.

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*Leu. xv. a.

is the Lordes * Pascheuer. And in the fyfte-
neth daye of the same moneth is the feast of
swete bread vnto the Lorde: seuen dayes ye
must eate vntwended bread. * In the fyfth
daye ye shall haue an holy conuocacyon: ye
shall do no laborious worke therin. But ye
shall offer sacrifices vnto the Lorde thoro-
w out those seuen dayes, and in the seuenth daye
is an holy conuocacyon: ye shall do no labo-
rious worke therin.

And the Lorde spake vnto Moyses
sayinge: speake vnto the chyldren of Israel
& saye vnto them * when ye be come into the
lande (whych I geue vnto you) & reue dou-
ne the harvest thereof, ye shall bringe a shefe
of the fyfth frutes of youre harvest vnto the
preast, whych shall waue the shefe before the
Lorde to be accepted for you: & euen the mo-
rowe after the Sabbath the preaste shall
waue it. And ye shall offer that daye whē ye
waue the shefe, an he labe wythout blempe
of a yere olde, for a burnt offeryng vnto the
Lorde: and the meat offeryng therof, shall be
made of two tenth deales of fyne flour me-
gled with oyle, to be a sacrifice vnto the Lor-
de for a swete sauoure: and the drynk offryng
therof shall be of wyne, euen the fourth deale
of an hyne. And ye shall eate neither bread,
nor parched corne, nor furment ye, nor newe
corne, vntill the selfe same daye that ye ha-
ue brought an offeryng vnto youre God. Let
thys be a lawe for euer in youre generacions
and in all youre dwellynge.

And ye shall counte from the morowe
after the Sabbath: euen from the daye that ye
brought the shefe of the waue offeryng. viij.
Sabbathes complete: euen vnto the mo-
rowe after the seuenth Sabbath shall ye no-
bye fyfthe dayes. And ye shall bringe a new
meat offeryng vnto the Lorde. And ye shall
bringe out of youre habitacions two waue
loues made of two tenth deales of fyne flour
and that are made wyth leuen for fyfth fru-
tes vnto the Lorde. And ye shall bringe with
the bread * seuen lambes wythout defozmyte
of one yere of age, and one yonge ore & two
rammes, whych shall serue for a burnt of-
feryng vnto the Lorde, wyth meat offrynges
and theyr drynk offrynges, to be a sacrifice
for a swete sauoure vnto the Lorde.

Then ye shall offer an he goate for a syn-
ne offeryng: and two laves of one yere olde
for a peace offeryng. And the preast shall wa-
ue the wyth the breed of the fyfth frutes be-
fore the Lorde, and wyth the two lambes.
And these holy thynges of the Lorde, shall be
the preastes. And ye shall proclayne the sa-
me daye, that it maye be an holy conuocacyon
vnto you: ye shall do no laborious worke the-
rin: let it be a lawe for euer in all your dwel-
lynges, and in all youre generacions.

*Leu. xvi. a.
Deu. xviij. b.

* And when ye receyue your harvest,

thou shalt not make cleane ryddaunce of thy
felde, neither shalt thou make any ascergathe
ryng of thy harvest: but shalt leaue it vnto
the poore and the straunger. I am the Lorde
your God.

And the Lorde spake vnto Moyses say-
inge: speake vnto the chyldren of Israel, and
saye: In the seuenth moneth, in the fyfth daye
of the moneth shall ye haue rest, * euen the re-
membrance of blowyng, an holy conuoca-
cyon: ye shall do no laborious worke therin,
but offer sacrifice vnto the Lorde.

And the Lorde spake vnto Moyses, &
sayinge: the * tenth daye also of the selfe se-
uenth moneth, is a daye of recocilyng, ther-
fore shall it be an holy conuocacyon vnto you,
& ye shall humble your soules, and of-
fer sacrifice vnto the Lorde. Ye shall do no
worke the same daye, for it is a daye of re-
concilyng, to make an atonement for you
before the Lorde your God. For whatsoe-
uer soule it be that humbleth not hym selfe
that daye, he shall be destroyed from amonge
hys people. And whatsoeuer soule do any
maner worke that daye, the same soule will
I destroye from amonge hys people. Ye shall
do no maner worke therfore: Let it be a la-
we for euer in youre generacions and in all
your dwellynge. Let it be vnto you a Sab-
both of reste, and ye shall humble your sou-
les in the nyth daye of the moneth at euen:
from euen to euen shall ye rest in your Sab-
both.

And the Lorde spake vnto Moyses sayin-
ge: speake vnto the chyldren of Israel, and saye:
* the fyfteenth daye of the same seuenth mo-
neth is the feast of tabernacles, seuen dayes
vnto y Lorde. The fyfth daye is an holy con-
uocacyon: ye shall do no laborious worke.
Seuen dayes ye shall offer sacrifice vnto
the Lorde, and in the eyght daye shall be an ho-
ly conuocacyon vnto you, and ye shall offer
sacrifices vnto the Lorde. It is the * col-
lecryon, and ye shall do no laborious worke
therin.

These are the feastes of the Lorde, whiche
ye shall call holy conuocacyons, for to offer
sacrifice vnto y Lorde, burnt offeryng, meat-
offeryng, peace offeryng, and drynk offrynges:
& euen every daye hys due sacrifice besyde
the Sabbathes of the Lorde, & besyde youre
gyftes, besyde all your vowes, and all your
frewyl offrynges, whych ye geue vnto the
Lorde.

Moreover in the fyfteenth daye of the
seuenth moneth whan ye haue gathered in
the frute of the lande, ye shall kepe holy daye
vnto the Lorde seuen dayes. The fyfth daye
shall be as a Sabbath: lyke wise in the eyght
daye shall be the rest of the Sabbath. And ye
shall take you in the fyfth daye, the frutes of
goodly trees, bzaunches of palme trees, and
the

the bowes of thycke trees, and wyllowes of the brooke, and shall reioyce before the Lord your God seuen dayes. And ye shall kepe this feast vnto the Lord seuen dayes in the yeare. It shall be a lawe for euer in youre generacions, that ye kepe it in the seuenth moneth. Ye shall dwell in boothes seuen dayes: euen all that are Israelites borne, shall dwell in boothes, that youre chyldre after you maye knowe, howe that I made the chyldren of Israel to dwell in boothes, when I brought the out of the lande of Egypt: I am the Lord your God. And Moyses spake vnto the chyldren of Israel concerninge the feastes of the Lord.

The xxiiij. Chapter.

The oyle for the lampes. Be that curseth must be stoned. Be that killeth shall be killed. &c.



And the Lord spake vnto Moyses sayinge: * commaunde the chyldren of Israel that they brynge vnto the pure oyle olue beaten for lyghtes, to cause the lampes to burne allwaye: without the vayne of

wytnesse in the tabernacle of wytnesse shall Aaron dresse them bocheuen and moynynge before the Lord allwayes. Let it be a lawe for euer in youre generacions. Ye shall dresse the lampes vpon the pure candelltycke before the Lord perpetually.

And thou shalt take fyne flour, and bake twelue wafers therof, two tenthdeales shall be in one wastell. And thou shalt set the in two rowes, syxe on a rowe vpon the pure table before the Lord, and put pure frankincense vpon the rowes, that they maye be bread of remembrance, and an offerynge to the Lord. Euerij Sabbath he shall put the in rowes before the Lord euermore: of the chyldren of Israel shall they be offered for an euertlastynge couenaunte. * And they shall be Aarons and hys sonnes, whych shall eate them in the holy place. For they are most holy vnto hym of the offerynges of the Lord by a perpetuall statute.

And the sonne of an Israelitish wife whose father was an Egyptian, wet out amonge the chyldren of Israel. And thys sonne of the Israelitish wyfe & a man of Israel, strove together in the holte. And the Israelitish woman sonne * blasphemed the name of the Lord, and * cursed, and they brought hym vnto Moyses. Hys mothers name was Salometh, whych was the daughter of Dibzy, of the trybe of Man: and they * put hym in ward, that the mynde of the Lord myght be shewed them.

And the Lord spake vnto Moyses sayinge: brynge the cursed speaker without the holte, and lett all that hearde hym, put theyr handes vpon hys heed, and let all the multi-

tude ston hym. And thou shalt speake vnto the chyldren of Israel sayinge: Whosoeuer curseth hys God, shall bere his synne: And he that blasphemeth the name of the Lord, let hym be slayne, and all the multitude shall ston hym to deeth.

Whether he be borne in the lande or a stranger, wha he blasphemeth the name of the Lord, let hym be slayne. And * he that killeth any man, let hym dye the death. And he that killeth a beast, let hym make hym good, & soule for soule. And yf a mā maye hys neyghboure, as he hath done, so shall it be done to hym: broke for broke * eye for eye, and toth for toth: euen as he hath maymed a man, so shall he be maymed agayne. And he that killeth a beast, let him paye for it: and he that killeth a man, let hym dye. Ye shall haue one maner of lawe: euen for the stranger as well as for one of youre selues, for I am the Lord your God.

And Moyses tolde the chyldren of Israel, and they brought hym (that had cursed) out of the holte, and stoned hym with stones. And the chyldren of Israel dyd as the Lord commaunded Moyses.

The xxv. Chapter.

The Sabbath of the viij. yeares, and of the yeare of iudic, ocherwyse called the fyfth yeare.



And the Lord spake vnto Moyses in mount Sinai sayinge: speake vnto the chyldren of Israel, and saye vnto them: when ye be come into the lande whych I geue you, the lande shall rest, & kepe Sabbath vnto the Lord. * Syxe yeares y shall sowe thy felde, and syxe yeare thou shalt cut thy vygarde, and gether in the frute therof. But the * seuenth yeare shall be a Sabbath of rest vnto the lade. The Lordes Sabbath it shall be: y shall nether sowe thy felde, nor cut thy vynegarde. That which groweth of the owne accorde thou shalt not reape, neither gather y grapes that thou hast left behynde, for it is a yeare of rest vnto the lade.

And the rest of the lade shall be meat for you: euen for the, for thy seruaunte, and for thy mayde, for thy hyred seruaunte, and for the stranger that sojourneth with the: and for thy catell, and for the bestes that are in thy lande, shall all the increase therof be meat. And thou shalt nombe seuen Sabbathes of yeares vnto the, euen seuen tymes seuen yeare: and the space of the seuen Sabbathes of yeares will be vnto the xliij. yeare. And then thou shalt make a trowpe blowe: in the tenth daye of the seuenth moneth, euen in the daye of attonement shall ye make the trowpe blowe, thowowe out all youre lade. And thou shalt halowe that yeare: eue the fyfth yeare, & proclayme lyber-

tye thowowe out the lande vnto all the inhabyters therof, for it shall be a yeare of iudic vnto you, and ye shall retourne: euerij man vnto hys posselpon, and euerij man vnto hys kynred agayne. A yeare of iudic shall that fiftieth yeare be vnto you. Ye shall not sowe nether reape that which groweth of it selfe, nor gether the grapes that are left. For that yeare of iudic shall be holy vnto you: but ye shall eate of the increase therof out of the felde. In the yeare of thys iudic ye shall retourne euerij man vnto hys posselpon agayne.

It thou sellest oughte vnto thy neyghboure, or byest of thy neyghbours hande, ye shall not discaue one another: but accordynge to the nombe of yeares after the iudic yeare thou shalt bye of thy neyghboure, and accordynge vnto the nombe of yeares & of frutes, he shall sell vnto the. Accordynge vnto the multitude of yeares, he shall encrease the pryse therof and accordynge to the fewnesse of yeares, he shall minyche the pryce of it: for the nombe of frutes doth he sell vnto the. * Discaue not ye therfore euerij mā his neyghboure, but thou shalt feare thy God. For I am the Lord your God: wherfore ye shall do after myne ordinaunces and kepe my lawes, and do them, and ye shall dwell in the lande in safete. And the lande shall geue her frute, and ye shall eate youre fyl, and dwell therein in safete.

And yf ye shall saye: what shall we eate the seuenth yeare, for we shall not sowe, nor gether in our increase: I will sende my blessinge vpon you in the syxt yeare, and it shall brynge forth frute for thre yeares: & ye shall sowe the eyght yeare, and eate yet of olde corne vntyll the ix. yeare: euen vntyll her frutes come, ye shall eate of olde store. The lande shall not be solde to be wast: for * the lande is myne, and ye but strangers and sojourners with me. In all the lande of youre posselpon, ye shall graunt a redemption for the lande.

* Yf thy brother be waxed poore, and hath solde a waye of hys posselpon: and yf any of his kyn come to redeme it, let him bye out that whiche hys brother solde. And yf he haue no man to redeme it, let hys hande get as much as maye be sufficient to bye it oute agayne, and let hym counte howe longe it hath bene solde, & deluyer the rest vnto the man to whome he solde it, that he maye retourne to hys posselpon agayne. But and yf hys hande cannot gett sufficient to restore to the other agayne, then that whiche is solde shall remayne in the hande of hym that hath boughte it, vntyll the yeare of iudic: and in the iudic it shall come out, and he shall retourne vnto hys posselpon agayne. And yf a man sell a house or a dwellynge

withyn the walles of a cytie, he maye bye it out agayne withyn a whole yeare after it is solde: eue any daye of the yeare shall he redeme it agayne. But and yf he bye it not out agayne withyn the space of a full yeare, then the house that is in y walled citie, shall be established, and be his owne that boughte it, ad hys successours after him, and shall not go out in the iudic. But the houses of vyllages which haue no walles rounde aboute the, are counted as the felde of the countre, & therfore they maye be boughte out agayne, and shall retourne in the iudic.

Notwithstandinge the cyties of the leuytes, and the houses of the cyties of their possession, maye y leuites redeme at all seasons. And yf a mā purchase ought of the Leuites, the house that was solde, and the cite of their possession shall go out in the yeare of iudic: for the houses of the cyties of the leuites, are their possession amonge the chyldre of Israel. But the felde of the suburbe that is beynde their cyties, maye not be solde: but is theyr perpetuall possession.

If thy brother be waken poore, and fallen in decaye with the, thou shalt releue hi, both the stranger and sojourner, that he maye lyue with the. * And thou shalt take none vantage of him, or vantage. But thou shalt feare thy God, that thy brother maye lyue with the. Thou shalt not geue hym thy money vpon vsurpe, & nor lende him thy corne for increase. I am the Lord your God, which brought you out of the lande of Egypte to geue you the lande of Canaan, & to be youre God.

* If thy brother that dwelleth by the, be waken poore, and be solde vnto the, thou shalt not compell him to the bondage of seruautes: but as an hyred seruaunte and as a sojourner he shall be with the, and shall serue the vnto the yeare of iudic, & then shall he departe from the: both he and his chyldren with him, and shall retourne vnto his awne kynred agayne, and vnto the posselion of his fathers: for they are my seruautes, whych I brought out of the lande of Egypte, and shall not therfore be solde as bondme. Thou shalt not raygne ouer hym cruelly, but shalt feare thy God. Thy bondseruaunte, and thy bondmayde which thou shalt haue, shall be of the heythen that are rounde aboute you: of them shall ye purchase seruautes and maydes, and of the chyldren of the strangers that are sojourners amonge you, & of the generacions that are with you, which they begate in youre lande. These shall be youre posselpon, and ye shall take them as inheritance for youre chyldren after you, to possesse them, they shall be youre bondmen for euer. But ouer youre brethren the chyldren of Israel, ye shall not raygne one ouer another. If ther

ther cruelly.

E If a sojourner or straunger waxe ryche by the, and thy brother that dwelleth by him waxe poore, and sell hym selfe vnto the straunger or sojourner by the, or to any of the straungers kyn: after that he is solde, he maye be redeemed agayne: one of his brethren, or his wife, or his vncle, or his vncles sonne maye bye hym out: or any that is nye of kynne vnto hym of his kynred, maye redeme hym: either yf his hande can get so moch, he maye be loosed. And he shall reken wyth hym that boughte hym, from the yere that he was solde in, vnto the yere of iubelpe & the pryce of hys byenge shalbe valued accordynge vnto the nombre of yeres. As a hyred seruante shal be wth hym. If there be yet many yeres beynde, accordynge vnto the let hym geue agayne for hys deliuerance, of y money that he was bought for. If there remaine but fewe yeres vnto the yere of iubelpe, let hym counte wyth hym agayne, and accordynge vnto his yeres geue hym agayne for hys redempcion, and he shalbe wth hym yere by yere as an hyred seruante & the other shal not raygne cruelly ouer him in thy sighte. If he be not redeemed thus, he shal goo out in the yere of iubelpe, both he and his chyldren wth hym: for the chyldren of Israell are my seruautes, whych I broughte out of the lande of Egypte. I am the Lorde poure God.

¶ The xxvj. Chapter.

¶ There are blessed that kepe those thynges that God breddeth.

I shall make you no ydolles nor grauen ymage, nether reare you vp any stone, nether shall ye sett vp any ymage of stone in your lād to worshippinge it: for I am the Lord poure God: ye shall kepe my Sabbothes, & feare my sanctuary: for I am the Lorde. ¶ If ye walke in myne ordinaunces and kepe my commaundementes, and do them, I wyll sende you rayne in the ryght ceason and the lād shall yelde her encrease, and the trees of the felde shall geue theyr frute. And the threschyng shall reach vnto wyne harvest, and the wyneharuest shall reach vnto sowynge tyme, and ye shall eate your bread in plenteousnes, and dwell in poure lād peacefully. And I wyll sende peace in the lande, & ye shall slepe without any man to make you a frayde.

And I wyll rydd euell beastes out of the lande, and there shall no swerde goo thorow out poure lande. And ye shall chase poure enemies, and they shall fall before you vpon the swerde. ¶ And fyue of you shall chase an hundred, & an hundred of you shall put ten thou-

sande to flyghte, and poure enemies shall fall before you vpon the swerde. For I will haue respect vnto you, and make you encrease, and multiplye you, and sett vp my covenannt with you. And ye shall eate olde store, and carpe out olde for the newe. ¶ And I wyll make my dwellinge place amonge you, & my soule shall not lothe you. I wyll walke amonge you, and wyll be poure God, and ye shalbe my people. ¶ I am the Lorde poure God, whyche broughte you out of the lande of Egypte, that ye shulde not be theyr bondemen, and I haue broken the cheynes of your yoke, and made you go by ryghte.

¶ But and yf ye wyll not harken vnto me, nor wyll do all these my commaundementes: And yf ye shall despise myne ordinaunces, ether yf poure soule abhorre my lawes, so that ye wyll not do all my commaundementes, but breake myne appoyntment, I also will do thys vnto you. For I will bring vpon you fearfulnesse, swellinge of body, and the burnynge agewe, to consume poure eyes, & gendze forowe of hert. And ye shall sowe poure seed in vayne, for poure enemies shall eate it, and I wyll set my face agens te you, and ye shall fall before poure enemies, & they that hate you, shall raygne ouer you: and ye shall see, when no man shall loweth you.

And yf ye wyll not yet for all this herken vnto me, then will I punyssh you seven tymes more for poure synnes, and wyll breake the pryde of poure stubburnesse. And I wyll make poure heauen as yron, and poure erth as brasse. And poure labour shalbe spent in vayne. For poure lande shall not geue byr encrease, nether shall the trees of the lande geue theyr frutes.

And yf ye walke contrary vnto me, and wyll not herken vnto me, I wyll byynge seven tymes moore plagues vpon you, accordynge to poure synnes. I will also sende in wilde beastes vpon you, which shall robbe you of poure chyldren, and destroye poure catell, and make you serue in nombze, and cause poure bye wayes to growe vnto a wyldernesse.

And yf ye maye not be reformed by these thynges but shall walke contrary vnto me, then wyll I also walke contrary vnto you, and wyll punyssh you yet seven tymes for poure synnes. And I wyll sende a swerde vpon you, that shall auenge my testamēt. And when ye are gathered together wythin poure cyties, I wyll sende the pestilence amonge you, and ye shalbe deliuered into the hande of the enemye. And when I haue broken the staffe of poure bread: ten wyues shall bake poure bread in one oven, and they shall deliuer you poure bread agayne by weyght: ye shall eate, and not be satisfied.

And

And yf ye wyll not yet for all this herken vnto me, but shall walke agaynst me, I will walke contrarye vnto you also in indignacion, and wyll chastice you seven tymes for poure synnes. ¶ And ye shall eate the flesh of poure sonnes and the fleshe of poure daughters shall ye deuoure. I wyll destroye poure hye places, and roote out poure ymagges, and cast poure carkasses vpon the bodies of poure ydolles, and my soule shall abhorre you. And I wyll make poure cyties desolate, and byynge poure sanctuarie vnto nought, and wyll not smell the sweetnesse of poure odoures.

I wyll byynge the lande vnto a wyldernesse, and poure enemies which dwell therein, shall wondre at it. And I will strawe you amonge the hethen, and will drawe out a swerde after you, and poure lande shalbe wast, and poure cyties desolate. Then shall the lande enioye her Sabbothes, as longe as it lyeth voyde, and ye shalbe in poure enemies lande: euen then shall the lande rest, and reioyse in her Sabbothes. As longe as it lyeth voyde it shall rest, because it dyd not reste in poure Sabbothes, when ye dwelt vpon it.

And vpon them that are left alyue of you, I wyll sende a fayntnesse into theyr hertes in the lande of theyr enemies: & the soude of a shakynge leef, shall chase the, and whā they flee the swerde, they shall fall: no man folowinge vpon them. They shall fall one vpon another, as it were before a swerde, euen no man folowynge vpon them, and ye shall haue no power to stande before poure enemies: And ye shall perishe amonge the hethen, & the lande of poure enemies shall eate you vp.

And they that are left of you, shall pynne awaye in their vnyrghteousnes, eue in their enemies lād, and in the mysdeades of their fathers shall they consume. And they shall confesse their mysdeades and the mysdeades of their fathers for their trespass, which they haue trespassed agaynst me, and for that also that they haue walked contrarye vnto me. ¶ Therefore I also wyll walke contrary vnto them, and wyll byynge them into the lande of their enemies. And then at the leest waye their vncircumcised hertes shall be tamed, and they shall make an attonement for their mysdeades.

And I will remember my covenannt, with Iacob, and my bōde with Iahac, and myne appoyntment with Abrahā, and will thynke on the lande. The lande shall be leste of them, and shall enioye her Sabbothes, whyle she lyeth wast without the. And they shall make an attonement for their mysdeades, because they despised my lawes, and because their soule refused myne ordinaunces: And yet for all that whē they be in the lād

of their enemies, I will not cast them awaye, neyther will abhorre the, to destroye them utterly, and to breake myne appoyntment with the: for I am the Lorde their God. I wyll for their sakes remēbre the covenannt made vnto their fathers, whom I brought out of the lande of Egypte in the flyghte of the hethen, that I myght be their God: I am the Lorde.

These are the ordinaunces, and iudgements, and lawes, which the Lorde made betwene him and the chyldren of Israell in mount Sinai, by the hande of Moses.

¶ The xxvij. Chapter.

¶ Of diuerses bowes, and of theys ze.



And the Lorde spake vnto Moses sayynge: speake vnto the chyldren of Israell, and saye vnto them: If any mā will geue a synfuler bowe vnto y Lorde accordynge to the value of the soules, the value of the male from twentye yere olde vnto sixtye shalbe fyfte of siluer, after the weyght of the sanctuary. And yf it be a female, the value shalbe thirtye sicles. And from fyue yeres to twentye, the male shalbe set at twentye sicles, and the female at ten sicles. And from a moneth vnto fyue yere, the male shalbe set at fyue sicles of siluer, and the female at thre. And he that is fyfte yere olde, and aboue, shalbe valued at fiftene sicles, and the woman at ten. But if he be to poore so to be set, he shall present himselfe before the preast: & the preast shall value him, accordynge as the hande of him y bowed is able to gett, euen so shall the preast value him.

If it be a beaste of which men bringe an offryng vnto the Lorde: all that any mā geueth of soche vnto the Lorde, shall be counted holy. He shall not alter it nor chaunge it: a good for a bad, or a bad for a good. And yf he chaunge beaste for beaste, then both the same beaste and it also wherwith it was chaunged shalbe holy. If it be any manner of vncleane beaste, of which men do not offer a sacrifice vnto the Lorde, he shall set the beaste before the preast, and the preast shall value it, whether it be good or bad. And as y preast setteth it, so shall it be. But yf he will bye it agayne, he shall geue the fyft parte moare aboue that it was set at.

If any man dedicate his house, to be holy vnto the Lorde, the preast shall set it, whether it be good or bad: and as the preast hath set it, so shall the value be. And whan he that sanctified it wyll redeme hys house, lett hym geue the fyft parte of the money that it was iudged at thereto, and it shalbe hys.

If a mā shall halowe a pecc of hys enherited lande vnto the Lorde, it shalbe set accordynge to y scde therof. If it beare an house

homer of barley, it shall be set at fyfte cycles of silver. If he halowe his felde immediatly from the yeare of iubely, it shall be worth accordeinge as it is esteemed. But and yf he halowe his felde after the iubely, the preast shall recken the money accordeinge to the nombre of the yeares that remaine vnto the yeare of iubely folowynge, & there after it shall be lower sett.

If he that consecrated the felde, wyl redeme it agayne, let hym put the fyft parte of the pryce that it was set at there vnto, and it shall be his. And yf he wyl not redeme the felde, but selleth the felde to another man, he shall be the preastes posseltyon.

If a man sanctifye vnto the Lord a felde, which he hath boughte, and is not of his enheritaunce, the preast shall reken vnto hym what it is worth vnto the yeare of iubely, & he shall geue the pryce that it is set at, the same daye, as a thyng consecrated vnto the Lord. And in the yeare of iubely, the felde shall returne vnto hi of whome he boughte it, enē to him, whose enheritaunce of lād it is.

And all settinge shall be accordeinge to the cycle of the sanctuary. One cycle cōteyneth twentye halfpens.

* But the fyft bozne of the beastes that is appoynted vnto the Lord, maye no man sanctifye: whether it be ore or shepe, for it is the Lordes allredy. If it be an vncleane beast, he shall redeme it, as it is sett at, and geue the fyft parte moare therto: Or, yf it be not redemed, it shall be solde, accordeinge to the value.

Notwithstandynge, no dāned thyng that a man putteth from hym and dedycateth vnto the Lord, of all his good (whether it be mā or beast or lande of his enheritaunce) maye be sold or redemed: for euery thyng so put awaye, is most holy vnto the Lord. Let no dāned thyng that a mā separateth, be redemed, but dye the death.

Euery tyth of the lande which is of the sede of the lande, or of the frute of the trees, is the Lordes, and is sanctified vnto the Lord. And yf a man wyl redeme ought of his tythes, let him adde the fyft parte therto. And euery tyth of ore and of shepe and of euery beast that goeth vnder the rodde, euery tenth shall be holy vnto the Lord. He shall not loke yf it be good or bad, ncr chaunge it. Els, yf he chaunge it, both it, and that it was chaunged withall, shall be halowed vnto the Lord, and maye not be redemed.

These are the commaundementes, which the Lord commaunded by Moyses vnto the chyldren of Israel in mount Sinai.

The ende of the thyrde boke of Moyses called in the hebreue Maicra, and in the Latyn.

Leuiticus.

The fourth boke of

Moyses called in the hebreue, Maicra, and in the Latyn Numeri.

The fyft Chapter.

All that are apte for batell, are nombred. The trybe of Leui must minister in the tabernacle.



And the Lord spake vnto Moyses in the wilderness of Synay, in the tabernacle of wytnesse, the fyft daye of the seconde moneth in the secōde yeare after they were come out of the lande of Egypte,

Exo. xxx. b. Num. xxi. a. q. lxx. p. lxx. a.

sayinge: * take ye the summe of all the multitude of the chyldren of Israel, after they kynredes & householdes of they fathers wyth the nombre of they names, all that are males, heed by heed, from xx. yeare & aboue: enē all that go forth to the warre in Israel, thou and Aaron shall nombre them thowowe out they armyes, and wyth you shall be men of euery trybe, wherof euery one is heed mā of the house of his fathers.

And these are the names of the men that shall stande with you: of the trybe of Rubē, Elizur the sonne of Sedeur: of Simeō, Selumiel the sonne of Suri Sadai: of Iuda, Nahasson the sonne of Aminadab: of Issachar, Nathanael the sonne of Zuar: of Zabulon, Eliab the sonne of Helon. Amonge the chyldren of Joseph: of Ephraim, Elisama the sonne of Amihud: of Manasse, Gamaliel the sonne of Peda zur: of Ben Jamin, Abidan the sonne of Gedeoni: of Dan, Abiezzer the sonne of Ammi Sadai: of Aser, Pagiel the sonne of Ocran: of Gad, Elisaph the sonne of Dequel: of Rephthali, Ahira the sonne of Enan.

These were of greute fame in the congregacyō, Lordes of the trybes of their fathers, and heades ouer thousandes in Israel. And Moyses and Aaron toke these men (which are expelld by they names) and gethered all the congregacyon together, the fyft daye of the seconde moneth, and they were rekened thowowe out their kynredes & householdes of their fathers by name from xx. yeare and aboue, heed by heed. As the Lord commaunded Mo-

ses, euen so he nombred them in the wyldernesse of Sinai.

And the chyldren of Ruben Israels eldest sonne thowowe out they generacyōs, & their kynredes, & householdes of their fathers in the nombre of names, heed by heed (all males frō xx. yeare & aboue) as many as dyd go forth to the warre: the nombre of the y were of the tribe of Rubē, was. xlvi. thousande & v. hundred.

Of the chyldren of Simeon thowowe out they generacyons and they kynredes and householdes of they fathers, the summe of the in the nombre of names, heed by heed, all the males from xx. yeares and aboue, whosoever myght go forth to the warre: the summe of them that were of the trybe of Simeon, lxx. thousande and iij. hundred.

Of the chyldren of Gad thowowe out their generacyons and they kynredes and householdes of they fathers, the nombre of the names from xx. yeare & aboue, all that were forth to the warre: the nombre of them that were of the tribe of Gad, was. xlv. thousande, lxv. hundred and fyfte ye.

Of the chyldren of Iuda thowowe out their generacyons and their kynredes and householdes of their fathers, the nombre of names from xx. yeare and aboue, all that were able to go furth to the warre: The nombre of the that were of the tribe of Iuda, was. lxxiiij. thousande and lxv. hundred.

Of the chyldren of Issachar thowowe out they generacions & they kynredes and householdes of they fathers: the nombre of names frō xx. yeare and aboue which went all furth to warre, the nombre of the y were of the tribe of Issachar, was. liij. thousande & iij. hundred.

Of the chyldren of Zabulon: thowowe out they generacyons and they kynredes, and householdes of their fathers, the nombre of names from xx. yeare & aboue, which were all able to go furth in the hoost: The nombre of them that were of the trybe of zabulon, was. lviij. thousande and foure hundred.

Of the chyldren of Joseph: Namely, of the chyldren of Ephraim thowowe out they generacyōs and they kynredes and householdes of they fathers, the nombre of names frō xx. yeares & aboue, all y went out to the warre: the nombre of them that were of the tribe of Ephraim was. xl. thousande, & lxxv. hundred.

Of the chyldren of Manasse thowowe out their generacions, & they kynredes, and householdes of their fathers, the nombre of names frō twēty yeare olde & aboue, all y wēt out to y warre: The nombre of the y were of the tribe of Manasse, was, xxxij. thousande & two hundred.

Of the chyldren of Ben Jamin thowowe out their generacyōs, and they kynredes & householdes of they fathers, the nombre of names frō twentye yeare & aboue, all y wēt furth to the warre: The nombre of the that were

g iiij of the

of the trybe of Beniamin was. xxxv. thousande. and. iiii. hundred.

¶ Of the chyldre of Dan thozowe out their generacions and their kynredes and houses of theyr fathers: the nombze of names from twentye yere olde and aboue, all that wēt furth to the warre: The nombze of the that were of the trybe of Dan was. lxii. thousande and. vii. hundred.

¶ Of the chyldre of Aser thozowe out their generacions and their kynredes and houses of theyr fathers, the nombze of the names from xx. yeres and aboue, all that wente out to warre: The nombze of the that were of the trybe of Aser was. xli. thousande and. v. hundred.

¶ Of the chyldren of Nephthali: thozowe out theyr generacions and theyr kynredes & houses of theyr fathers, the nombze of names from xx. yeres and aboue, all that myght go furth to the warre: The nombze of the that were of the trybe of Nephthali, was thre ad fyfthe thousande and. iiii. hundred.

¶ These are the summes whych Moses & Aaron nombzed and the princes of Israel: those twelue me, which were euery one ouer the house of theyr fathers. And all the nombzes of the chyldren of Israel, thozowe out the houses of theyr fathers, from twentye yere & aboue, all that went furth to the warre in Israel, dze we all vnto the summe of * fyue hundred thousande and thre thousande, fyue hundred and fyfthe. But the Leuites after the trybe of theyr fathers were not nombzed amonge them.

* Exod. xii. f. 32umc. ii. c.

¶ And the Lorde spake vnto Moses, saying: Thou shalt not nombze the trybe of Leui, nether take the somme of them from amonge the chyldren of Israel. But thou shalt appoynte the leuites ouer the habytacyon of witnessse, and ouer all the vessels therof, and ouer all thynges that are in it. Pea they shall beare the tabernacle and all the vessels therof, & they shall minstre in it, & shall dwell rounde aboute the tabernacle. And when the tabernacle goeth forth, & leuites shall take it downe: and when the tabernacle is to be pitched, they shall sett it vp: and yf any straunger come nye, he shall dye. And the chyldre of Israel shall pytch theyr tentes, euery man in hys owne compaigne, and euery man vnder his owne staderd thozowe out theyr hostes. But the leuites shall pytche rounde aboute the tabernacle of wytnesse, that there be no wrath vpon the congregacyon of the chyldre of Israel, and the leuites shall kepe & watch of the tabernacle of witnessse. And the chyldre of Israel dyd accordynge to all that the Lord commaunded Moses, euen so dyd they.

¶ The. iiij. Chapter.

¶ The order of the tentes. The heades of the kynredes of Israel.

¶ And the Lorde spake vnto Moses and Aaron saying: euery man of & chyldre of Israel shall pytch vnder his owne staderd & vnder the armes of theyr fathers houses: on & other syde & rounde aboute the tabernacle of wytnesse shall they pytch.

¶ On the east syde toward the ryfynge of the sonne, shall they of & staderd of the hoste of Iuda pytch thozowe out theyr armyes: And Nahesson the sonne of Aminadab was captayne of the sonnes of Iuda. And his hoste and the nombze of the. lxxiii. thousande & vi. hundred. Next vnto him & shall they of the trybe of Issachar pytche: & Nathanael the sonne of Zuar was captayne of the chyldren of Issachar: hys hoste & the summe of the nombze therof. lvi. thousande & foure hundred.

¶ And then the trybe of Zabulon: and Eliab the sonne of Helo, captayne ouer the chyldre of Zabulon, & his hoste & the nombze of them lvi. thousande and. iiii. hundred: so that the whole nombze of the whole hoste of Iuda are an hundred thousande. lxxvi. thousande. & iiii. hundred thozowe out theyr armyes: and these shall go before.

¶ On the south syde shall the staderd of the hoste of Ruben kepe thozowe theyr compaignes: & the captayne ouer the sonnes of Ruben, was Elizur the sonne of Sedeur. And hys hoste and the nombze of the. xlv. thousande, and. v. hundred. And fast by hym shall the trybe of Symeon pytche, and the captayne ouer the sonnes of Symeon, was Salumiel the sonne of Zuri Sabai, and his hoste and the nombze of them. lix. thousande & iij. hundred. And the trybe of Gad also: and the captayne ouer the sonnes of Gad, was Elisaph the sonne of Dequel: And his hoste and the nombze of them. xlv. thousande. vi. hundred and. i. All that were nombzed wyth the trybe of Ruben: an hundred thousande. li. thousande. iiii. hundred & i. thozowe out their armyes, and they shall go in the secōde place.

¶ And the tabernacle of wytnesse shall go wyth the hoste of the leuites, in the myddes of the hostes: And as they lye in their tētes, euen so shall they procede in the iourney, euery man in hys degree, and vnder theyr owne staderdes.

¶ The west syde shall the standard of the hoste of Ephraim kepe wyth theyr armyes, & the captayne ouer the sonnes of Ephraim, was Elisama the sonne of Amihud: hys hoste and the nombze of them. xl. thousande and fyue hundred.

¶ And fast by hym, shall be the trybe of Manasse, and the captayne ouer the sonnes of Manasse was Gamaleel the sonne of Pedazur. hys hoste and the nombze of the. xxxii. thousande and. ii. hundred. And the trybe of Beniamin

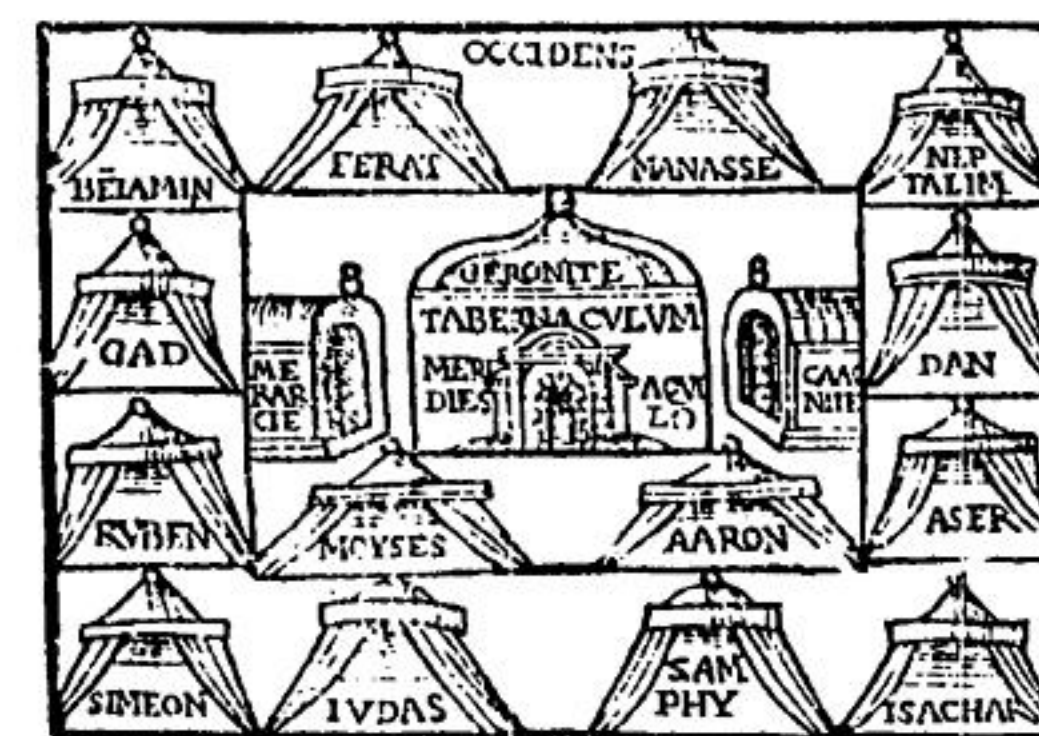
Beniamin also: and the captayne ouer the sonnes of Beniamin was, Abidan the sonne of Gedeoni. hys hoste and the nombze of the xxxv. thousande and. iiii. hundred. All that were appoynted wyth the hoste of Ephraim, were an hundred thousande. viij. thousande and an hundred, thozowe out their armyes & they shall goo in the thyrde place.

¶ The staderd of the hoste of Dan shall kepe the north syde wyth their armyes: & the captayne ouer & chyldren of Dan, was Abiezzer the sonne of Ammi Sabai. hys hoste and the nombze of them. lxix. thousande and. vi. hundred. And fast by hym shall the trybe of Aser pytche: and the captayne ouer the sonnes of Aser was Pagiel the sonne of Ocran. hys hoste and the nombze of them. xij. thousande & v. hundred. And the trybe of Nephthali also, and the captayne ouer the chyldre of Nephthali: was Ahira & sonne of Enan. hys hoste and the nombze of them. lxx. thousande and. iiii. hundred. All they that were appoynted wyth the hoste of Dan, was an hundred thousande. lviij. thousande and. vi. hundred. And they shall go hymmost wyth their staderdes.

¶ These are the summes of the chyldren of Israel thozowe out & houses of their fathers: euen all the nombzes & pytched thozowe out their hostes. vi. hundred thousande. iiii. thousande. v. hundred and fyfthe. But the Leuites were not nombzed amonge the chyldren of Israel, as the Lorde commaunded Moses. And the chyldren of Israel dyd accordynge to all that the Lorde commaunded Moses, for so they pytched wyth their staderdes, & so they iourneyd thozowe out their kynredes, & thozowe out & householdes of their fathers.

¶ The. iii. Chapter.

¶ The Leuites go not to batell, but minstre in the sanctuary. They pytche their tentes nye to the habytacyon.



¶ These are the generacions of Aaron and Moses, in & dave that the Lord spake vnto Moses in mount Synai, & these are the names of the sonnes of Aaron: Nadab the eldest sonne, Abihu, Eleazar and Ithamar. * These are the names of the sonnes of Aaron which were & prestes anoynted, & whose hande

* Au. xvi. g.

* Au. xvi. g.

was consecrated to minstre. * And Nadab and Abihu dyed before the Lorde whan they offered straunge fyre before the Lorde in the wyldernes of Synai, and had no chyldren. And Eleazar and Ithamar minstred in the syght of Aaron their father.

¶ And the Lorde spake vnto Moses, saying: ge: bynge the trybe of Leui, and set them before Aaron the prest: * that they maye serue him and wayte vpon hym and vpon all the multitude, before the tabernacle of witnessse, to do the scrupce of & habytacyon. They shall kepe all & apparell of the tabernacle of witnessse, and wayte vpon the chyldren of Israel, to do the scrupce of the habytacyon. And thou shalt geue the Leuites vnto Aaron, and hys sonnes, for they are geue and deliuered vnto him of the chyldren of Israel. And thou shalt appoynte Aaron & hys sonnes to wayte on their prestes offyce: and the straunger that commeth nye, shall be slayne.

¶ And the Lorde spake vnto Moses saying: beholde I haue taken the Leuites from amonge & chyldre of Israel: * for all the fyrst borne & openeth the matrice amonge & chyldren of Israel, and the Leuites shall be myne: because all the fyrst borne are myne: for the same dave & I smote all the fyrst borne in the lande of Egypte, I halowed vnto me all the fyrst borne in Israel, both man & beaste, and myne they shall be: I am the Lorde.

¶ And the Lorde spake vnto Moses in the wyldernes of Synai saying: Nombze the chyldren of Leui after the houses of their fathers in their kynredes. All that are males, from a moneth olde and aboue shalt & nombze. And Moses nombzed them, accordynge to the comaundement of the Lord, and as he had comaunded. * And these were the chyldren of Leui in their names: Gerson, & Cahath and Merari. And these are the names of the chyldren of Gerson in their kynredes: Libni and Semer. The sonnes of Cahath in their kynredes: Amram, Jesehar, Hebron & Ozziel. And the sonnes of Merari in their kynredes: Maheli and Musi. These are the kynredes of the Leuites, accordynge to the houses of their fathers.

¶ Of Gerson came the kynred of the Libnites and the kynred of the Semerites. These are the kynredes of the Gersonites. And the summe of the (after the nombze of all the males from a moneth olde and aboue) was. viij. thousande and fyue hundred. And the kynredes of the Gersonites shall pytche behynde the habytacyon westwarde. The captayne & most aunciet of the house of the Gersonites, was Elisaph the sonne of Lael. And vnder the keepynge of the chyldren of Gerson in the tabernacle of witnessse was & the habytacyon and the tente, the couerynge therof, and the hangynge of the doze of the tabernacle of

* Au. xvi. g.

g v wytnesse

wytneſſe, and the hangynges of the courte, and the curtayne of the doze of the courte: which is rounde about the Tabernacle, and the alter, and the cordes of it for all the ſeruyce therof. And of Cabath came the kynred of the Amramites, and ſ kynred of the Jezebarites: the kynred of the hebzonites, and the kynred of the Ozielites: Theſe are the kynredes of the Cabathites. And the nombre of all the males from a moneth olde and aboue, was. viij. thouſande and ſyre hundred: and theſe ſhall kepe the thynges that are to be kepte in the holy place. And the kynred of the chyldren of Cabath ſhall pytche on the ſouthſyde of the Tabernacle. The captayne and moſt auncient of the houſe of the kynred of the Cabathites, was Eliſaphan the ſonne of Oziel, and vnder their keepyng was the arcke, the table, the candleſtyck, and the alters, and all the veſſels of the ſanctuary ſ they myniſtre in, and the vayle, and whatſoever belonged to the myniſtracyon therof. And Eleazar the ſonne of Aaron the Prieſte, was captayne ouer all the captaynes of the Levites, and had the ouerſyght of the that wayted vpon the ſanctuary.

And of Merari came the kynred of the Mahelites, and the kynred of the Muſites: Theſe are the kynredes of Merari. And the ſumme of them accordyng to the nombre of all the males, from a moneth olde and aboue was. vij. thouſande and. ij. hundred. The captayne and the moſt auncient of their houſe that were of the kynred of Merari, was zuriel the ſonne of Biſaſſi: and theſe ſhall pytche on the north ſyde of the tabernacle. And vnder the cuſtody of the ſonnes of Merari ſhalbe the bordes of the dwellinge, and the barres, pylles and ſockettes therof, all the veſſell therof, and all that ſerueth therto: & the pylles of the courte rounde aboute with their ſockettes, their pynnes & their cordes. But on the forefront of the habitacyon before the Tabernacle of wytneſſe eaſtwarde, ſhall Moſes & Aaron and his ſonnes pytche, and wayte to kepe the ſanctuary, and to kepe the chyldren of Iſrael. And ſtraunger that cometh nye, ſhall be ſlayne. And the hole ſumme of ſ Levites whych Moſes and Aaron nombred, at the commaundement of the Lorde thoroowe out their kynredes (euen all the males from a moneth olde and aboue) was * xxxij. thouſande.

* Nu. xxiij.

And the Lorde ſayde vnto Moſes: Nombred all the fyrſt bozne that are males amonge the chyldren of Iſrael (from a moneth olde and aboue) and take the nombre of their names. And thou ſhalt apoynte the Levites to me (for I am the Lorde,) for all ſ fyrſt bozne of the chyldren of Iſrael, and the catell of the Levites, for all the fyrſt gendred of the catell of the chyldren of Iſrael. And Moſes nombred

as the Lorde commaunded hym, all the fyrſt bozne of the chyldren of Iſrael. And all the fyrſt bozne males rehearſed by their names, (from a moneth olde and aboue, accordyng to their nombre) were. xxxij. thouſande. ij. hundred and. lxiiij.

And the Lorde ſpoke vnto Moſes ſayinge: take the Levites for all the fyrſt bozne of the chyldren of Iſrael, and the catell of ſ Levites for their catell: and the Levites ſhalbe myne. I am the Lorde. And for ſ redempcyng of the two hundred and. lxiiij. (whyche are moo then the Levites in ſ fyrſt bozne of the chyldren of Iſrael,) take. v. ſyckles of euery ſ heade, after the weyght of ſ Sanctuary * the ſycle conteynyng twenty halfpens. And geue the money wherwith the odde nombre of them is redeemed, vnto Aaron and his ſonnes. And Moſes toke ſ redempcyon money, of the ouerplus that were moo then the Levites: of the fyrſt bozne of the chyldren of Iſrael toke he thys money: euen a thouſande. ij. hundred and. lxv. ſyckles, after the ſycle of the Sanctuary. And Moſes gaue the money of them that were redeemed, vnto Aaron and his ſonnes accordyng to ſ worde of ſ Lord, euen as the Lorde commaunded Moſes.

The. iij. Chapter.

The offyces of the Levites.



And the Lorde ſpoke vnto Moſes and Aaron ſayinge: Take the ſumme of the chyldren of Cabath from amonge the ſonnes of Leui, after theyr kynredes and houſes of their fathers, (from. xxx. yere and aboue vntyll ſyftie) all that are able to go furth to the warre, for to do the worke in the tabernacle of wytneſſe. The offyce of the chyldren of kabath in the tabernacle of wytneſſe, is moſt holy. And when the hoſte remoueth, Aaron & hys ſonnes ſhall come & take downe the vayle, that hāgeth betwene, & wrappe ſ Arke of wytneſſe in it: and ſhall put thereon a couerynge of taxus ſkynnes, & ſhall ſprede vpon it a cloth that is altogether of yelow ſylke, and put in the barres therof. And vpon the ſewe table, they ſhall ſprede abroad a cloth of yelow ſylke, & put thereon the dyſches, ſpones, flatpeces, and pottes to powze wyth, and there ſhalbe bred thereon continually: & they ſhall ſprede vpon them a couerynge of purple, and couer the ſame with a couerynge of taxus ſkynnes, and put in the barres therof.

And they ſhall take a cloth of yelow ſylke, and couer the candleſtycke of lyght, with his lampes, tōges, and ſnooffers, and all the oyle veſſels which they occupye aboute it, & they ſhall put both it, and all the veſſell therof within a couerynge of taxus ſkynnes, & put it vpon a barre. And vpon the golden alter they ſhall ſprede a cloth of yelow ſylke, and couer

it with a couerynge of taxus ſkynnes, & put in ſ barres therof. And they ſhall take all the thynges (whyche they occupye to myniſtre within ſ holy place) and put a cloth of yelow ſylke vpon them, and couer them with a couerynge of taxus ſkynnes, and put them on a barre. And they ſhall take awaye the aſhes from ſ alter, and ſprede a purple cloth thereon: and put vpon it all the veſſels therof, that they myniſtre wythall: euen ſ cole panes, the fleſhe hokes, the ſpouels, the baſens and ſ other veſſels of ſ alter, and they ſhall ſprede vpon it a couerynge of taxus ſkynnes, and put in the barres of it. And when Aaron and hys ſonnes haue made an ende of coueryng the holy thynges, and all the veſſels of the ſanctuary (agaynſt that the hoſte remoueth) then the ſonnes of Cabath ſhall come in for to beare, but they ſhall not touche any holy thyng, leaſt they dye. And thys is the charge of the ſonnes of Cabath in the Tabernacle of wytneſſe. And to the offyce of Eleazar the ſonne of Aaron the Prieſte pertayneth the oyle for the lyghte, the ſweete cens, the dayly meatofferyng, & the anoyntpnyng oyle, and the ouerſyght of all the tabernacle, and of all that therein is, both in the ſanctuary and in all the veſſels therof.

And the Lorde ſpoke vnto Moſes and Aaron, ſayinge: Ye ſhall not deſtroye the trybe of the kynred of the Cabathites, from amonge ſ Levites. But thus do vnto them, that they maye lyue and not dye, when they go vnto the moſt holy thynges: Let Aaron and his ſonnes go in, and take them downe, to euery one after hys ſeruyce, and after hys charge. But let them not go in, to ſe when ſ the holy thynges are folden vp, leſt they dye.

And the Lorde ſpoke vnto Moſes ſayinge: Take alſo the ſumme of the chyldren of Gerson, thoroowe out the houſes of their fathers, and thoroowe out their kynredes: from. xxx. yere and aboue, vntyll. l. ſhalt thou nombre them, all that are able to go forth to the warre for to do ſeruyce in the tabernacle of wytneſſe. And this is the ſeruyce of the kynred of the Gersonites, to ſerue and to beare. They ſhall beare the curtaynes of the dwellinge, and the rouffe of the Tabernacle of wytneſſe, hys couerynge, & the couerynge of taxus ſkynnes, that is an hye aboue vpon it, and the hangyng of the doze which is in the tabernacle of wytneſſe: & the hangynges of the courte, & the hangyng that is in the entryng in of the gate of ſ courte rounde about the dwellinge & the altare, with the cordes, & all the instrumentes that ſerue vnto them, and all that is made for to ſerue them. At the mouth of Aaron and hys ſonnes, ſhall all the ſeruyce of the chyldren of the Gersonytes be done, in all their charges and in all their ſeruyce, and ye ſhall nombre vnto them all

their burthens to kepe. And thys is the ſeruyce of the kynred of the chyldren of Gerson in the Tabernacle of wytneſſe, & their watche ſhalbe vnder the hande of Ithamar the ſonne of Aaron the Prieſte.

And thou ſhalt nombre the ſonnes of Merari after their kynredes, & after the houſes of their fathers: from. xxx. yeres & aboue vnto. l. ſhalt thou nombre them, euery one that is able to go forth to the warre, to do the ſeruyce of ſ Tabernacle of wytneſſe. And thys is the charge that they muſt wayte vpon, accordyng to all their ſeruyce in the tabernacle of wytneſſe. The bordes of ſ dwellinge, with the barres, pylles, & ſockettes therof, and the pylles that are rounde aboute the courte, with their ſockettes, pynnes & cordes, & withall the instrumentes of it, for all their ſeruyce. And by name ye ſhall reken ſ thynges ſ they muſt wayte vpon to beare. This is the ſeruyce of the kynredes of the ſonnes of Merari accordyng to all their offyce in the Tabernacle of wytneſſe vnder the hande of Ithamar the ſonne of Aaron the Prieſte.

And Moſes & Aaron & the prynces of the multitude nombred ſ ſonnes of ſ Cabathites, after their kynredes and houſes of their fathers from. xxx. yere & aboue vnto ſyftie, all that were able to go forth to the warre, to do ſeruyce in the tabernacle of wytneſſe. And ſ nombres of them thoroowe out their kynredes were two thouſande, ſeuen hundred &. l. This is the nombre of the kynredes of Cabath: namely, all that myght do ſeruyce in the tabernacle of wytneſſe, whych Moſes and Aaron dyd nombre, accordyng to the commaundement of the Lorde by the hande of Moſes.

Theſe are ſ nombres of the ſonnes of Gerson thoroowe out their kynredes & houſes of their fathers, from. xxx. yere vnto ſyftie all ſ were able to go forth to the warre, for to do ſeruyce in the Tabernacle of wytneſſe. And ſ nombres of the thoroowe out their kynredes, and houſes of their fathers, were two thouſande. vij. hundred &. xxx. This is the nombre of the kynredes of the ſonnes of Gerson, of all ſ dyd ſeruyce in the tabernacle of wytneſſe, which Moſes & Aaron dyd nombre accordyng to the commaundement of the Lorde.

And theſe are ſ nombres of the kynredes of ſ ſonnes of Merari thoroowe out their kynredes & houſes of their fathers, from. xxx. yere vnto ſyftie: all ſ wente forth to ſ warre, & ſeruyd in the tabernacle of wytneſſe. And ſ nombres of them after their kynredes were, thre thouſande & two hundred. This is ſ ſumme of the kynredes of the ſonnes of merari, whiche Moſes & Aaron nombred accordyng to the worde of ſ Lorde, by ſ hande of Moſes.

And ſo all the nombres of the Levites whiche Moſes, Aaron, and the Lordes of Iſrael nombred, after their kynredes and houſes,

holders of their fathers, from xxx. yere vnto l. every one that came to do hys offyce and scrupce and to beare hys burthen in the Tabernacle of wytnesse: were (whan they were nombred.) viij. thousande, fyue hundred and lxxx. Accordynge to the worde of the Lorde dyd (Aron) nombze them by the hande of Moyses, euery one accordynge to their scrupce and charge, and accordynge to their offyces: as the Lorde commaunded Moyses.

The v. Chapter.

The knowlege of synne. The cleansynge of synne. The lawe of the spyt frutes, and of gelousye.

Ad the Lorde spake vnto Moyses, sayinge: commaunde the chyldren of Israel that they put out of the hoste, euery leper and euery one that hath an pssue, and whosoener is defyled vpon a soule. Both male & female shall ye put out: eue out of the hoost shall ye put them, that they defyle not the tentes amonge which I dwell. And the chyldren of Israel dyd so, and put them out of the hoste, eue as the Lorde spake vnto Moyses, so dyd the chyldren of Israel.

And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel: whether it be * man or woman. If they haue compted any synne that a man doeth, and haue trespassed agaynst the Lorde, that soule hath done amisse: Therefore they shall knowlege their synne, whyche they haue done, and let hym restore agayne the hurte that he hath done in the hole, and put the fyft parte of it moare thereto, & geue it vnto hym who he hath trespassed agensse. But and yf there be not a man to restore the hurte vnto, ner a kynsman of hys, let yf trespace be made good vnto the Lorde, and it shall be the Preakste, besyde the rams of the attonement wherby an attonement shall be made for him. And euery heueofferinge that is made of the holy thynges of the chyldre of Israel whych they byynge vnto the Preakste, shall be hys: and euery mans halowed thynges shall be hys: and whatsoeuer any man geueth the Preakste, it shall be hys.

And the Lorde spake vnto Moyses, sayinge: Speake vnto the chyldren of Israel, and saye vnto them: If any mans wyfe goo a syde, and trespace agaynst hym, so that another man lye wyth her fleschely, and it be hyd from the eyes of her husbände, and is not come to lpghte that she is defyled and ther is no wytnesse agaynst her, neyther she taken with the maner, and the spete of gelousye cometh vpon hym, so that he is gelouse ouer hys wyfe whych is defyled: or yf the spete of gelousye come vpon hym, so that he is gelouse ouer his wyfe whych is yet vndefyled: then let the man byynge his wyfe vnto the

Preakste, and byynge wyth her an offerynge for her: yf tenche parte of an Epha of barley meale, but let him powze none oyle vpon it, nor put frankencens thereon: for it is an offerynge of gelousye, an offerynge for a remembrance, causynge y synne to be thought vpo.

And the Preakste shall byynge her and set her befoze the Lorde, and let him take holy water in an erthen vessel, & of the dust that is in the flooze of the habitacyn, and put it into the water. And let the Preakste set the woman befoze the Lorde, and vncouer the womans head, and put the memoypall of the offerynge in her handes whyche is the gelousye offerynge, and y Preakste shall haue bytter and curlyd water in hys hande, & the prest shall charge her, and saye vnto the woman. If no man haue lpen wyth the, nether haste gone asyde to vncleynesse without thy husbände, then haue thou no arme of thys bytter, and curlyd waters.

But and yf thou hast gone asyde behynde thynne husbände, and art defyled, and some other man hath lpen with the besyde thynne husbände. (The preaste shall charge the woman with an horrible curse, & the preste shall saye vnto the woman) the Lorde make the to be an abhominacyon and a curse amonge thy people: when the Lorde doth make thy thye rotte, and thy bely swell: These curlyd waters goo into the bowels of the that they maye make thy bely swell, & thy thye rotte, and let the woman saye, Amen Amen.

And let the Preakste wryte these curses: And whan they be clesed, let him cast them in to bytter waters, & geue the woman those bytter & curlyd waters to drynke, that those curlyd & bytter waters maye entre into her. And then the Preakste shall take the gelousy offerynge out of the womans hande, & waue it befoze the Lorde, & byynge it vnto the alter & the preste shall take an handefull of the offerynge for a memoypall, & burne it vpo the alter, & then make the woman drynke y water: & when he hath made the woman drynke the waters (yf she be defyled & haue trespassed agaynst her husbände:) then shall the curlyd & bytter waters goo into her, & her bely shall swell, & her thye shall rotte, & y woman shall be a curse amonge her people. And yf the woman be not defiled but is cleane, she shall haue no harme, but shall conceane and beare.

This is the lawe of gelousye, wher a wyfe goeth a syde behynde hyr husbände, and is defyled, or when the spete of gelousye cometh vpon a man, & he byynge gelouse ouer hys wyfe, doth byynge her befoze the Lorde, And the preaste shall do accordynge vnto all this lawe: and the man shall be gyltlesse, & the woman shall beare her synne.

The vi. Chapter.

The lawe of adynce. The blessinge of the people.

Ad the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: when ether ma or woman doth separate them selues to vowe a vowe of an absteiner, and appointe them selues vnto the Lorde, he shall separate hym selfe from * wyne and stronge dryncke, and shall dryncke no vynagre of wyne nor of stronge dryncke, nor shall drynke whatsoeuer is pressed out of grapes: & shall eate no frethe grapes nether yet dyed. As longe as hys abstinence endureth, shall he eate nothyng that is made of the vyne tre, or of the cornels, or of the huske of the grape.

And as longe as he voweth, and is separated, there shall no rasure come apon hys heed: But vntyll hys dayes be out, in the which he separateth hym selfe vnto the Lorde, he shall be holy, and shall let the lockes of hys heere growe. As longe as he consecrateth hym selfe vnto the Lorde, he shall come at no deed bodye: he shall not make hym selfe vncleane at the death of hys father, mother, brother or syster: because that the vowe of the abstinence of hys God is vpon hys heade. All the dayes of hys abstinence he is holy vnto the Lorde.

And yf it fortune that any man by chance dye sodenly befoze hym, the heed of hys abstinence shall be defyled, and he shall haue hys heed tye dave of hys clesynge: euen the seuenth dave he shall haue it. And the eyght dave he shall byynge two turtels or two yonge pigeons to the Preakste, befoze the doze of the Tabernacle of wytnesse. And the Preakste shall offer the one for synne and the other for a burnt offerynge, and make an attonement for hym, as concernynge that he synned vpon a soule, and shall halowe hys heed the same dave, and he shall consecrate hym selfe vnto the Lorde (y tyme of hys abstinence) and shall byynge a lambe of a yere olde for trespace: but the dayes that were befoze are lost, because hys abstinence was defyled. This is the lawe of the absteiner, when the tyme of hys abstinence is out, he shall be brought vnto the doze of the tabernacle of wytnesse, and he shall byynge hys offerynge vnto the Lorde: an he lambe of a yere olde without blemyshe for a burnt offerynge, and a she lambe of a yere olde without blemyshe for synne, a ram without blemyshe also for a peace offerynge, and a basket of swete breed, eue cakes of fyne floure myngled with oyle, and wafers of swete bread anoynted wyth oyle wyth their meat offerynges and drynk offerynges.

And the Preakste shall byynge hym befoze the Lorde, and offer hys syn offerynge and his burnt offerynge, and shall offer the ram for a peace offerynge vnto the Lorde, wyth the

basket of swete breed, and the Preakste shall offer also his meat offerynge and his drynk offerynge. And he shall haue the heed of the absteiner in the doze of the Tabernacle of wytnesse: euen the heed of his abstinence, and shall take the heed of his sober heed, and put it in the fyze, which is vnder the peace offerynge. And the preaste shall take the sodden shoulder of the ram, and one swete cake out of the basket, and one swete wafers also, and put them vpon the handes of the absteiner (after he hath shaued his abstinence of) and the Preakste shall waue the before the Lorde. And these holy thynges shall be the prestes, wyth the wauebrest and heue shoulder: and then the absteiner maye drynke wyne. This is the lawe of the absteiner whych hath vowed his offerynge vnto the Lorde for his consecracyn: Besydes those thynges that hys hande can gett, accordynge to the vowe whych he vowed, euen so he must do after the lawe of hys abstinence.

And the Lorde spake vnto Moyses, sayinge: speake vnto Aron and his sonnes sayinge: of thys wyse ye shall blesse the chyldren of Israel, and saye vnto them.

The Lorde blesse the, and kepe the.

The Lorde make hys face wyne vpo the, and be mercyfull vnto the.

The Lorde lyfte vp countenance vpo the, and geue the peace. And they shall put my name vpon the chyldren of Israel, and I wyll blesse them.

The vii. Chapter.

The offerynge of the Lorde & heades of Israel.

Ad it fortuneth in y dave, when Moyses had full sett vp the habitacyon & anoynted it & sanctified it, & all y apparell thereof, the alter also and all the vessels thereof: and had anointed them & sanctified them, then the princes of Israel heedes ouer the houses of their fathers whych were the Lordes of the trybes, stondynge in their offyces, offered & brought their sacrifices befoze y Lorde: fyve couered charettes & xij. oxen: one charret for two Lordes, & for one, an ore, & they broughte them befoze the habitacyon.

And y Lorde spake vnto Moyses sayinge take it of them, that they maye be to do the seruice of the tabernacle of wytnesse, & thou shalt geue them vnto the Leuites, to euery man accordynge vnto his offyce. And Moyses toke the charettes & the oxen, & gaue them vnto the leuites. ij. charettes & iij. oxen he gaue vnto the sonnes of Serlon accordynge vnto their office. And iij. charettes & eyght oxen he gaue vnto the sonnes of Merari (accordynge vnto their offyces) vnder the hāde of Ithamar the sonne of Aron the Preakste. But vnto the sonnes of Gath he gaue none.

none, because they had upon them the offering of holy thynges, whych they dyd beare upon shoulters.

B And the prynces offered for the dedycation of the altar (in the daye that it was anoynted) and brought theyr sacrifices before the altar. And the Lorde sayde vnto Moyses: The prynces shall bypunge theyr offerynge, euery daye one pryncce, for the dedycation of the altar.

The offeringe of Ahabel son.

And so on the fyrst daye dyd Ahabel son the sonne of Aminadab of the trybe of Iuda offer hys sacrifice: And hys offerynge was a syluer charger, of an hundred and xxx. syles: a syluer boule of. lxx. syles after the weyght of the Sanctuary: and they were both full of fyne wheten flour, myngled with oyle for a meatofferynge: a spone of ten syles of golde, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for a synofferynge: and (for a peaccofferynge) two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde: thys was the gyfte of Ahabel son the sonne of Aminadab.

The offeringe of Nathanael.

The seconde daye Nathanael, the sonne of zuar, captayne ouer Machar dyd offre: And he offred for hys gyfte: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles after the sytle of the Sanctuary: both full of fyne flour myngled with oyle for a meatofferynge: a golden spone of ten syles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: and an he goate for synne: and (for a peaccofferynge) two oxen, v. rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Nathanael the sonne of zuar.

The offeringe of Eliab.

The thyrde daye, Eliab the sonne of Helon captayne of the chyldren of zabulon dyd offre. And hys gyfte was: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles after the sytle of the Sanctuary, and both were full of fyne flour myngled with oyle for a meatofferynge: a golden spone of ten syles full of cens: a bullock, a ram, a labe of a yere olde for a burntofferynge: an he goate for synne: and (for a peaccofferynge) two oxen, fyue rammes, fyue he goates, fyue lambes, of one yere olde. Thys was the offerynge of Eliab the sonne of Helon.

The offeringe of Elizur.

The fourth daye, Elizur the sonne of Sedeur captayne of the chyldren of Ruben, dyd offre. And hys gyfte was: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles, after the sytle of the Sanctuary, and they were, both full of fyne flour myngled with oyle for a meatofferynge: a golden spone of ten syles full of cens: a bullock, a ram, a lambe of a yere olde

for a burntofferynge, an he goate for synne: and (for a peace offerynge) two oxen, fyue rammes, fyue he goates, and fyue lambes, of one yere olde. Thys was the offerynge of Elizur the sonne of Sedeur.

The fyfte daye, Selumiel the sonne of zuri Sadai, captayne of the chyldren of Simeon, offred. hys gyfte was: a syluer charger of an hundred and thyrtye syles, a syluer boule of seuentye syles: after the sytle of the Sanctuary, and they were both full of fyne flour myngled with oyle for a meatofferynge: a golden spone of ten syles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rammes, fyue he goates, fyue lambes of a yere olde. Thys was the offerynge of Selumiel the sonne of zuri Sadai.

The offeringe of Selumiel.

The syxte daye, Eliasaph the sonne of Deguel captayne of the chyldren of Gad, offered: hys gyfte was: a syluer charger of an hundred and thyrtye syles, a syluer boule of seuentye syles: after the sytle of the Sanctuary, both full of fyne flour myngled with oyle for a meatofferynge: a golden spone of ten syles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge, an he goate for synne. And for a peaccofferynge two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Eliasaph the sonne of Deguel.

The offeringe of Eliasaph.

The seuenth daye, Elisama the sonne of Amind captayne of the chyldren of Ephraim, offered. And hys sacrifice was: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles: after the sytle of the Sanctuary, both full of fyne flour myngled with oyle, for a meatofferynge: a golden spone of ten syles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaccofferynge two oxen, fyue rammes, fyue he goates, fyue lambes of a yere olde. Thys was the offerynge of Elisama the sonne of Amind.

The offeringe of Elisama.

The eyght daye, offered Gamaliel the sonne of Pedazur, the captayne of the chyldren of Manasse. And hys offerynge was: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles after the sytle of the Sanctuary, both full of fyne flour myngled with oyle for a meatofferynge: a golden spone of ten syles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaccofferynge two oxen, fyue rammes, fyue he goates, fyue lambes of a yere olde. Thys was the offerynge of Gamaliel the sonne of Pedazur.

The offeringe of Gamaliel.

The nynth daye, Abidan the sonne of Gedeoni captayne of the chyldren of Beniamin offered:

The offeringe of Abidan.

offered. And hys gyfte was a syluer charger of an hundred and xxx. syles: a syluer boule of. lxx. syles, after the sytle of the Sanctuary, both full of fyne flour myngled with oyle for a meatofferynge: a golden spone of ten syles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Abidan the sonne of Gedeoni.

The offeringe of Abiezzer.

The tenth daye: Abiezzer the sonne of Ammi Sadai, captayne of the chyldren of Dan offered. And his offerynge was: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles after the sytle of the Sanctuary, both full of fyne flour myngled with oyle for a meatofferynge: a golden spone of ten syles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaccofferynge two oxen, fyue rammes, fyue he goates, fyue lambes of a yere olde. Thys was the offerynge of Abiezzer the sonne of Ammi Sadai.

The offeringe of Abiezzer.

The elcuenth daye, Bagiel the sonne of Ocran captayne of the chyldren of Aser, offered. And hys offerynge was: a syluer charger of an hundred and thyrtye syles: a syluer boule of seuentye syles after the sytle of the Sanctuary, both full of fyne flour myngled with oyle for a meatofferynge: a golden spone of ten syles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goate for synne: and for a peaccofferynge: two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Bagiel the sonne of Ocran.

The offeringe of Abira.

The twelue daye, Abira the sonne of Enan, captayne of the chyldren of Nephtali offered. And hys offerynge was: a syluer charger of an hundred and xxx. syles: a syluer boule of. lxx. syles after the sytle of the Sanctuary, both full of fyne flour myngled with oyle for a meatofferynge: a golden spone of ten syles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goate for synne: and for a peaccofferynge, two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Abira, the sonne of Enan.

Thys was the dedicacyon of the altar in the daye when it was anoynted: vnto the whyche was brought of the prynces of Israel. xij. chargers of syluer. xij. syluer boules xij. spones of golde: euery charger contaynyng an hundred & xxx. syles of syluer, euery boule. lxx. And all the syluer vessel conteyned two thousande and. iij. hundred syles after the sytle of the Sanctuary. And the golden spones were twelue full of cens, contaynyng ten syles a pece after the sytle of

the Sanctuary: so that all the golde of the spones, was an hundred and. xx. syles.

All the bullockes for the burntofferynge were twelue, the rammes twelue, the lambes of a yere olde twelue, with the meateofferynge: and the he goates for synne, twelue. And all the oxen for the peaccofferynge were. xxiij. the rammes sxtye, the he goates. lx. the lambes of a yere olde sxtye. Thys was the dedicacyon of the altar, after that it was anoynted.

And when Moses was gone into the tabernacle of wytnesse, to speke with hym, he harde the voyce of one speakynge vnto hym from of the mercyseate, that was vpon the arke of wytnesse betwene two cherubyns, and he talked with hym.

The. viij. Chapter.

The order of the lampes. The forme of the candlestick. The cleaſynge & offerynge of the Leuites.



And the Lorde spake vnto Moyses, sayinge: speake vnto Aaron, and saye vnto hym: * when thou putttest on the lampes, the same

* Exo. xxv. 37.

lamps shall geue lyght toward the forefront of the candellsticke. And Aaron dyd euen so, and lyghted the lampes toward the forefront of the candellsticke, as the Lorde commaunded Moyses, and the worke of the candellsticke was of syluer golde, both the shaft and the floures thereof: according vnto the visyō whiche the Lord had shewed Moyses euen so he made the candellsticke.

And the Lorde spake vnto Moyses, sayinge: take the Leuites from amonge the chyldren of Israel, and cleanse them. But thus shalt thou do vnto them, when thou cleansest the: sprynckle water of purifyng vpon them, and let them make a rasure to runne alonge vpon all the fleshe of them, and let them washe their clothes, and so make them selues cleane. Then let them take a bullocke with his meatofferynge: eue fyne flour myngled with oyle: and another bullocke shalt thou take for synne.

And when thou doest bypunge the Leuites before the tabernacle of wytnesse, thou shalt gather the hole multitude of the chyldren of Israel together, and bypunge the Leuites before the Lorde, and the chyldren of Israel shall put their handes vpon the Leuites. And Aaron shall waue the Leuites before the Lorde, for a waueofferynge of the chyldren of Israel, that they maye execute the mynistracyō of the seruyce of the Lorde.

And the Leuites shall put their handes vpon the herdes of the bullockes, and thou shalt offer the one for synne, and the other for a burntofferynge vnto the Lorde, that thou mayest make an attonement for the Leuites. And

tes. And thou shalt sett *¶* Leuites before Aa-
ron and his sonnes, & waue them for a waue
offerynge before the Lorde. And thus thou
shalt separate the Leuites from amonge the
chyliden of Israel, and the Leuites shall be
myne: after that, shall the Leuites goin, to
do the scrupce of the tabernacle of wytnesse.
And thou shalt cleanse them and waue the,
for they are geuen and deliuered vnto me
from amonge the chyliden of Israel, for such
as open euery wombe: eue for the fyrst bozne
of all the chyliden of Israel haue I taken the
vnto me.

* ԸՐՈՒՊՅԱԿ
ԻՍՎԵ

* For all the fyrst borne of the chyldren of Israel are myne both man and beest: sence the daye that I smote euery fyrst borne in the lande of Egypte, I sanctified them for my selfe: and I haue taken the Leuites for all the fyrst borne of the chyldre of Israel, and haue geuen the Leuites as a gyfte vnto Aaron & his sonnes from amonge the chyldren of Israel, to do the scruyce of the chyldren of Israel in the Tabernacle of wytnesse, to make an attouement for the chyldren of Israel, that there be no plage amonge the chyldren of Israel, yf the chyldren of Israel come nye vnto the holy thynges.

And Moses and Aaron and all the congregacion of the chyldre of Israel byd with the Leuytes, accordynge vnto all that the Lorde commaunded Moses concernynge the Leuytes: euen so dyd the chyldren of Israel vnto them. And the Leuytes were purifyed, and washed their clothes. And Aaron waied them before the Lorde, and made an attonement for them, and cleansed them. After that went the Leuytes in to do theyr scrupce in the tabernacle of wytnesse, before Aaron and bys sonnes: as the Lorde had commaunded Moses concernynge the Leuytes, eue so they dyd vnto them.

* Sum.iff.c

And the Lord spake vnto Moses say-
ing: thus is it that belongeth vnto the Leu-
ites: * from xxv. yere vpwarde they shall go
in to wayte vpon the scrupce of the taberna-
cle of wytnesse, and from the age of fyfte
yere, they shall ceasse waytynge vpon the
seruice therof, & shall serue no moare: & but
shall mynistrer vnto the other brethren in the ta-
bernacle of wytnesse, to wayte, but shall do
no moare seruice. Thus therefore shalt thou
do vnto the Leuites in their watche.

The Six Chapter.

The paffouer. Of the cloude.

*Ero. rth. a.
Eut. rth. a.
Eu. rth. c
Eu. rth. a.

And the Lorde spake vnto Mo-
ses in þe wyldernes of Synay,
in the fyrste moneth of the secōde
yere, after they were come out
of the lande of Egypte, sayinge:
let the chyldren of Israel offre Pasche in
hys season: euē the .xiiij. daye of thys moneth

at euen let them kepe it in hys season, accordynge to all the ceremonies of it, and accordynge to all the maners thereof. And Moses spake vnto the chyldren of Israel, that they shulde offer Pascheouer, and they offered Pascheouer the xiiij. daye of the fyrst moneth at euen in y^e wyldernes of Synay: accordynge to all that the Lorde commaunded Moses, euen so dyd the chyldren of Israel.

And certayne men were defyled vpon
the soule of a man, that they myght not offer
Pascheouer the same daye. And they came be-
fore Moyses and Aaron the same daye. And
men sayde vnto hym: We are defyled vpon
soule of a man: wherfore are we kepte backe,
that we maye not offer an offeringe vnto the
Lorde in the due season, amonge þe chyldre of
Israell? And Moyses sayde vnto the: Stand
still, & I wyll heare what the Lorde will co-
maunde concernyng you. And the Lorde spake
vnto Moyses sayinge: speake vnto þe chyld-
ren of Israell and saye: If any man amonge
you or youre chyldren after you be vncleane
by the reason of a carse, or is in the waye
farre from you, and will offer Pascheouer vn-
to the Lorde: the .xiiij. daye of the secōde mo-
neth at enē let them offere it, and eate it with
swete breede and iowre herbes: let them leane
none of it vnto the moornyng: * nor breake
any bone of it: But accordyng to all the or-
dynaunce of the Pascheouer let them offer it.

* 20.00.00
3000.00.00

But the man that is cleane and is not in a iourney, & yet was negligēt to offer Pas-
scouer: the same soule shall peryshe from hys
people, because he brought not the offeringe
of the Lord in hys due season: that man shall
bere hys synne. And yf a straunger dwell
amonge you, and wyll offer Passecouer vnto
the Lorde, accordynge to the ordinaunce of
Passecouer and maner therof, he shall offre it
thus: Ye shall haue one lawe both for y^e stra-
nger, and for hym that was bozne at home
in the lande.

And the same day that the Tabernacle was reared vp, a * cloude couered the habitacyn, whych was as a tabernacle of the wyntesse: and at euen there was vpo the habitacyn, as it were the similitude of fyre vntyll the moynynge. So it was alwaye, the cloude couered it by daye, and the similitude of fyre by nyghte. And when the cloude was taken vp fro of the tabernacle, then the chylde of Israel iourneyed: and where the cloude abode there the chyliden of Israel pitched theyr tentes. At the ~~the~~ mouth of the Lorde the chyliden of Israell iourneyed, and at the mouth of the Lorde they pytched. And as longe as the cloude abode vpon the habitacyn they laye styll: and when the cloude tarped styll vpon the habitacyn longe tyme, the chyliden of Israell kepte the watche of the Lorde, and iourneyed not.

End

And it chaunced þ̄ whā the clowde abode a few dayes vpon the habitacp̄, they abode in their tentes, according to the commaundement of the Lorde: and they iorneyed also at the cōmaundment of the Lorde. And it happened that whan the clowde abode vpon the habitacion frō euen vnto the mornynge, and was takē vp in that morning, then they iorneyed. Whether it was by daye or by night that the clowde was takē vp, they iorneyed. Or yf the cloud tarried two dayes or a moneth, or a longe ceason vpon the habitacpon, and remayned thereon, the chyldren of Israel abode styll, and iorneyed not. And as sone as the clowde was taken vp, they iorneyed. At the mouth of the Lorde, they rested in the restes, and at the commaundment of the Lord, they iorneyed, keepyng þ̄ watche of the Lord, at the commaundement of the Lorde by the bande of Moses.

The .x. Chapter.

¶ The trumpettes of spher. The Israelites depart from Sinai. The captaines of the host are nombred. Hobab refuseth to go with Moses.

21 **A**d the Lorde spake vnto Mo-
ses, saying: Make the two trom-
pettes of syluer: of an whole peece
thalt thou make the, & thou mayst
vie them to call the congregacyon together,
and when the hoost shall ioznepe. Therfore
shall they blowe with the, that all the mul-
titude maye resozte to the before the doore of
the tabernacle of witnes. And yf they blowe
but one trompet, then the princes which are
heedes ouer y thousandes of Israel shall co-
me vnto the. But yf ye trompe, the hostes y
lye on the east partes shall go forwarde. And
ye trompe the second tyme, the hoost y lyeth
on the south syde shall take their ioznepe: for
they shall trompe when they take their ioz-
neyes. But when the congregacion is to be
gathred together, they shall blowe only, and
not trope. And the sonnes of Aaron y preast
shal blowe w their tropettes, & ye shall haue
the as a lawe for euer in pour generacions.

28 And ye shall go to warre in your lāde against your enemies that were you; ye shall blowe with the trumpettes: and ye shall be remembred before the Lorde your God, to be saued from your enemies. Also in the daye of your gladnes, and in your feaste dayes, and in the beginning of your monethes, ye shall blowe the trumpettes ouer your burnt sacrificyes & peaceoffringes, that they maye be a remembrance for you before your God. I am the Lorde your God.

And it came to passe the twētyth daye of the second moneth in the second yeaer, that the cloude was taken vp from of the habitation of wytnesse. And the chyldren of Israel toke their iorney out of the desert of Sinai, & the cloude rested in the wyldernesse of Pharan.

And the first toke their sojney at the mouth
of the Lorde, by the hande of Moses. In the
first place went the standart of the hooste of
Iuda, according to their armies, whose cap-
taine was Nahasson the sonne of Aminadab.
And ouer the hoost of the tribe of s^c chil-
dren of Issachar, was Nathanel the sonne of
Zuar. And ouer the hooste of the trybe of the
children of Zabulon, was Eliab the sonne of
Helon. And the habitacyon was take dowe-
ne: and the sonnes of Gerson & Merari went
forth bearyng the habitacyon.

And the hoost of Ruben went forth with their standart and armyes, whose captayne was Elizur the sonne of Sedeur. And ouer the hooste of the trybe of the chyldren of Simoẽ was Salamiel the sone of Suri Sadai. And ouer the hoost of the trybe of the chyldren of Gad was Eliafaph the sonne of Dequel. The Cabathites also went forewarde and bare the sanctuarie, and the other dyd set vp the habitacio agaynst they came. And the standart of the hoost of the chyldren of Ephraim went forth accordyng to theyr armyes, whose captayne was Elisama the sonne of Amird. And ouer the hooste of the tribe of the sonnes of Manasse, was Samael the sone of Bedazur. And ouer the hoost of the trybe of the sonnes Ben Iamin was Abidan the sonne of Gedeoni.

And the standart of the hoost of the chyl-
dꝛ of Dan came forth: hauing all the hostes
together) thorowout their armyes: whose
captayne was Abiezer the sonne of Ammi
Saddai. And ouer the hooste of the trybe of
the chylde of Aser, was Baguel the sonne of
Ochram. And ouer the hoost of the trybe of
the chylde of Nephtali, was Ahira p̄iōne
of Enā. These are the lozernes of the chyl-
dꝛ of Israel thorowout theyꝝ armyes: and
thus the hoostes remoued.

And Moyses sayde vnto ¶ Hobab the
sonne of Raguel the Midianite: which was
Moses father in lawe: we go vnto the place
of which the Lorde sayd: I wyll geue it you.
Come thou therfore with vs, & we wyll do
the good: for the Lorde hath promysed good
vnto Israel. And he answered hym: I wyll
not go: but will departe to myne awne land
and to my kynred. He sayde: Oh naye, leaue
vs not: for thou knowest oure mansions in
the wyldernesse: and thou hast bene to vs in
steade of ¶ eyes. And yf thou go with vs
loke what goodnesse the Lorde sheweth vn- ¶ to
to vs, the same wyll we shewe vnto the.

And they departed from the mount of the
Lorde, thre dayes iorneye: and the arcke of
the testament of the Lord went before them
in the thre dayes iorneye, to serche oute a re-
styng place for them. And the Lorde made a
shadowe for the thorrowe the cloude by day,
when they went out of the tentes.

b And

The people

Numeri

murmur,

Mir Jam is leprous,

Numeri:

Jo. lviij.

And it fortuned, that whā the arch went forth, Moyses sayde: * Ryle vp Lorde, and let thynne enemyes be scattered: and let them that hate the, flye before the. And when the arch rested, he sayde: Returne O Lorde vnto the many thousandes of Israel.

The .xii. Chapter.

The people murmured. They desire fleshe. They lothe manna. The wauncing fapth of Moyses. The Lord beareth the burden of Moyses to seuerall of the auunces, and they prophesye. He rayneth quayles. The first raynment is punished.



And it fortuned, & whā the people dyd wykedlye, it was a dyspleasure in the eares of the Lord. And whē the Lord heard it, his countenance was prouoked to wrath, & the fier of the Lord burnt among the, & consumed the & were the vttemost of & hoost. And & people cried vnto Moyses. And whā Moyses made intercessiō vnto & Lord, & fier quēched. And & name of & place was called & Chaberah, because & fier of the Lord burnt among them.

And the rascall people that was amonge them, fell a lustyng, and turned them selues and wepte: euen as dyd also the chyldren of Israel: and sayde: who shall geue vs flesh to eate? we remembre the fysh which we dyd eate in Egypt for naught, & the Cucumbers, and melons, lokes, onyons & garleke. But now we our soule is dryed awaye, for we can se nothyng els, saue Manna.

The manna was as coriander seed, and (to se to) lyke Bedellid. And the people wēt about and gathered it, and groude it in milles, or bet it in morters, and baked it in panies, and made cakes of it. And the taist of it was like vnto the taist of an oyle kake. And whā the dewe fell downe vpon the hooste in the nyght, the Manna fell vpon it.

And whā Moyses herde the people wepe thowout theyr householdes, eury mā in & doze of his tent, & & face of the Lord was prouoked vnto wrath exceedingly: & it greued Moyses also. And Moyses sayde vnto the Lord: wherfore hast thou dealt cruelly with thy seruānt? And wherfore haue I not found fauour in thy syght, seying that thou puttst the weyght of all this people vpon me: haue I concealed all this people? Or haue I begottē the: hat & shuldest saye vnto me: carie them in thy bosome (as a nurse beareth the naked chylde) vnto the lande, which thou swarest vnto their fathers: where shulde I haue fleshe, to geue vnto all this people, which wepe before me, saying: geue vs flesh that we maye eate? I am not able to beare all this people alone, seying it is to heuy for me. If thou deale thus with me, kyll me, I praye the, yf I haue founde fauour in thy syght, that I se not my wechednes.

And the Lord sayde vnto Moyses, * ga-

ther vnto me. lxx. mā of the elders of Israel, which thou knowest, that they are & elders of the people and officers ouer the: and thou shalt byng the vnto the tabernacle of witness, that they maye stande there with the: And I will come downe, and talke with the there, and take of the sprete which is vpon the, and put vpo them, and they shall beare the burthen of the people with the, lest thou be constrained to beare it alone.

And saye thou vnto the * people: be halowed agaynst tomozowe, and ye shall eate flesh: for your whynnyng is in the eares of the Lord, seing ye sayd: who shall geue vs flesh to eate? we were happye in Egypt: therfore the Lord wyll geue you flesh, and ye shall eate. Ye shall not eate one daye nor two, nor fyue dayes, neyther ten, nor twentye dayes: but euen a moneth longe, vntyll it come out at the nactrels of you: and make you to parbrake, because that ye haue cast the Lord a-lyde which is amonge you: and haue wepte before hym, saying: why came we thus oute of Egypt?

And Moyses sayde: * spxe hundred thousande fotmen are there of the people, among which I am. And thou hast sayd: I wyll geue them flesh, that they maye eate a moneth lōge. Shall the shepe & the oxē be slayne for them, to fynde them: ether, shall all the fysh of the see be gathered together for the to serue them? And the Lord sayde vnto Moyses: Shall * the Lordes hande be waxed shorter? Thou shalt se now whether my word shall come to passe vnto the, or not.

And Moyses went out, and tolde the people the saying of the Lord, and gathered the lxx. elders of the people, and set them rounde aboute the tabernacle. And the Lord came downe in a cloude, and spake vnto hym, and toke of the sprete that was vpon hym, and gaue it vnto the lxx. elders. And it fortuned that when the sprete rested vpon them, they pphesied, & did not cease. But there remayned two of the men in the hoost: the name of the one was Eldad, and the name of & other Medad. And the sprete rested vpon them, and they were of them that were wyrtten, and went not out vnto the tabernacle, but prophesied in the hoost. And there ran a pōg man, and tolde Moyses and sayd: Eldad and Medad do prophece in the hoost. And Josua the sonne of Nun the seruānt of Moyses * one of hys yonge men, answered & sayde: master Moyses, * forbyd them. And Moyses sayde vnto hym: enuyest thou for my sake? * wolde God & all the Lordes people coulde prophece, and that the Lord wold put hys sprete vpon them. And Moyses gat him into the hoost, he and the elders of Israel.

And there went forth a wynde from the Lord: and * brought quayles from the see: and let

and let the fall about the hoost, euen a daies tozney coude about on euery syde of & hoost, and * (they dyd flye in the ayre) as it were two cubites hye ouer the erth. And the people stode vp, and all that day and all & nyght, and on the mozowe they gathered quayles. And he that gathered a lytle, gathered ten homers ful. And they spred them abrode rounde aboute the hoost. * And whyle the flesh was yet betwene their teeth, and yet it was chewed vp: beholde, the countenaunce of the Lord was moued agaynst & people, & the Lord * slewe the people with an exceedyng great plague. And the name of the place was called, the graues of lust, because they buryed the people that lusted, there. And the people toke their * tozneye from the graues of lust vnto hazeroth, and bode at hazeroth.

The .xii. Chapter.

Aaron & Mir Jam grudge agaynst Moyses. Mir Jam is stricken with leprosy, and healed at the prayer of Moyses.



And * Mir Jam and Aaro spake agaynst Moyses, because of & woman of Jude which he had taken: for he had taken to wyfe one of Jude. And they sayde: hath the Lord in dede spoken only thowout Moyses: hath he not spokē also by vs? And the Lord hearde it. But Moyses was a very * meke mā, aboue ail the men of the earth. And the Lord spake at once vnto Moyses vnto Aaron and to Mir Jam: come out ye thre vnto * the tabernacle of witness, and they came out all thre.

And the Lord came downe in the * pyl-ler of the cloude, and stode in the * doze of the tabernacle, and called Aaron and Mir Jam: And they went out both of the. And he said: heare my wordes. If there be a prophete of the Lordes amonge you, I wyll be knowine of him in a visyō: and wyll speake vnto him in slepe. My seruānt Moyses is not so, which is faithfull in all myne house. Vnto him wil I speake * mouth to mouth in a visyō: but in rydels and symplitudes doth not he se the Lord. Wherfore then were ye not afrayed to speake agaynst my seruānt Moyses? And the Lord was moued vnto wrath agaynst them, and he went his waye: and the cloude departed from the tabernacle. And beholde, Mir Jam was become * leprous, as it were snowe. And Aaron looked vpon Mir Jam, and beholde, she was leprous, and Aaron sayde vnto Moyses: I beseech the my Lord, put not the synne vpon vs, which we haue folishly commytted and synned. Oh, let her not be as one that commeth out of hys mothers wombe, and whose halfe flesh is eaten awaye.

And Moyses cryed vnto the Lord, saying: heale her, O God, I beseeche the. And the Lord sayde vnto Moyses: If her father had

spyt in her face, shulde she not be ashamed seuen dayes? let her be shutte out of the hoost seuen dayes, and after that, let her be receaued in agayne. And Mir Jam was shut out of the hoost seue dayes: and the people remoued not, tyll she was brought in agayne. * And after ward the people remoued from hazeroth, and pitched in the wyldernes of Pharan.

The .xiiij. Chapter.

Certaine men are sent to searche the lande of Canaan.

And the Lord spake vnto Moyses saying: * Sende me out to searche the lande of Canaan, which I geue vnto the chyldren of Israel: of euery trybe of their fathers shall ye sende a man, and let them all be suche as are rulers among them. And Moyses at the commaundement of the Lord sent forth out of the wyldernes of Pharan suche men as were all heades of the chyldren of Israel: Their names are these.

Of the trybe of Ruben, Sammua the sonne of zacur. Of the trybe of Symeon, Saphat the sonne of hori. Of the trybe of Iuda, Caleb the sonne of Jephune. Of the trybe of Iachar, Igeal the sonne of Joseph. Of the tribe of Ephraim, Osea the sonne of Nun. Of & trybe of Ben Jamin, Palathi the sonne of Raphu. Of the trybe of zabulon, Gadiel the sonne of Sodi. Of the tribe of Ioseph, namelye of the trybe of Manasse, Gaddi the sonne of Suli. Of the trybe of Dan, Amiel the sonne of Gemali. Of the trybe of Aser, Sethur the sonne of Michael. Of the trybe of Nephthali, Nahbi the sonne of Naphfi. Of the trybe of Gad, Sucl the sonne of Wachi. These are the names of the men, which Moyses sent to spye oute the lande. And Moyses called the name of Osea the sonne of Nun, Josua.

And Moyses sent them forth to spye oute the lande of Canaan, and sayde vnto them: get you vp thys waye southwarde, that ye maye go vp into the hye contrey, and se the lande what maner thynge it is, & the people that dwelleth therein: whyther they be stroge or weake, ether fewe or many, and what the lande is & they dwell in, whyther it be good or bad: and what maner of cyties they be, & they dwell in, whyther they dwell in tentes or walled towne: and what maner of lāde it is: whether it be fat or leane, and whether there be trees therein or not. Be of a good courage, and byng of the frute of the lande. And it was about the tyme that grapes are fyrst ripe.

And so they went vp, & searched out the lande from the wilderness of zin vnto Rehob, as men come to hemath, & they ascended vnto the south, and came vnto hebron, where Abimā was & Secai & Chalmāni, the sonnes

the sonnes of Enack. Iherozon was buylt seven yere before Zoan in Egypt. And they came vnto Iherozon of Escol, and cut downe there a braunch with one cloustre of grapes and twayne bare it vpon a staffe: and they brought also of the pomgranates and of the fygges. And the place was called Iherozon because of y cloustre of grapes which the chyldren of Israel cut downe thence.

And they turned back agayne from searchinge of the lande after forty dayes. And they went and came to Moses and Aaron, and vnto all the multitude of the chyldren of Israel, in the wilderness of Pharan: which is Cadess, and brought them worde. and also vnto all the congregacion, and shewed the frute of the lande. And they tolde hym, and sayde: we came vnto the lande whether thou sendest vs, and surely it floweth with mylke and honye: and here is of the frute of it. Neuerthelesse, the people be stronge that dwell in the lande, and the cityes are walled and excedynge greate: and moreover, we sawe the chyldre of Enack there. The Amaleckites dwell in the south contrey, and the Hethites, Jebusites, & the Amozites dwell in the mountaynes, & the Cananites dwell by the see, and by the coaste of Jordan.

And Caleb spyled the ^{the} murmur that was raised vp. of the people before Moses, saying: we wyll go vp, and conquerre it: for we be able to overcome it. But the men that went vp with hym, sayde: We be not able to go vp against y people: for they are stronger than we. And they brought vpon euell repozte of the lande which they had searched, saying vnto the chyldren of Israel: The land which we haue gone thowowe to searche it out, is a lande that eateth vp the inhabitants thereof: and the people that we sawe in it, are men of a greate stature. And there we sawe also gyautes, the chyldren of Enack, which come of the gyautes. And we seemed in oure syght as it were grechoppers, and so we did in theyr syght.

The. xiiij. Chapter.

The people murmur agaynst God, and wolde haue stoned Caleb & Josue. The searchers of the lande dye. Amalech kylleth the Israelites.

And all the multitude of y people cryed out, and wepte thowowout that nyght, and all the chyldren of Israel murmured agaynst Moses and Aaron.

And the whole congregacion sayde vnto them: wolde God that we had dyed in the lande of Egypte, eyther that we had dyed in thys wilderness. Wherefore hath the Lorde brought vs vnto thys lande to fall vpon the swerde: and that our wyues, and oure chyldren shulde be a praye? Were it not better, that we retourne vnto Egypte

agayne? And they sayde one to another: we wyll make a captayne, and retourne vnto Egypt agayne.

But Moses and Aaron fell on theyr faces before all the congregacion and multitude of the chyldren of Israel. And Josua the sonne of Nun, and Caleb the sonne of Iephune (which were of them that searched the lande) rent theyr clothes, and spake vnto all the companie of the chyldren of Israel, sayinge: The lande which we walked thowowe to searche it, is a very good lande. If the Lorde hath lust to vs, he wyll bringe vs into this lande and geue it vs, which is such a lande as floweth with mylke and honye. But in any wyse rebell not ye agaynst the Lorde. * Neyther nede ye to feare the people of the lande: for they are but bread for vs. * Theyr shadowe is departed from them, and the Lorde is with vs, feare them not therfore.

But all they which were in that multitude, bade stone them with stones. And the glorie of the Lorde appeared in the tabernacle of wytnesse, before all the chyldren of Israel. And the Lorde sayde vnto Moses: How longe do this people prouoke me, and howe longe will it be yer they beleue me: for all y signes which I haue shewed among the? I wyll smyte them with the pestilence and destitoe them: and wyll make of the a greater nacion and a myghtier then they.

And Moses sayde vnto the Lorde: then the Egyptians shall heare it, for y broughtest thys people in thy myght from amonge them. And it wylbe tolde to the inhabitants of this lande also: for they haue hearde lyke wyse, that thou Lorde art amonge this people: and that thou Lorde art sene face to face, and that thy cloude standeth ouer them, and that * thou goest before them by daye tyme in a pyller of a cloude, and in a pyller of fyre by nyght. If thou shalt kyll all thys people as they were but one man, then the nacions which haue hearde the fame of the, wyll saye: The Lorde is not able to bringe in this people into the lande which he swore vnto them: but hath slayne them in the wilderness.

And nowe I beseech the, let the power of my Lorde be greate, accor dyng as thou hast spoken, saying: the Lorde is longe yer he be angrey, and full of mercy, and suffereth iniquitie, and synne, and * leaueyth no man innocent, and visiteth the vnrightheousnesse of the fathers vpon the chyldren, in the third and fourth generacion: be mercifull I beseeche the vnto the synne of thys people, accor dyng vnto thy greate mercede, as thou hast forgiven this people from Egypt, euen vntyll nowe.

And the Lorde sayde: I haue forgiven it

it, according to thy request. But as truly as I lyue, all the erth shalbe fylled with the glorie of the Lorde. But all those men which haue sene my glorie and my miracles which I dyd in Egypt and in the wilderness and haue tempted me nowe thys .x. tymes, and will not herke vnto my voyce, shall not see the lande which I swore vnto their fathers: nether shall any of them that prouoked me see it. But my seruaunt * Caleb: with who there was another manner of spete: and because he hath folowed me vnto y vtmost, hym wyll I bringe into the lande whiche he hath walked in, and his seed shall inheret it, and also y Amalekites & Cananites whiche dwell in the playne contrey. Tomorrow turne you, and get you into the wilderness: euen by the waye of the redd see.

And the Lorde spake vnto Moses & Aaron, saying: howe longe doth this euell multitude murmur agaynst me? I haue heard y murmuringes of the chyldre of Israel with the which they murmur agaynst me. Tell them therfore: As truly as I lyue (sayth the Lorde) I wyll do vnto you, euen as ye haue spoken in myne eares. Your carkasses shall lye in this wilderness. And all you that were tolde thowowout your nombres, from .xx. yere and aboue (which haue murmured agaynst me) shall not come into the land, ouer which I lyfted vp myne hande, to make y dwell therein, saue Caleb the sonne of Iephune, and Josua the sonne of Nun.

But your chyldren which ye saye shulde be a praye, them I wyll bring in, & they shall knowe the land which ye haue refused, and your carkasses shall lye in this wilderness. And your chyldren shall wander in this wilderness .xl. yeres, & suffer for your whoredom, vntyll your carkasses be wasted in the wilderness, after the nombre of the dayes in which ye searched out the lande euen forty daies, * euery daye for a yere shall ye beate your vnrightheousnes euen .xl. yere, * and ye shall knowe my displeasure. If the Lorde haue sayde that I wyll do it vnto all thys euell congregacion that are gathered together agaynst me. For in this wilderness they shalbe consumed, and here they shall dye.

And the men which Moses sent to search the lade, & which (when they came agayne) made all the people to murmur before hym, and brought vp a sleaunders vpon the lande, euen those men that did bring vp that sleaunders vpon it, as though it had bene euell dyed in a greate * plage before y Lorde. But Josua the sonne of Nun & Caleb the sonne of Iephune which were of the men y wente to search the lande, lyued still. And Moses tolde these saynges vnto all the chyldren of Israel, and the people toke great sorowe.

And they rose vp early in the morninge,

and gat them vp into the toppe of the mountayne, sayinge: * lo, we be here, and wyll go vnto the place of which the Lorde sayde vnto vs, for we haue synned. And Moses sayde: wherefore wyll ye go on thys maner, beyond the worde of the Lorde: it will not come well to passe: go not vp therfore: (for the Lorde is not amonge you) that ye be not slayne before your enemyes. For the Amaleckites and the Cananites are there before you, and ye will fall vpon the swerde, * because ye are turned awaye fro the Lorde, and the Lorde will not be with you.

But they * presumed obstinately to go vp into the hyll top. Neuerthe later, the arch of the testament of the Lorde, and Moses departed not out of the host. When the Amaleckites and the Cananites which dwelt in that hyll, came downe, and smote the, and bewed them euen vnto Hozma.

The. xv. Chapter.

The dyynckofferinges of them that enter into the lande. The punishment of hym that synneth of arrogancye or pryde.



And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel and saye vnto them: * when ye be come in to the lande of your habitacions, which I geue vnto you, & wyll offer an offering vnto the Lorde. Namely, a burnt offering or a speciall sacrifice, eyther of a vowe or of a wyllinge mynde, and in youre princypall feastes, to make a swete sauoure vnto the Lorde, of the oren or of the flocke.

Then * lett hym that offereth hys offering vnto the Lorde, bring also a meat offering of a tenth deale of flour, myngled with the fourth parte of an hin of oyle, & y fourth part of an hin of wyne for a dyynckoffering, and offer with y burnt offering or any other offering: when it is a lambe. Or yf it be a ram, thou shalt offer for a meate offering, two tenth deales of flour, myngled with y thyrde part of an hin of oyle: and for a dyynckoffering, thou shalt offer the thyrde parte of an hin of wyne for a swete sauoure vnto the Lorde.

And when thou offerest a bullocke for a burnt offering or for a speciall vowe or peace offering vnto the Lorde, let him bring with a bullock a meate offering of .iiij. tenth deales of flour myngled with halfe an hin of oyle. And thou shalt bring for a dyynckoffering euen halfe an hin of wyne, for an offering of a swete sauoure vnto the Lorde. After thys maner, shall it be done for an ore, or for a ram, or for a labe or a kyd. Loke what nombre thou makest in these, such a nombre shalt y make in the also. And according to the nombre of suche offeringes, thou shalt encrease y meatofferinges and the dyynckofferinges.

All that are of your selues shall do these thinges after this maner, to offer an offering of swete sauour vnto the Lorde. And yf a straunger sogeyne with you, or whoso euer be amonge you in your generaciōs, and will offer an offering of a swete sauour vnto the Lorde: euen as ye do, so he shall do. One ordinaunce shall be both for you of the congregacion, and also for the straunger. It shall be an ordinaunce for euer in your generaciōs, both vnto you and to the straunger before the Lorde. One lawe and one maner shall serue, both for you and for the straunger that sogeyneth with you.

And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel, and saye vnto them: * When ye become into the lande to the which I bring you, then whē ye will eate of the bread of the lande, ye shall take vp an heueoffering vnto the Lorde. Ye shall take vp a cake of the fyrst of your dow for an heue offering, * as ye do the heueoffering of the barne, euen so ye shall heue it. Of the fyrst of your dowe ye shall geue vnto the Lorde an heueoffering in your generaciōs.

And yf ye ouersee your selues, and obserue not all these commaundementes, which the Lorde hath spoken vnto Moses: euen all that the Lorde hath commaunded you by the hande of Moses, from the fyrst daie that the Lorde commaunded Moses, and hence forwarde amonge your generaciōs. Yf it happen that ought is commytted ignorantely of the congregacion, all the multitude shall offer a bullocke for a burnt offering, to be a swete sauour vnto the Lorde, with the meat offering and bypnychoffering therto, accordinge to the maner, and an hegoate for synne. And the preast shall make an atonement for all the multitude of the chyldren of Israel, and it shall be forgiven them: for it is ignorance. And they shall bypnyge theyr offering for a sacrifice vnto the Lorde: & theyr synofferynge before the Lorde for their ignorance. And it shall be forgiven vnto all the multitude of the chyldren of Israel, and vnto the straunger that dwelleth amonge you: seinge all the people were in ignorance.

* If any one soule synne thozow ignorance, he shall bypnyge a she goate of a yere olde for synne. And the preaste shall make an atonement for the soule that synned ignorantly, with the synneofferynge before the Lorde to reconyle hym: and that it maye be forgiven hym. And both thou that art borne of the chyldren of Israel and the straunger that dwelleth amonge you, shall haue both one lawe, whoso doeth synne thozowe ignorance.

But the soule that doeth ought presumptuously, whither he be an Israelite or a straunger, the same blasphemeth the Lorde.

And that soule shall be rote out from among his people, because he hath despyed the word of the Lorde, and hath broken bys commaundement, that soule therfore shall perishe, and his synne shall be vpon him.

And whyle the chyldren of Israel were in the wylderneise, they founde a man that gathered styckes vpon the * Sabbath daye. And they that founde him gatherynge styckes, brought hym vnto Moses and Aaron and vnto all the congregacyon: * and they put him inwarde, seying it was not declared what shulde be done vnto him. And the Lorde sayde vnto Moses: Let the man die: and let all the multitude stone him with stones without the hoost. And all the multitude brought him without the hoost, & stoned him with stones, and he dyed as the Lorde commaunded Moses.

And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel and byd them: that they * make them gardes in the quarters of theyr garmentes thozow out their generaciōs, and put vpon the garde of the quarters a ryband of yelow sylke. And the garde shall be vnto you to loke vpon it, that ye maye remembre all the commaundementes of the Lorde, and do them: and that ye seke not after your awne hert or your awne eyes: after the which ye vse to go a whooring: but ye shall remembre rather and do all my commaundementes, and be holy vnto your God: I am the Lorde your God, which broughte you oute of the lande of Egypte, for to be your God. I am the Lorde your God.

The .xvi. Chapter.

The rebellon of Cozab, Dathan and Abiram.



And * Cozab the sonne of Jezrebar the sonne of Cabath the sonne of Levi, and Dathan & Abiram the sonne of Eliab, and On the sonne of Peleth, the sonne of Ruben: rose vp before Moses,

with other men of the chyldren of Israel, two hundred and fiftye, which were captaynes of the multitude great and famous men in the congregacion: & they gathered them selues together agaynst Moses and Aaron, & sayde vnto

vnto them: ye make moche to do, seynge all the multitude are holy euerie one of the, and the Lorde is amonge them: Why heaue ye your selues vp above the congregacyon of the Lorde?

And when Moses heard it, he fell vpon his face, and spake vnto Cozab and vnto all his company, saying: to morowe the Lorde will shewe who are his, who is holy, & who ought to appoche nye vnto him, and whom he hath chosen to come to him. This do therfore, take you spherpannes, both Cozab and all his company and do spher therein, and put censin in them before the Lorde to morowe. And the man whom the Lorde doth chose, the same shall be holy. Ye make much to do, ye chyldren of Leui.

And Moses sayde vnto Cozab: * heare ye chyldren of Leui: Is it but a small thinge vnto you, that the God of Israel hath separated you from the multitude of Israel: and brought you to him selfe, to do the scrupce of the dwelling place of the Lorde, and to stāde before the multitude, and to minystre vnto him: he hath takē the to him and all thy brethren the sonnes of Leui with the, and seke ye the offyce of the preaste also. For which cause both thou and all thy companye are gathered together agaynst the Lorde: And what is Aaron, that ye murmur agaynst him?

And Moses sent, and called Dathā and Abiram the sonnes of Eliab, which sayde: we wyl not come vp. Is it a small thyng, that thou hast brought vs oute of a lande that floweth with mylke and honny, to kyll vs in the wildernes, and to raygne ouer vs also? Hast thou brought vs vnto a lande that floweth with mylke and honny, and geuen vs inheritaunce of feldes and vyneyardes? Wilt thou pull out the eyes of these men: we wyl not come vp.

And Moses waxed very angry, & sayde vnto the Lorde. Turne not thou vnto theyr offering. I haue not taken so muche as an asse from them, neyther haue I hurte any of them. And Moses sayde vnto Cozab: Be thou and all thy company before the Lorde both thou, they, and Aaron to morowe. And take euery man his censel, and put censin in them, that ye maye offre before the Lorde: euery man of the two hundred and fiftye take his censoure, thou also Aaron, that euery one maye haue his censel. And they toke euery man his censel, and put spher in them, and layd cens theron, and stode in the doze of the tabernacle of witnesse with Moses and Aaron. And Cozab gathered all the congregacyon agaynst them vnto the doze of the tabernacle of witnes.

And the glory of the Lorde appeared vnto all the congregacion. And the Lorde spake vnto Moses and Aaron, sayinge: separate

your selues from amonge this congregaciō, that I maye consume them atonce. And they fell vpon their faces and sayde. * O moost myghty God of the spretes of all fleshe, yf one man hath synned, wylt thou be wroth with all the multitude? And the Lorde spake vnto Moses saying: speake vnto the congregacyon and saye: Get you awaye from about the dwelling of Cozab, Dathan and Abiram. And Moses rose vp, and went vnto Dathan and Abirā, and the elders of Israel folowed him. And he spake vnto the congregacion, saying: departe from the tentes of these wicked men, and touche nothing of theirs: lest ye perishe in all their synnes. And so they gate them from the dwelling of Cozab, Dathan and Abirā on euery syde. And Dathan and Abiram came out and stode in the doze of their tentes with their wyues, their sonnes and their lytle chyldren.

And Moses sayd: herby ye shall knowe the Lorde hath sent me to do all these workes, and that I haue not done them of mine awne minde. If these men dye & comen deth of all men: or yf they be dyspyed after the visitacyon of all men, then the Lorde hath not sent me. But and yf the Lorde make a newe thyng, and the earth open her mouth and swallowe them vp with all that they haue: and they go downe quykly into hell: then ye shall vnderstande, that these men haue prouoked the Lorde.

And it fortunēd as he had made an ende of speakyng all these wordes, * the grounde cloued asunder that was vnder the: & the earth opened her mouth, and swallowed them vp, and their houses, and all the men that were with Cozab and all their goodes. And they and all that they had, wēt downe alyue vnto hell, and the earth closed vpon them: and they perished from amonge the congregacion. And all Israel were aboute them fledd at the crye of the. And they sayd: lest the earthe swallowe vs vp also. And there came oute a spher from the Lorde, and consumed the two hundred and fiftye men that offred cens.

And the Lorde spake vnto Moses, saying: Speake vnto Eleazar the sonne of Aaron the preaste, that he take vp the censers oute of the burnynge, and skatter the spher here and there, for the censers of these synners are halowed in theyr deathes: and let them make of them thynne beaten plates for a coueryng of the aultare. For they offered them before the Lorde, and therfore they are halowed, and they shall be a sygne vnto the chyldren of Israel.

And Eleazar the preast toke the brasen censers which they that were burnt had offered, and beate them thynne for a coueryng of the aultare, to be a remembraunce vnto

the chyldren of Israel, that no straunger which is not of the seed of Aaron, come nere to offer cens before the Lord, that it happen not vnto hym lyke as vnto Corah and hys companye, as the Lorde sayde of him by the bande of Moses.

But on the morowe all the multitude of the chyldren of Israel murmured agaynst Moses and Aaron, sayinge: ye haue kylled the people of the Lord. And it fortuned that when the multitude was gathered agaynst Moses and Aaron, they looked towarde the tabernacle of witness. And beholde, ^{when they were entered into it} the cloude couered it, and the glory of the Lorde appeared. And Moses and Aaron came before the tabernacle of witness. And the Lorde spake vnto Moses, sayinge: Set you from amonge thys congregacion, that I maye consume them quickly. And they fell vpon their faces.

And Moses sayde vnto Aaron: take a censser, and put fier therin out of the aulter, and powre on cens, and go quykly vnto the congregacion, & thou mayest obteyne forgiveness for them. For there is wrath gone oute from the Lorde, and there is a plague begonne. And Aaron toke as Moses comaunded him, and ran into the middes of the congregacion: and beholde, the plague was begonne amonge the people, and he put on cens, and made an atonement for the people. And when he stood betwene the deyd and them that were alyue, the plague ceased. They that dyed in y plague, were .xliij. thousande and seuen hundred: besyde them that dyed aboute the busynes of Corah. And Aaron went againe vnto Moses before the doore of the tabernacle of witness, and the plague ceased.

The .xvii. Chapter.

¶ Aarons rodd buddeth & beareth blossomes.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel: and take of euery pryncce of them a rodd, after the houses of their fathers, euen twelue roddes: and write euery mans name vpon his rodd. And wryte Aarons name vpon the rodd of Leui: for euery rodd is for a house of their fathers. And put them in the tabernacle of witness, eue in the place where I mete you. And the mans rod whom I chosse, shall blossom. And I wyll make cease from me the grudginges of the chyldren of Israel, whereby they grudge agaynst you.

And Moses spake vnto the chyldren of Israel, and all the prynces gaue hym euery pryncce ouer their fathers houses, a rod, euen twelue roddes: and the rodd of Aaron was amonge the roddes. And Moses put the roddes before the Lorde in the tabernacle of

witness. And on the morowe, Moses went into the tabernacle of witness: and beholde, ^{* Heb. 17. a} the rodd of Aaron for the house of Leui was budded, and bare blossomes and almondes. And Moses brought out all the roddes from before the Lorde vnto all the chyldren of Israel: and they looked vpon them, and toke euery man his rodd.

And the Lorde sayde vnto Moses: bring Aarons rod agayne before the witness to be kepte for a token of the chyldrens rebellyon, and that their murmuring maye cease from me, and that they dye not. And Moses dyd as the Lorde comaunded him, euen so dyd he. And the chyldren of Israel spake vnto Moses, sayinge: beholde, we are wasted awaye & consumed: we all come to naught: whosoever commeth nye the dwelling of the Lorde, dyeth. Shall we vterly consume awaye?

The .xviii. Chapter.

¶ The office of the Leuites. The trybes and tryt trytes must be geuen them. Aarons heritage.



And the Lorde sayde vnto Aaron: Thou and thy sonnes and thy fathers house with thee shall beate the faute of that which is done amysse in the holy place.

And thou and thy sonnes which shall beare the faute of that which is done amysse in your presthode. ^{* Num. 18. a} And thy brythre of the trybe of Leui and of thy fathers house: holden shalt take vnto the, that they maye be soyued vnto the and inuynstre vnto the: euen vnto the and thy sonnes with the before the tabernacle of witness. They shall wayte vpon the and vpon all the tabernacle: onely let them not come nye the vesselles of the sanctuary and the alter, that they and ye also dye not. And they shall be by the, and wayte on the tabernacle of witness for all y scrupce of the tabernacle, and let no straunger come nye vnto you.

Therefore shall ye kepe the holy place and the aulter, that ther fall nomore wrath vpon the chyldren of Israel: beholde, I haue take your brythzen the Leuites from amonge the chyldre of Israel, which as a gyft of yours are geuen vnto the Lorde, to do the scrupce of the tabernacle of witness. Therefore shalt thou and thy sonnes with the take hede vnto your preastes offyce for all thynges y pertyne vnto the aulter, and for all y are with in the vayle. And se that ye serue: for I haue geue your prestes office vnto you as a gyft: and therfore the straunger that cometh nye, must be slayne.

And the Lorde spake vnto Aaron: behold, I haue geuen the the keepynge of myne heueofferynges of all the halowed thynges of the chyldren of Israel. Euen vnto the, I haue geuen them for the anoyntinge, and to thy sonnes, for a dutye for euer. They shall be thyne

be thyne of most holy from the fyre of the altare. All theyr sacrifyses for all theyr meate offerpynges, synne offerpynges or trespass offerpynges, which they byngge vnto me, are most holy. It is thyne and thy sonnes. In the most holy place shalt thou eat it: and all that are males shall eat of it: let it be holy vnto y.

And this also is thyne ^{* Leui. 21. d} the heueofferynges of theyr gyftes, thowowe out all the waueofferynges of the chyldren of Israel: I haue geue them vnto the and thy sonnes, and thy daughters with y, to be a dutye for euer and all that are cleane in thy house, shall eat of it, all the fatt of the oyle, and all the fatt of the wyne and of the corne, whiche they shall offre vnto the Lorde for fyrst frutes, the same haue I geuen vnto the. And whatsoeuer is fyrst rype in theyr lande whych they byngge vnto the Lorde, shall be thyne: and all that are cleane in thyne house, shall eat of it.

All dedicate thinges in Israel, shall be thyne. All that breaketh the matrice in all flethe that men byngge vnto the Lorde, whether it be of men or beastes, shall be thyne. Neuerthe later the fyrst borne of man shalt thou redeme, and the fyrst borne of vncleane beastes shalt thou redeme lyke wyse. Those that are to be redemed, shalt thou redeme fro the age of a moneth, for the value of the money, namely for fyue shylles after the fyre of the sanctuary. A shylle maketh twenty halpēs. But the fyrst borne of oxen, sheepe and goates shalt thou not redeme. For they are holy, therefore shalt thou sprynkle theyr bloude vpon the alter, and shalt burne theyr fatt vpon the sacrifice for a swete sauoure vnto the Lorde.

And the flesch of the is thyne ^{* Leui. 22. d} as the wauebest and the rpyght shoulde. These are thyne. All the holy heueofferynges whych y chyldre of Israel offre vnto the Lorde, haue I geuen the and thy sonnes and thy daughters with the, to be a dutye for euer: let it be a salted counaunte for euer, before the Lorde, both vnto the & to thy seed with the.

And the Lorde spake vnto Aaron: ^{* deu. 18. 11. a} ^{* Eccl. 1. 10. g} shalt haue none inheritaunce in their lande, nether shalt thou haue any parte amonge them. I am thy parte and thy enherytaunce amonge the chyldren of Israel. Beholde, I haue geuen the chyldre of Leui all the tenth in Israel to enheryte, for the scrupce whiche they serue in the tabernacle of witness. Neither must the chyldren of Israel henceforth come nye the tabernacle of witness, lest they beare synne and dye. But the Leuites shall do the scrupce in the tabernacle of witness & beare theyr synne. It shall be a lawe for euer i youre generacyons, that amonge the chyldren of Israel they possesse none inheritaunce. But the tythes of the chyldren of Israel whiche they paye as an heueofferyng vnto the Lorde, I haue geue the Leuites to enheret. And

therfore I haue sayed vnto them. Amonge y chyldren of Israel ye shall possesse none inheritaunce.

And the Lorde spake vnto Moses sayinge: speake vnto the Leuites and saye vnto them when ye take of the chyldren of Israel the tythes which I haue geuen you of the for youre inheritaunce, ye shall take an heueofferyng of that same for the Lorde: euen the tenth parte of that tythe. And thys youre heueofferyng shall be reckened vnto you, eue as though it were of the corne of the barne, or out of the fulnesse of the wyne presse.

Of thys maner ye shall therfore separate an heueofferyng vnto the Lorde, of all youre tythes which ye receaue of the chyldren of Israel, and ye shall geue therof vnto y Lorde an heueofferyng, whiche shall belonge to Aaron the preaste. Of all youre gyftes, ye shall take out all the Lordes heueofferynges & euen the fatt of theyr halowed thynges.

Therefore thou shalt saye vnto them: whē ye haue taken awaye the fatt of it from it, it shall be couēd vnto the Leuites, as yfit were the encrease of the corne floore, or y increase of the wyne presse. And ye shall eat it in all places, both ye and youre houtholdes, for it is youre rewarde for youre scrupce in the tabernacle of witness. And ye shall beare no synne by the reason of it, when ye haue take from it the fatt of it: nether shall ye vnhalowe the holy thynges of the chyldren of Israel lest ye dye.

The .xix. Chapter.

¶ Of the redd kowe. The lawe of hym that dyeth in the tabernacle, and of hym also that toucheth any vncleane thyng.



And the Lorde spake vnto Moses: ^{* deu. 19. 1. a} ^{* Eccl. 1. 10. g} speake vnto the chyldren of Israel, that they byngge the a redd kowe without spot, and wherin is no blemish, and vpon which neuer came yocke. And ye shall geue her vnto Eleazar the preaste, & he maye byngge her without the hoste, & cause her to be slayne before hys face.

And let Eleazar y preast take of her bloude with hys synger, and sprynkle it before y tabernacle of witness seuen tymes. And cause the kowe to be burnt in his syghte wth hys skynne, fleshe and bloude. And the dounge of hyr shall be burnt also. And let the preast take Cedar wodd, and Isape and purple cloth, and cast it vpon the kowe as she burneth. Then let the preast wash hys clothes, and he shall bathe hys flesch in water, and then come into the hoste, and the preast shall be vncleane vnto the euen.

And he y burneth her, shall wash hys clothes in water, and bathe hys flesch in water, and be

Matana, and from Matana to Bahaliel, & from Bahaliel to Bamoth, and from Bamoth to Balay that is in the felde of Moab vnto the top of the hyll that appeareth before Iesimon. And Israel sent messengers vnto Sehon, kynge of the Amozites, sayinge: * I will go thowowe thy lande: we will not tourne into thy felde or vyneyardes, nether drynke of the waters of y well: but we will go a longe by the kynges hys waye, vntill we be past thy countre. * But Sehon wolde geue Israel no licence to passe thowowe hys countre, but gethered all hys people together and went oute agaynst Israel into the wyl-dernesse. And he came to Iabeza and foughte agaynst Israel.

* And Israel smote him in the edge of the swerde, and conquered hys lande, fro Arnon vnto Jakob: and vnto the chyldren of Ammon. For the border of the chyldren of Ammon was, * ströge. And Israel toke all these cities and dwelt in all the cyties of the Amozites: in Hesbon and in all the townes that longe therto. For Hesbon was the cytie of Sehon the kynge of the Amozites, whyche fought before agaynst the kynge of y Moabites, and toke all his lande out of hys hāde, euen vnto Arnon. Wherefore they saye in the prouerbe: come to Hesbon, and let the cytye of Sehon be bylt & repayred: for there is a fyre gone out of Hesbon, and a flamme fro the cytie of Sehon, and hath consumed Ar in Moab, and the inheritous of the hys places in Arnon. Wo be to the Moab: o people of Chamos, ye are vndone, he hath put his sonnes to flyghte, and hys daughters to captiuite vnto Sehon kynge of the Amozites. Theyr empire is lost from Hesbon vnto Dibon, and we made a wyl-dernesse euen vnto Nopha, whych reacheth vnto Mediba. And thus Israel dwelt in the lande of the Amozites. And Moses sent to serche oute Iazer, and they toke townes belongynge thereto, and rooted oute the Amozites that were there in.

* And they tourned and went by towarde Balan. And w^g the kynge of Balan came out agaynst them, he and all his people to fyght at Adzei. And the Lorde sayde vnto Moses, feare him not, for I haue deliuered him in thy hande, and all his people, and hys lāde. And thou shalt do to him as thou dydest vnto Sehon the kynge of the Amozites which dwelt at Hesbon. They smote hym therfore, and his sonnes, and all his people, vntill ther was nothinge lefte him. And they conquered hys lande:

¶ The. xxi. Chapter.

¶ The kynge Balac sendeth for Balaam (whose name in the Hebrue is written Bilcam) Balaams alle speake.



And the chyldre of Israel departed and pitched in the felde of Moab, on the other syde of Iordan, ouer against Jericho. And * Balac y sonne of ziphor sawe all that Israel had done to the Amozites: and the Moabites were soze afrayed of the people, because they were many, and * stode in feare of the chyldren of Israel. And Moab sayde vnto the elders of Madian: now shall this companye lycke vs vp all that are rounde aboute vs, as an oxe lycketh vp the grasle of the felde. And Balac the sonne of ziphor was kynge of the Moabites at that tyme.

He sent messengers therfore vnto * Balaam the sonne of Beor in Bethor (whyche is by the ryuer in the lande of the chyldre of his folke) to call him, sayinge: beholde, there is a people come oute of Egypte, & beholde, they couer y face of the erth, & dwell ouer agaynst me. Come nowe therfore & curse thys people for my sake. For they are to myghtie for me, yf so perauenture I myght be able to synpte them & to dryue them oute of the lande. For I wote that he whome thou blessest, is blessed, and whome thou cursest is cursed.

And the elders of Moab and the elders of Madian departed, hauynge the rewarde of the lothslayinge in theyr hande. And they came vnto Balaam, and tolde him the wordes of Balac. He answered them: tary here thys nyght, and I will brynge you worde, euen as the Lorde shall saye vnto me. And the Lordes of Moab abode with Balaam.

And God came vnto Balaam and sayde, what men are these wyth the? And Balaam sayde vnto God: Balac the sonne of ziphor kynge of Moab hath sent vnto me, sayinge: beholde, there is a people come out of Egypt and couereth the face of the erth: come nowe therfore, and curse them for my sake, yf so perauenture I maye be able to ouercome them in batell, and to dryue them oute. And God sayde vnto Balaam: So not thou with them, nether curse the people, for they are blessed.

And Balaam rose vp in the mornynge & sayde vnto the Lordes of Balac: get you vnto youre lande: for the Lorde will not suffre me to go wyth you. And y Lordes of Moab rose vp, & went vnto Balac and sayde: Balaam wolde not come wyth vs. And Balac sent agayne a greater companye of Lordes and more honorable then they: whyche came to Balaam, and told him: Thus sayeth Balac the sonne of ziphor: oh, let not hyngge let y, but come vnto me, for I will greatly promote the vnto greute honoure, and will do whatsoeuer y sayest vnto me, come I praye the, curse thys people for my sake.

And Balaam answered and sayde vnto y seruantes of Balac: * If Balac wolde geue me

geue me hys housefull of syluer and golde, I canot go beyonde the worde of the Lorde my God, to do lesse or moare. Nowe therfore tarye ye here thys nyght: that I maye wete, what the Lorde will saye vnto me moare. And God came vnto Balaam by nyghte, & sayde vnto him: If the men come to call the, ryse vp and go with them: but loke what I saye vnto the, that shalt thou do.

And Balaam rose vpearly, and sadeld hys alle, & went with the Lordes of Moab. And the countenance of God was angrye because he went. And the angell of the Lorde stode in the waye agaynst hym, as he rode vpon hys alle, and hys two seruantes were with hym. And when the alle sawe the angell of the Lorde stād in the waye, and hauynge a swerde drawn in his hande, the alle turned asyde oute of the waye, and went out into the felde. And Balaam smote the alle, to turne her into the waye.

¶ But the angell of the Lorde stode in a path betwene the vyneyardes, and there was a wall on the one syde & another on the other. And whē the alle sawe y angell of the Lorde, she wrenched vnto the wall, and thrust Balaams fote vnto the wall, and he smote her agayne. And the angell of y Lorde went forther and stode in a narowe place, where was no waye to tourne, ether to the ryght hande or to the lyfte. And whē the alle sawe the angell of the Lorde, she fell downe vnder Balaam: and Balaam was wroth, and smote the alle with a staffe. And the Lorde opened the mouth of the alle, & she sayde vnto Balaam: what haue I done vnto the, that thou hast synpten me nowe thre tymes? And Balaam sayde vnto the alle: because thou hast mocked me: I wolde also there were a swerde in myne hande, for euen nowe wolde I kyll the. And the alle sayde vnto Balaam: am not I thyne alle whyche thou hast rydden vpon sence thou wast bozne vnto thys daye? Was I euer wont to do so vnto the? he sayde: nay.

And the Lorde opened the eyes of Balaam and he sawe the angell of the Lorde standinge in the waye, hauynge a swerde drawn in hys hande. He bowed hym selfe therfore, and fell flat on hys face. And the angell of the Lorde sayde vnto hym: Wherefore hast thou synpten thyn alle thre tymes? beholde, I came out as an aduersary, because thou makest thy waye contrary vnto me, and the alle sawe me, and went backe fro me thre tymes: or els yf he had not turned fro me (geynge place to me that stode in the waye.) I had suerly slayne the, and saued her alyue. Balaam sayd vnto the angell of the Lorde: I haue synned: for I wist not that thou stodest in the waye agaynst me. Nowe therfore yf it displeaseth the I will turne home agayne. The angell sayde vnto

Balaam: go with the men: but, what I saye vnto the, that shalt thou speake. And so Balaam went with the Lordes of Balac.

And when Balac herde that Balaam was come, he went out to mete hym vnto a cytie of Moab, whiche is in the border of Arnon, euen in the vtmost coast. And Balac sayde vnto Balaam: dyd I not sende for the, to call the? And wherefore camest thou not vnto me? because I am not able to promote the vnto honoure? And Balaam made answer vnto Balac: Loo, I am come vnto the. And can I nowe saye any thinge at all. The worde that God * putteth in my mouthe, that shall I speake. And Balaam went wyth Balac, and they came vnto a cytie of Iretes. And Balac offered oxen and shepe, and sent * (rewarde) for Balaam and for the Lordes y were with hym. And on the morowe Balac toke Balaam, and brought hym vp into the hys place of Baal, that thēce he myght se the vtmost parte of the people.

¶ The. xxi. Chapter.
¶ Balaam blesseth the people.



And Balaam sayd vnto Balac: Balaam: bylde me here seuen alters and prepare me here seuen oxen and seuen rammes. And Balac dyd as Balaam sayde. And Balac and Balaam offered on euery alter an oxe and a ram. And Balaam sayd vnto Balac: stāde by the sacrifice, and I will goo yf happily the Lorde will mete me: and whatsoeuer he sheweth me, I will tell the, and he wēt forth alone. But God met Balaam, and Balaam sayde vnto hym: I haue prepared seuen alters, and haue offered vpon euery alter, an oxe and a ram. And the Lorde put a sayinge in Balaams mouth, and sayde: go agayne to Balac and saye on thys wyle. And whan he went agayne vnto him, loo, he stode by hys sacrifice, he and all the Lordes of Moab. And he toke vp hys parable and sayde: * Balac y kynge of Moab hath sett me from Mesopotamia out of y most faynes of y east (sayinge:) come, curse Jacob for my sake: come, & despye Israel. Howe shall I curse hi, who God hath not cursed: or howe shall I despye him, whom God hath not despyed: from the toppes of the rockes I se hym, and from the hylls I beholde hym: loo, the people shall dwell by the selfe, and shall not be rekened among the nacionys. Who can tell y dust of Jacob, and the nobre of the fourth parte of Israel? I praye God, that my soule maye dye the death of the ryghteous, & that my last ende maye be lyke hys. And Balac sayde vnto Balaam: what hast thou done vnto me? I fect the to curse myne enemyes, and beholde, thou hast blessed them. He answered and sayde: must I not kepe that & speake it, whyche the Lorde hath put in

put in my mouth: And Balac sayde vnto hym: Come I praye the with me vnto another place, whence thou mayest se them, and thou shalt se but the vtmost parte of them, and shalt not se them all: curse them out of y place for my sake. And he brought him into a felde (where men myght se farre of) euen to the toppe of an hyll, and bylt seue alteres, and offered an oxe and a ram on euery alter. And he sayd vnto Balac: stande here by thy sacrifice, whyle I go yonder. And the Lord mette

* Nu. xxi. g. Balaam, and * put a worde in hys mouth & sayd: go agayne vnto Balac, and thus saye. And when he came to hym: beholde, he stode by his sacrifice, & the Lordes of Moab with hym. And Balac sayde vnto him: what hath the Lord sayde?

And he toke vp his parable & answered: ryse vp Balac and heare, and herke vnto me thou sonne of ziphor. * God is not a mā that he shulde lye, nether the sonne of a man that he shulde repent: shulde he saye, and not doo? or shulde he speake, and not make it good? beholde, I haue taken vpon me to blesse, for he hath blessed, and it is not in my power to alter it. * He behelde no vanyte in Jacob, nor sawe tranayll in Israel. The Lord hys God is w him, and the presence of the kyng is amonge them. * God brought them oute of Egypte, he hath strength as an unicorn. There is no forcery in Jacob, nor sothsayng in Israel. * It is nowe tolde vnto Jacob & Israel, what God hath wrought. Beholde, the people shal ryse vp as a lyoness, and heue vp hym selfe as a lyon. he shall not lye downe, vntill he eate of the praye, and dzyne the bloude of them that are slayne.

* Nu. xxi. b. And Balac sayde vnto Balaam: nether curse them nor blesse them. But Balaam answered and sayde vnto Balac: tolde not I the sayinge: all that the Lord speaketh, that I must doo? And Balac sayde vnto Balaam: come I praye the, and I wyll byynge the yet vnto another place: yf peradventure it shall please God, that thou mayst thence curse the for my sake. And Balac broughte Balaam vnto the toppe of Beor, that boweth toward the wyldernesse of Iesymmo. And Balaam sayde vnto Balac: make me here seuen alteres, and prepare me here seuen oxen, and seuen rammes. And Balac byd as Balaam had sayde, and offered an oxe and a ram on euery alter.

The. xxiii. Chapter.

Balaam prophesied of the kynge of Israel and of the comynge of Christ. Balac is angry with Balaam. The destruction of the Amelkites, and of the hemites.

And when Balaam sawe that it pleased the Lord that he shulde blesse Israel, he went not as he byd twyle before to sett sothsayinge, but sett hys face toward the wyldernesse. And Balaam lyfte vp

hys eyes, and loked vpo Israel as he laye accorpyng to his tpybes, and the spirite of God came vpon him. * And he toke vp hys parable and sayde: Balaam the sonne of Beor hath sayde: the man whose eye is open hath sayd: he hath sayde, whiche heareth the wordes of God and seyth the visyons of the almyghtie, and falleth doune with open eyes.

Howe goodly are thy tentes o Jacob, and thyn habitacions o Israel: eue as the valleyes are they layed abrode, and as gardens by the ryuers syde: as the tentes whiche the Lord hath pyched, and as cyper trees besyde the waters. * The water droppeth out of his bouket, and hys seed shal be many waters. * And hys kyngdome shal be exalted. * God broughte hym out of Egypt: as the strength of an unicorn he vnto hym. he shall eate the nacyns hys enemyes, and gnawe the bones, & perce the thozowe with his arrowes. * He couched hym selfe, and laye doune as a lyon, and as a lyoness, who shall sterre hym vp: blessed is he that blesseth the, & cursed is he that curseth the.

And Balac was wroth wth Balaam, and smote hys handes together, and Balac sayde vnto Balaam: I sent for the to curse myne enemyes, and beholde, thou hast blessed the thre tymes. Therfore nowe gett the quickly vnto thy place. I thought that I wolde promote the vnto honoure, but lo, the Lord hath kept the backe fro worshype. Balaam answered vnto Balac: tolde I not thy messengers which thou sentest vnto me, sayinge: * If Balac wolde geue me his house full of syluer and golde, I cannot passe the worde of the Lord, to do ether good or bad of myne awne mynde: But what the Lord sayeth, that am I compelled to speake. And nowe beholde, I go vnto my people: come therfore, and I wyll aduertise the, what this people shal do to thy folke in the later dayes. And he toke vp hys parable and sayde: Balaam the sonne of Beor hath sayde, the man whose eye is open, hath sayde. he hath sayde that heareth the wordes of God, and hath knowledge of the most hye, and beholdeth the visyon of the almyghtie, and that falleth with open eyes: I shall se hym, but not nowe I shall beholde hi, but not nye. * There shall come a starre of Jacob, and ryse a sceptre of Israel, and shal smyte the costes of Moab & vndermyne all the chyldre of Seth. * And Edom shal be possessed, and Seir shall fall to the possession of theyr enemyes, and Israel shall do manfully. Out of Jacob shall come he that shal haue dominio, and shal destrope the remnant of the cytie.

And whan he loked on Amaleck, he toke vp his parable, & sayde: Amaleck is the fyrst of the nacyns * but hys latter ende shall

peryshe utterly. And he loked on the Kenytes and toke vp hys parable, and sayde: stronge is thy dwellynge place, and thou puttest thy nest in a rocke, neuerthelesse the Kenyte shal be roted out, vntill Assur take the presoner: And he toke vp his parable and sayd: Mas, who shall lyue when God doeth thys? The Syppes also shal come out of the coste of Italy, and subdue Assur, & subdue Eber, and he hym selfe shall perishe at the last. And Balaam rose vp, and went and returned to hys place: and Balac also went hys waye.

The. xxv. Chapter.

The people commytteth fornicacion with the daughters of Moab. Phinehes killeth zame and Corbi. God commaundeth to kyll the Moabianites.

And Israel dwelt in Sittim, and the people began to committe whoredome with the daughters of Moab, which called the people vnto y sacrifice of theyr goddes.

And the people byd eate, and worshypped theyr goddes, & Israel coupled him selfe vnto Baal Beor. And the indignacion of the Lord was prouoked agaynst Israel, and the Lord sayde vnto Moses: take all the heades of the people, & hange the vp before the Lord agaynst the sonne, that the wrath of the Lordes countenance maye be turned awaye from Israel. And Moses sayd vnto y iudges of Israel: * enery one slaye hys men that were ioyned vnto Baal Beor.

And beholde, one of the chyldren of Israel came and broughte vnto his brethren, a Moabianity wyfe euen in the syghte of Moses, and in the sight of all y multitude of the chyldren of Israel, that wepte before the doore of the tabernacle of witnesse. * And when Phinehes the sonne of Eleazar the sonne of Aaron the preaste sawe it, he rose vp out of the myddes of the companie, and toke a weapon in hys hande, and went after the man of Israel into the tent, and thrust them thozowe: both the mā of Israel and also the woman, euen thozowe the belly of her. And the plague ceased fro the chyldre of Israel. * And there dyed in the plague. xxiii. thousande.

And the Lord spake vnto Moses sayinge: * Phinehes the sonne of Eleazar the sonne of Aaron the preaste, hath tourned myne anger awaye from the chyldren of Israel, why he was gelous for my sake amonge them, that I had not consumed the chyldren of Israel in my gelousye. Wherefore saye: beholde, I geue vnto him my couenaunt of peace, and he shall haue it, & his seed after him, euen the couenaunt of the preastes offyce for euer because he was gelous for his Goddes sake, and made an attonement for the chyldren of

Israel. The name of y Israelite whych was slayne with the Moabianity wyfe was zamri the sonne of Salu, a Lorde of an house and kynred of Symeon. And the name of the Moabianity wyfe that was slayne, was Corbi y daughter of Zur, a heed ouer the people of an house and kynred of Moabian.

And the Lord spake vnto Moses, sayinge: * bere the Moabianites, and smyte them, for they trouble you with theyr wyles, whych haue begyled you by disceate in the cause of Beor, and in the cause of theyr syster Corbi the daughter of a Lorde of the Moabianites, which was slayne in the daye of the plague for Beor sake.

The. xxvi. Chapter.

The chyldren of Israel are nombred.

And it fortuned, that after the plague, y Lord spake vnto Moses & vnto Eleazar the sonne of Aaron the preste, sayinge: * take the number of all the multitude of the chyldren of Israel from. xx. yeare and aboue thozowe out theyr fathers houses, all that are able to goo to warre in Israel. And Moses and Eleazar the preast spake vnto them in the feides of Moab, by Jordane ouer agaynst Jericho, from. xx. yeare and aboue, as the Lord commaunded Moses & the chyldren of Israel, whan they were come oute of Egypte.

* Ruben the eldest sonne of Israel. The chyldren of Ruben: Hanoch, of whome cometh the kynred of the Hanochites: and Palu of whom cometh the kynred of the Palutites. Of Hefron, cometh the kynred of the Hefronites: of Carmi, cometh the kynred of the Carmites. These are the kynredes of y Rubenites, and they were in nombre. xlii. thousande seuen hundred & thyrtye. And the sonnes of Palu: Eliab. And y sonnes of Eliab: Henuel, Dathan and Abiram.

Thys is that Dathan and Abiram, which were famous in the congregacyō, & stroue agaynst Moses and Aaron in the copanye of Corah, when they stroue agaynst the Lord. * And the erth opened her mouth, and swallowed them vp. Corah also was in the death of that multitude, what tyme the fyre consumed two hundred and ffty men, and they became a sygne: not withstanding, the chyldren of Corah dyed not.

And the chyldren of Symeon after theyr kynredes were: Henuel, of whom cometh y kynred of the Henuelites: Jamin, of whō cometh the kynred of the Jaminytes: Jachin, of whō cometh the kynred of the Jachinites: of Zareh, cometh the kynred of the Zarehites. And of Saul, cometh the kynred of the Saulites. These are the kynredes of Symeon: eue. xlii. thousande & ii. hundred. The chyldre of Gad after theyr kynredes were: Zephon, of whom cometh the kynred of the

The Israelites

Numeri.

are nombred

of the zephonites: Haggi, of whom cometh the kynred of the Haggites: Sumi of whom cometh the kynred of the Sumites: Of Ase- ni, cometh the kynred of the Asemites: and of Eri, cometh the kynred of the Erites: Of Arod, cometh the kynred of the Arodites: Of Aziel, cometh the kynred of the Azielites: These are the kynredes of the chyldren of Gad according to their nombres. xl. thou- sande and fyue hundred.

* Gen. xxxv. d.iii. a. The chyldren of Juda: Er and Onan * Er and Onan dyed in the lande of Canaan. But the chyldren of Juda after theyr kyn- redes, were: Sela, of whom cometh the kyn- red of the Selanites: Phares, of whom com- meth the kynred of the Pharesites: Zarah, of whom cometh the kynred of the Zarahites. And the chyldren of Phares were: Heshon, of whom cometh the kynred of the Heshonites: Hamul, of whom cometh the kynred of the Hamulites. These are the kynredes of Ju- da, after theyr nombres. lxxvi. thousand and fyue hundred.

The chyldren of Issachar after theyr kyn- redes, were: Thola, of whom cometh the kynred of the Tholaites: Phuaa, of whom cometh the kynred of the Phuaaites: of Za- sub cometh the kynred of the Zasybites, of Symron, cometh the kynred of the Sym- ronites. These are the kynredes of Issachar after theyr nombres. lxxiii. thousande, and thre hundred.

D The chyldren of Zabulon after theyr kyn- redes were: Sered, of whom cometh the kynred of the Seredites: Elon, of whom cometh the kynred of the Elonites: Jabeliel, of whom cometh the kynred of the Jabelielites. These are the kynredes of the zabulo- nites after theyr nombres: thre score thou- sande, and fyue hundred.

* Jos. xviii. a. The chyldren of Joseph thowow out their kynredes were: Manasse & Ephraim. The chyldren of Manasse: * Machir, of whom cometh the kynred of the Machirites. And Machir begat Gilead, and of Gilead cometh the kynred of the Gileadites. And these are the chyldren of Gilead: Hieser, of whom cometh the kynred of the Hieserites: Helech, of whom cometh the kynred of the Helechites: and Aziel, of whom cometh the kyn- red of the Azielites: and Sichem, of whom cometh the kynred of the Sichemites: Si- mida, of whom cometh the kynred of the Simidites: and Hopher, of whom cometh the kynred of the Hopherites. And Zelaphead the sonne of Hopher had no sonnes but dau- ghters. And the names of the daughters of zelaphead were: Hahela, Hoha, Hagla, Hila- cha and Chirza. These are the kynredes of Manasse, and the nombre of them. lii. thou- sande and seven hundred.

These are the chyldren of Ephraim after

theyr kynredes: Suthelah, of whom com- meth the kynred of the Suthelahites: We- cher, of whom cometh the kynred of the Wecherites: Thahen, of whom cometh the kynred of the Thahenites: And these are the chyldren of Suthelah: Eran, of whom com- meth the kynred of the Eranites. These are the kynredes of the chyldren of Ephraim af- ter theyr nombres. xxxii. thousande and fyue hundred. And these are the chyldren of Jo- seph after theyr kynredes.

These are the chyldren of Ben Jamin af- ter their kynredes: Bela, of whom cometh the kynred of the Belaites: Ashbel, of whom cometh the kynred of the Ashbelites: Abi- ram, of whom cometh the kynred of the Abiramites: Suphain, of whom cometh the kynred of the Suphainites: Hupham, of whom cometh the kynred of the Hupha- mites. And the chyldren of Bela were, Ard and Naaman, from whence cometh the kynred of the Ardites, and of Naaman the kynred of the Naamites. These are the chyl- dren of Ben Jamin after theyr kynredes, and after theyr nombres. xlv. thousande and fyve hundred.

These are the chyldren of Man after their kynredes: Suham, of whom cometh the kyn- red of the Suhamites. These are the househol- des of Man after their kynredes. And the kyn- redes of the Suhamites were after theyr no- bres. lxxiii. thousande, & four: hundred.

The chyldren of Aser after theyr kynre- des were: Zemna, of whom cometh the kynred of the Zemnites: Jesui, of whom cometh the kynred of the Jesuites: Bala, of whom cometh the kynred of the Balaites. The chyldren of Bala were: Heber, of whom cometh the kynred of the Heberites: Mal- chiel, of whom came the kynred of the Mal- chielites. And the daughter of Aser was cal- led Sarah. These are the kynredes of Aser after their nombres. liii. thousande and foure hundred. The chyldren of Nephthali, after theyr kynredes were: Jabez, of whom came the kynred of the Jabezites: Guni, of whom came the kynred of the Gunites: Je- zer, of whom came the kynred of the Jeze- rites: Selem, of whom came the kynred of the Selemites. These are the kynredes of Ne- phthali according to theyr householdes, who- se nombre is. xlv. thousande and foure hundred. These are the nombres of the chyldren of Is- rael: fyve hundred thousande, and a thousand, seven hundred and thyrtye.

And the Lorde spake unto Moses, sayig: unto these the lande shalbe deuyned to enhe- ret, accordynge to the nombre of names. * To many thou shalt geue the moare enheritaun- ce, and to fewe the lesse: to euery tye shall the enheritaunce be geuen accordynge to the nombre thereof. Not withstandynge, the lade shalbe

A lawe of heritage.

Numeri.

No. lxxv.

shalbe deuyned by lot, and accordynge to the names of the trybes of their fathers, they shal inheret, accordynge to the lott shal the possession therof be deuyned betwene many and fewe.

* These are the nombres of the Leuites, after their kynredes: Gerson, of whom came the kynred of the Gersonites: Kahath, of whom came the kynred of the Kahathites: Merrari, of whom came the kynred of the Merrarites. These are the kynredes of the Leuites: the kynred of the Libnites, the kynred of the Hebronites: the kynred of the Habelites: the kynred of the Musites: the kynred of the Karabites: Kahath begat Amram, & Am- ras wyfe was called * Jochebed a daugh- ter of Levi, which was borne unto Levi in Egypte. And she bare unto Amram Aaron, Moses, and Miriam their syster. And un- to Aaron were borne Nadab and Abihu, Eleazar and Ithamar. * And Nadab and Abihu dyed, when they offered straunge fier before the Lorde. And after theyr nombres, they were * foure and twenty thousande, all males from a moneth olde and aboue.

For they were not nombred amonge the chyldren of Israel, because there was no en- heritaunce geuen them amonge the chyldren of Israel. These are the nombres, when Mo- ses and Eleazar the preast nombred the chil- dren of Israel in the playne of Moab, fast by Jordan, ouer against Jericho. And amog these there was not a man of them, whom Moses and Aaron nombred, when they tolde the chyldren of Israel in the wyldernes of Sinai. For the Lorde sayde of them: they shal dye in the wyldernes: and ther was not left a man of them, saue Caleb the sonne of Jephunc, and Josua the sonne of Nun.

The xxviij. Chapter.

The lawe of the heritage of the daughters of zelaphead. The lande of promys is shewed unto Mo- ses: in whose steade is appointed Josua.



* Jos. xviii. a. And the daughters of Zelaphead the sonne of Heber the sonne of Gilead the sonne of Machir the sonne of Manasse, of the kynred of Manasse the sonne of Joseph (whose names were Hahela, Hoha, Hagla, Hela and Chirza) came, and stode before Moses and Eleazar the preast, and before the lordes, and all the mul- titude by the doore of the tabernacle of wit- nes, saying: oure father dyed in the wylder- nes: and * was not in the companie of them that gathered them selues together against the Lorde in the congregacyon of Corah. But * dyed in his owne synne, and hadd no sonnes. Wherefore then is the name of our fathers taken awaye from amonge his kin- red, because he hath no sonne? * Geue vnto

vs therfore a possession among the brethren of oure father.

And Moses brought theyr cause before the Lorde. And the Lorde spake vnto Mo- ses, sayinge: The daughters of zelaphead speake ryght: thou shalt geue them a posses- syon to enheret amonge theyr fathers bre- thren, & shalt turne the enheritaunce of their father vnto them. And thou shalt speake vnto the chyldren of Israel, sayinge: If a man dye and haue no sonne, ye shall turne his en- heritaunce vnto his daughter. If he haue no daughter, ye shall geue his enheritaunce vnto his brethren. If he haue also no bre- thren, ye shall geue his enheritaunce vnto his fathers brethren. And yf his father haue no brethren, ye shall geue his enheritaunce vn- to him that is next to him of his kynred, and he shall possesse it. And thus shalbe vnto the chyldren of Israel a lawe of iudgement, as the Lorde hath commaunded Moses.

And the Lorde sayde vnto Moses: * get the vp into this mount Abarim, and behold the lande which I haue geuen vnto the chil- dren of Israel. And when thou hast sene it, & thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered. For ye were disobeyent vnto my mouthe in the deserte of Sin, in the strepe of the con- gregacyon. Neyther dyd ye sanctifye me in the waters before their eyes. * That is the water of strepe in Cades in the wylder- nesse of Sin. And Moses spake vnto the Lorde sayinge: let the Lorde God of the spytes of all fleshe sett a man ouer the congregacyon, which maye go out and in before them, and leade them out and in: that the congre- gacyon of the Lorde be not as shepe which haue not a shepherde. And the Lorde sayde vnto Moses: take Josua the sonne of Nun, in whom is the spere, and putt thyn handes vpon hym, & set hym before Eleazar the preast, and before all the congregacyon: and geue hym a charge in theyr syght. And put of thy prayse vpon him, that all the com- panye of the chyldren of Israel maye be obe- dient. And he shall stode before Eleazar the preaste, which shall aske counsell for hym * after the iudgement of Arim before the Lorde. And accordynge vnto his worde shal they go out and in, both he and all the chyl- dren of Israel wyth hym, and all the con- gregacyon.

And Moses dyd as the Lorde commaun- ded him: and he toke Josua, and set hym be- fore Eleazar the preaste, and before all the congregacyon: * and put his handes vpon him, & gaue him a charge, as the Lorde com- manded thowowe the hande of Moses.

The xxviij. Chapter.

What must be offered on euery feast daye.

And

And the Lord spake vnto Moses saying: Commande the children of Israel, and saye vnto them: My offering and my bzed for my sacrifices which are made for a swete sauoure, shall ye obserue in theyr due season. And y^e shall saye vnto them: * This is the offering which ye shall offer vnto the Lord. ij. lambes of a yere olde without spot daye by daye, for a continuall burnt offering. One lambe shalt thou offer in the morning, and the other at euen. * And thereto the tenth part of an epha of flour for a meat offering myngled with beaten oyle conteyninge the fourth part of an hin. It is a dayly burnt offering, such as was ordeyned in the mounte Sinai for a swete sauoure a sacrifice vnto the Lord. And let the drinck offering of the same be the fourth part of an hin for one labe, and in the holy place shalt thou commaunde the wyne to be powred vnto the Lord.

B And the other labe thou shalt offer at eue after the maner of the meat offering and the drinck offering of y^e morning: a sacrifice shalt thou offer for a swete sauoure vnto y^e Lord. And on the Sabbath daye two lambes of a yere olde a pece, and without spot, and two tenth deales of flour for a meat offering myngled wth oyle, and the drinck offering thereto. The burnt offering of the Sabbath must be done in the selfe Sabbath, besyde the dayly burnt offering and his drinck offering.

And in the beginninge of youre monethes, ye shall offer a burnt offering vnto the Lord: two yonge bullockes, and a ram, and vij. lambes of a yere olde without spot: and iij. tenth deales of flour for a meat offering myngled with oyle for one bullocke, and ij. tenth deales of flour for a meat offering mingled with oyle for one ram. And a tenth deale of flour myngled with oyle for a meat offering vnto one lambe, for a burnt offering and a swete sauoure and a sacrifice vnto the Lord. And theyr drinck offerings shall be halfe an hin of wyne vnto one bullocke, and the third part of an hin of wyne vnto a ram, and the fourth part of an hin vnto a lambe. Thys is the burnt offering of the moneth

E in hys moneth, thozowout the monethes of the yere: and one hegoate for a syn offering vnto the Lord shall be offered, after the dayly burnt offering and hys drinck offering. * And the fourteenth daye of the fyrst moneth, is the passeouer of the Lord. And in y^e fyrst daye of the same moneth is the feast: and seven dayes longe shall vnleued bzed be eatē. In the * fyrst daye shall be a holy conuocacyon, ye shall do no maner of seruile worke therein. But ye shall offer a sacrifice for a burnt offering vnto the Lord. ij. yonge bullockes, one ram, and seven lambes of a yere olde, which are to you wout spot,

and let theyr meat offering be of flour mingled with oyle: the tenth deales also shall ye offer for a bullocke, and two tenth deales for a ram: one tenth deale shalt thou offer for euery lambe of the seven laves: and a hegoate for synne to make atonement for you.

Ye shall offer these, besyde the burnt offering in the morning, which is a continuall burnt sacrifice. After this maner ye shall offer thozowout the vij. dayes: the fode of the sacrifice for a swete sauoure vnto the Lord. And it shall be done besyde the dayly burnt offering and his drinck offering. And in the seventh daye ye shall haue an holy conuocacyon, and ye shall do no seruile worke. Therfore in the daye of your first frutes, when ye bzynge a newe meat offering vnto the Lord (accorpyng to your wekes) ye shall haue an holy conuocacyon, & ye shall do no seruile worke in it: but offer a burnt offering for a swete sauoure vnto the Lord: two yonge bullockes, a ram, * and .vij. lambes of a yere olde a pece, with their meat offerings of flour myngled with oyle, the tenth deales vnto a bullocke, two tenth deales to a ram, and one tenth deale vnto a lambe thozowout the seven lambes, and an hegoate to make an atonement for you. This ye shall do besydes the continuall burnt offering, and hys meat offering: & they shall be vnto you without spot, with their drinck offerings.

The xxx. Chapter.
What must be offered the eighth fyrst dayes of the seventh moneth.



And in y^e fyrst daye of y^e vij. moneth ye shall haue an holy conuocacyon: * ye shall do then no seruile worke. For it is a daye of blowing vnto you. But ye shall offer a burnt offering for a swete sauoure vnto the Lord: one yong bullocke, one ram, and .vij. laves of a yere olde a pece that are pure. And their meat offering shall be made of flour mingled with oyle. iij. tenth deales vnto the bullocke, and .ij. vnto the ram: and one tenth deale vnto one lambe thozowout the .vij. lambes. And an hegoate for synne to make an atonement for you, besyde y^e dayly burnt offering of y^e moneth & his meat offering, & besyde the dayly burnt offering & his meat offering, and the drinck offerings of the same, which must be done accorpyng vnto the maner of the for a sauoure of swetnes of the sacrifice of the Lord.

* And ye shall haue the tenth daye of that same seventh moneth an holy conuocacyon: and ye shall humble youre soules, & shall do no maner worke therein. But ye shall offer a burnt offering vnto the Lord for a swete sauoure: one bullocke, a ram, and .vij. laves of a yere olde a pece, which shall be vnto you, without faute. Theyr meat offering shall be

shalbe of flour mingled with oyle. iij. tenth deales to a bullocke, and .ij. to a ram, & a tenth deale vnto a labe, thozowout the .vij. lambes. An hegoate for synne, besyde the syn offering of atonement and dayly burnt offering, and the meate and drinck offerings y^e longe to the same. * And in the fyrst daye of the vij. moneth ye shall haue an holy conuocacyon, and do then no seruile worke, and ye shall kepe a feast vnto y^e Lord. vij. dayes longe. And ye shall offer a burnt offering for a sacrifice of a swete sauoure vnto the Lord thirtene bullockes, two rams, and fourtene lambes of a yere olde: which shall be without blemph. And their meat offering shall be of flour myngled wth oyle. iij. tenth deales vnto euery one of y^e bullockes. ij. tenth deales to eche of the rams, and one tenth deale vnto eche of y^e laves. And one hegoate for synne, besyde the dayly burnt offering with his meate and drinck offering.

E And the second daye ye shall offer twelue yonge bullockes. ij. rams. xiiij. yering lambes without spot: and let their meat offering and drinck offerings vnto the bullockes, rams and lambes be accorpyng to the nombre of them and after the maner. And an hegoate for synne, besyde the dayly burnt offering and his meate and drinck offerings. And the thirde daye ye shall offer .xi. bullockes. ij. rams, and xiiij. yering lambes without spot: and let their meate and drinck offerings vnto the bullockes, rams, and laves be after the nombre of them and accorpyng to the maner. And there shall be offered an hegoate for synne, besyde the dayly burnt offering and his meate and drinck offering.

In the fourth daye, ye shall offer ten bullockes, two rams, and fourtene lambes yeringes and pure: let their meate and drinck offerings vnto the bullockes, rams & lambes be, accorpyng to the nombre of them and after the maner. And an hegoate for synne, besyde the dayly burnt offering, and hys meate and drinck offering. In the fyrst daye ye shall offer nyne bullockes, two rams and thirtene lambes of one yere olde a pece without spot. And let their meate and drinck offerings vnto the bullockes, rams and lambes be accorpyng to the nombre of them, and after the maner. And an hegoate for synne, besyde the dayly burnt offering and his meate and drinck offering. And in the sixth daye, ye shall offer eight bullockes, two rams and fourtene yering lambes without spot. And let their meate and drinck offerings vnto the bullockes, rams and lambes be accorpyng to the maner. And an hegoate for synne, besyde the dayly burnt offering, and his meate and drinck offerings. In the seventh daye, ye shall offer seven bullockes, two rams and thirten lambes that are yeringes and pure.

And let their meate and drinck offerings vnto the bullockes, rams and lambes be accorpyng to their nombre, and after the maner. And an hegoate for synne, besyde the dayly burnt offering, and hys meate and drinck offering.

In the eighth daye, ye shall haue a conuocacyon of the feast vnto you, and ye shall do no seruile worke therein. But ye shall offer a burnt offering, a sacrifice for a swete sauoure vnto the Lord: one bullocke, one ram and seven yering lambes without spot. Let theyr meate and drinck offerings vnto the bullocke, ram and lambes be accorpyng to the nombre, and accorpyng to the maner. And an hegoate for synne, besyde the dayly burnt offering and hys meate and drinck offerings.

These thinges ye shall do vnto the Lord in youre feastes: besyde youre vowes and frew offerings, in youre burnt offerings, meat offerings, drinck offerings, and peace offerings. And Moses tolde the chyldren of Israel all that the Lord commaunded him.

The xxx. Chapter.

Of vowes when they shall be kept, and when not.



And Moses spake vnto the heads of the tribes of the chyldren of Israel, saying: this is y^e thig which the Lord hath commaunded. * If a man vowe a vowe vnto the Lord, or swere an oth to bynde his soule: he shall not go back with his worde: but shall fulfill all that is proceded out of his mouth.

If a woman also vowe a vowe vnto the Lord, and bynde her selfe bynge in her fathers house in the tyme of her youth, and her father heare her vowe and bonde which she hath made vpon her soule, and holde his peace thereto: then all her vowes & bondes which she hath made vpon her soule shall stande in effect. But and yf her father forbyd her the same daie y^e he heareth it, none of her vowes nor bondes which she hath made vpon her soule shall be of value: and y^e Lord shall forgive her, because her father forbade her.

If she had an husbnde when she vowed or pronounced ought out of her lippes, wherewith she bonde her soule, and her husbnde hearde it and helde his peace there at the same daye he heard it, then her vowes and her bondes wherewith she bounde her soule, shall stande in effecte. And yf her husbnde forbade her the same daye that he hearde it: and made her vowe which she hath vpon her of none effecte, and released the opening of her lippes, wherewith she bounde her soule, the Lord shall forgive her.

But euery vowe of a wedowe and of her

that

The Madianites Numeri are destroyed,

That is deuorced (þeþ haue boide their soule withall) shall stande in effect is them:

If she vowed in her husbandes house, or bounde her soule with an oth, and her husbande hearde it, and helde his peace, and forbad her not, then all her vowes and bondes wherwith she bounde her soule, shall stande. But yf her husbande disannulled them the same daye that he heard them, then nothing þe proceedeth out of her lippes in vowes and bondes (wherwith she boide her soule) shall stande in effect: for her husbande hath lowsed them. And the Lorde shall forgive her:

All vowes and othes that binde to humble the soule, maye her husbande stablysh or breake. But yf her husbande holde his peace from one daye vnto another, then he stablisheth all her vowes and bondes which she had vpon her, because he helde his peace the same daye that he hearde them: But yf he breake the, after that he hath heard the, he shall beare her synne him selfe.

These are the ordynances whiche the Lorde commaunded Moyses, betwene a mā and his wyfe: and betwene the father and his daughter, beyng pet a damsell in her fathers house.

The xxxi. Chapter.

The Madianites and Balaam are slayne. The praye is equally deuorced. A present given of Israel.



And the Lorde spake vnto Moyses, sayinge: * auenge the chyldren of Israel of the Madianites, and afterwarde shalt thou be gathered vnto thy people.

And Moyses spake vnto þe folke sayinge. Harnessse some of you vnto warre, and let them go vpon the Madianites, and auenge the Lorde of the Madianites. Lett there be chosen a thousande out of euery tribe of Israel, that out of all þe tribes ye may send some to the warre. And there were taken

out of the thousandes of Israel, twelue thousande prepared vnto warre, of euery trybe a thousande. And Moyses sent them to the warre, euen a thousande of euery trybe, and with them, Phineas the sonne of Eleazar the preaste, and the guysselles:

and the * trompettes to blowe were in hys

hande. And they warred agaynst the Madianites, as the Lorde commaunded Moyses, & slue all the males. And they slue the kinges of Madian amonge other that were slayne: Namely Eui, and Rekem, zur and Hur and Reba: fyue kinges of Madian w Balaam the sonne of Beor, who they slue w the sweard: And the chyldren of Israel toke all the women of Madian prisoners, & their chyldren: and spoiled all their catell, and all their flockes, and all their goodes. And they burnt all their cityes wherin they dwelt, and all their castels with fier. And they toke all þe spoyle and all that they coulde catch both of me and beastes. And they brought the captiues and that which they had take and the spoyle vnto Moyses and Eleazar the preaste, and vnto the company of the chyldren of Israel, euen vnto the hoost þe were in the felde of Moab by Jordan, oueragaynst Jericho.

And Moyses and Eleazar the preaste, and all the lordes of the congregacion went out of the hoost agaynst them. And Moyses was angrye with the officers of the hoost, with þe captaynes ouer thousandes and ouer hundredes, which came fro the warre and battayll: and Moyses sayde vnto them: haue ye saued all the women alyue? beholde, * these caused the chyldren of Israel thozow the counsell of * Balaam, to comyt trespass agaynst the Lorde, in the busynesse of Beor, & there folowed a plage among the congregacion of the Lorde. Howe therfore, * slepe all the men chyldren, and the women þe haue lien with men fleshly. But all the women chyldren that haue not lien with men, kepe alyue for your selues. And ye shall remayne without the hoost seven dayes, all þe haue kylled any persone: * & all that haue touched any deede body, and purify both your selues and your prisoners, the. iij. daye & the. vij. And spraye all your raymentes and all that is made of skynnes, and al worke of goates heer, and all thinges made of woodd.

And Eleazar the preaste sayde vnto the me of warre, which came from the battayll: this is the ordynance of the lawe which the Lorde commaunded Moyses: Golde, syluer, brasse, and yron. tyn and lead, and all that maye abyde the fier, ye shall make it go thozowe the fier, and it shall be cleane. Neuerthelesse, it shall be sprayned with sprayning water. And all that suffereth not the fier ye shall make go thozowe the water. And washe your clothes the seuenth daye, and ye shall be cleane. And afterwarde come into the hooste.

And þe Lorde spake vnto Moyses, sayinge: take the summe of the praye that was take both of the women and of catell, thou & Eleazar the preaste, and the auncient fathers of the congregacion. And deuoyde it into two

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Madian destroyed

two partes, betwene them þe toke the warre vpon them, and wet out to battayll: and all the congregacion. And take a porcyon vnto the Lorde of the men of warre, which went out to battayll: * one soule of fyue hundred, both of the women and of the oren, and of the asses, and of the shepe: and ye shall take it of the þe halfe, and geue it vnto Eleazar the preaste, as an heue offering of þe Lorde. And of the halfe of the chyldren of Israel, þe shalt take one porcyon of fyfty, of the weme, of the oren, of the asses and of the shepe, and of all maner of beastes: and geue them vnto the Leuites, which wayte vpon the habitation of the Lorde.

And Moyses and Eleazar the preaste dyd as the Lorde commaunded Moyses. And the botye and the praye which the men of warre had caught, was fyue hundred thousande, and. lxxv. thousande shepe: and. lxxij. thousande oren. lxx. thousande asses: and. xxxij. thousande soules of women, that had lien by no man.

And the halfe which was the parte of the that went out to warre, was thre hundred thousande and seuen and thirtie thousande and. v. hundred shepe. And the Lorde part of the shepe was fyue hundred and. lxxv. And the oren were. xxxvi. thousande, of which þe Lorde part was. lxxii. And the asses were. xxx. thousande and fyue hundred, of which the Lorde part was. lxi. And the soules of women were. xvi. thousande, of whiche þe Lorde part was. xxxij. soules. And Moyses gaue that summe which was the Lorde heue offering, vnto Eleazar the preaste: as the Lorde commaunded Moyses. And the other halfe of the chyldren of Israel whiche Moyses separated from the men of warre, (þe isto wete the halfe þe percyoned) vnto the congregacion) was. iij. hundred thousande, and. xxxvij. thousande & fyue hundred shepe: and. xxxvi. thousande oren: and. xxx. thousande asses, and fyue hundred: and. xvi. thousande soules of women. And Moyses toke of his halfe that percyoned vnto the chyldren of Israel, one porcyon of fyfty, both of þe women and of the catell, and gaue them vnto þe Leuites, which wayted vpon the habitation of the Lorde, as the Lorde commaunded Moyses. And the offycers of thousandes of the hooste, the captaynes ouer the thousandes, and the captaynes ouer the hundredes came forth, and sayde vnto Moyses: Thy seruantes haue take the summe of þe men of warre, which are vnder oure auctoryte, and there lacketh not one man of vs. We haue therfore brought a present vnto the Lorde what euery man foude of iewels of golde, chepys, bracelletes, rnynges, earpynges and spagels, to make an atonement for our soules before the Lorde.

And Moyses sayde vnto the chyldren of Gad and of Ruben: shall poure brethren goo to warre, and ye shall sit here? Wherfore discourage ye the hert of the chyldren of Israel, that they shulde not goo ouer into the lande, which the Lorde hath geuen them? * Thus dyd your fathers, when I sent them fro Edes Barne to se þe lade. For when they wet vnto the river of Escol, and sawe þe lande: they discouraged the hert of the chyldren of Israel, that they shulde not go into the lande, which the Lorde hath geuen them.

And the Lorde was wroth the same tyme and sware, sayinge: * None of the men þe came out of Egipte from twentye yere olde and aboue, shall se the lande which I sware vnto Abraham, Isaac and Jacob, because they haue not wholly folowed me: saue Caleb the sonne of Iephune the Kenesite, and Josua the sonne of Nun: for they haue folowed the Lorde. And the Lorde was angry with Israel, and made them wandre in the wilderness fourty yere, vntill all the generacion that had done euell in the syght of the Lorde were consumed.

And beholde, ye are rylen vp in your fathers steade, as an encrease of synfull men,

Numeri.

No. lxxvij.

And Moyses and Eleazar toke the golde of them, iewels of all maner fashions: And all the golde of the heue offering that they heued vnto the Lorde, (of the captaynes ouer thousandes and hundredes) was. xvi. thousande. vij. hundred and fyfty syles, for the men of warre had spoyled, euery man for him selfe. And Moyses and Eleazar the preste toke the golde of the captaynes ouer the hundredes, & brought it into the tabernacle of witness, for a memoziell of the chyldren of Israel before the Lorde.

The xxxij. Chapter.

To Ruben and Gad and to halfe the trybe of Manasse, is promysed the possession beyonde Jordan eastwarde.



The chyldren Ruben and the chyldren of Gad had an exceedynge greate multitude of catell. And when they sawe the lande of Jazer and the lande of Silcad that

it was apte place for catell, the chyldren of Ruben and the chyldren of Gad came & spake vnto Moyses and Eleazar the preaste and vnto the lordes of the congregacyon, sayinge: The lande of Ataroth and Dibon, Jazer and Nemrah, Hesbon and Elealeh, Sabam and Nebo and Beon: which contreye the Lorde smote before the congregacyon of Israel: is a lande mete for a catell, and we thy seruantes haue catell: wherfore (sayde they) yf we haue founde grace in thy syght, let this lande be geuen vnto thy seruantes to possesse, and byyng vs not ouer Jordan.

And Moyses sayde vnto the chyldren of Gad and of Ruben: shall poure brethren goo to warre, and ye shall sit here? Wherfore discourage ye the hert of the chyldren of Israel, that they shulde not goo ouer into the lande, which the Lorde hath geuen them? * Thus dyd your fathers, when I sent them fro Edes Barne to se þe lade. For when they wet vnto the river of Escol, and sawe þe lande: they discouraged the hert of the chyldren of Israel, that they shulde not go into the lande, which the Lorde hath geuen them.

And the Lorde was wroth the same tyme and sware, sayinge: * None of the men þe came out of Egipte from twentye yere olde and aboue, shall se the lande which I sware vnto Abraham, Isaac and Jacob, because they haue not wholly folowed me: saue Caleb the sonne of Iephune the Kenesite, and Josua the sonne of Nun: for they haue folowed the Lorde. And the Lorde was angry with Israel, and made them wandre in the wilderness fourty yere, vntill all the generacion that had done euell in the syght of the Lorde were consumed.

And beholde, ye are rylen vp in your fathers steade, as an encrease of synfull men,

* Nu. xxxij.

* Nu. xxxij.

to

The iourneyes Numeri of Israel.

to augmente the scarce warth of the Lorde, to Israel warde. For yf ye turne awaye fro after hym, he will yet agayne leaue the people in the wyldernesse, and ye shall destroye all thys folke. And they went nere him, and sayde: we will buylde shepfoldes here for oure shepe and for oure catell, and (walled) cities for our chyldren. But we our selues will goo ready armed before the chyldren of Israel, vntyll we haue brought them vnto their place. And our chyldren (and whatsoeuer we maye haue) shall dwell in the fenced cities, because of the inhabytters of the lande. We wyll not returne vnto oure houses, vntyll the chyldren of Israel haue inheretted, euery man his enheritaunce. Neether will we enheret with them on yonder syde Jordan forwarde, because oure enheritaunce is fallen to vs on this syde Jordan eastwarde.

And Moses sayde vnto them: yf ye will do this thynge, and goo harnessed before the Lorde to warre, and wyll go all of you in harnesse ouer Jordan before the Lorde, vntyll he haue cast out his enemies before him: and vntyll the lande be subdued before the Lorde, then ye shall returne and be without synne before the Lorde and before Israel, and this lande shall be youre possession before the Lorde. But and yf ye wyll not do so, behold, ye haue synned agaynst the Lorde: and be sure, youre synne wyll fynde you out.

Nowe therfore, buylde cities for youre chyldren, and foldes for your shepe, and do that ye haue spokyn. The chyldren of Gad and the chyldren of Ruben spake vnto Moses, sayinge: thy seruantes wyll do as my lord commaundeth. Our chyldren, our wyues, oure shepe and our catell shall remayne here in y cities of Gilead. But thy seruantes wyll goo all harnessed for the warre, and vnto battayll before the Lorde, as my lord sayth.

And for theyr sakes, Moses commaunded Eleazar the prest, and Josua the sonne of Nun, and the auncient fathers of the trybes of the chyldren of Israel: and Moses saide vnto them: If the chyldren of Gad and the chyldren of Ruben wyll go with you ouer Jordā, all prepared to fyght before y Lorde, then when the lande is subdued before you, ye shall geue them the lāde of Gilead to possesse: but and yf they wyll not go ouer with you in harnesse, they shall haue their possessions amonge you in the lande of Canaan. And the chyldren of Gad and the chyldren of Ruben answered, sayinge: As the Lorde hath sayde vnto thy seruantes, so wyll we do. We will go harnessed before the Lorde into the lande of Canaan, that the possession of oure enheritaunce maye be on thys syde Jordan.

And Moses gaue vnto the chyldren of

Gad and to the chyldren of Ruben, and vnto halfe the trybe of Manasse the sonne of Joseph, the kingdome of Sehon kynge of the Amozites, and the kingdome of Og king of Basan, the lāde w the cities therof in y coastes and cities of the costrey rounde about. And the chyldren of Gad buylde Dibon & Ataroth, & Aroer, and Atroth, Sophan Jafer, & Jeggaben, Bethnimra, & Betharan, fenced cities, & they buylde foldes for the shepe. And the chyldren of Ruben buylde Helbon, Eleale, Kiriatthaim, Nebo, Baal, Meon, & tur ned their names, & Sibama also: and gaue other names vnto y cities which they builded. And the chyldren of Machir the sonne of Manasse went to Gilead, and toke it, & put out the Amozites that dwelt therein. And Moses gaue Gilead vnto Machir the sonne of Manasse, and he dwelt therein. And Jahir the sonne of Manasse went and toke the small townes therof, and called them Hanoth Jair. And Hobab went and toke Kenath, and the townes longynge therto, & called it Hobab after his awne name.

The xxxiiij. Chapter.

The iourneys of Israel are nūbered. They are commaunded to kyl the Canaanites.

These are the iourneys of the chyldren of Israel, which went out of the lande of Egypt with their armyes vnder the hande of Moses and Aaron. And Moses wrote their goinge out by their iourneyes, accordyng to the commaundemēt of the Lorde: cū these are the iourneyes of their goynge out. They departed from Rahemes the xv. daye of the fyrst moneth, on the morowe after Passouer: and the chyldren of Israel went out with an hye bande in the syght of all the Egipcians. For the Egipcians buyryed all their fyrst bozne which the Lorde had smyten amonge them. And vpon theyr goddes also the Lorde dyd execucion. And y chyldren of Israel remoued from Rahemes, and pitched in Socoth.

And they departed fro Socoth, and pitched theyr tentes in Ethan, which is in the edge of y wyldernesse. And they remoued fro Ethan, and turned agayne vnto y Hicroth which is before Baal zephō: and pitched before Migdol. And they departed fro y playne of Hicroth: and went thoro the myddes of the see in the wyldernes, and went. iij. dayes iorney in the wyldernes of Ethā, and pitched in Marah. And they remoued from Marah, and came vnto Elim, where were twelue fountaynes of water, and xij. paulmetrees, and they pitched there.

And they remoued from Elim, and laye fast by y red see. And they remoued from the red see, and laye in the wyldernes of Sin. And they toke their iorneye out of the wyldernesse of Sin, and set vp theyr tentes in Daphka.

The iourneyes Numeri. No. lxxviii.

Daphka. And they departed from Daphka, and laye in Alus. And they remoued from Alus, and laye at Rapphedim, where was no water for the people to drynke. And they departed from Rapphedim, and pitched in the wyldernes of Sinai.

And they remoued from the desert of Sinai, and pitched at the graues of lust. And they departed fro the sepulchres of lust, and laye at Hazeroth. And they departed fro Hazeroth, and pitched in Rithma. And departed from Rithma, and pitched at Rimmon Parez. And they departed from Rimmon Parez, and pitched in Libna. And they remoued from Libna, and pitched at Risa. And they iourneied from Risa, and pitched in Rehelatha. And they went from Rehelatha, and pitched in mount Sapper. And they remoued from mount Sapper, and laye in Harada. And they remoued from Harada, and pitched in Makebeloth.

And they remoued from Makebeloth, and laye at Cabath. And they departed fro Cabath, and pitched at Charath. And they remoued from Charath, & pitched in Mithca. And they went from Mithca, and pitched in Halmona. And they departed from Halmona, and laye at Moseroth. And they departed fro Moseroth, and pitched in Bane Jakan. And they remoued from Bane Jakan, and laye at Horgadgad. And they went fro Horgadgad, and pitched in Jathbatha. And they remoued from Jathbatha, and laye at Abzona. And they departed fro Abzona, and laye at Ezeon gaber. And they remoued from Ezeon gaber, and pitched in the wyldernesse of Sin, whych is Cades.

And they remoued from Cades, and pitched in mounte Hoz, whiche is in the edge of the lande of Edom. And Aaron the prest went vp into mount Hoz at the commaundement of the Lorde, and dyed there, euen in the fourtyth yere, after the chyldren of Israel were come out of the lande of Egypte, and in the fyrst daye of y fyfth moneth. And Aaron was an hundred and xxij. yere olde when he died in mount Hoz. And king Erad the Canaanite, which dwelte in the south of the lande of Canaan, hearde of the comming of the chyldren of Israel.

And they departed from mounte Hoz, and pitched in Zalmona. And they departed from Zalmona, and pitched in Phunun. And they departed from Phunun, and pitched in Oboth. And they departed fro Oboth, and pitched in Jhabarim, and toward the border of Moab. And they departed fro Jhabarim, and pitched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almō Diblathaim. And they remoued from Almō Diblathaim, and pitched in y mountaynes of Abarim before Habo. And they

departed from the mountaynes of Abarim, and pitched in the felde of Moab, fast by Jordan oueragaynst Jericho. And they pitched by Jordan, from Beth Hatesmoth vnto the playne of Sittim in the felde of Moab.

And the Lorde spake vnto Moses in the felde of Moab by Jordan oueragaynst Jericho, sayinge: speake vnto the chyldren of Israel, and say vnto them: when ye are come ouer Jordan to entre into the lande of Canaan, ye shall dryue out all the inhabytters of the lande before you, and destroye all their pictures, and breake asunder all their pynales of metall, and plucke downe all theyr altars. And possesse the lande & dwell therein, for I haue geuen you the lande to enioye it. And ye shall deuyde the enheritaunce of the land by lot amonge your kynredes, and geue to the mo the moze enheritaunce, and to the fewer the lesse enheritaunce. And youre enheritaunce shall be in the trybes of your fathers, euery mans enheritaunce in the place where his lot falleth.

But and yf ye wyll not dryue out the inhabytters of the lande before you, thā those which ye let remayne of the, shall pryck in youre eyes, and dartes in your sydes, and shall bere you in the lande wherein ye dwell. Moreouer, it will come to passe, that I shall do vnto you, as I thought to do vnto them.

The xxxiiij. Chapter.

The coastes and borders of the lande of promysse. Certaine men are assigned to drupde the lande.



And the Lorde spake vnto Moses, sayinge: commaunde the chyldren of Israel, and saye vnto them: when ye come into y lāde of Canaan, thys is the lande y shall fall vnto your enheritaunce, the lande of Canaan with her coastes. And your southquarter shall be fro y wyldernes Sin alonge by the coaste of Edom, so that your southquarter reache vpon the yde of the salt see eastwarde: & set a compasse from the south vp to Acrabim: and recathe to zinna. And go out from the south to Cades Barne, & go out also to hazar Adar, and go alonge to Azmon: and set a compasse agayn from Azmon vnto the ryuer of Egypte, and shall go out at the see.

And let your westquarter be the greete see: let the same see be your westcoaste. And thys shall be your northquarter: ye shall compasse your border from the greete see vnto mount Hoz. And from mount Hoz, ye shall describe your border, tyll it come vnto Hemoth, and the ende of the coaste shall be at zedada, and the coaste shall reache out to ziphon, and go oute at hazar Enan. Thys

shalbe your northquarter.

And ye shall compass your eastquarter from Hazeran to Sepha. And the coast shall go downe from Sepham to Ribla on the east syde of Ain. And the same border shall descende and go out at the syde of the see of Cenereth eastwarde. And then go downe alonge by Iordane, & leaue at the salt see. And thys shalbe your lade with the coastes therof rounde aboute.

And Moses commaunded the chyldren of Israel sayenge: thys is the lande whiche ye shall inherite by lot, and which the Lorde commaunded to geue vnto nyne trybes and an halfe: * for the tribe of the chyldre of Ruben accordyng to the householdes of theyr fathers, and the trybe of the chyldren of Gad accordyng to theyr fathers householdes, and halfe the trybe of Manasse, haue receaued theyr enheritaunce. Two trybes and an halfe haue receaued their enheritaunce on the other syde of Iordan, oueragaynst Jericho eastwarde.

And the Lorde spake to Moses, sayenge: These are the names of the men, which shall deuyde the lande vnto you: Eleazar the preaste, and Josua the sonne of Nun. And ye shall take also a Lorde of euery trybe, when ye deuyde the lande. The names of the men are these: Of the tribe of Iuda, Caleb the sonne of Iephune. Of the trybe of the chyldren of Simcon, Semuel the sonne of Amud. Of the trybe of Ben Iamin, Elidad the sonne of Usson. Of the trybe of the chyldren of Dan, the lorde Buki, the sonne of Jagi. From amonge the chyldren of Joseph for the trybe of the chyldren of Manasse, the lorde haniel, the sonne of Ephod. Of the trybe of the chyldren of Ephraim, the lorde Camuel the sonne of Siphthan. Of the tribe of the sonnes of Zabulon, the lorde Balzaphan the sonne of Barnach. Of the trybe of the chyldren of Iachar, the lorde Elithiel the sonne of Assan. Of the trybe of the sonnes of Aser, the lorde Abihud the sonne of Salomi. Of the trybe of the chyldren of Rephraim, the lorde Beda El, the sonne of Ammihud. These are they whom the Lorde commaunded to deuyde the enheritaunce vnto the chyldren of Israel in the lande of Canaan.

The. xxxv. Chapter.

¶ Vnto the Leuites are given cyties and suburbs. The cyties of refuge. The lawe of en inquesting. For one mans witness shall no man be condemned.



And the Lorde spake vnto Moses in the felde of Moab by Iordan, oueragaynst Jericho, sayenge: commaunde the chyldren of Israel, that they geue vnto the Leuites of the enheri-

taunce of theyr possession, * cyties to dwell in. And ye shall geue also vnto the cyties of the Leuites, suburbs hard by theyr cyties rounde about them. The cyties shall they haue to dwell in, and the suburbs for theyr catell, and for theyr possession and all maner of bestes of theyrs. And the suburbs of the cyties which ye shall geue vnto the Leuites, shall reache from the wall of the cytie outwarde, a thousande cubytes rounde about. And ye shall measure without the cytie of the east syde, two thousande cubytes. And of the south syde, two thousande cubytes. And of the west syde, two thousande cubytes. And of the north syde, two thousande cubytes also: and the cytie shall be in the myddes. And these shalbe the suburbs of the cyties.

And from amonge the cyties whiche ye shall geue vnto the Leuites, * there shall be syre cyties for refuge, which ye shall appointe to that intent, that he which killeth, maye fflye thither. And to them ye shall adde xlii. cyties mo: so that all the cyties whiche ye shall geue the Leuites, maye be. xlviii. with theyr suburbs. And these cyties which ye shall geue, shall be out of the possession of the chyldren of Israel. They that haue many, shall geue many. But of them that haue fewe, ye shall take fewe. Euery one shall geue of hys cyties vnto the Leuites, accordyng to þe enheritaunce which he enheriteth.

And the Lorde spake vnto Moses, sayenge: speake vnto the chyldren of Israel and saye vnto them: * whā ye be come ouer Iordane into the lande of Canaan, ye shall appointe you cyties to be cyties of refuge for you: that he whiche sleeth a soule vnwares, maye fflye thither. And the cytie shalbe to fflye from the auenger of bloude, that he whiche killeth dye not, vntyll he stande before the congregacion in iudgement. And of these syre fre cyties whiche ye shall geue ye shall gyue thre on thys syde Iordan, and thre in the lande of Canaan. And these syre fre cyties shalbe a refuge both for the chyldren of Israel, and for the straunger, and for hym that dwelleth amonge you: that all they which kill any persone vnwares, maye fflye thither.

* And yf any mā smyte another with an instrument of yron that he dye, then is he a murtherer, and shall dye for it. If he smyte hym with a throwynge stone that a man maye dye with, and yf he dye, he that smote hym is a murtherer, let the same murtherer be slayne therfore. Or yf he smyte him with a handweapon of wodde that a man maye dye with, then yf he dye, he is a murtherer: let the murtherer be slayne therfore.

The iustice of bloude shall slaye the murtherer:

therer: whan he meteeth hym, he maye slaye hym. But yf the thrust at hym * of hate, or houre at him with laynge of wayte, that he dye, or smyte hym with hys hande of enuie that he dye, he that smote him shall dye, for he is a murtherer. The iustice of bloude shall slaye þe murtherer, as soone as he findeth hi.

But and yf he pulshed hym by chaunce and not of hate, or cast at him with any maner of thyng and not of laynge of wayte: or cast any maner of stone at him (that a man maye dye with) and sawe hym not. And he cast it vpon hym and he dye, and was not hys enemye, nether sought him any harme. The congregacyon shall iudge betwene the slayer and the executer of bloude in soche cases.

And the congregacyon shall deliuer the slayer out of the hande of the auenger of bloude, and the congregacyon shall restore hym agayne vnto the cytie of hys refuge, whether he was fledd. And he shall abyde there * vnto the deathe of the hye preaste, which was anoynted with holy oyle.

But * yf the slayer come without the borders of his preuiledged cytie whether he was fledd, yf the auenger of bloude fynde him with oute the borders of hys fre towne, and slaye the murtherer, he shal be gyltlesse, because he shulde haue bydden in hys fre towne vntyll the deeth of the hye preaste, and after þe deeth of the hye preaste to retourne agayne vnto the lande of his possession. These commaundementes shalbe a lawe vnto you, for youre generacions in all youre dwellinges.

Whosoener killeth a soule, þe same þe mā slayer must be slayne him selfe * thoro we witnesses. Nether shall one witnesse answere to put a man to death. Moreouer, ye shall take none amendes for the lyfe of the murtherer which is worthy to dye: But he shall be put to death. Also ye shall take no money of hym that is fled to a fre cytie, that he shulde come agayne, and dwell in the lade, before the death of the hye preaste. And se that ye polute not the lande which ye shall dwell in: for bloude defyleth the lande. And the lade can none other wyse be clenfed of the bloude that is shed therein, but by the bloude of hym that shed bloude. Defyle not therfore the lande which ye shall inhabyte, for I am in the myddes therof: euen I the Lorde dwell among the chyldren of Israel.

The. xxxvi. Chapter.

¶ An order for the marriage of the daughters of zelaphead. One of the trybes maye not marie with another.



And the auncient fathers of the chyldren of Gilead the sonne of Machir the sonne of Manasse of the kynred of the chyldre of Joseph, came forth & spake before Moses and the prynces,

and auncient fathers of the chyldren of Israel, and sayde: * The Lorde commaunded my Lord, to geue the lade to enheret by lotte to the chyldren of Israel. And my Lorde commaunded in gods behalfe, to geue the enheritaunce of * zelaphead oure brother vnto hys daughters. Whom yf any of the sonnes of the other trybes of Israel take to wyues, then shall theyr enheritaunce be take from the enheritaunce of oure fathers, and shall be put vnto the enheritaunce of the trybe which they are receaued into: and shalbe taken from the lotte of oure enheritaunce. And when the pere of iubelye of the chyldren of Israel cometh then shall theyr enheritaunce be put vnto the enheritaunce of the trybe wherin to they are receaued: and so shall theyr enheritaunce be taken awaye from the enheritaunce of the trybe of oure fathers.

And Moses commaunded the chyldren of Israel accordyng to the worde of the Lorde sayenge: the chyldren of the trybe of Joseph haue sayd well. This therfore doeth the Lorde commaunde the daughters of zelaphead sayenge * let them be wyues to whom they the selfe thynke best, onely to the kynred and trybe of theyr father shall they marie, so that not the enheritaunce of the chyldre of Israel remoue from trybe to trybe, whan the chyldren of Israel abyde euery man in the enheritaunce of the trybe of his fathers. And euery daughter that posselleth any enheritaunce in any trybe of the chyldren of Israel, shalbe wyfe vnto one which is of the kynred of the trybe of her father, that the chyldren of Israel maye enioye euery man the enheritaunce of hys father: Nether ought the enheritaunce to go from one trybe to another: but euery one of the trybes of the chyldren of Israel, must abyde in hys awne enheritaunce.

And as the Lorde commaunded Moses euen so dyd the daughters of zelaphead. And Mahela, Thirza, Hagla, Milcha and Noa were maryed vnto theyr fathers brothers sonnes, which were of the kynred of the chyldren of Manasses the sonne of Joseph: and so theyr enheritaunce remayned in the trybe of the kynred of theyr father.

These are the commaundementes & lawes which the Lorde commaunded by the hande of Moses, vnto the chyldren of Israel in the felde of Moab by Iordane ouer agaynst Jericho.

The ende of the fourth boke of Moses, called in the hebreue Maicdabber: and in the Latin: Numeri.

i v The

The fyfth boke of

Moses called in the hebreue: elle
haddebarim, & in the Latin.
Deuteronomium.

The fyrst Chapter.

¶ A bryefe reherfall of thynges done befoze.



These be þe wordes which Mo-
ses spake vnto all Israel, on
the other syde Jordan in the
wildernesse, in þe plaine ouer
agaynst þe redd see, betwene
Pharan and Cophel, Labā,
hazeroth and Dilahab, ele-
uē dayes tourney fro Horeb vnto Cades bar-
ne, by mount Seir. And it fortuned the fyrst
daye of þe eleuenth moneth in þe fortieth yere,
that Moses spake vnto the chyldre of Israel
accordeinge vnto all that the Lorde had geue
him in comāndmēt vnto the, after that he
had syntrē * Sehon the kyng of the Amo-
rites which dwelt in Hesbon, and Og kyng
of Basā which dwelt at Astaroth in Edrai.

* Num. xxi. c.

On the other syde Jordan in the lande of
Moab, beganē Moses to declare thys lawe
sayinge: the Lorde oure God spake vnto vs
in horeb sayinge: Ye haue dwelt lōge ynough
in this mount. departe therfore & take youre
tourney, and go vnto the hyll of the Amori-
tes and vnto all places nye there vnto: both
vnto the playne, and hylls and dales: to the
south, to the sece syde, to the lande of Canaā,
and vnto Libanon: euen vnto the greate ry-
uer Euphrates. Beholde, I haue let the land
before you: goo in and * possesse the lande
whych the Lorde sware vnto youre fathers
Abrahā, Isaac and Jacob, to gene vnto the
and theyr seede after them.

* Gene. xii. b.
and. xlii. b.

And I spake vnto you the same ceason
sayinge: I am not able to beare you my selfe
alone. For the Lorde youre God had multi-
plyd you: and beholde, ye are thys daye as
the starres of heauen in nombze (the Lorde
God of youre fathers make you a thousande
tymes so many moo as ye are, and blesse you
as he hath promysed you) howe can * I my
selfe alone, beare the combrāunce, charge and
stryfe that is amonge you: bynge (from a-
monge you) men of wysdome and of vnder-
standynge, and experte, accordeynge to youre

* Exo. xlii. c.

trybes, and I wyll make them ruelars ouer
you: And ye answered me and sayde: that
whych thou hast spoken is good for vs to
do. And out of youre trybes I toke the cap-
taynes, (men of wysdome and that were
experte) and made them ruelars ouer you:
captaynes ouer thousandes & ouer hundredes
ouer fyfte and ouer ten, and offycers amonge
youre trybes.

And I charged youre Judges that same
tyme sayinge: heare the cause of your brethren
and * iudge ryghtcouly betwene euery mā
and hys brother, and the straunger that is
with hym. Set that ye knowe no faces in
Judgemēt: * but heare the small as well as
the greate, and be afrayed of no man, for the
iudgement is Gods. And the cause that is to
* harde for you, bynge vnto me, and I will
heare it. And I commaunded you the same
ceason, all the thynges whych ye shulde do.
And when we departed fro Horeb, we went
thorowe all that greate and terrible wylder-
nesse, as ye haue sene alonge by the waye of
the hyll of the Amozites, as the Lorde oure
God commaunded vs, and came to Cades
Barne. And I sayde vnto you: Ye are come
vnto the hyll of the Amozites, which þe Lorde
oure God wyll geue vnto vs. Beholde, the
Lorde thy God hath set the lande befoze the:
goo vp and conquere it, as the Lorde God of
thy fathers hath sayde vnto the * feare not,
nether be discouraged. But ye came vnto me
euery one and sayde * we wyll sende me be-
foze vs, to iearche vs oute the lande, and to
bynge vs worde agayne, what waye we
must go vp by, & vnto what cyties we shall
come. And the sayinge pleased me well, and
I toke twelue me of you, of euery trybe one.
Whych departed, and went vp into the hye
cōtre, and came vnto the ryuer Escoll, and
serched it out, & toke of the frute of the lande
* (to declare the plentifullnesse therof) in theyr hādes
& brought it vnto vs, and brought vs wor-
de agayne, & sayde: it is a good lande, whych
the Lorde oure God doth geue vs.

* Jobn. viii.

* 2. cor. xii. c.
12. cor. xxi. c.

* Exo. xlii. c.

* Deute. i. a

* Num. xlii. c.

Notwithstandynge ye wolde not consen-
te to goo vp, but were disobedient vnto the
mouth of the Lorde youre God, and murmu-
red in youre tentes, & sayde: because the Lor-
de hateth vs, therfore hath he brought vs
out of the lande of Egypte, to deliuer vs in
to the hāde of the Amozites, and to destroye
vs. Howe shal we goo vp: Dure brethren ha-
ue discouraged oure herte, sayinge: * the peo-
ple is greater & taller then we, and haue cy-
ties greate and walled euen vp to heauen, &
moreouer we haue sene the sonnes of the E-
nakims there.

* Num. xlii. c.

And I sayde vnto you: dreade not, nor be
afrayed of the. The Lorde youre God which
goeth before you, he shal fyghte for you, ac-
cordeynge to all þe dyd vnto you in Egypte
before

Exo. xlii. b.

Num. xlii. b.

Exo. xlii. c.

Exo. xlii. c.

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Exo. xlii. c.

Exo. xlii. c.

before youre eyes. In the wyldernesse also
thou hast sene howe that the Lorde thy God
bare the, euen as a man doth be are hys son-
ne, in all the waye whych ye haue gone by,
vntyll ye came vnto thys place. And yet in
this thyng ye dyd not beleue the Lorde pou-
re God. He went in the waye before you, to
serche you out a place to pytche youre tentes
in, * in fyre by nyght, & ye myghte se what
waye to go, and in a cloude by daye.

And the Lorde hearde the voyce of youre
wordes, and was wroth, & sware, sayinge:
* there shall not one of these men and of this
frowarde generacyon se þe good lande which
I sware to geue vnto youre fathers, saue Ca-
leb the sonne of Iephune, he shall se it * and
to hym wyll I geue þe lāde that he hath trod-
den vpon, and to hys chyldre, because he hath
folowed the Lorde * (wonderfull was that indigna-
cyon agayn the people, seynge that) * the Lorde was
angrye wyth me lyke wyse for youre sakes,
sayinge: I also shal not go in thither. But Jo-
sua the sonne of Nun which standeth before
the, he shal go in thither. Golden hym ther-
fore, for he shal cause Israel to inheret þe lan-
de. * Moreouer youre chyldre, which ye say-
de shulde be a praye, and youre sonnes which
in that daye had no knowlege betwene good
and euell, they shal goo in thither, and vnto
them will I geue it, and they shal enioye it.
But as for you, turne youre face, and take
youre iourneye into the wildernesse: euen by
the waye of the reade see. Then ye answered
& sayde vnto me: * We haue synned agaynst
the Lorde: we wyll go vp and fyghte, accor-
dyng to all that the Lorde oure God comaū-
ded vs. And when ye had gyde on euer y mā
his wepōs of warre, beholde, ye were ready
to goo vp into the hyll. And the Lorde sayde
vnto me: saye vnto the, that they go not vp,
and that they fyghte not, for I am not among
you: lest ye fall before youre enemyes I tolde
you therfore, and ye wolde not heare, but di-
sobeyed the mouth of the Lorde, & went pre-
sumptuously vp into the hyll.

And the Amozites whych dwelt in that
hyll, came out agaynst you, and chased you
(as bees vse to do) & smote you in Seir, euen
vnto Hozma. And ye came agayne, & wepte
before the Lorde: but the Lorde wolde not
heare youre voyce, nor geue you audience.
* And so ye abode in Cades a longe cea-
son, accordeynge vnto the tyme that ye remay-
ned in other places.

The. ii. Chapter.

¶ That whych was done from the tyme they de-
parted from Cades barne, vnto the battell agayn
the kynges Sehon and Og.

Num. xxi. a



¶ Then we * tourned oure face, & to-
ke oure iourney into þe wyldernesse
euen by the waye of the reade see as
the Lorde spake vnto me. And we

compassed mount Seir a longe tyme. And
the Lorde spake vnto me, sayinge: Ye haue co-
passed thys mountayne longe ynough, tour-
ne you northward. And warne thou the peo-
ple sayinge: Ye shall go thorowe the coast of
youre brethren the chyldren of Esau whych
dwell in Seir, & they shal be afrayed of you:
Take ye good hede vnto your selues therfo-
re. Ye shall not prouoke them, for I wyll not
geue you of their lande, no not so moche as a
fote bredth * because I haue geuen mounte
Seir vnto Esau to possesse ye shal bycmeat
of the for money to eate, and ye shal procure
water of them for money to drynke. For the
Lorde thy God hath blessed the in all the wor-
kes of thy hande. he knewe thy entrynge in
to this greate wyldernesse this xl. yeres, and
the Lorde thy God hath bene with þe, so that
thou hast lacked nothyng.

* Ge. xxi. b.
mach. i. a

And when we were departed from oure
brethren the chyldren of Esau whych dwell
in Seir, the playne waye from Elath & from
Ezion Gaber, we turned & went by þe waye
of the wyldernesse of Moab. And the Lorde
sayde vnto me: * Thou shalt not fyghte a-
gaynst the Moabites, nether prouoke the to
battell, for I wyll not geue the of their lande
to possesse: because I haue geue Ar vnto the
chyldren of Loth to possesse. The terrible pro-
ple the * Emims dwell therein in tymes past,
a people great, many & tall, as the Enakims:
whych also were taken for giauntes as the
Enakims: whō the Moabites call Emims.
The Hozims dwell in Seir before tyme,
whose posselion the chyldren of Esau occu-
pyed, and destroyed the before them, & dwell
in their stead: as Israel dyd vnto the lāde of
his posselion, which þe Lorde gaue the. Howe
eyle vp (sayd I) & get you ouer the ryuer za-
red: & we wēt ouer the ryuer zared. The spa-
ce in whych we came from Cades barne vn-
till we were come ouer the ryuer zared, was
xxxviii. yeres: vntill all the generacyon of
men of warre were wasted out fro amonge
the host, as the Lorde sware vnto the. * For
in dede the hande of the Lorde was agaynst
them, to destroye them from amonge the host,
till they were consumed.

* Jud. i. b.

* Ge. xxi. a.

* Num. xxi. c.
and. xxi. b.

And so it came to passe, that all the me of
warre were consumed and dede from amonge
the people. And the Lorde spake vnto me,
sayinge: Thou shalt go thorow Ar the coast
of Moab thys daye: and whan thou comest
nye vnto the chyldren of Ammon, thou shalt
not laye sege vnto them, ner moue warre a-
gaynst the. For I wyll not geue the of þe lāde
of the chyldren of Ammon a posselion, but
I haue geuen it vnto the chyldren of Loth to
possele. That also is take for a land of giaū-
tes, and giauntes dwell therein in olde tyme,
whom the Ammonites call zāzunims. * A
people that was great, many, & tall, as the
Enakims.

* Num. xxi. f

Enakiings. But the Lord destroyed them be-
fore them, & they succeeded the in the inheri-
taunce & dwelt in theyr steade: as he dyd for
the chylzen of *Eau, which dwell in Seir:
whan he destroyed the hozyms befoze them
they conquered theyr posseltyon, and dwelt
in theyr steade vnto this dape. And p Auims
which dwell in hazarim euen vnto Aza, the
Capthozymys which came out of Capthoz
destroyed them, and dwelt in theyr steade.

Rple ye vnto thefoze, and take poure four-
ney ouer the ryuer Arnon. Beholde, * I ha-
ue geuen into thy hande Schon the Amozite
kyng of hesoon, and his lande. Go to ther-
foze and conquere, and prouoke hym to bat-
tell. This dape wyll I begynne to sende the
feare and drede of the, vpon all naciōs that
are vnder all the heauen: so that they whych
heare speake of the, shall tremble and quake
befoze the.

And so I sent messengers out of the wyl-
dernesse of kedemoth vnto Schon kyng of
hesoon, with wordes of peace, sayinge: * I
wyll go thorowe thy lande. I wyll go alonge
by the hye wape: I wyll nether turne vnto p
ryghte hande nor to the lefte. Thou shalt sell
me meate for money for to eate, and geue me
drinke for money for to drinke. Onely graūt
me, that I maye go thorowe on my fote (as
the chylzen of Eau which dwell in Seir, &
the Moabites whych dwell in Ar, dyd vn-
to me) vntyll I be come ouer Jordan, into p
lande which the Lord oure God geueth vs.

But Schon the kyng of hesoon wolde
not let vs passe by him, for the Lord thy God
hardened his sprete, & made his herte tough,
because he wolde deluyner him into thy hāde,
as it is come to passe thys dape.

And the Lord sayde vnto me: beholde, I
haue begonne to set Scho and his lande be-
foze the: go to and conquere, and possesse his
lande. * Then both Schon & all hys people
came out agaynst vs to fygght at Jaza. And
the Lord set him befoze vs, & we smote him
and hys sonnes and all hys people.

And we toke all his cyties p same ceason,
and slue the men, women and chylzen of all
the cyties, and let nothynge remayne, saue p
catell onely we caught vnto oure selues, and
the spoyle of the cyties which we toke, from
Arer which is by the brynke of the ryuer of
Arno, & fro the cytie that is in the ryuer, vnto
Gilead: there was not one cytie to strōge for
vs. The Lord oure God deluynered all vnto
vs: onely vnto p lande of the chylzen of Am-
mon thou camest not, nor vnto euery place of
the ryuer Jabock, nor vnto the cyties in the
moūtaynes, nor vnto whatlocuer the Lord
oure God forbadde vs.

The. iii. Chapter.
* Thynge that chaunted from the victorie of the
two kynges Schon and Og vnto the Institucion
of Josue in Moyses Reade.

Then we turned & wēt vp the wape A
to Basan. * And Og the kyng of
Basan came out agaynst vs: he and
all hys people to battel at Edrai.
And the Lord sayde vnto me: feare him not,
for I wyll deluyner hym, & all his people and
hys lande into thy hande, and thou shalt do
vnto him, as thou dydest vnto Schon kin-
ge of the Amozites, which dwelt at hesoon.
And so the Lord oure God deluynered into
oure handes, Og also the kyng of Basan
and all hys folke. And we smote him, vntyll
none was lefte hym alyue.

And we toke all his cyties the same ceason
(nether was there a cytie which we toke not
from them) eue thre score cyties thorow out
all the regio of Argob, the kyngdome of Og
in Basan. All these cyties also were made
stronge with hye walles, gates and barres,
besyde vntwalled townes a greate meane.
And we vterly destroyed them, as we dyd
vnto Schon kyng of hesoon, brynngng to
nought all the cyties, with men, women and
chylzen. But all the catell and the spoyle of
the cyties, we caughte for oure selues.

And thus we toke the same ceason, out of
the hande of two kynges of the Amozites,
the lande that was on the other syde Jordan,
from the ryuer of Arnon vnto mount her-
mon (whych hermon the Sidons call Sy-
rion, and the Amozites call it Seny) all the
cyties that laye in the playne, and all Gilead
and all Basan vnto Salecha and Edrai, ci-
ties of the kyngdome of Og in Basan. For
onely Og kyng of Basan remayned of the
remnant of the gyautes, whose bed was
a bed of pzon. And is it not yet at Kabah a-
monge the chylzen of Ammon: ix. cubytes
doth the length therof conteyne, and foure
cubytes the breadth of it, after the cubite of a
man. And so we conquered this lande the sa-
me tyme, from Arer whych is by the ryuer
of Arnon, vnto halfe mount Gilead, & the
cities therof gaue I vnto the Rubenites and
Gadites. And the rest of Gilead and all Ba-
san of the kyngdome of Og, gaue I vnto the
halfe trybe of Manasse: euen all the rygyn
of Argob with all Basan: which is called the
lande of gyautes. Jair the sonne of Manas-
se toke all the region of Argob vnto the coa-
stes of Gesuri and Maachati, and called the
after hys owne name: Basan hauothe Jair
vnto thys dape. And I gaue Gilead vnto
Maachir. And vnto the Rubenites and Gad-
ites I gaue halfe Gilead vnto the ryuer of
Arnon, halfe the valey & beyonde, euen vnto
the ryuer Jabock, which is the border of the
chylzen of Ammon: the playne also (of the
wyldeynes) and Jordā and the coast therof, fro
Ceneroth euen vnto the see whych is in the
playne, euen the salt see vnder the springes
of the hyll, eastwarde.

* And

And I commaunded you the same tyme
sayinge: the Lord poure God hath geuen
you thys lande to enioye it: ye shall go bar-
nessed befoze poure brythren the chylzen of
Israel, all that are mete for the warre. Poure
wyues onely, poure chylzen, and poure ca-
tell (for I wote that ye haue moche catell)
shall abyde in poure cyties which I haue ge-
uen you, vntill the Lord haue geue rest vn-
to poure brythren as well as vnto you, and
vntyll they also haue conquered the lande,
whych the Lord poure God hath geue them
beyonde Jordan: and then shall ye returne a-
gayne, euery man vnto hys possession which
I haue geuen you.

And I warned Josua the same tyme
sayinge: thynne eyes haue sene all p the Lord
poure God hath done vnto these two kynges
eue so shall he do vnto all kyngdomes why-
ther thou goest. Ye shall not feare them, for
the Lord poure God, he shall fygght for you.

And I besoughte the Lord the same ty-
me sayinge: O Lord God, thou hast begon-
ne to shewe thy seruante thy greatnesse and
thy myghte hande, for els where is there a
God in heauē or in erth, that can do after thy
workes and after thy power: let me go ouer
and se the good lande that is beyonde Jordā,
that goodly mountayne, and Libanon.

But the Lord was angrye wyth me for
poure lakes, and wolde not heare me. And p
Lord sayde vnto me: be content, speake no
moare vnto me of this matter. * Set the vp
into the tope of the hyll, and lyfte vp thynne
eyes westwarde, northwarde, southwarde,
and eastwarde, and beholde it wyth thynne
eyes, for thou shalt not go ouer thys Jordā.
But charge Josua: and courage him, & bolde
him. * For he shal go befoze this people, and
he shall deuyde vnto them the lande whych
thou shalt se. And so we abode in the valey
ouer agaynst the house of Deoz.

The. iii. Chapter.

An exhortacion to gene diligent hede vnto the
lawe. Images maye not be made to worshippe. The
thre cyties of refuge.

And now herke O Israel vnto the or-
dinaunces and lawes which I teache
you, for to do the, that so ye maye lyue
& go in and cōquere the lande, which p Lord
God of poure fathers geueth you. * Ye shall
put nothynge vnto the worde which I com-
maunde you, nether do ought therfrom, that
ye maye kepe the commaundementes of the
Lord poure God which I commaunde you.
Poure eyes haue sene what the Lord dyd
vnto Baal Deoz * for all the men that folo-
wed Baal Deoz, the Lord poure God hath
destroyed from amonge you. But ye that cle-
ue vnto the Lord poure God, are alyue eue-
ry one of you this dape. Behold I haue tau-
ggt you ordinaunces and lawes, soch as the

Lord my God commaunded me, that ye
shulde do euen so in the lande, whether ye go
to possesse it.

Kepe them therfoze and do them, for that
is poure wysdome & vnderstandynge in the
syghte of the nacyns: that they maye heare
all these ordinaunces, and saye: Surely it is
a wyse and vnderstandynge people: it is a
greate nacyn. For what other nacyn is so
greate, that Goddes come to nye vnto: as p
Lord oure God is nye vnto vs, in all thyn-
ges * as oft as we call vnto him: Ye, & what
nacyn is so greate, that hath ordinaunces &
lawes so righteous, as all this lawe whych
I sett befoze you this dape:

Take hede to thy selfe therfoze, and kepe
thy soule diligently, that thou forget not the
thynge which thynne eyes haue sene, & that
they departe not out of thynne harte, all the
dayes of thy lyfe: but * teache them thy son-
nes & thy sonnes sonnes: Specially the dape
that thou stodest befoze the Lord thy God in
Horeb, when the Lord sayde vnto me: gether
me the people together, and I wyll make the
heare my wordes, p they maye lerne to feare
me all the dayes that they shall lyue vpo the
erth * and that they maye teache their chyl-
zen: ye came & and stode also vnder the hyll,
and the hyll burnt with fyre: euen vnto the
myddes of heauen, & there was darchnesse,
cloudes & myst. And the Lord spake vnto
you out of the myddes of the fyre, & ye herde
the voyce of the wordes * but sawe no pma-
ge, saue herde a voyce onely.

And he declared vnto you his couenaunt
which he comaunded you to do, euen. x. ver-
ses, which he wrote vpon two tables of sto-
ne. And the Lord commaunded me that sa-
me ceason, that I shulde teach you ordinau-
ces and lawes, which ye ought to do in the
lande whether ye go to possesse it.

Take therfoze good hede vnto poure
selues as pertaynyng vnto poure soules,
for ye sawe no maner of ymage in the dape
that the Lord spake vnto you in Horeb out
of the myddes of the fyre: lest ye marre poure
selues and make you a graue ymage and pic-
ture of any maner of fygure: the lykenesse of
man or woman, the lykenesse of any maner
of beast that is on the erth, or the lykenesse of
any maner feathered foule that flyeth in the
ayre, or p lykenesse of any maner worme that
crepeth on the erth, or the lykenesse of any ma-
ner fythe that is in the waters beneth p erth.

Ye and lest thou lyfte vp thynne eyes vnto
heuen and when p seyst the sonne, the moone
and the starrs with all the host of heauen,
shuldest be descaued, and shuldest worshippe
and serue the thynge, which the Lord thy
God hath made to serue all nacyns vn-
der the whole heauen.

But the Lord hath taken you, & brought
you out

* Deute. vi. d

* Ephe. vi. a.
* 1. Cor. xiv. c.

* 1. Cor. xiv. a.
* 1. Job. xiii. b

* Deu. xvi. a
* Sap. xiii. a
* Job. xxi. c.

* Gene. i. b.

you out of the pyron furnace: even out of Egypte, to be unto him a people and inheritance, as ye be this daye. Furthermore, the Lord was angrye with me for your sakes, and sware, that I shulde not go ouer Jordan, and that I shulde not go in unto that good land, which the Lord thy God geueth the to inheritance. * But I must dye in this land, and shall not go ouer Jordan. But ye shall go ouer, and conquere that good lande.

Take hede vnto your selues, that ye forgett not the appoyntment of the Lord your God whyche he made with you, and that ye make you no grauen ymage, or any picture, that the Lord thy God hath forbidden the.

* For the Lord thy God is a consuming fyre, and a gelouse God.

If thou dost beget chyldren & chyldres chyldren, & whan ye haue dwelt in the lande, ye do wickedly, & make any manner of graue ymage, and worke euell in the syghte of the Lord thy God, to prouoke him to anger, I call heauen and erth to recorde agaynst you this daye, that ye shall shortly perishe from of the lande, whether ye go ouer Jordan to possesse it: ye shall not prolonge your dayes therein. But shall vnto be destroyed. And the Lord shall skater you amonge the nacyns, and ye shall be lesse fewe in nombre amonge the people, whether the Lord shall bypunge you: and there ye shall serue goddes, whyche are the worke of mans hande, wood and stone, which neither se, nor heare, nor eate, nor smell.

* And there thou shalt seke the Lord thy God: & shalt fynde hym, yf thou seke hym wth all thyn herte, and with all thy soule. Whan thou art in tribulacion, and whan all these thynges (that be here spokē of) are come vnto the end in the later dayes, thou shalt be obedient vnto his voyce. For the Lord thy God is a mercifull God: he will not forsake thee, neither destroye thee: nor forgett the appoyntment of thy fathers, which he sware vnto them.

For aske of the dayes that are past, which were before the sence the daye the Lord created man vpon the erth, and (aske) from the one syde of heauen vnto the other, yf euer there came to passe soch a greates thing, or whether any soche lyke thyng hath bene herde. Wold euer a nacyn heare the voyce of God speakinge out of the myddes of a fyre, as thou hast herde, and yet lyued: ether whether God assayed to go and take hym a people from amonge nacyns thowowe temptacions, signes wondres, warre, a myghtie hande, a stretched out arme, and thowowe greates syghtes, accordyng vnto all that the Lord your God dyd vnto you in Egypte before your eyes? Unto the it was shewed, yf thou myghtest knowe, howe that the Lord he is God, and that there is none other but he. * Out of heauen he made the heare his voyce, that he

myght nourter the, and vpon erth he shewed the hys greates fyre, & thou heardest his wordes out of the myddes of the fyre. And because he loued thy fathers, he chose theyr seed after them, and broughte the out in his syght, & with his myghtie power out of Egypte: to thrust out nacyns great & myghty: then thou, before the, and to bypunge the in, & to geue the their lande to inheritance: as it is come to passe this daye.

Understande therfore this daye, & turne it to thyn herte, that the Lord, he is God in heauen above, and vpon the erth beneth: neither is there any other. Thou shalt kepe therfore his ordinaunces, and hys commaundementes which I commaunde the this daye, that it maye go well with the and with thy chyldren after the, & that thou mayst prolonge thy dayes vpon the erth, which the Lord thy God geueth the thy lyfe longe.

* Then Moses scuered thre cyties on the other syde Jordan toward the sonne rysyng, that he shulde syle thither, which had kyled hys neyghboure vnwares, & hated hym not in tyme past, & therfore shulde syle vnto one of the same cyties, and lyue: Namely, Bezer in the wyldernesse, euen in the playne contre of the trybe of Ruben: and Ramoth in Gilead of the trybe of Gad, and Golan in Basan of the trybe of Manasse.

And so this is the lawe which Moses set before the chyldren of Israel: These are the witness, statutes, and ordinaunces, which Moses tolde the chyldren of Israel after they came out of Egypte, on the other syde Jordan, in the valey ouer agaynst the house of Deor, in the lande of Sehon kynge of the Amozites which dwelt at Hesbon: whom Moses and the chyldren of Israel smote, after they were come out of Egypte, & conquered hys lande, & the lande of Og kynge of Basan two kynges of the Amozites, which were on the other syde Jordan toward the sonne rysyng: from Arcoer which is by the bancke of the ryuer Arnon, vnto Mount Syon which is Hermon, and all the playne on the other syde Jordan eastwarde: euen vnto the see, which is in the playne vnder the springes of the hyll.

The. v. Chapter.
The ten commaundementes.

And Moses called all Israel, & layed vnto the. Heare O Israel the ordinaunces & lawes which I speake in your eares this daye, that ye maye lerne them, and fullfill them in dede. The Lord our God made an apoyntment with vs in Horeb. The Lord made not this bonde with our fathers, but with vs: euen with vs, which are all here alpyne this daye.



The Lord talked with you face to face in the mount, out of the myddes of the fyre. And I stode betwene the Lord and you the same tyme, and shewed you the wordes of the Lord. For ye were afrayed at the syght of the fyre, and went not vnto the mount, & he sayed * I am the Lord thy God, which broughte the out of the lande of Egypte fro the house of bondage. Thou shalt haue none other goddes in my presence.

* Thou shalt make the no grauen ymage of any manner of lykenesse yf is in heauen above and that is in erth beneth, and that is in the waters beneth the erth. Thou shalt nether bowe thy selfe vnto them, nor serue the, for I the Lord thy God, am a gelouse God, visitinge the wyckednesse of the fathers vpon the chyldren, euen in the thyrde & fourth generation, amonge the that hate me: & the we mercye vpon thousandes, amonge them that loue me, and kepe my commaundementes.

* Thou shalt not take the name of the Lord thy God in vayne: for the Lord will not holde him guiltlesse, yf taketh his name in vayne. Kepe the Sabbath daye, that thou sanctifye it, as the Lord thy God hath commaunded the. Syxe dayes thou shalt labour and do all that thou hast to do, but the seventh daye is the Sabbath of the Lord thy God: thou shalt not do any worke, thou and thy sonne, thy daughter, thy seruante and thy mayde, thyne ore and thyne asse, and all thy catell, and the straunger that is within thy gates, that thy seruante & thy mayde maye rest as well as thou. Remembre, that thou wait a seruante in the lande of Egypt, and howe that the Lord thy God broughte the out thence thowowe a myghtie hande and a stretched out arme. For whyche cause the Lord thy God commaunded the, to kepe the Sabbath daye.

* Honour thy father and thy mother, as the Lord thy God hath commaunded the: yf thy dayes maye be prolonged, & that it maye go well with yf in the lande, which the Lord thy God geueth the.

* Thou shalt not slaye.
* Thou shalt not breake wedlocke.
* Thou shalt not steale.
* Thou shalt not beare false witness agaynst thy neyghboure.
* Thou shalt not luste after thy neyghbours wyfe: yf shalt not couet thy neyghbours house, hys felde, hys seruante, or hys mayde, hys ore, hys asse, or ought that thy neyghboure hath. These wordes the Lord spake vnto all your multitude in the mount out of the myddes of the fyre, cloude and darcknesse, with a greates voyce, added nomore therto, and wrote them in two tables of stone, and deliuered them vnto me.

And it fortuneth, that whan ye herde the

voyce out of the myddes of the darcknesse, & sawe that the hill dyd burne with fyre, ye came vnto me with the captaynes of your tribes and your elders: and ye sayde: beholde, the Lord our God hath shewed vs his glorye and his greatnesse, & we haue herde his voyce out of the myddes of the fyre: we haue sene this daye, that God doth talke wth a man, and he yet lyueth. Nowe therfore, why shulde we dye, that this greates fyre shulde consume vs? It we heare the voyce of the Lord our God any moare, we shall dye. For what shal hee lathit bene, that euer hearde the voyce of the luyng God speakinge out of the myddes of the fyre (as we haue done) and yet dyd lyue? So thou and here all that the Lord our God sayeth, and tell thou vnto vs all that the Lord our God sayeth vnto the: and we wyll heare it and do it.

And the Lord hearde the voyce of your wordes when ye spake vnto me, & the Lord sayde vnto me: I haue herde the voyce of the wordes of this people, which they haue spoken vnto the, they haue well sayed all yf they haue spoken. * Wh yf ther were such an hert in the yf they wolde feare me, & kepe all my commaundementes alwaye, that it myghte go wel with them, and with theyr chyldren for euer. So and saye vnto them: gett you into your tetes agayne, but stande thou here by me, and I wyll tell the all the commaundementes, ordinaunces and lawes, which thou shalt teache them, that they maye do them in the lande which I geue them to possesse.

Take hede therfore, that ye do in dede as the Lord your God hath commaunded you, & turne not asyde: ether to the ryghte hande or to the left: but walke in all yf wayes which the Lord your God hath commaunded you, that ye maye lyue, and that it maye go well with you, and that ye maye prolonge your dayes, in the lande which ye shall possesse.

The. vi. Chapter.
The lawe of God maye not be forgotten.

These are the commaundementes, ordinaunces and lawes which the Lord your God commaunded me to teach you that ye might do them in the lande whether ye go to possesse it: namely, yf thou myghtest * feare the Lord thy God, and kepe all hys ordinaunces and hys commaundementes which I commaunde the: thou and thy sonne, and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therfore. O Israel, and take hede, that thou do thereafter, that it maye go well with the, and that ye maye encrease myghtely, eue as the Lord God of thy fathers hath promysed the a lande, that floweth wth mylke and hony.



* Deutero. xxxiiij. b.
* Deutero. xliij. g.
* Jerem. xli. e.
* Deutero. xxxiij. a.
* Jerem. xliij. c.
* Leu. xxv. b.
* pr. cxxxv. b.
* Exod. xxx. c.

* Exod. xxx. a.
* Exod. xxxi. a.
* Exod. xxxi. c.
* Exod. xxxiij. a.
* Exod. xxxiij. b.
* Exod. xxx. b.
* Exod. xxxi. a.
* Exod. xxxi. b.
* Exod. xxxi. c.
* Exod. xxxi. d.
* Exod. xxxi. e.

* Exod. xxx. d.
* Exod. xxxi. d.
* Jer. xliij. b.
* Jer. xliij. c.
* Deutero. xxxiij. b.
* Deutero. xxxiij. c.
* Deutero. xxxiij. d.
* Deutero. xxxiij. e.
* Deutero. xxxiij. f.
* Deutero. xxxiij. g.

M * heare O Israel, the Lorde oure God is Lorde only, and * thou shalt loue the Lorde thy God with all thyne harte, & with all thy soule, & with all thy might. * And these wordes which I comaunde the this daye, shalbe in thine herte, and thou shalt shewe the vnto thy chyldren, and shalt talke of them when thou art at home in thyne house, and as thou walkest by the waye, and when thou lvest downe, and when thou ryst vp: and thou shalt hynde the for a sygne vpon thine hande. And they shalbe warnynges betwene thyne eyes and thou shalt write them vpo the postes of thy house and vpon thy gates.

And whē the Lord thy God hath brought the into the lande, whych he sware vnto thy fathers, Abraham Isahac and Jacob, and geueth the greates & goodly cyties whych thou byldedst not, houses full of all maner of goodes whych thou fyllest not, and welles dygged whych thou dyggedst not, vineyardes & olue trees whych thou plantedst not, and when thou hast eaten & art full: Then beware, lest thou forget the Lorde, whych broughte the oute of the lande of Egypt from the house of bondage. * Thou shalt feare the Lorde thy God, & serue him, and sweare by his name. * Se that ye walcke not after straunge goddes: the goddes of the nacjons which are aboute you. For the Lorde thy God is a gelouse God amonge you, lest the countenance of the Lorde thy God be moued to wrath agaynst the, and destroye the from of the erth.

* Ye shall not tempte the Lorde your God as ye dyd in the tentacyon. But kepe the commaundmentes of the Lorde your God, and hys witnesses and his ordinaunces which he hath commaunded the, and thou shalt do that which is right and good in the syghte of the Lorde: that thou mayst prospere, and that thou mayst go in, and coquere that good lade whych the Lorde swarc vnto thy fathers, to cast oute all thynne enemyes before the as the Lorde hath sayed.

* And whē thy sonne asketh the in tyme to come, sayinge: What meaneth these witnessess, ordinaunces & lawes, which the Lorde oure God hath comaunded you? Then thou shalt saye vnto thy sonne: We were Pharaos bondmen in Egypte, and the Lorde brought vs out of Egypte with a myghtie hāde. And the Lorde shewed signes & wondres greates & euell vpo Egypte, vpon Pharaos & vpon all hys household, before oure eyes, but brought vs oute from thence: to bypunge vs in, and to geue vs the lande which he sware vnto oure fathers. And he hath commaunded vs, to do all these ordinaunces, and to feare the Lorde oure God, for oure welch all the dayes of our lyfe, as it is come to passe this daye. * Moreover this shalbe oure ryghteousnes before the Lorde oure God, yf we take hede & kepe

all these commaundmentes, as he hath commaunded vs.

The vii. Chapter.

The Israelites maye make no couenaunt with the Gentyles. They must destroye theyr Idolaters. Idolaters must be slayne.



When the Lord thy God hath brought the into the lande whycher thou goest to possesse it, & hath cast out many nations before the: namely, the Hethites, the Gergesites, the Amozites, the Cananites, the Peresites, the Heuites & the Jebusites, seuē nacjons greater, and myghtier than thou * and whē the Lorde thy God hath sett them before the, thou shalt smyte them, & utterly destroye them, and make no couenaunt with them, nor haue compassyon on them. * Thou shalt make no mariages with them, neither geue thy daughter vnto hys sonne, nor take hys daughter vnto thy sonne. For they will disceane thy sonne, that he shuld not feare me and they shall serue straunge goddes, and then wyl the wrath of the Lorde ware whote agaynst you, and destroye you shortly.

But thus ye shall deale with them: * Ye shall ouerthrowe theyr alters, & breake downe theyr pylers, cut downe theyr groues, and burne theyr graue ymages with fyre. * For thou art an holy nacjon vnto the Lorde thy God: the Lorde thy God hath cholen the, to be a seuerall people vnto hym selfe, aboue all nacjons that are vpon the erth. It was not because of the multitude of you aboue all nacjons, that the Lorde had lust vnto you and chose you, for ye were fewest of all nacjons. But because the Lorde loued you, and because he wolde kepe the * othe whych he had sworne vnto your fathers, therfore hath the Lorde brought you oute of Egypte thowrowe a myghtie hande, & deliuered you out of the house of bondage: euen from the hande of Pharaos kynge of Egypte.

Understande therfore, that the Lorde thy God he his God, & that a true God * whych kepeth poyntmēt and mercy vnto them that loue hym & kepe his commaundmentes, eue thowrowe out a thousande generacions: and rewardeth the that hate him & before hys face, so that he byngeth them to naught, and doth not deferre y tyme, but rewardeth him that hateth hym, before his face. * Kepe y therfore the commaundmentes, and ordinaunces and lawes, which I comaunde the this daye that thou do them.

* If ye herken vnto these lawes, and obserue & do them, the Lorde thy God also shall kepe vnto the y poyntement, and the mercy which he sware vnto thy fathers. He wyl loue the, & blesse the, & multiplie the: he wyl also blesse the frute of thy wombe, and the frute of

frute of thy londe, thy cozne, thy wyne and thyne oyle, & the frute of thine oxē, & the flockes of thy shepe in the lande, which he swa- re vnto thy fathers to geue the. * Thou shalt be blessed aboue all nacjons: there shalbe neither man nor woman vnfructfull amonge you, nor any thing vnfructfull amōge your catell. * Moreover y Lorde wyl * take a waye from the all maner infirmityes, and wyl put none of the euell diseases * of Egypte (whiche thou knowest) vpon the, but wyl sende them vpon all them that hate the.

Thou shalt cōsume all the nacjons which the Lorde thy God shall deliuer the: thynne eye shall haue no pytie vpon them, neither shalt thou serue theyr goddes, for that shalbe thy decaye. If thou saye in thynne hert: these nacjons are moo than I, howe can I cast them out? * Thou shalt not feare them, but remēbre, what the Lorde thy God dyd vnto Pharaos and vnto all Egypte: the greates temptacyons whych thynne eyes sawe, and the sygnes, and wondres, and the myghtie hande and stretched out arme, where thowrowe the Lorde thy God brought the out: eue so shall the Lorde thy God do vnto all the nacjons, of whom thou art afrayed.

* Moreover the Lorde thy God wyl sende hoznettes amonge them vntill they that are leste, and hyde them selues from the, be destroyed. Thou shalt not feare them, for the Lorde thy God is amōg you, a myghtie God and a terrible. For the Lorde thy God wyl put out these nacjons before the by a lytle & a lytle * thou mayst not cōsume them at once, lest the bestes of the felde encrease vpon the. But the Lorde thy God shall geue the mōuer before the, and shall destroye the with a myghtie tempest, vntill he haue brought the to naught. * And he shall deliuer theyr kyn- ges in to thynne hāde, and thou shalt destroye their name from vnder heauen. There shall no man be able to stande before the, vntill thou haue destroyed them. The graue ymages of theyr goddes shalt thou burne wth fyre, & * couet not the golde and syluer that is on the, nor take it vnto the, lest thou be snared ther in. For it is an abhominacyō before the Lorde thy God. Bypunge not therfore abhominacyō in to thynne house, lest thou be a damned thynge, as it is: but utterly defye it and vbozre it, for it is a damned thynge.

The viii. Chapter.

Moses putteth the Israelites in remem- brance what God hath done to them in the wyldernesse.



Al the commaundmentes whych I comaunde the this daye, shall ye kepe for to do the, that ye maye lyue and multiplie and go in, and possesse the lade whych the Lorde sware vnto your fathers. And

thou shalt thynke on all the waye, which the Lorde thy God ledd the this xl. yere in the wyldernesse, for to humble the, & to proue the, & to wete what was in thynne herte, whether thou woldest kepe hys commaundmentes or no, he * humbled the, and suffred the to hon- gre, and fedd the with Māna, whych neither thou nor thy fathers knewe of, to make the knowe, that * a man doth not lyue by bread only: but by euery * (word) that pcedeth out of the mouth of the Lorde, both a man lyue. * Thy raymēt waxed not olde vpo the, ne- ther dyd thy fote swell these xl. yeres.

Thys also shalt thou consyder in thynne herte, that as a man nourtereth hys sonne, euen so the Lorde thy God nourtereth the. Therfore shalt thou kepe the cōmaundmentes of the Lorde thy God, that thou walke in his wayes, and feare hym. For the Lorde thy God bypungeth the into a good lande, a lande in the whych are ryuers of water, and foun- taines and springes that springe out of va- leyes and hylls: a lande wherin is wheat & barley, vyneyardes, figtrees and pōgrana- tes: a lande wherin is oyle olyue and hony: a lande, wherin thou shalt eate bread wyth- out skarcenelle, neither shalt thou lacke anye thynge: a lade * whose stones are yron, & out of whose hylls thou shalt dygge brasle. When thou hast eaten therfore and fylled thy selfe, thou shalt blesse the Lorde thy God in y good lande, whych he hath geuen the.

Beware, that thou forgett not the Lorde thy God, that thou woldest not kepe hys cō- maundmentes, hys lawes & his ordinaunces whych I comaunde the this daye * yee & when thou hast eaten, and fylled thy selfe, & hast bylt goodly houses & dwelt therein, and when thy bestes, and thy shepe are wared manye, and thy syluer & golde is multiplied, and all that y hast is encreased, then beware, lest thynne herte ryle & thou forgett the Lorde thy God, whych brought the out of the lade of Egypte, and from the house of bondage, & whych was thy gyde in the greates and terri- ble wyldernesse (wherin were) fyre serpen- tes, scorpiōs, and brouth without any wa- ter. But he brought out water for the, euen out of the rocke of flynt: he fedd y in the wil- dernesse wyth Māna, whych thy fathers knewe not, euen for to humble the, and to proue the, and that he myght so do the good at thy later ende.

Lest thou shuldest saye in thynne herte * my power & the might of myne awne hāde hath prepared me this abundaunce: But remēbre the Lorde thy God, howe y it is he which geneth the power to get substaunce, for to make good the promesse whych he sware vnto thy fathers, as this daye doth wytnesse.

And yf thou forgett the Lorde thy God, and walke after straunge * goddes, and serue k them

them, & worſhippe them, I teſtifie vnto you this daye, that he ſhall ſurely perſiſh. As the nations whych the Lorde deſtroyeth before you, euē ſo ye ſhall perſiſhe, becauſe ye wolde not be obedient vnto the voyce of the Lorde poure God.

The ix. Chapter.

¶ Ther are forbidden to truſt in theyr owne ſtrength.

In Care O Iſrael, I paſſeſt ouer Jordan thys daye, to go in, and conquere nacyns greates & myghtier then thy ſelfe: cyties greates and walled vnto heauen, a people greates and tall, euen the chyldren of the Enakims, whych thou knoweſt of, and of who thou haſt herde ſaye: who wyll ſtāde before the chyldren of Enack? Underſtāde therfore thys daye, that the Lorde thy God is euen he whych goeth ouer before theaſa a deſtroye them and he ſhall bypunge the downe before thy face. He ſhall caſt them out, & bypunge them to nought quickly, as the Lorde hath ſayed vnto the.

Speake not thou in thyne hert (after that the Lorde thy God hath caſt them out before the) ſayinge: for my ryghteouſnes the Lorde hath brought me in, to poſſeſſe thys lande. Nay, but for the wyckedneſſe of theſe nacyns the Lorde hath caſt them out before the. It is not for thy righteouſnes ſake oz for thy ryght hert, that thou goeſt to poſſeſſe theyr lāde. * But for the wyckedneſſe of theſe nations, the Lorde thy God doth caſt them out before the, euē to perſorme the worde, which the Lorde thy God ſware vnto thy fathers, Abraham, Iſahac and Jacob.

Underſtāde therfore that it is not for thy ryghteouſnes ſake, that the Lorde thy God doth geue the thys good lande to poſſeſſe it ſeynge thou art a ſtiffnecked people. Remēbre & forget not, howe thou prouokedſt the Lorde thy God in the wylderneſſe, ſence the daye I thou dyddeſt departe out of the lāde of Egypte vntill ye came vnto thys place, ye haue rebelled agaynſt the Lorde. * Alſo in Horeb ye angered the Lorde, ſo that the Lorde was wroth wyth you, euē to haue deſtroyed you, whan I was gone vp into the mount, to receaue the tables of ſtone, the tables of appoyntment, whych the Lorde made with you. And I abode in the hyll xl. dayes & xl. nyghtes, whan I nether dyd eate bread nor drinke water. * And the Lorde deliuered me two tables of ſtone, wyrtē with the ſpynger of God, & in them was accordynge to all the wordes which the Lorde ſayed vnto you in the moūt out of the myddes of the fyre in the daye, of the gatherynge together.

And whē the xl. dayes & xl. nyghtes were ended, the Lorde gaue me the two tables of

ſtone, the tables of the couenaunt, and the Lorde ſayde vnto me. * Up, & get the doune quickly fro hence, for thy people which thou haſt broughte out of Egypte, haue marred all. They are turned attōce out of the waye, whiche I commaunded them, and haue made the a molten ymage. Furthermore, the Lorde ſpake vnto me ſayinge: I haue ſene thys people, and beholde, it is a ſtiffnecked people, let me alone, that I maye deſtroye the, and put out the name of them fro vnder heauen, and I wyll make of the a myghtie nacyn, & greater than they be.

And I turned me, and came doune from the hyll (euen from the hyll that burnt wyth fyre) and the two tables of the appoyntment were in my handes. And I looked, & beholde, ye had ſynned agaynſt the Lorde your God, & had made you a molten calfe, and had turned attōce out of the waye whych the Lorde had commaunded you. * And I toke the two tables and caſt them out of my two handes, and brake them before your eyes. * And I fell doune flat before the Lorde: euen as at the fyrſt tyme, and xl. dayes & xl. nyghtes I dyd nether eate bread nor drinke water, becauſe of all your ſynnes, whych ye ſynned, in doyng wyckedly in the ſyght of the Lorde in that ye prouoked hym vnto wrath. For I was afrayed that for the wrath & fearneſſe wher wyth the Lorde was moued agaynſt you, he wolde haue deſtroyed you. But the Lorde herde me at that tyme alſo.

The Lorde was very angrey wyth Aaron alſo, euen to haue deſtroyed hym: & I made interceſſyon for Aaron alſo the ſame tyme. And I toke your ſynne * the calfe whych ye had made and burnt hym with fyre, & ſtamped hym & grounde hym a good, euen vnto ſmal duſt. And I caſt the duſt therof into the brooke, that deſcēded out of the mounte. Alſo at the burnynge, * at the tentacyon, and at the ſepulchres of luſt ye angered the Lorde, lyke wyſe when the Lorde ſent you from Cadis Barne, ſayinge, go vp, and conquere the lande which I haue geue you * ye diſobeyed the mouth of the Lorde your God, and nether beleued him, nor herkened vnto his voyce. Ye haue bene diſobedient vnto the Lorde, ſence the daye that I knewe you.

And I fell doune flat before the Lorde xl. dayes, and xl. nyghtes whiche I laye there, for the Lorde ſayde, that he wolde deſtroye you. I made interceſſyon therfore vnto the Lorde, and ſayed: * O Lorde God, deſtroye not thy people & thyne inheritaunce, whych thou haſt deliuered thozow thy greatneſſe, and which thou haſt brought out of Egypte thozowe a myghtie hand. Remēbre thy ſeruauntes Abraham, Iſahac and Jacob, and loke not vnto the ſtoburneſſe of this people, ner to theyr wickedneſſe & ſynne: leſt the lāde whence

whence thou broughteſt the, ſaye: The Lorde is not able to bypunge them in to the lāde, whych he promyſed them: and becauſe he hated them, therfore hath he carped them out, to ſlaye them in the wylderneſſe. Beholde, they are thy people, and thyne inheritaunce, whych thou broughteſt out in thy myghtie power and in thy ſtretched out arme.

The x. Chapter.

¶ The renewinge of the tables. An exhortacion to geue heede to the lawe.

In the ſame reaſon the Lorde ſayde vnto me * he wey two tables of ſtone lyke vnto the fyrſt, and come vp vnto me in to the mount, & make the an Arcke of wood, & I will wyrtē in the tables, the wordes I were in the fyrſt tables whych thou brakeſt, & thou ſhalt put them in the arcke. And I made an arcke of ſethim wood, and hewed two tables of ſtone * lyke vnto the fyrſt, and went vp in to the mountayne, hauynge the two tables in myne hande.

And he wrote in the tables * accordynge to the fyrſt wyrtynge (the ten verſes whiche the Lorde ſpake vnto you in the mount out of the myddes of the fyre, in the daye of the gatherynge together) and the Lorde gaue the vnto me. And I departed, and came doune from the hyll, and put the tables in the arcke which I had made: and there they be, as the Lorde commaunded me.

And the chyldren of Iſrael toke the journey from Bereth of the chyldren of Jakan to Moſera, where * Aaron dyed, and was buryed, and Eleazer his ſonne became preaſt in hys ſtead. Fro thēce they departed vnto Gadgad: & from Gadgad to Iathbath a lād which hath riuers of water. * ¶ The ſame reaſon the Lorde ſeparated the tribe of Leui to beare the arcke of the appoyntment of the Lorde, & to ſtāde before the Lorde, & to miniſtre vnto hym & to bleſſe in his name vnto thys daye. * Wherfore the Leuites haue no parte nor inheritaunce wyth theyr brethern: But the Lorde is theyr inheritaunce, as the Lorde thy God hath promyſed them.

And I taried in the mount, euen as at the fyrſt tyme xl. dayes and xl. nyghtes, and the Lorde herkened vnto me at that tyme alſo, & the Lorde wolde not deſtroye the. And the Lorde ſayde vnto me: vp, and go forth in the iourneys before the people, I they maye go in, and conquere the lande which I ſware vnto theyr fathers, to geue vnto them.

And nowe Iſrael, what doth the Lorde thy God requier of the * but to feare the Lorde thy God, and to walke in all hys wayes, to loue hym, and to ſerue the Lorde thy God with all thyne herte & with all thy ſoule: Namely, that thou kepe the commaundmentes

of the Lorde, and hys ordinaunces whych I comaunde the thys daye, for thy welth. Beholde, heauen and the heauen of heauens is the Lordes thy God, and the erth wyth all therein is: Not wythſtādyng, the Lorde had a luſt vnto thy fathers to loue the, and choſe theyr ſeed after them, euen you, about all nacyns, as thou ſeeſt thys daye.

* Circumcye therfore the foreskyne of D poure harte, and be no more ſtiffnecked: For the Lorde your God, is God of Goddes, and Lorde of Lordes, a greates God, a myghtie and a terrible * whych regardeth no man perſon nor taketh gyfte: he doeth ryght vnto the fatherleſſe & wedowe, and loueth the ſtraunger, to geue hym ſode and rayment. * Loue ye therfore the ſtraunger alſo: for ye were ſtraungers your ſclues in the lande of Egypte. * ¶ Thou ſhalt feare the Lorde thy God, & hym (onely) ſhalt thou ſerue, to hym ſhalt thou cleue, and ſwere by hys name: he is thy prayſe and thy God, that hath done for the theſe greates and terrible thynges, whych thyne eyes haue ſene. Thy fathers wet doune in to Egypte * with lxx. ſoules, and nowe the Lorde thy God hath made the & multiplied the, as the * ſtarres of heauen.

The xi. Chapter.

¶ An exhortacion to regarde the lawe.

In herfore thou ſhalt loue the Lorde thy God & kepe his obſeruaunces, his ordinaunces, hys lawes, & his commaundments alwaye. Call to your mynde this daye that which poure chyldren haue nether knowne nor ſene: euen the nourtire of the Lorde your God, hys greatneſſe, hys myghte hāde, and hys ſtretched out arme: his myracles and hys actes whych he dyd in the myddes of Egypte, euen vnto Pharaos the kynge of Egypte and vnto all hys lande: & what he dyd vnto the hoſt of Egypt, vnto theyr horſes & charettes * howe he brought the water of the red ſee vpon them as they chaſed you behynde, & howe the Lorde hath brought them to nought vnto thys daye: & what he dyd vnto you in the wylderneſſe, vntill ye came vnto thys place: & what he dyd vnto * Nathan and Abiram the ſonnes of Eliab the ſonne of Rubē, howe the erth opened hys mouth, and ſwalowed them, wyth theyr houſholdes and theyr tētes, & all theyr ſubſtance that was in theyr poſſeſſion, in the myddes of Iſrael.

Doubtles, your eyes haue ſene all the greates actes of the Lorde whych he dyd. Therfore ſhall ye kepe all the comaundmentes, whych I commaunde the thys daye, that ye maye be ſtronger & go in and conquere the lande whether ye go to poſſeſſe it, & that ye maye prōloge your dayes in the lāde which

is the

the Lorde sware vnto your fathers, to geue vnto them and to theyr seed, a lande that floweth with mylke and honye. * For the lande whether thou goest to possesse it, is not as the lande of Egypte y^e came out of, where thou sowedst thy seed and wateredst it with thy fete as a garden of herbes: but the lande whither ye go ouer to possesse it, is a lande that hath hylls and valeyes, and dryneth water of the rayne of heauen. Thys lande both the Lorde thy God care for, & the eyes of the Lorde thy God are alwayes vpon it, from the begynnyng of the yere, vnto the ende of the yere.

If you shall herken therfore vnto my commaundementes, whych I commaunde you thys daye, that ye loue the Lorde your God & serue him with all your herte, & with all your soule. * I also will geue rayne vnto your lande in due season: the fyrst rayne and the later, that thou mayest gather in thy corne, thy wyne & thyne oyle. And I will sende grasse in thy felde for thy cattell: that thou mayest eate, and fyll thy selfe. But beware that your herte deceaue you not & ye turne asyde, and serue straunge Goddes, and worshipp them, and then the Lorde beyng wroth agaynst you, * shutt vp the heauen, & there be no rayne, and that your lande yelde not her frute, and lest ye perishe quickly from of the good lande, whych the Lorde geueth you.

Therfore shall ye put vp these my wordes in * your herte and in your soule, & bynde the for a sygne vpon your hande, that they maye be as a warninge betwene your eyes, and ye shall * teach them your children that they maye talke of them, when thou syttest in thyne house, and when thou walkest by the waye: when thou lvest downe, & when thou ryllest vp: yee and thou shalt wyte the vpon the doore postes of thyne house, and vpon thy gates, that your dayes maye be multiplied, & the dayes of your chylde, in y^e land whych the Lorde sware vnto your fathers to geue them, as long as the dayes of heauen last vpon the erth. For * yf ye kepe all these commaundementes, whych I commaund you so that ye do them: Namely, that ye loue the Lorde your God, & walke in all his wayes, and cleaue vnto him, Then will the Lorde cast out all these nacions before you, and ye shall be the heppes of great nacions and of the that are myghty then your selues. * All the places where on the soles of your fete shall treade, shall be pourous, euen fro the wilderness and from Libanno, & fro the ryuer Euphrates, eue vnto the vttemost see, shall your coaste be. There shall no man be able to stande before you: for the Lorde your God shall cast the feare & drede of you vpon all the lande that ye shall treade vpon, as he hath sayde vnto you. **A**

* Beholde, I set before you thys daye, a blessing & a curse: a blessing: yf ye obeye the commaundementes of the Lorde your God whych I commaunde you thys daye. And a curse: yf ye wyll not obeye the commaundementes of the Lorde your God: but turne out of the waye, whych I commaunde you thys daye, to go after straunge goddes, whych ye haue not knowen.

When the Lorde thy God therfore hath brought the in to the lande, whether y^e goest to possesse it, thou shalt put the * blessing vpon mount Garizim, & the curse vpon mount Ebal, whych (mountaynes) are on the other syde Jordan on the backe syde of the waye toward the goynge doune of the sonne, in y^e lande of the Canaanites whych dwel in the playne ouer agaynst Gilgal by syde the groue of Moreh. For ye shall passe ouer Jordan, to go in, and possesse the lande, whych the Lorde your God geueth you, and ye shall coquer it, & dwell therein. Take hede therfore that ye do all the commaundementes and lawes, whych I sett before you thys daye.

The xii. Chapter.

Abolatye must the Israelites destroye and flee from. They must onely do that thynge whych God commaundeth.



These are the ordinaunces and lawes whych ye shall obserue and do in the lande, whych the Lorde God of thy fathers geueth the to possesse it, as long as ye lye vpon the erth. * Ye shall destroye all places where in the nacions whych ye shall conque- re serued their Goddes, vpon hye mountaynes, on hylls, and vnder euery thyck tree.ouerthrowe theyr alters, and breake theyr pilers, and burne their groues with fyre and hewe downe the graue ymagis of the Goddes that they haue, and bringe the names of them to noughte out of y^e place. * Ye shall not do so vnto the Lorde your God, but ye shall seke the place, whych the Lorde your God shall haue chosen out of all your trybes, to put his name there, & there to dwell. And * thither thou shalt come, and thither ye shall bypunge your burnt sacrifices, your offerynges, your tythes, and heueofferynges of your harte, your vowes, your frewill offerynges and the fyrst gendzed of your ore and of your shepe. And there ye shall eate before the Lorde your God, & ye shall reioyse in all that ye put your hande vnto both ye and your householdes, wherein the Lorde thy God hath blessed the.

Ye shall not do after all the thynges y^e we do here thys daye, euery man what semeth hym good in his awne eyes. For ye are not yet come to rest, & to the enheritaunce, whych the Lorde your God geueth you. But wha ye go ouer Jordan, and dwell in the lande whych

whych the Lorde your God hath geuen you to enheret, and whan he hath geuen you rest fro all your enemyes rounde aboute, so that ye dwell in safete, then vnto y^e place whych the Lorde your God hath chosen, to put his name there, ye shall bypunge all that I commaunde you: Namely, your burnt sacrifices, your offerynges, your tythes, the heueofferinge of your hande, & all your speciall vowes, whych ye vowe vnto the Lorde. And ye shall reioyse before the Lorde your God, ye and your sonnes, & your daughters, your seruantes and your maydes, and the Leuite that is wythin your gates * for as moch as he hath no parte nor enheritaunce wyth you.

Take hede that thou offer not thy burnt-offerynges in euery place y^e thou seest: but in the place whych the Lorde shall haue chosen in one of thy trybes, there thou shalt offer thy burnt-offerynges, and there thou shalt do all that I commaunde the. Notwithstandynge thou mayst kyll and eate fleshe in all thy cyties, whatsoeuer thy soule lusteth after, accordynge to the blessinge of the Lorde thy God, whych he hath geuen the * both the vncleane and the cleane may eat thereof, eue as the roo, or the hert: only ye shall not eate the bloud, but powze it vpon the erth as water. Thou mayst not eate wythin thy gates the tithe of thy corne, of thy wyne and of thy oyle, and the fyrst gendzed of thine oren, and of thy shepe, neither any of thy vowes whych thou voweest, nor thy frewill offerynges or heueofferynges of thyne hande: but thou must eate them before the Lorde thy God, in the place whych the Lorde thy God hath chosen: thou, and thy sonne, and thy daughter, thy seruante and thy mayde, & the Leuite that is wythin thy gates: and thou shalt reioyse in all that thou puttest thyne harte to. * Beware, that thou forsake not the Leuite, as long as thou lyvest vpon the erth.

If (when the Lorde thy God hath enlarged thy border as he hath promised y^e) thou saye: I will eate fleshe, because thy soule longeth to eate fleshe: y^e mayest eate fleshe whatsoeuer thy soule lusteth. If the place whych the Lorde thy God hath chosen to put his name there, be to farre from the, the thou shalt kyll of thy oren & of thy shepe whych y^e Lorde hath geuen the, as I haue commaunded the, & thou shalt eate in thine awne cytie, whatsoeuer thy soule lusteth. * And as the roo & the herte is eaten, eue so thou shalt eate the: both the cleane and the vncleane shall eate of them. But be stryge * that thou eate not the bloude. For the bloude, that is the lyfe, and thou mayst not eate the lyfe wyth the fleshe: thou shalt not eate it, but powze it vpon the erth as water. Se thou eate it not, that it

maye go well wyth the, and wyth thy chylde after the: But thou shalt do that, whych is ryght in the syghte of the Lorde.

But * thy holyc thynges whych thou hast, and thy vowes * thou shalt take, & come vnto the place whych the Lorde hath chosen, and thou shalt offer thy burnt-offerynges, both fleshe and bloude vpon the alter of the Lorde thy God, and the bloude of thyne offerynges shall be powzed out vpon the alter of the Lorde thy God, & thou shalt eate the fleshe. Take hede, & heare all these wordes whych I commaunde the, that it maye go well wyth the, and wyth thy chylde after the for euer, yf thou doest that whych is good and ryght in the syghte of the Lorde thy God.

When the Lorde thy God hath destroyed the nacions before the, whether thou goest to conqueure them, & thou succeedest in theyr enheritaunce, and dwellest in theyr lande: Beware, that thou be not taken in a snare after them, after that they be destroyed before the, and that thou aske not after theyr Goddes, sayinge: howe dyd these nacions serue their Goddes? I will do so lyke wise. * Nay, thou shalt not do so vnto the Lorde thy God: for all abhominacions, & y^e whych the Lorde hateth, the same haue they done vnto theyr Goddes. For they burne both theyr sonnes and theyr daughters wyth fyre before theyr Goddes. Therfore whatsoeuer I commaunde you, that take hede ye do: * (onely, vnto the Lorde) and * put thou nought thereto, nor take ought therfrom.

The xiii. Chapter.

The false prophete must be put to death. God pouerth our sayth by false prophacies.



If there a ryse amonge you a * prophete or a dreamer of dreames, and geue the a sygne, or a wonder, whych he hath sayde come to passe, and then saye: let vs go after straunge Goddes whych thou hast not knowen, and let vs serue the: herken not thou vnto the wordes of that prophete or dreamer of dreames. * For the Lorde thy God proueth you, to wete whether ye loue the Lorde your God with all your herte and with all your soule. Ye shall walke after the Lorde your God, and feare him, kepe his commaundementes, and herke vnto his voyce, serue him, and cleaue vnto hym. * And y^e prophete or dreamer of dreames shall dye, because he hath spoken to turne you awaye from the Lorde your God, (whych brought you out of the lande of Egypte, and deliuered you out of the house of bondage) to thrust the out of the waye, whych the Lorde thy God commaunded the to walke in: and therfore thou shalt put y^e euell awaye from the.

It is thy

If thy brother, the sonne of thy mother, or thyne awne sonne, or thy daughter, or the wyfe that lyeth in thy bosome, or thy frende which is as thyne awne soule vnto the, entice secretly, saying: let vs go & serue straunge Goddes, whych thou hast not knowen nor yet thy fathers. And they be of the Goddes of the people which are rounde aboute you, whether they be nye vnto the or farre of fro the, from the one ende of the erth vnto the other. Thou shalt not consente vnto him, nor herke vnto him: thine eye shall not pitie him, neither shalt thou haue compassio on him, nor kepe him secret: but cause him to be slayne. Thyne hande shall be fyrst vpon him to kyl him: & then the handes of all the people. And thou shalt stone him with stones that he dye, because he hath gone aboute to thrust awaye from the Lorde thy God, which brought the out of the lande of Egypte, and from the house of bondage. And all Israel shall heare and feare, and shall do no moare any soche wyckednesse as this is, amonge you.

If thou shalt heare saie in one of thy cyties which the Lorde thy God hath geue the to dwell in, that certen men beyng the chyldren of Belial, are gone out from amonge you, and haue moued the inhabytters of their cytie, sayinge: let vs go and serue straunge Goddes, which ye haue not knowen. Then thou must seeke, and make serche and enquire diligently. And beholde, yf it be true, and the thyng of a suretye, that soche abhominacio is wrought amonge you: then thou shalt smyte the dwellers of that cytie in the edge of the swerde, and destroye it vterly, and all that is therein, and cut the very catell therof with the edge of the swerde. And gether all the spoyle of it into the myddes of the streete therof, and burne with fyre both the cytie & all the spoyle therof euery white for the Lorde thy God. And it shall be an heape for euer & shall not be bylt agayne. And there shall cleane naught of the damned thyng in thine hande, that the Lorde maye turne from the fearenesse of hys wrath, and shewe the mercye, and haue compassio on the, and multiplye the, as he hath sware vnto thy fathers. Therefore shalt thou herke vnto the voyce of the Lorde thy God, to kepe all hys commandmentes, whych I commaunde the this daye, yf thou do it, which is ryght in the eyes of the Lorde thy God.

The xliij. Chapter.

The maners of the gentyles maye not be folowed. What beastes are cleane to be eaten, and what not.



Are the chyldre of the Lorde pour God. * Ye shall not cut poure felues, nor make you any baldnes betwene poure eyes for any deed man. * For thou art an holy people vnto the Lorde thy God, and the Lorde

hath chosen the, to be a seuerall people vnto hym selfe, aboue all the nacys that are vpo the erth.

Thou shalt eate no maner of abhominacio. These are the beastes which ye shall eate of oxen, shepe and goates, hert, roo and vngly: wildegoate, vnicorne, wyld oxen & camelio. And all beastes that cleane the hofte, and styte it into two clawes, and chewe & cud, them ye shall eate.

Neuerthelesse, these ye shall not eate of them that chewe cud and of them that deupde and cleane the hofte: the camell, the hare and the conye: whych chewe cud, but deupde not the hofte: therefore are they vncleane vnto you: and also the swine, though he deuide the hofte, yet he cheweth not cud, therefore is he vncleane vnto you: ye shall not eate of the flesch of soche, nor touche the dead carkeles of them.

These ye shall eate of all that are in the waters: All that haue fynnes & scales shall ye eate: And whatsoeuer hath not fynnes & scales, of that ye maye not eate, but it is vncleane vnto you.

All cleane byrdes ye shall eate: but these are they of whych ye shall not eate: the Eagle, the gohawk, and the cormerant, the Fion, the vultur, the kpte after her kynde, and all kynde of rauens, the Estrich, the nyghtcrowe, the kuckowe, and the sparowe hawk after her kynde, the lytle oule, y great oule, the back, the bitture, the pye, the storke, the heron, the Jay in his kynde, the lapwinge, the swalone. And let all ceping foules be vncleane vnto you, and not be eaten of: but of all cleane foules ye maye eate. Ye shall eat of nothyng that dyeth alone: But thou shalt geue it vnto the straunger that is in thy cytie, that he eate it, or thou mayst sel it vnto an Aliant. For thou art an holy people vnto the Lorde thy God. Thou shalt not sette a kynd in hys mothers mylke.

Thou shalt tythe all the increase of thy seed, that the felde byngeth furth ycare by ycare: And thou shalt eate before the Lorde thy God, (in the place whych he hath chosen, and where he hath put his name) the tythe of thy corne, of thy wyne & of thyne oyle, and the fyrst gendred of thyne oxen & of thy shepe, yf thou mayst learne to feare the Lorde thy God all waye.

If the waye be to longe for the, so that thou art not able to carie it, & yf the place be farre fro the, which the Lorde thy God hath chosen to set his name there (and the Lorde thy God hath blessed the) then shalt thou make it in money, & take y money in thyne hande, & go vnto the place whych the Lorde thy God hath chosen, ad bestowe y money for whatsoeuer thy soule lusteth after: for ore, & shepe, wyne & ströge drynke, & for whatsoeuer thy soule desyareth,

desyareth, and eate there before the Lorde thy God and be mercie: bothe thou and thyne householde, and the Leuite that is wythin thy gates, shalt thou not forsake, * for he hath nether parte nor enheritaunce wyth the.

At the ende of thre ycare, thou shalt bypunge forth all the tythes of thyne increase the same ycare, and laye it vpon wythin thyne awne gates. And the Leuite whych hath no parte nor enheritaunce with the, shall come, & the straunger, the fatherlesse and the wedowe, which are within thy gates, shall eate & be fylled: that the Lorde thy God maye blesse the, in all the workes of thyne hande which thou doest.

The xv. Chapter.

The forgiuenes of dettes in the seuenth ycare.

In the seuenth ycare thou shalt make a fredome. * And this is y manner of the fredome: whosoever ledeh ought wyth hys hande vnto his neyghboure, maye not aske agayne (that whych he hath lent) of hys neyghboure or of his brother: because it is called the Lordes fre ycare: yet of a straunger (and of an aleant) thou mayst call it home agayne. But * he that is thy brother, him shalt thou geue remytt, Neuertheles there shall be no begger amonge you. For the Lorde shall blesse the in the lande, whych the Lorde thy God geueth the, an enheritaunce to possesse it: so that thou herken vnto the voyce of the Lorde thy God, to obserue and do all these comaundmentes, which I commaunde the this daye. For the Lorde thy God hath blessed the as he hath promysed the, and * thou shalt lende vnto many nacys, but thou thy selfe shalt not borowe: And thou shalt raygne ouer many nacions, and they shall not raygne ouer the.

Yf one of thy brethren amonge you be poore wythin any of thy gates in thy lande which the Lorde thy God geueth the, y shalt not harden thine hert, nor shut to thine hande fro thy poore brother: But open thine hande vnto him, & lende hym sufficiet for his nede, which he hath. Beware, that there be not a wycked poynte in thine hert, that thou woldest saie: The seuenth ycare, the ycare of fredome is at hande, and therefore it greueth the to loken on thy poore brother, and geue him naught & he then crye vnto the Lorde against the, and it be synne vnto the: But geue him, and let it not greue thine hert to geue vnto him. Because that for thys thyng, the Lorde thy God shall blesse the in all thy workes, & in all that y puttest thine hande to. * The lande shall neuer be wout poore: And therefore I commaunde the sayinge: Thou shalt open thine hande vnto thy brother that is neady and poore in thy lande.

If thy brother an hebreue sell hym selfe to the, or an hebreuelle, & serue the six ycare,

in the seuenth ycare thou shalt let hym go fre from the. And when thou sendest him out fre from the, thou shalt not let hym go awaye emptye: but shalt geue hym of thy shepe, of thy corne, and of thy wyne, and geue hym of that, wher w the Lorde thy God hath blessed the. And remembre, that thou wast a seruante in the lande of Egypte, and the Lorde thy God deliuered the thence: and therefore I commaunde the thys thyng to daye.

And yf he saie vnto the: I wyll not go awaye from the, because he loueth the & thyne house, and is well at ease with the: Then shalt thou take an aule, and naye his eare to the doore therewith, & let hym be thy seruante for euer: And vnto thy mayde seruante thou shalt do lyke wise. And let it not greue thine eye, whā thou lettest him go out fre fro the, for he hath bene worth a double hyred seruante to the in hys seruice syre yeres. And the Lorde thy God shall blesse the in all that thou doest.

All the fyrst gendred that come of thyne oxen, and of thy shepe that are males, thou shalt halowe vnto the Lorde thy God. Thou shalt do no worke with the fyrst gendred of thyne oxen, ner there the fyrst gendred of thy shepe: Thou shalt eate it before the Lorde thy God ycare by ycare, in the place whych the Lorde hath chosen, both thou and thyne householde. If there be any deforimtye therein, as yf it be lame, or blynde, or haue any other euell fauorednesse, thou shalt not offer it vnto the Lorde thy God: But shalt eate it with in thyne awne gates, the vncleane and the cleane indifferently, as the roo & the hert. Only eate not the bloude therof, but poure it vpon the grounde as water.

The xvi. Chapter.

Of Easter, wher contyde, and the feast of tabernacles. What officers ought to be ordeyned.



serue the * moneth of newe corne, that thou mayest offer * passcouer vnto the Lorde thy God. For in the moneth whā corne beginneth to ryse, the Lorde thy God brought the out of Egypte by nyght. Thou shalt therefore offer passcouer vnto the Lorde thy God (and shepe and ore) in the place whych the Lorde shall chose to put his name there. Thou shalt eate no leuened bread with it: but seven dayes shalt thou eate vneuened bred therewith: enē the bread of tribulacion (for thou camest out of the lande of Egypte in haste) that thou mayst remembre the daye, whā thou camest out of the lande of Egypte, all dayes of thy lyfe. And there shall be no leuened bread sene in all thy coastes seven dayes longe, neyther shall there remayne any thyng of the fleshe which thou offrest the fyrst daye at euen, vntill the moynunge.

k iij Thou

Thou mayst not offer pascouer wythin any of thy gates, whych the Lorde thy God geueth the: but * in the place which the Lorde thy God shall chose, to set his name in, there thou shalt offer Pascouer at euē, aboute the goynge downe of the sonne, euen in the creason y thou camest out of Egypte. And thou shalt sette and eate it, in the place which the Lorde thy God hath chosen, and departe on the morowe, & gett the vnto thy tēte. Syxe dayes thou shalt eat swete bread, and the seuenth daye is a gatherynge together before the Lorde thy God: thou shalt do no worke therein. * Seuen weekes shalt thou nōbre vnto the, and begynne to nōbre the seuen weekes, when thou begynnest to put the shevell to the corne, * & kepe the feast of weekes vnto the Lorde thy God, wyth a frewyllofferynge of thyne hande: which thou shalt geue vnto the Lorde thy God, accordynge as the Lorde thy God hath blessed the. And reioyse before the Lorde thy God, thou & thy sonne, thy daughter, thy seruaunte & thy mayde and the Leuite that is within thy gates, and the straunger, the fatherlesse & the wedowe that are amonge you, in the place whych the Lorde thy God hath chosen to put his name there. And remembre, that thou wast a seruaunte in Egypte: and thou shalt obserue & do these ordinaunces.

Thou shalt also obserue the feast of tabernacles seuen dayes, after that thou hast gathered in thy corne and thy wyne. And thou shalt reioyse in that thy feast, thou and thy sonne, thy daughter, thy seruaunte, and thy mayde, the Leuite, the straunger, and the fatherlesse & the wedowe, that are wythin thy gates. * Seuen dayes shalt thou kepe holy dawe vnto the Lorde thy God, in the place whych the Lorde shall chose: for the Lorde thy God shall blesse the in all thy frutes, and in all the workes of thyne hādes, therfore shalt thou be glad. * The tymes in the pere shall all thy males appeare before the Lorde thy God, in the place which he shall chose: In the feast of swete bread, in the feast of weekes, & in the feast of tabernacles. And they shall not * appeare before the Lorde emptye but eueryp man accordynge to the gyfte of his hāde, & accordynge to the blessinge of the Lorde thy God whych he hath geuen the.

Judges and officers shalt thou make the in all thy cyties, whych the Lorde thy God geueth the thozowe out thy trybes: and they shall iudge the people ryghteously. * Wress not thou the lawe, nor knowe any persone, nether take any rewarde: for gyftes blynde the wyse, & peruerce the wordes of the ryghteous. That whych is iust and ryght, shalt thou folowe, that thou mayst lye, and enioye the lande, which the Lorde thy God geueth the.

Thou shalt plante no groue of whatsoeuer trees it be, nye vnto y altare of the Lorde thy God, which thou shalt make y. Thou shalt set the vpon y piler, which the Lorde thy God hateth.

The xviij. Chapter.

The punishment for idolatrye. The punishment of a rebell. The instruction of a kynge.

Thou shalt offer vnto the Lorde thy God no ore nor shepe * where in is blemyshe or any deformite: for that is an abhominacyon vnto the Lorde thy God.

If there be founde amonge you wyth in any of thy gates, whych the Lorde thy God geueth the, man, or woman y hath wrought wyckednesse in the syghte of the Lorde thy God, so that they haue gone beyōde his appoyntment, and gone and serued strange goddes, and worshypped them * the sonne or moone or any of the host of heauē, which I haue not commaunded, & it is tolde the, and thou hast heard of it: then shalt thou enquire diligently. And yf it be true, & the thyng of a suretye, y so the abhominacion is wrought in Israel, then shalt thou bynne forth y mā or that womā (whyche haue committed that wycked thinge) vnto the gates, and shalt stone them wyth stones, tll they dye. * At the mouth of two or thre witnesses shall he that is worthy of death, dye: and at the mouth of one wytnesse let no man dye. The handes of the wytnesses shall be fyrst vpon hym, to kyll hym, and afterwarde the handes of the people, & thou shalt put the wycked awaye from the.

If there ryse a matter to harde for the iudgement betwene bloud and bloud, betwene plee and plee, betwene plage and plage, and the matters come to styfe wythin thy gates, Then shalt thou aryle, ad gett the vnto the place which the Lorde thy God hath chosen, and come vnto the preastes the Leuites, and vnto the iudge that shall be in those dayes, and aske * and they shall shewe the y sentence of iudgement. And thou must do accordynge to that, whych they of that place (which the Lorde had chosen) shewe the and thou shalt obserue to do, accordynge to all that they enfourme the. Accordynge to the sentence of the lawe which they teache the, & accordynge to the iudgement which they tell the, shalt thou do, and * bowe not from that which they shewe the, nether to y right hāde nor to the lefte.

And that mā that will do presumptuously, and wyll not herken vnto the preast (that standeth there before the Lorde thy God to mynistrer) or vnto the iudge, that man shall dye: and thou shalt put awaye euell from Israel. And all the people shall heare and feare, and shall do no more presumptuously.

When thou art come vnto y lande whych the Lorde thy God geueth the, and enioyest it, and dwellest therein: & yf thou shalt saye.

* I wyll set a kynge ouer me lyke as all the nacjons that are aboute me: The thou shalt make hym kynge ouer the, whom the Lorde thy God shall chose: Euen one from amonge thy brethre shalt thou make kynge ouer the, and thou mayst not set a strainger ouer the, whych is not of thy brethzen. * But he shall not multiplie horses to him selfe, ner bynne the people agayne to Egypte thozowe the multitude of horses, for as moche as y Lorde hath sayde vnto you: ye shall hence forth go no moare agayne y waye. Also he * ought not to multiplie wyues to hym selfe, lest his hert turne awaye, nether shall he gether him y spluer and golde to moch.

And when he is sett vpon the seate of his kyngedome, he shall wypte hym out a coppe of this lawe in a boke, before y preastes the Leuites. And it shall be wyth him, & he ought to reade therein * all dayes of his lyfe, that he maye lerne to feare the Lorde his God, & to kepe all y wordes of this lawe and the ordinaunces, for to do them: and that his hert aryle not aboute his brethzen, & that he turne not from the commaundement: to the ryght hande or to the lefte, but that he maye prolonge his dayes in his kyngdome: he, and his chyliden in Israel.

The xviij. Chapter.

The Leuites had no possessions. Idolatrye must be fled. The prophet Christ is y m. fer. The false prophet must be slayne, & how he may be knowne.

The preastes the, Leuites, and all the trybe of Leuy * must haue no parte nor enheritaunce wyth Israel: but shall eate the offerings of the Lorde, and his enheritaunce: Therfore shall they haue no enheritaunce amonge their brethzen: But the Lorde, he is their enheritaunce, as he hath sayde vnto the. And this is the preastes dutie of the people, and of them that offer, whether it be ore or shepe: They must geue vnto the preaste, the shoulder, and the two chekes, and the mawe the fyrst frutes also of thy corne, wyne and oyle, and the fyrst of y woll of thy shepe shalt thou geue hym: * For the Lorde thy God hath chosen hym out of all thy trybes, to stande and to ministrer in the name of the Lorde: he and his sonnes for euer. If a Leuite come out of any of thy cyties of all Israel, wher he is a sojourner, and come wythall the lust of his herte vnto the place whych the Lorde hath chosen: he shall mynistrer in the name of the Lorde his God, as his other brethre the Leuites do, whych remaine there before the Lorde. And they shall haue lyke porcyons to eate, besyde that whych cometh to hym of the patrimonye of his elders.

When thou arte come into y lande whych the Lorde thy God geueth the, se that thou lerne not to do after y abhominacions of thole nacjons. Let ther not be founde amonge you any one, that maketh his sonne or daughter to go thozowe the fyre, or that yseth wythcraft, or a choler out of dayes * or that regardeth the flyenge of foules, or a sozccrar, or a cha-mar, or that counceleth wyth spretes, or a sothfayer, or that asketh * (the truth) at the that be deed. For all that do soch thynge, are abhominacyon vnto the Lorde: and because of these abhominacions the Lorde thy God doeth cast the out before the. Thou shalt be perfecte therfore * (without blemyshe) in the syght of the Lorde thy God. For these nacjons whych thou shalt conquere, herken vnto chosers oute of dayes, and vnto sozccrers: But the Lorde thy God hath not suffred the so to do.

The Lorde thy God wyll * sty y vnto the a prophete amonge you: euen of thy brethzen, lyke vnto me * vnto hym ye shall herke, accordynge to all that thou desyrest of the Lorde thy God in horeb, in the dawe of the gatherynge together, when thou saydest: * Let me heare the voyce of my Lorde God no moare, nor se this greate fyre any moare, that I dye not. And the Lorde sayde vnto me: they haue well spoken: I will raise them vp a prophete from amonge their brethzen lyke vnto the, and wyll put my wordes in his mouth, and he shall speake vnto them all that I shall commaunde hym. And whosoeuer will not herken vnto the wordes which he shall speake in my name, I wyll requyre it of hym.

But the prophete which shall presume to speake a worde in my name, whych I haue not commaunded hym to speake, or that speaketh in the name of strange goddes, the same prophete shall dye. And yf thou saye in thyne hert: howe shall we knowe the worde whych the Lorde hath not spoken? * (The tokens shalt thou haue.) Ene whē a prophete speaketh in the name of the Lorde, & yf y thyng folowe not nor come to passe, that is the thyng which y Lorde hath not spoken. But the prophete hath spoken it presumptuously: Thou shalt not therfore be afayed of him.

The xix. Chapter.

The feynchynged townes. The punishment of hym that beareth false wytnesse.

When the Lorde thy God * hath rosted out the nacys, whose lande the Lorde thy God geueth the, and thou succeedst in their enheritaunce, and dwellest in they cyties, and in they houses: thou shalt * appoynte iij. cyties for y in the myddes of the lande whych the Lorde thy God geueth the to possesse it: * thou shalt prepare the waye, and deuyde the coastes of

thy lande, whych the Lorde thy God geueth the to enherete, into .iij. partes, that * who-
 * 2ro. xxi. f. fomer commytteth murthur, maye see thy-
 ther. For thys cause must the slayer flye thy-
 ther, that he maye lyue. Who so kylleth hys
 neyghboure ignorantly, and hated hym not
 in tyme passed: And when a man goeth vnto
 the wodde w^h his neyghboure to hewe wood,
 * 2ro. xxi. f. * (thynkynge no harme.) and as his hāde fetcheth
 a stroke wth the axe do cut downe the tre,
 the heade flyppeth from the helue, and sym-
 teth hys neyghboure that he dyeth: the same
 shall flye vnto one of the same cyties & lyue.
 Lest the executer of bloude folowe after the
 slayer whyle hys herte is whote, and ouer-
 take hym, because the wayes is longe, and
 C slaye hym, and yet there is no cause worthy
 of death in hym, in as moche as he hated him
 not in tyme passed. Wherefore I commaunde
 the, sayinge: thou shalt appoynte out .iij. cy-
 ties for the.

And yf the Lorde thy God enlarge thy
 coastes (as he hath sworne vnto thy fathers)
 and geue the all the lande whych he sayde he
 wold geue vnto thy fathers, thou shalt kepe
 all these comaundementes to do them, whych
 I commaunde the thys daye, that thou lone
 the Lorde thy God, and walke in his wayes
 euer, and adde .iij. cyties mo for y^e vnto those
 .iij. that innocent bloude be not shed in thy lā-
 de, whych the Lorde thy God geueth the to
 enheret, and so y^e bloude come vpon the.

* But and yf any mā hate hys neyghboure,
 and laye a wayte for hym, and ryse agaynst
 hym, and synce hym y^e he dye, and then flyeth
 vnto any of these cyties: the elders of his cy-
 tie shall sende, and fetch him thence, and de-
 lyuer hym into the handes of the iustyce of
 bloude, that he maye dye. Thyne eye shall
 not spare hym, but thou shalt put a waye in-
 nocent bloude from Israel, that it maye go
 well wth the. * Thou shalt not remoue thy
 neyghbours marke, whych they of olde tyme
 haue sett in thine enheritaunce, that thou
 shalt enheret in the lande, whych the Lorde
 thy God geueth the to enioye it.

* One wytnesse shall not rise agaynst a
 man for any maner trespass, or for any man-
 ner synne, or for any maner faute, that he
 offendeth in. * But at the mouthes of two
 wytnesses or of .iij. wytnesses shall the mat-
 ter be stablyshed.

* If an vnyghteous wytnesse rise by a-
 gainst a man to accuse him of trespass: then
 both the men whych strye together, shall
 stande before the Lorde, before the Prestes
 and the iudges, which shall be in those dayes,
 and the iudges shall make diligent inquisi-
 cyon. And yf the witnesse be foude false, and
 that he hath geue false wytnesse agaynst hys
 brother then shall ye do vnto hym, as he had
 thought to do vnto hys brother, and y^e shalt

put euell awaye from the. And other shall
 beare, & feare, and shall henceforth comyt no
 more any soche wyckednesse amonge you.
 And thynne eye shall haue no compassyon, but
 * 2ro. xxi. f. * soule for soule, eye for eye, toth for
 toth, hande for hande, fore for fore.

¶ The .xx. Chapter.
 ¶ Who ought to go to battell. The lawe of ar-
 mes. The Canaanites must they kill.

When thou goest out to battell aga-
 inst thynne enemyes, and seest hoz-
 les and charrettes, and people mo-
 then thou, be not * afrayed of the, * Deut. i. b.
 for the Lorde thy God is wth the, whych
 broughte the out of the lāde of Egypte. And
 whē ye are come nye vnto battell, y^e Prestes
 shall come forth to speake vnto y^e people, and
 shall saye vnto them: Heare O Israel, ye are
 come vnto battell agaynst poure enemyes
 * let not poure hartes faynte, nether feare,
 nor be amased nor adread of them. For the
 * Lorde poure God goeth wth you, to fighte for
 you agaynst poure enemyes, & to saue you.

And let the offycers speake vnto the peo-
 ple, sayinge: If any man haue bylt a newe
 house, and haue not dedicate it, let hym go &
 retorne to hys house, lest he dye in y^e battell,
 and another mā dedicate it. And yf any mā
 haue planted a vyneparde, & haue not made
 it comē: * (and lawfull for euery mā to eate of) let him
 go & retorne agayne vnto hys house, lest he
 dye in the battell, and another make it comē.
 * And yf any mā be betrauthed vnto a wy-
 fe, and haue not taken her, let him go and re-
 turne agayne vnto hys house, lest he dye in
 the battell, and another man take her.

And let the offycers speake further vnto
 the people, and saye: * If any man feare and
 be faynte herted, let hym go and retorne vn-
 to hys house, lest he make hys brothers hert
 faynte as well as hys. And when the offy-
 cers haue made ende of speakynge vnto
 the people, they shall make captaynes of
 warre ouer them.

When y^e comest nye vnto a cytie to fyght
 agaynst it * offre the peace. And yf they an-
 were the agayne pleasably, and open vnto y^e,
 then let all the people that is founde therein,
 be tributaryes vnto the, and serue the. And
 yf they wyll make no peace wth the, but make
 warre agaynst y^e, thou shalt beseege it. And
 when the Lorde thy God hath deliuered it
 into thynne handes, thou shalt synce all the
 males therof wth the edge of the swerde:
 But the women and the chyldren, * and the
 cattell, and all that is in the cytie, and all the
 spoule therof, shalt thou take vnto thy selfe,
 and eate the spoule of thynne enemyes, which
 the Lorde thy God hath geuen the. Thus
 shalt thou do vnto all the cyties whych are
 a greute waye of frothe, and not of the
 cyties of these nacyns.

But

But of the cyties of these nacyns, which
 the Lorde thy God shall geue the to enheret,
 thou shalt saue alpye nothinge that bzyetheth.
 * But shalt destroye them without redēp-
 cyon, namely the Hethites, y^e Amorites, the
 Cananites, the Pherezites, the Heuites, and
 the Jebusites, as the Lorde thy God hath co-
 maunded the, that they teache you not to do
 after all their abhominacyons, whych they
 haue done vnto their goddes, & so ye shulde
 syne agaynst the Lorde poure God.

When thou hast beleged a cytie longe tyme,
 and made warre agaynst it to take it,
 destroye not the trees therof, that thou wol-
 dest thrust an axe vnto them: But eate of
 them, and cut them not downe. For the trees
 of the feldes are no men, to come agaynst the
 and so beseege the. Onely those trees whych
 thou knowest that they are not feutefull.
 * (But wylde, and fyt for other bres) those shalt thou
 destroye and cutt downe, & make bulwokes
 agaynst the cytie that maketh warre wth
 the, vntyll thou subdue it.

¶ The .xxi. Chapter.

¶ Inquisition for murthur. Punishment for
 chyldren that desobeye father and mother.

If one be fonde slayne in the lande,
 whych the Lorde thy God geueth
 the to possesse it, and lyeth in the fel-
 de: and it is not knowne who hath
 slayne hym: Then thynne elders and thy iud-
 ges shall come forth, and mete vnto the cy-
 ties that are rounde aboute the slayne. And
 let the elders of that cytie whych is next vn-
 to the slayne man, take out of the droue, an
 hepyer that is not laboured wth, nor hath
 drawen in the yocke, and let y^e elders of that
 cytie brynge the hepyer vnto a harde valeye,
 whych is nether eared nor sowed, and strike
 of the hepyers necke there in the valeye.

And the Prestes y^e sonnes of Levi (whō
 the Lorde thy God hath chosen to mynstre,
 and to blesse in the name of the Lorde) shall
 come furth, and at theyr mouthes shall all
 stryfe and plage be tryed. And all the elders
 of the cytie that come furth to the slayne mā,
 shall waite their hādes ouer the hepyer that
 is beheaded in the valeye, and shall answer
 and saye: oure handes haue not shed thys
 bloude, nether haue oure eyes sene it. Be mer-
 cyfull Lorde vnto thy people Israel, whych
 thou hast deliuered * and laye no innocent
 bloude vnto thy people of Israels charge: &
 the bloude shall be forgue them. And so shalt
 thou put innocent bloude frothe, when thou
 shalt haue done that whych is ryght in the
 syght of the Lorde.

When thou goest to warre agaynst thynne
 enemyes, and the Lorde thy God hath deli-
 uered them into thynne handes, and thou hast
 taken them captiue, and seest amonge the
 captiues a bewtifull woman, and hast a de-

lyce vnto her, that thou woldst haue her to
 thy wyfe, Thou shalt brynge her home to
 thynne house, and let her haue her heade & let
 her nayles growe, and put her rayment that
 she was taken in from her, and let her re-
 mayne in thine house, and bewep her father
 and her mother a moneth lōge, and after that
 shalt thou go in vnto her, and marie her, &
 she shall be thy wyfe. And yf thou haue no fa-
 uoure vnto her, then let her go whether she
 lusteth: and sell her not for money, nor make
 chere saue of her, because thou hast hum-
 bled her. * If a man haue two wyues, one
 loued and another hated, & they haue borne
 him chyldren, both the loued and also the ha-
 ted: If the fyrst borne be the sonne of the ha-
 ted: then when the tyme cometh that he
 dealeth hys goodes, amonge hys chyldren,
 he maye not make the sonne of the beloued
 fyrst borne, before y^e sonne of the hated why-
 che is in deade the fyrst borne: But he shall
 knowe the sonne of the hated for the fyrst-
 borne, and geue hym dowble porcyon of all
 y^e he hath. For he is the fyrst of his strength,
 and to hym belongeth the ryght of the fyrst
 borne.

* Yf any man haue a sonne that is sto-
 buene and disobedient, that he wyll not he-
 ken vnto the voyce of hys father and voyce
 of hys mother, and they haue chastened him,
 and he wolde not heken vnto them: Then
 shall hys father and hys mother take hym, &
 brynge hym out vnto the elders of that cy-
 tie, and vnto the gate of that same place, &
 saye vnto the elders of the cytie: Thys oure
 sonne is stoborne and disobedynt, and wyll
 not heken vnto oure voyce, he is a ryoter, &
 a dronkarde. And all the men of that cytie
 shall stone him with stones vnto death. And
 thou shalt put euell awaye from the, and all
 Israel shall heare, and feare. * If a man ha-
 ue committed a trespass worthy of death, &
 is put to death for it, & thou hangest hym on
 a tree: hys body shall not remayne all nyghte
 vpon the tree, but thou shalt burye hym the
 same daye. For * the curse of God is on him
 that is hanged. Wefyle not thou thy lande,
 whych the Lorde thy God geueth the to en-
 heret.

¶ The .xxij. Chapter.

¶ What thou oughtest to do wth thou syndest thy
 neyghbours draff gonage adraue. A mā shall not
 weare womens clothynge or a woman mannes clo-
 thyng. To weare a cotte of wooll and of flayre is
 also forbydden. The punishment of hym that ac-
 cuseth a man vnyghteously: of an aduouer also
 and of hym that raueth a mayde.

Thou shalt not se thy brothers ore
 or thepe go astraye, & withdraue
 thy selfe from them: But shalt
 brynge the agayne vnto thy bro-
 ther. And yf thy brother be not
 nye vnto y^e, or yf thou knowe hym not, then
 brynge

byngge it vnto thynne a wone house, & it shall remaine wth the, vntill thy brother aske after them, and then delyuer him the agayne. In lyke maner shalt thou do with his asse and so shalt thou do with his rayment: and with all lost thynges of thy brother which he hath lost & hath founde, shalt thou do lykewise, and thou shalt not withdrawe thy selfe.

* Thou shalt not set thy brothers asse or ore falle doune by the waye, & wythdrawe thy selfe from them: but shalt helpe hym to heue them vp agayne.

The woman shall not weare that whiche pertayneth vnto the man, neither shall a man put on womans rayment. If of all that do so, are abhominacion vnto the Lorde thy God.

If thou chauce vpon a byrdes nest by the waye, in whatsoeuer tree it be or on the grounde, whether they be younge or egges, and the damme syttinge vpon the younge or vpon the egges: Thou shalt not take the damme with the younge. But shalt in any wyse let the damme go, and take the younge to the, that thou mayst prosper and prolonge thy dayes.

23 When thou byldest a newe house, thou shalt make a batelment on the rouffe, that thou lade not bloude vpon thynne house, yf any man fall therof.

* Thou shalt not sowe thy vyneyard with dyuerser seedes: lest the frute of the seede which thou hast sowne, and the frute of thy vyneyard be defyled.

Thou shalt not plowe with an ore & an asse together. Thou shalt not weare a garment made of woll and flaxe together.

* Thou shalt make thy girdles (in thy hemys.) vpon the iij. quarters of thy vesture, where with thou couerest thy selfe.

If a man take a wyfe, and when he hath lye with her, hate her, and laye shamefull thynges vnto her charge, and byngge vpon an euell name vpon her, and saye: I toke this wyfe, and when I came to her, I founde her not a mayde: Then shall the father of the damsell and the mother byngge forth the tokens of the damells virginite, vnto the elders of the cytie in & the gate. And the damells father shall laye vnto the elders: I gaue my daughter vnto this man to wyfe, and he hateth her: and lo, he layeth shamefull thynges vnto her charge, sayinge: I founde not thy daughter a mayde. And yet these are the tokens of my daughters virginite. And they shall sprede the vesture before the elders of the cytie. And the elders of that cytie shall take that man and chastyce him, and meate hym in an hundred syles of syluer, and geue them vnto the father of the damsell, because he hath brought vpon an euell name vpon a mayde of Israel. And she shall be his wyfe, & he maye not put her awaye all his dayes.

But and yf the thyng be of a suertye, that the damsell be not founde a virgen, they shall byngge the damsell & to the doze of her fathers house, and the men of that cytie shall stone her with stones to death, because she hath wrought folye in Israel, to playe the whoze in her fathers house. And so shalt thou put euell a waye from the.

* If a man be founde lyenge wth a woman, that hath a wedded husbande, they shall dye ether other of them: both the man & laye with the wyfe, & also the wyfe: and so thou shalt put a waye euell from Israel.

If a mayde be handfasted vnto an husbande, and then a man fynde her in & towne and lye with her, ye shall byngge them both vnto the gates of the same cytie, & shall stone them with stones to death: The damsell, because she cryed not beyngge in the cytie: And the man, because he hath humbled his neyghbours wyfe, and thou shalt put a waye euell from the.

But yf a man fynde a betrauthed damsell in the felde, and force her, and lye wth her. Then the man that laye wth her shall dye alone, but vnto the damsell thou shalt do no harme: because there is in the damsell no cause of death. For as when a man ryseth agaynst his neyghbour & slepeth him, euen so is this matter. For he founde her in & felde, and the betrauthed damsell cryed: and there was no man to succoure her. * If a man fynde a mayde that is not betrauthed, and take her, and lye with her, and they be founde: Then the man that laye wth her, shall geue vnto the damells father. l. syles of syluer. And the shall be his wyfe, because he hath humbled her, and he maye not put her awaye all his dayes.

* No man shall take his fathers wyfe, nor vnhale his fathers couerynge.

The xxij. Chapter.
What manner of men may not be admitted into the church. Pollucions that happen in the night.

One * that is gelded or hath his priuie membres cutt of, shall come into & congregacion of the Lorde. And he yf bozne of a comen woman, shall not come into & congregacion of the Lorde, no not in & tenth generacion he shall not entre into the congregacion of the Lorde. * The Ammonites and the Moabites shall not come into the congregacion of the Lorde, no not in the tenth generacion, nor they shall neuer come into the congregacion of the Lorde, because they met you not wth bread and water in the waye, when ye came out of Egypt, and because they hyed agaynst the. * Balaam the sonne of Beor of Bethor, of Mesopotamia, to curse the. Neuertheless the Lorde thy God wolde not berken vnto Balaam,

But

but the Lorde thy God turned the curse to a blessing vnto the, because & Lorde thy God loued the. Thou shalt not seke the prosperite or welth of them all thy dayes for euer.

* Thou shalt not abhorre an Edomite, for he is thy brother: neither shalt thou abhorre an Egypcian, because thou wast a straunger in his lande. The chyldren that are begotten of them shall come into the congregacion of the Lorde in the iij. generacion.

When thou goest out wth the host agaynst thynne enemyes, kepe the from all wickednesse. If there be amonge you any man yf is vncleane, by the reason of vncleannesse that chaunceth hym by nyght, let hym go out of & host, and not come in agayne, into & host, but at euen let hym walke hym selfe wth water, & then when & sonne is doune, let him come into the host agayne. Thou shalt haue a place also without the host, whether thou shalt resorte to, (for thy naturall necessite) and thou shalt haue a sharpe poynte vpon thy wepon: and when thou wilt case thy selfe, dygge therewith, & turne and couer & which is departed from the. For the Lorde thy God walketh in the middes of thynne host, to rydd the, and to set thynne enemyes before &. Therefore shall the place of thynne host be pure, that he se no vncleane thyng in the, and so turne him selfe from the.

* Thou shalt not delyuer vnto his master the seruant whych is escaped from his master vnto the. He shall dwell with the, eue amonge you in what place he hym selfe lyketh best, in one of thy cyties where it is good for hym, and thou shalt not vex hym. There shall be no whoze of the daughters of Israel, nor whoze keeper of the sonnes of Israel. Thou shalt neither byngge the hyer of an whoze nor the pryce of a dogge into the house of the Lorde thy God, in any maner of vowe, for euen both of them are abhominacion vnto the Lorde thy God.

* Thou shalt not hurt thy brother by vsury of money, ner by vsury of corne, ner by vsury of any thyng & he maye be hurt withall. Vnto a & stranger thou mayst lende vpon vsurye, but not vnto thy brother, that the Lorde thy God may blesse the in all that thou settest thynne hande to, in the lande whether thou goest to conquire it.

* When thou hast vowed a vowe vnto the Lorde thy God, thou shalt not slacke to paye it. For the Lorde thy God wyll surely requyre it of the, and it shall be synne in the. If & shalt leue vowynge, it shall be no synne in the: but that which is once gone out of thy lippes, thou must kepe and do, accordynge as thou hast vowed vnto & Lorde thy God of a freewyll, and as thou hast spoken wth thy mouth.

When thou comest into thy neyghbours

vyneyard, thou mayst cate grapes thy belly full at thine a wone pleasure: but thou shalt put none in thy vessel. Euen so whan thou comest into thy neyghbours corne, * thou mayst plucke the eares with thynne hande, but thou shalt not moue a sycle vnto thy neyghbours corne.

The xxij. Chapter.

Deuozement is permittid. He that is newly married shall not be compelled to go to warre.



When a man hath take a wyfe, & he and married her, yf he fynde no fauour in his eyes, because he hath spied some vncleannesse in her. * Then let him wyte her a bylle of deuozement, and put it in her hande, and sende her out of his house. And when she is departed out of his house, let her go, and be another mans wyfe. And yf the seconde husbande hate her, let him wyte her also a letter of deuozement, and put it in her hande and sende her out of his house: or yf the secōde man dye whych toke her to wyfe, her fyrst man whych sent her awaye, maye not take her agayne to be his wyfe, after & she is defyled. For that is abhominacion in the syght of the Lorde. And thou shalt not cause the lade to synne, whych the Lorde thy God shall geue the to enheret.

* When a man taketh a newe wyfe, he shall not go a warrefare, neither shall he charged wth any busynesse: but shall be free at home one yere, & reioyse with his wyfe whych he hath taken. * No man shall take & neither of the vpper myllstone to pledge, for then he shall hurt a mans lyfe. * If any man be founde stealyng any of his bretheren & chyldren of Israel, and abuseth him, or selleth him, the thefe shall dye. And & shalt put euell a waye from the. Take heade to thy selfe as concerning & plage of leprosy, that thou obserue diligently. And ye shall do accordynge to all that the Preastes the Leuytes shall teache you: Euen as I commaunded them, so ye shall obserue to do. Remembre what the Lorde thy God dyd vnto * Myr Jam by & waye, after that ye were come out of Egypte.

Whan thou doest lende thy brother any thinge, & shalt not go into his house to fetch a pledge fro thence: but shalt stāde without, and the man yf borrowed it of &, shall byngge the pledge out vnto the. Forthermore, yf it be a pore body, thou shalt not slepe with his pledge, but delyuer hym the pledge agayne whan & sonne goth doune that he maye slepe in his a wone rayment, and blesse the.

And it shall be ryghteousnes vnto the, before the Lorde thy God. * Thou shalt not defraude an hyred seruante that is nedye and poore, whether he be of thy brethren, or of the straungers that are in thy lande with in thy gates.

* Exo. xiii. a.
Deut. xxi. a.
Leu. xiii. a.

* Leu. xix. d.

* Num. xv. d.

* Leu. xv. d.

* Exo. xviii. a.

* Leu. xviii. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

* Exo. xxi. a.

*Leu. xii. c.

*Jer. xxi. c.
*Jer. xxi. b.
*Jer. xxi. c.

*Leu. xii. b.

gates. *But shall geue him his hyer & same daye, and lett not the soune go doune thereon: For he is nedye, and therewith susteyneth his lyfe, lest he crye agaynst the vnto the Lorde, and it be synne vnto the. *The fathers shall not dye for the chyliden, nor the chyliden for the fathers: but euery man shall dye for his awne synne.

Thou shalt not hynder the ryght of the straunger nor of the fatherlesse, nor take a wedowes rayment to pledge. But remembre that thou wast a seruaunte in Egypte, and howe the Lorde thy God deliuered the thence: And therfore I commaunde the to do thys thyng.

*Whē thou cuttest doune thyne herueste in thy felde, and hast forgotte a sheaf in the felde, & shalt not go agayne to fette it. But it shall be for the straunger, the fatherlesse & the wedowe, that the Lorde thy God maye blesse the in all the workes of thyne hande. When thou beatest doune thyne olyue tree, & shalt not turne agayne to gather vp & thou ledest behynde the: but it shall be for the straunger, the fatherlesse and the wedowe. When thou getherest thy vineparde, thou shalt not gether the grapes cleane after the: but leaue the for the straunger, the fatherlesse and the wedowe. And remembre that thou also wast a seruaunte in the lande of Egypte: and therfore I commaunde the to do thys thyng.

The xxv. Chapter.

The punishment of offenders. The lawe of ransonge seid to the brother that is deed. Measures and weyghtes.

If there be stryfe betwene me, they shall come vnto the lawe, and let the iudges geue sentence betwene them, and iustifye the ryghteous, & condemne the vngodly. And yf any man be vngodly, and worthy of stryfes, then let the iudge cause to take hym doune, and to beate hym before hys face accordynge to hys trespass vnto a certayne nombre. *xl. stryfes he shall geue hym and not passe: lest yf he shulde excede and beate hym aboue that with many stryfes, thy brother shulde appere vngoodly before thyne eyes.

*li. cor. xi. c.

*i. cor. ix. a.
*i. timo. b. c.

*mar. xij. b.
*luth. iiii. b.

*Thou shalt not moell & ore that treadeth out the cozne. *(in the barne.)

*Yf brethren dwell together, and one of them dye and haue no chylde, the wyfe of the deed shall not mary without vnto a straunger: but hys brother shall go in vnto her, and take her to wyfe, and occupie the rowme of his kynsman. And the eldest sonne which she beareth, shall succede in the name of hys brother whych is deed, that his name be not put out of Israel.

And yf the man wyll not take hys brothers wyfe, then let her go vp to & gate vnto the elders, and saye: My husbandes brother

refuseth to sterre vp vnto hys brother a name in Israel, nether will he marie me. Then the elders of hys cytie shall call hym, and comen with hym. And yf he stande and saye: I wyll not take her, then shall hys kynswoman come vnto him in the presence of the elders, & loose hys shewe of hys fote, & spyt in hys face, and answere, & saye: So shall it be done vnto that man, that doth notch bylde vp hys brothers house. And hys name shall be called in Israel, the vnhodhouse.

If when men stryue together, one with another, the wyfe of the one runne to, for to ryd her husbände out of the handes of hym that synneth hym, and put forth her hande, & take him by the secrettes: Thou shalt cut of her hande, and lett not thyne eye ppyt her.

*i. cor. xii. g.
*i. cor. xii. b. c.

Thou shalt not haue in thy bagge *two maner of weightes, a greate and a small: nether shalt thou haue in thyne house dyuerse measures, a great & a small. But thou shalt haue a right, and iust weight, and a perfect, and a iust measure shalt thou haue: that thy dayes maye be lengthed in the lande, whych the Lorde thy God geueth the. For all that do soche thynges and all that do vnrpyght, are abhominacion vnto the Lorde thy God:

*i. cor. xii. b. c.

*Remembre what Amalech dyd vnto the by the waye, whan ye were come out of Egypte, how he met the by the waye, & smote the hyndmost of you, all that were feble & came behynde, when thou wast fapnted and weyre, and he feared not God. Therfore when the Lorde thy God hath geue the reast from all thyne enemyes rounde aboute, in & lande whych the Lorde thy God geueth the to enheret and possesse: let that thou put oute the remembraunce of Amalech from vnder heauen and forget not.

The xxvi. Chapter.

The first frutes and tythes to the Leuites, fatherlesse, wedowes, and straungers.

When thou art come into the lade whych the Lorde thy God geueth & to enheret, and hast enioyed it and dwellest therein: *take of the fyrst of all the frute of the erthe, and bynge it out of thy lande that the Lorde thy God geueth the, and put it in a maide, and go vnto the place whych the Lorde thy God shall chose to sett his name in it. And thou shalt come vnto the Preste, that shall be in those dayes, and saye vnto hym: I knowlege thys daye vnto the Lorde thy God, that I am come vnto the contre which the Lorde swaue vnto oure fathers for to geue vs.

*i. cor. xii. b. c.
*i. cor. xii. b. c.

And the Preste shall take & maunde out of thyne hande, and set it doune before the aulter of the Lorde thy God. And thou shalt answere, and saye before the Lorde thy God: The Sirians went aboute to destrope my father, & and he went doune into Egypte, and

*i. cor. xii. b. c.

and so sojourned there wyth a fewe folcke, & grewe there vnto a nacion greate, myghtie, and full of people. *And the Egyptys ve-red vs, and troubled vs, and laded vs wyth most cruel bondage. And whan we cried vnto the Lorde God of oure fathers, *& Lorde hearde oure voyce, and looked on oure aduersyte, labour and oppresyon. And the Lorde *brought vs out of Egypt in a myghty hande, & a stretched out arme, and in great terriblenesse, and signes, and wonders. *And he hath brought vs into this place, and hath geuen vs this lande, that floweth with mylke & honye. *And nowc I loo, I haue brought the fyrst frutes of the lande whych thou (O Lorde) hast geuen me: And I shall set it before the Lorde thy God, & worshippe before the Lorde thy God, and reioyse in all the good thynges, which the Lorde thy God hath geuen vnto the and vnto thyne house, thou and the Leuite, and the straunger that is amonge you.

Whē thou hast made an ende of tythinge all the tythes of thyne encrease the thynde yere, which is & yere of tythyng: thou shalt geue it vnto the Leuite, the straungers, the fatherlesse and & wedowes, that they maye eate wythin thy gates, and fyll them selues. And I shall saye before the Lorde thy God.

I haue brought the halowed thynges out of myne house, and haue geuen the vnto the Leuites, the straungers, the fatherlesse and the wedowes accordynge to all thy commaundmentes which thou hast comaunded me: I haue not ouerskipped thy comaundmentes, nor forgotten them. I haue not eaten therof in my mournynge nor suffered ought to peryshe thowwe vncleennesse, nor geuen ought therof for the deed, but haue hekened vnto the voyce of the Lorde my God, & haue done *after all that thou hast comaunded me.

*I *I *I Loke doune therfore from thy holy habitacyon euen fro heauen, and blesse thy people Israel, and the lande which I haue geuen vs (as I swauest vnto oure fathers) a lande that floweth with mylke and honye.

Thys daye the Lorde thy God hath comaunded the to do these ordinaunces and lawes: kepe thou them, and do them wythall thyne herte, and all thy soule. *Thou hast sett vp the Lorde thys daye to be thy God, and to walke in hys wayes, and to kepe hys ordinaunces, hys comaundementes & hys lawes, and to heken vnto his voyce. *And the Lorde hath sett the vp thys daye, to be a seuerall people vnto hym (as he hath promypled the) and that thou kepe hys comaundmentes, and to make the hye aboue all nacyns (which he hath made) in prayse in name and honoure: *and that thou mayest be an holy people vnto the Lorde thy God, as he hath sayde. *

*i. cor. xii. b. c.

*i. cor. xii. b. c.

*i. cor. xii. b. c.

*i. cor. xii. b. c.

The xxvii. Chapter.

They bryde an alter. The blesinges in the hely Barzim. The curses in the hely Ebal.



And Moses wyth the elders of Israel commaunded the people, sayinge: kepe all the comaundementes which I commaunde you thys daye. *And when ye be come ouer Jordan vnto the lande whych the Lorde thy God geueth the, thou shalt set the vp greate stones, and plaster them wyth plaster, and wyte vpon them all the wordes of thys lawe, when thou arte come ouer: because thou art come into the lande whych the Lorde thy God geueth the: a lande that floweth with mylke and honye, as the Lorde God of thy fathers had promypled the. Therfore when ye be come ouer Jordan, ye shall set vp these stones, which I commaunde you thys daye in mount Ebal, and I shall plaster them wyth plaster. *And there shalt thou bylde vnto the Lorde thy God, *an altare of stones, & yfte vp no yron vpon them: Thou shalt make the altare of the Lorde thy God of whole stones, and offer burntofferings theron vnto the Lorde thy God. And thou shalt offer peaceofferings, & shall eate there, & reioyse before & Lorde thy God. And thou shalt wyte vpon the stones all the wordes of thys lawe, manifestly and well.

*i. cor. xii. b. c.

*i. cor. xii. b. c.

*i. cor. xii. b. c.

*i. cor. xii. b. c.

And Moses and the Prestes the Leuites spake vnto all Israel sayinge: take hede & heare (O Israel) thys daye thou art be come the people of the Lorde thy God. Thou shalt heken therfore vnto the voyce of the Lorde thy God, and do hys comaundmentes, and his ordinaunces which I comaunde the thys daye. And Moses charged the people the same daye, sayinge: These shall stāde vpon mount Garizin to blesse the people, when ye are come ouer Jordan: Symeon, Leui, Iuda, Iachar, Ioseph, and Ben Iamin. And these shall stāde vpon mount Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan, Nephthali. And the Leuites shall answere and saye vnto all the men of Israel wyth a loude voyce.

*i. cor. xii. b. c.

*Cursed be the man that maketh any carued or molten ymage (an abhominacyon vnto the Lorde, the worke of the handes of the craftesman) and putteth it in a secret place: and all the people shall answere and saye Amen.

*i. cor. xii. b. c.

*Cursed be he & curseth hys father, & hys mother, and all the people shall saye Amen.

*i. cor. xii. b. c.

*Cursed be he that remoueth his neyghbours marke, & all & people shall saye Amen.

*i. cor. xii. b. c.

*Cursed be he & maketh & bynde go out of hys waye, & all & people shall saye Amen.

*i. cor. xii. b. c.

*Cursed be he that hyndreth the ryght of the straunger, fatherlesse and wedowe, and all the

*i. cor. xii. b. c.

*Leu. xviii. a. all the people shall say Amen.
 *Cursed be he that lyeth with his fathers wyfe and vnhaleth his fathers couerynge, and all the people shall saye, Amen.
 *Leu. xviii. c. *Cursed be he that lyeth with any manner of beast, & all the people shall saye, Amen.
 *Leu. xviii. b. *Cursed be he that lyeth with his wyfe, or his daughter, or his mother, or all the people shall saye, Amen.
 *Leu. xviii. b. *Cursed be he that lyeth with his mother in lawe, and all the people shall saye, Amen.
 *Exo. xxi. b. *Cursed be he that smyteth his neyghboure secretly, and all the people shall saye, Amen.
 *Cursed be he that lyeth with his neyghbours wyfe: and all the people shall saye, Amen.
 *Exo. xxii. c. *Cursed be he that taketh a rewarde to slaye the soule of innocent bloude, and all the people shall saye, Amen.
 *Sala. ix. b. *Cursed be he that contynueth not in all the wordes of this lawe to do them, and all the people shall saye, Amen.

The xxviii. Chapter.

The promyses of the blessinges vnto them that regarde the commaundementes: and the curses to the contrarye.

*Leu. xxviii. a. **I**f thou shalt hearken diligently vnto the voyce of the Lorde thy God, and obserue and do all his commaundementes, which I commaunde the this daye, The Lorde wyll set the on hye aboue all nacyns of the erth.
 *Deu. xi. b. *And all these blessinges shall come on the, and ouertake the, yf thou shalt hearken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne, and blessed in the felde: blessed shalt thou be the frute of thy body, and the frute of thy greasse, and the frute of thy cattell, the frute of thyne oxen, & the flockes of thy shepe: blessed shalt thou be thy basket and thy store. Blessed shalt thou be, when thou goest out, and blessed when thou comest in.
 *Deu. xxviii. a. *The Lorde shall geue ouer thyne enemyes that ryse agaynst the, that they maye fall before thy face. They shall come out agaynst the one waye, and flee before the seven wayes. The Lorde shall put the blessing vpon the in thy store houses, & in all that thou settest thyne hande to, & will blesse the in the lande which the Lorde thy God geueth the.

The Lorde shall make the an holy people vnto hym selfe, as he hath swozen vnto the: yf thou shalt kepe the commaundementes of the Lorde thy God, and walke in his wayes.

And all nacyns of the erth shall se, that the name of the Lorde, is called vpon ouer the, and they shall be asferde, of the. And the Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute of thy cattell, and in the frute of thy grounde, in the lande whych the Lorde swaue vnto thy fathers, to geue the.

The Lorde shall open vnto the his good

treasure, euen the heauē * to geue rayne vnto thy lande in due season, and to blesse all thy labourers of thyne hande. * And thou shalt lende vnto many nacyns, but shalt not borrowe thy selfe. And the Lorde shall set the before and not behynde: & thou shalt be aboue only, and not beneth: yf thou hearken vnto the commaundementes of the Lorde thy God, which I commaunde the this daye, to kepe and to do them. And se that thou bowe not asyde from any of these wordes, which I commaunde the this daye, either to the ryght hande or to the left, that thou woldest goo after straunge goddes to serue them.

* But and yf thou wilt not hearken vnto the voyce of the Lorde thy God, to kepe & to do all his commaundementes and his ordinaunces, which I commaunde the this daye: * all these curses shall come vpon the, and ouertake the: Cursed shalt thou be in the towne, and cursed in the felde: cursed shalt thou be thy basket, & thy store. Cursed shalt thou be the frute of thy body, and the frute of thy lande, and the frute of thyne oxen, and the flockes of thy shepe. Cursed shalt thou be when thou goest in, and cursed when thou goest out. The Lorde shall sende vpon the, cursynge, destruccyn, and rebuke in all that thou settest thyne hande to, and that thou doest: vntill he destroye the, and brynge the to nought quickly, because of the wyckednesse of thyne inuencion, and because thou hast forsaken me. The Lorde shall make the pestilence cleane vnto the, vntill he haue consumed the from of the lande, whether thou goest to enioye it. * The Lorde shall synke the with swellynge, with fevers, heet, burnynge, and with the swerde, with wetherynge, and with blastynge. And they shall folowe the vntill thou perishe.

* And the heauen that is ouer thy head shall be brasse, and the erthe that is vnder the, yron. The Lorde shall turne the rayne of the lande vnto powder and dust: euen fro heauē shall they come doune vpon the, vntill thou be brought to nought. And the Lorde shall plage the before thyne enemyes: Thou shalt come out one waye agaynst the, and flee seven wayes before them, and shalt be scattered amonge all the kyngdomes of the erthe. And thy carkesse shall be meate vnto all maner foules of the ayre, and vnto the bestes of the erthe, and no man shall fraye them awaye.

* The Lorde wyll synke the with the botche of Egypte, and the emarodes, scalle, & mangenisse, yf thou mayest not be healed therof. And the Lorde shall synke the with madnesse, and blyndnesse and dasynge of herte. Thou shalt grope at noone dayes, as yf blinde gropeth in darkenesse, and shalt not prosper in thy wayes. Thou shalt be oppressed with wronge, and be polled euermore, & no man shall sucker the. * Thou shalt be betrowethed vnto

vnto a wyfe, and another man shall lye with her. * Thou shalt buyde an house, and not dwell therein: Thou shalt also plante a vineyard, and shalt not gather the grapes. Thyne oxen shall be slayne before thyne eyes, and thou shalt not eate thereof. Thyne asse shall be violently take awaye euē before thy face, and shalt not be restored to the agayne. Thy shepe shall be geue vnto thine enemyes, and no man shall rescue them. Thy sonnes and thy daughters shall be geuen vnto another nacyn, and thyne eyes shall se it, & dase vpon them all the daye longe, and there shall be no myghte in thyne hande. The frute of thy lande and all thy labourers shall a nacyn whych thou knowest not, eate, & thou shalt continually suffre violence onely, and be oppressed alwaye: so that thou shalt be cleane besyde thy selfe, for the syghte of thyne eyes whych thou shalt se:

The Lorde shall synke the in the knees and legges, with a myschonous botche that can not be healed: euen from the sole of thy fote vnto the toppe of thy head.

* The Lorde shall brynge the and thy kynge (whych thou shalt set ouer the) vnto a nacyn, whych nether thou nor thy fathers haue knowne, that there thou mayest serue straunge Goddes: euē woodd and stone. And thou shalt be wondred at, spoken of, & iested at amonge all nacyns, whether the Lorde shall carpe the. Thou shalt carpe moche seed out in to the felde, and shalt gether but litle in: for yf grechoppers shall destroye it. Thou shalt plante a vineyard and drasse it, but shalt nether dryncke of the wyne, nether gether the grapes, for the wormes shall eate it. Thou shalt haue olive trees thowowe out all thy coastes, but shalt not anoynte thy selfe with the oyle, for thyne olive trees shall be roted out: Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall be carped awaye captiue. All thy trees and frute of thy lande shall be marred with blastynge.

The stranger that is amonge you, shall clyme aboue the vpon hye, and thou shalt come doune beneth alowe. He shall lende the, & thou shalt not lende hym: he shall be before, & thou behynde.

Moreouer, all these curses shall come vpon the, and shall folowe the and ouertake the, till thou be destroyed: because thou hekenedst not vnto the voyce of the Lorde thy God, to kepe his commaundementes, and his ordinaunces, whych he commaunded the, and they shall be vpon the as synacles and wonders, and vpon thy seed for ever, because thou seruedst not the Lorde thy God with ioyfulness and with a good herte, whan thou haddest abundance of all thynges, therfore thou shalt

serue thyne enemye, whych the Lorde shall sende vpon the: in hunger and thyrst, in nakednesse, and in nede of all thynges: and he shall put a pocke of yron vpon thy necke, vntill he haue broughte the to nought.

And the Lorde shall brynge a nacyn vpon the from a farre, and from the ende of the worlde, as swifte as an egle flyeth: a nacyn whose tonge thou shalt not vnderstande: a harde fauoured nacyn, whych shall not regarde the person of the olde, nor haue compassion on the younge. The same shall eate the frute of thy cattell, and the frute of thy lande, vntill he haue destroyed the: and shall leaue the nether corne, wyne, nor oyle, neither the encrease of thyne oxen, nor the flockes of thy shepe: vntill he haue broughte the to nought. And he shall kepe the in, in all thy ctyes, vntill he haue cast doune thy hye walles and stronge holdes, wherein thou trustedst, thowowe out all the lande. And he shall besege the in all thy ctyes thowowe out all thy lande, whych the Lorde thy God hath geuen the.

* And thou shalt eate the frute of thyne awne bodye: the fleshe of thy sonnes, and of thy daughters, whych the Lorde thy God hath geuen the, in that straitnesse and sege, wherewith thyne enemye shall besege the: so that it shall greue the man (that is tender & excedynge delicate amonge you,) to loke on his brother and vpon his wyfe that lyeth in his bosome, and on the remnaunte of his chyldren, whych he hath yet left: for feare of geuyng (vnto anye of them) of the fleshe of his chyldren, whom he shall eate, because he hath nothyng left hym in that straitnesse & sege, wherewith thyne enemye shall besege the in all thy ctyes.

Yee and the woman that is so tender and delicate, that she dare not aduenture to set the sole of her fote vpon the grounde, (for softnesse and tenderesse) shall be greued to loke on her husbände that lyeth in her bosome, & on her sonne and on her daughter: and on hyr after hyr (that is come out from betwene her legges,) and her chyldre whych she shall beare: for whan all thynges lack, she shall eat them secretly, in the sege & straitnesse, wherewith thyne enemye shall besege the in thy ctyes.

* If thou wilt not kepe and do all the wordes of this lawe (that are wyrtten in this booke,) and feare this glorious and fearfull name of the Lorde thy God: the Lorde wyll sende vnto the and thy seed, greate plagges and of longe continuance, euell synacles and of longe duraunce. Moreouer he wyll brynge vpon the all the diseases of Egypte, and those whych thou wast afrayed of shall cleane vnto the. And all maner synacles, and all maner plagges whych are not wyrtten

wrytten in the booke of thys lawe, wylle the Lorde bynne vpon the, vntill he bynne the to nought. And ye shalbe leste fewe in nom-
 * Deute. x. d. b. 2c, where before ye were as the * starres of heauen in multytude: because thou woldest not hearken vnto the voyce of the Lorde thy God.

* And it shall come to passe, y as the Lord reioysed ouer you, to do you good, & to multiplye you: enen so he wylle reioyse ouer you, to destroye you, & to bynne you to nought. And ye shalbe wasted from of the lād, whether thou goest to enioye it. And the Lorde shall scatter the amonge all nacions, from the one ende of the worlde vnto the other, and there shalbe serue straunge goddes, whych thou nor thy fathers haue knowne: euē wodd and stone.

And amonge these nacions shalbe fynde no ease, neyther shall the sole of thy foote haue rest. But the Lorde shall geue the there an vnquyet herte, and dasyng eyes, and sorowe of mynde. And thy lyfe shall haue before the and thou shalt feare both daye, and nyght, & shalt haue no trust in thy lyfe. In the morninge thou shalt saye, wolde God it were nyght. And at nyght thou shalt saye: wolde God it were morninge: for feare, of thynne herte whych thou shalt feare & for the syghte of thynne eyes, whych thou shalt se.

And the Lorde shall bynne the into Egypt agayne wryth thyppes, by the waye which I had the, that thou shuldest * se it no moare. And there ye shalbe solde vnto poure enemies, for bondmen and bondwomen: & no man shall bye you.

The xxx. Chapter.

The people are exhorted to obserue the commaundmentes, whych ye shal beake, they are threathned to be plagued.

* Deu. x. d. a



These are the wordes of the * appoyntment, which the Lord commaunded Moyses, to make wryth the chyldren of Israel in the lād of Moab, besyde y appoyntment which he made wryth them in Horeb, and Moyses called all Israel, and sayde vnto them: Ye haue sene all that the Lorde dyd before poure eyes in the lande of Egypt, vnto Pharaon and vnto all hys scruauntes, and vnto all hys lande, the greates temptacions whych thynne eyes haue sene, those greates myracles and wonders: and yet the Lorde hath not geue you an herte to perceaue, and eyes to se, and eares to heare vnto thys daye.

And I haue led you .xl. yere in the wilderness: and poure * clothes are not waxed olde vpon you, and thy shoue is not waxed olde vpon thy fote. Ye haue eaten no bread, nor droncke wyne or stronge dryncke, that

ye myghte knowe, howe that I am the Lord poure God.

* And ye came vnto this place, & Sehon the kynge of Heshbon, and Og kynge of Basan came out agaynst vs vnto battell, and we smote them, and toke the lande, & gaue it for an inheritance vnto the Rubenites & Gadites, and to the halfe trybe of Manasse. * kepe therfore the wordes of this appoyntment and do them, that ye maye vnderstande all that ye ought to do. Ye stande thys daye euery one of you before the Lorde poure God: poure captaynes, poure trybes, poure elders, poure offycers, and all the men of Israel: poure chyldren also, poure wyues & the stranger that is in thynne herte * fro the hewer of thy wodd, vnto the drawer of thy water: that thou shuldest go into the appoyntment of the Lord thy God, & into his othe * which the Lord thy God maketh wryth y this daye. For to make the a people vnto him selfe, and that he maye be vnto the a God, as he hath sayde vnto the, and as he hath sworne vnto thy fathers Abraham, Isahac and Jacob.

I make not thys bonde & this othe wryth you only: but both wryth hym that standeth here wryth vs this daye before the Lord oure God, and also wryth hym that is not here with vs this daye. For ye knowe, howe we haue dwelt in the lād of Egypt, and howe we came thowowe the myddes of the nacions whych ye passed by. And ye haue sene the abhominacions and the ydolles: (wodd & stone, syluer and golde) whych were amonge them.

Let there be amonge you man or woman, kynned or trybe, whose hert turneth awaye this daye from the Lord oure God, to go and serue the goddes of these nacions: & lest there be amonge you some roote that beareth gall & wormwood, so that when he heareth the wordes of thys ooth, he blesse hym selfe in hys hert, sayinge: * I shall haue peace. I wylle walke in the meanynge of myne owne hert. * (Thou put the * dronken to the thyrtie.) And so the Lorde wylle not consent to be mercyfull vnto hym, but then the wrath of the Lorde and hys gelousye shall smoke agaynst that mā, & all the curses that are wryte in this booke shall lyght vpon hym, and the Lorde shall do out hys name fro vnder heauen, and the Lorde shall separate him vnto euell out of all y tribes of Israel, accordyng vnto all the curses of the appoyntment, that are wrytten in the booke of thys lawe.

So that the generacion to come of poure chyldre, that shall clype vpon after you, and the stranger that shall come from a farre lande shall saye, when they se the plagis of that lande, and the diseases wherewith the Lorde hath smytten it, howe all the lande is burnt vpon with byrmstone & salt, & that it is nethe-
 * Ioseph. x. d. a

lowen nor beareth, nor any grasse groweth therein, lyke as in the place of the ouerthrowynge of * Sodome, Gomor, Adama, & Zebolim: whych the Lorde ouerthrewe in hys wrath and angre: Euen then shall all nacions saye: * wherfore hath the Lorde done of this facyon vnto thys lande? Whowse feare is thys great wrath? And me shall saye: because they leste the testament of the Lorde God of they fathers, whych he made with them, when he brought them out of the lād of Egypt. For they went, and serued straunge goddes, & worshipped them: Goddes whych they knewe not, and whych had geuen them nought. And the wrath of the Lorde waxed whote agaynst thys lande, to bynne vpon it all the curses that are wryte in this booke. And the Lorde cast them out of they lād in angre, wrath, and greates indignacion, and cast them into a straunge lande, as this daye beareth wytnesse. The secrettes of the Lord oure God * are opened vnto vs, and to oure chyldren for euer, y we maye do all the wordes of thys lawe.

The xxx. Chapter.

The wordes of God is at hande.



When all these wordes are come vpon the, the blessinge and the curse whych I haue set before the, thou shalt turne vnto thine hert, amonge all the nacions whethere the Lorde thy God hath thruste the, and come agayne vnto the Lorde thy God, and hearken vnto his voyce in all these thynges that I commaunde the thys daye: thou & thy chyldren wrythall thynne herte and all thy soule: And the Lord thy God wylle turne thy captiuite, and haue compassyon vpon the, & wylle turne, and set the agayne fro all the nacions, amonge whych the Lorde thy God shall haue scattered the. Though thou wast cast vnto the extreme partes of heauen: euen from thence wylle the Lorde thy God gether the, & fro thence wylle he sett the, & the Lorde thy God wylle bynne the into the lande whych thy fathers possessed, & thou shalt enioye it. And he wylle shewe the kyndnesse, and multiplye the aboue thy fathers. * And the Lorde thy God wylle circumsyse thynne hert, and the hert of thy seed, that y mayest loue the Lord thy God wrythall thynne hert, and all thy soule, y thou mayest lyue. And the Lord thy God wylle put all these curses vpon thynne enemies, and on them y hate the, & y persecute the.

But thou shalt turne, and hearken vnto the voyce of the Lorde, and do all hys commaundmentes, whych I commaunde the thys daye. And the Lord thy God wylle make the plentiful in all the workes of thynne hande, in the frute of thy bodye, and in the frute of thy catell, and in the frute of thy lande for thy welth. * For the Lorde wylle turne agayne

and reioyse ouer the to do the good, as he reioysed ouer thy fathers: If thou hearken onely vnto the voyce of the Lord thy God, to kepe his commaundmentes and his ordinaunces whych are wrytten in the booke of this lawe, and yf thou turne vnto the Lorde thy God wrythall thynne hert and all thy soule.

* For the commaundment whych I commaunde the this daye, is not separated from the, nethe farre of. It is not in heauen, that thou nedddest to: * (complayne a) saye: who shall go by for vs to heauen, and fet it vs, that we maye heare it, and do it? Nethe is it beynde the see: that thou shuldest saye: who shall go ouer the see for vs, and fet it vs, y we maye heare it, and do it? But the worde is very npe vnto the: enē in thy mouth and in thynne hert, that thou do it.

* Beholde I haue set before the this daye lyfe and good, death and euell: for where as I commaunde the thys daye, to loue the Lorde thy God, to walke in hys wayes, and to kepe hys commaundmentes, his ordinaunces, and hys lawes (yf thou so do) shalbe lyue and multiplye, and the Lorde thy God shall blesse the in y lande, whether thou goest to possesse it.

But and yf thynne herte turne awaye, so that y wylle not heare: but shalt goo astraye, and worshyppe straunge goddes, and serue them, I pronounce vnto you also this daye, that ye shall surely perishe, and that ye shall not prolonge poure dayes vpon the lande whether thou passest ouer Iordan, to go and possesse it.

* I call heauen & erth to recorde this daye agaynst you, that I haue set before you lyfe and death, blessinge & cursynge: Therfore chose lyfe, that both thou and thy seed maye lyue, that y mayest loue the Lorde thy God, and be obedient to hys voyce, & cleaue vnto him. For he is thy lyfe, and the length of thy dayes, that thou mayest dwell vpon the erth whych the Lorde swaue vnto thy fathers: Abraham, Isahac and Jacob, to geue them.

The xxxi. Chapter.

Moyses beinge readye to dye ordereth Ioseph to rule the people in hys steade. Thys booke Deuteronomie is wrytten and layde, in the tabernacle besyde the arcke. The Levites are charged to reade it to the people.



And Moyses went and spake these wordes vnto all Israel, and sayd vnto them: I am an hundred and xx. yere olde thys daye, and can nomore go out and in. Also the Lorde hath sayde vnto me * thou shalt not goo ouer thys Iordā. The Lorde poure God he wylle go ouer before the, and he wylle destroye these nacions before the, & thou shalt conquere them. * And Ioseph he shall go before the, as the Lorde hath sayde. And the Lorde shall do vnto the, as he dyd to * Seon
 * Ioseph. x. d. a

and Og kynge of the Amozites, and vnto the lande of them, whom he destroyed. And the Lorde shall geue them ouer before your face, that ye maye do vnto them, accordyng vnto all the commaundementes which I haue commaunded you. Plucke vp your barres therfore, and be stronge, dyade not, nor be aferde of them: for the Lord thy God him selfe doth go with the. He shall not faile y, nor forsake the.

* Josue. i. b.
19. Reg. ij. a.

* Num. iii. d.

* 2. Reg. viii. a.

And Moses called vnto Josua, and sayde vnto hym in the syghte of all Israel: * We stronge & bolde, for thou must go with thys people vnto the lande, which the Lorde hath sworne vnto their fathers, to geue them, & thou shalt geue it them to inheret. And the Lorde he doth go before y: he shall not faile the, neyther forsake the: feare not therfore, nor be discomforted. And Moses wrote this lawe, and deliuered it vnto the preastes the sonnes of Leui (whych bare the arcke of the testament of the Lorde) and vnto all the elders of Israel, & Moses commaunded them, sayyng: * At the poynt of vij. peares in the solempnyte of the tre ycare, euen in the feast of Tabernacles, when all Israel is come to appeare before the Lord thy God, in the place whych he hath chosen: thou shalt reade thys lawe before all Israel in theyr eares. Gether the people together: men, women and chyldren, and the straunger that is wythin thy gates, that they maye heare, and lerne and feare the Lorde your God, and kepe, and obserue all the wordes of thys lawe, and that their chyldren whych knowe nothyng, maye heare, and lerne to feare the Lord your God, as longe as ye lyue in the lande, whether ye go ouer Jordan to possesse it.

And the Lorde sayde vnto Moses: * Beholde thy dayes are come, y thou must dye. Call Josua therfore, and stande ye in the tabernacle of wytnesse, that I maye geue hym a charge. And Moses and Josua went, and stode in the tabernacle of wytnesse: And the Lorde appeared in the tabernacle: euen in the pylle of the cloude. And the * pylle of the cloude stode ouer the doore of the tabernacle. And the Lorde sayde vnto Moses: beholde, thou shalt slepe wyth thy fathers, and thys people wyll rylle vp, and go a whoyringe after straunge goddes of the lande (whether they go) and will forsake me, and breake the appoyntment, whych I haue made wyth them. And the my wrath wyll waxe whote agaynst them, and I wyll forsake them, and wyll hyde my face from them, & they shalbe consumed. And moche aduersyte and tribulacions shal come vpo them, so that then they wyll saye: Are not these troubles come vpon me, because God is not wyth me? And I also wyll surely hyde awaye my face in that daye, for all the euils sake whych they shall

haue wrought, in that they are turned vnto straunge Goddes.

Now therfore write ye thys songe for you, and teache it the chyldren of Israel, and put it in theyr mouthes, that thys songe maye be my wytnesse agaynst the chyldren of Israel. For I wyll bryng the into the lande, (whych I swore vnto theyr fathers) that floweth w mylke and honye, & they shall eate, and fyll them selues, and waxe fatt, and turne vnto straunge goddes, and serue them, and blasphemie me, and breake my couenaunt. And then when moche myschefe and tribulacion is come vpon the, thys songe shall answer them, as a wytnesse. For it shall not be forgotten out of the mouthes of theyr seed: for I knowe theyr imaginacion, whych they goo about euē now, before I haue broughte the into the lande whych I swore. * Moses therfore wrote thys songe the same reason, and taught it the chyldren of Israel. And he gaue Josua the sonne of Nun a charge, and sayd: * be bolde, & stronge, for thou shalt bryng the chyldren of Israel into the lande, whych I swore vnto them, and I wyll be with the.

And when Moses had made an ende of wyrtynge out of the wordes of this lawe in a booke vnto the ende of them, Moses commaunded the Leuites, whych bare the arke of the testament of the Lorde, sayyng: take ye the booke of thys lawe, & put it in the syde of the arke of the testament of the Lorde your God, y it maye be there for a wytnesse agayst the: for I knowe thy stuburnesse * and thy styffe necke: whyle I am yet a lyue with you this daye, ye haue bene disobedient vnto the Lorde: and howe moche more after my death?

Gather vnto me all the elders of youre trybes, & your officers, that I maye speake these wordes in theyr eares, and call heauen, and erth to recorde agaynst them. For I am sure that after my death, ye wyll vterly be corrupte, and turne from the waye whych I haue commaunded you, and tribulacion wyll come vpon you in the later dayes, because ye shall haue wrought wyckednesse in the syght of the Lorde, to prouoke hym thowow the workes of your handes. And Moses spake in the eares of all the congregacion of Israel the wordes of thys songe, vntill he had ended them.

The xxxij. Chapter.
The songe of Moses.



Care ye heauens, & * I shall speake, and let the erth heare the wordes of my mouth. * My doctrine shall droppe as doeth the rayne, & my speech shall flowe as doeth the dewe, as the shower vpon the herbes, & as the droppes vpon the grasse. For I wyll call on the name of the Lorde: ascrib ye honoure vnto oure God.

* Perfecte

* Gene. i. d.
2. Reg. iij. d.

* Mala. i. b.
1. Reg. i. d.

* Job. viij. b.

* Josue. i. b.
1. Reg. ii. a.

* Deut. i. a.

* iii. Reg. xlii. b.
Mala. iij. b.

* Mala. cxi. c.

* Psal. cxi. c.

* Roma. i. d.

* Perfecte is the worke of y most myghty God: for all hys wayes are iudgement. He is a God of trueth, without wickednesse: ryghteous, and iust is he.

* Forwarde haue they done agaynst him thowow thei deformed: not his owne chyldren, but a wycked & frowarde generacion. Do ye so rewarde the Lorde, & foyle the nacion & vnwyle? * Is not he thy father & thy owner? * hath he not made the, and ordeyned the? Remembre the dayes of the worlde that is past: cōsydye the peres from tyme to tyme. * Like thy father, and he wyll the we the: thy elders, & they wyll tell the. When the most highest, deuyned the nacys, and whan he separated the sonnes of Adam, he put the borders of the nacys, fast by the multitude of the chyldren of Israel.

For the Lordes parte is hys folke, and Jacob is the porcion of hys inheritaunce.

He founde him in a deserte lande, in a voyde grounde, & in a royringe wyldernesse. He led hym aboute, he gaue hym vnderstandinge, and kepte him as the apple of his eye.

As an egle y stereth vp her nest and stoueth ouer her pouge, & stretcheth out hir winges, so doth he take them vp, & beareth the on his shoulers. The Lorde alone was hys guyde, & there was no straunge God w him.

He caried him vp to an hye lande, that he myght eate the increase of the felde, * And he fedd him wyth honye out of the rocke, and with oyle out of the most harde stone. Wyth butter of kyne, & mylke of the shepe, wyth fat of the lambes and of fat rammes and he goates, with y fat of most plectous wheate: and that thou myghtest drynke & the most pure bloude of the grape.

But he that shulde haue bene vpryght, whan he waxed fatt, spurned with his helc.

Thou art well fedd, y art growen thicke: thou art euen laden with fatnesse.

And he forsoke God his maker, & regarded not the God of his saluacyō. They prouoked hym to angre with straunge goddes: euē w abhominacions prouoked they him * They offered vnto deuils, and not to God, euen to goddes whō they knewe not: to newe goddes that came newly vp, whō their fathers feared not. Of the rocke that begat the, thou arte vnmyndefull, and hast forgotten God that made the. The Lorde therfore sawe it, and was angre, because of the prouokynge of hys sonnes and of hys daughters.

And he sayde: I wyll hyde my face from them, & will se what their ende shall be. For they are a very frowarde generaciō, chyldren in whom is no fayth. They haue angred me wyth that whych is no God, and prouoked me wyth their vanyties. * And I also wyll prouoke them with those whych are no people, I wyll anger them wyth a folye

nacion. * For fyre is kyndled in my wrath, & burneth vnto the botome of hell. And hath consumed the earth with her increase, and sett a fyre the botoms of the mountaynes. I will heape mischeues vpon them, & wyll destroye them wyth myne arrowes.

They shalbe burnt with hunger, and consumed w heate, and with bytter destruction: * I wyll also sende the teeth of beastes vpo them, with the furiosnes of serpentes in the dust. Without forth, shall y swerde robbe the of their chyldren: and within in the chamber, feare: both younge men and younge women, and the suckelinges wyth the men of gray heades. I haue sayde: I will skater them abroad, and make the remembraunce of them to cease from amonge men. Were it not that I feared the wrath of the enemye, lest their aduersaries shulde vterly wythdawe the selues, and lest they shulde saye: oure hye hande hath done all thys, and not the Lorde.

For it is a nacys without forcast, nether is there any vnderstandinge in them: that they were wyle, and vnderstode thys, that they wolde consyder their later ende.

Howe shulde one chace a thousande, and two put ten thousande to flyghte: excepte their maker had solde them, and excepte the Lorde had shutt them vp?

For their God is not as oure God: oure enemyes also them selues are iudges.

For their vyne is of the vyngarde of Sodome, and of the felde of Gomorra: they grapes are grapes of gall, and their clusters be bytter.

Their vyne is the popson of draggons, & the cruell gall of aspes. Is not thys layde in store with me, & sealed vp amonge my treasures? * Vengeance is myne, and I wyll rewarde: their fete shall slyde in due tyme. For the daye of their destruction is at hande, and the thynges that shall come vpon the, make haste.

* For the Lorde shall iudge hys people, and haue compassyon on hys seruautes: whan he seyth that their power is gone, and that they be in a maner shutt vp, or brought to naught and forsaken.

And he shall saye * wher are their goddes? their God, in whom they trusted:

The fat of whose sacrifices they dyd rate and dracke the wyne of their dryncke offringes: let them rylle vp and helpe you, and be your proteccyon: (in necessyte.)

Se nowe, howe y I * I alone am God, & there is none but I: I wyll, and wyll make al yue: I wounde, and I wyll heale: * nether is there any y can deliuer out of my hande.

For I wyll lyfte vp myne hande to heauen, and wyll saye: I lyue euer.

If I whett the edge of my swerde, & myne hande take holde to do iustice, I wyll re- l iij compence

* 1. Reg. ii. b.

* 1. Reg. ii. b.

* 1. Reg. ii. b.

* 1. Reg. ii. b.

* 1. Reg. ii. b.

* 1. Reg. ii. b.

compence vengeance on myne enemyes, & wyll rewarde them that hate me.

I will make myne arrows broncke with bloude, and my swerde shall cate flethe, & p for the bloude of the slayne, & for their capti-
 * Rom. 13. b. uite, sens the begynnyng of the wrath of the enemye.

* Deut. 32. b. And Moses came and spake all the wordes of this songe in the eares of the people, he and Josua the sonne of Nun. And Moses: spake all these wordes vnto the ende to all the people of Israel, and sayde vnto them:

* Deut. 31. b. and 31. c. Sette poure herte vnto all p wordes which I testyfy vnto you this dape: and ye shall commaunde them vnto poure chyldren, that they maye obserue and do all the wordes of this lawe. And let it not be a vayne worde vnto you: for it is poure lyfe, and thoro-
 * Deut. 31. b. and 31. c. rowe this worde ye shall prolonge poure dayes in the lande whether ye go ouer Iord-
 * Deut. 31. b. dan, to conquire it.

And the Lorde spake vnto Moses p selfe same dape, sayinge: get the vp in to this mountayne Abarim. (That is to saye a passage) vnto mount Nebo, whych is in the lande of Moab ouer agaynst Jericho. And beholde the lande of Canaan, which I geue vnto the chyldren of Israel to possesse. And dye in the mount whych thou goest vp vnto, and thou shalt be gathered vnto thy people. * As Aaron thy brother dyed in mounte Hor, and was gathered vnto hys people: because ye trespassed agaynst me amonge the chyldren of Israel * at the waters of stryffe, at Cadis in the wyldernesse of zin: for ye sanctified me not amonge the chyldren of Israel. Thou shalt therfore se the lade before the, and shall not goo thither vnto p lande whych I geue the chyldren of Israel.

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The xxxiii. Chapter.

Moses praynge blessed all the trybes of Israel.

* Exo. 34. a. This is the blessing wherewith Moses the man of God blessed the chyldren of Israel before hys death, and sayde: * The Lorde came from Sinai and he wed hys beames: from Seir vnto them, and appeared from mount Pharan, and he came wyth thousandes of sayntes, and in his ryghte hande a lawe of fyre for the. And he loued the people. * All hys sayntes also are in thy handes. They were smyttē to go after thy fete, and to receaue of thy wordes. Moses gaue vs a lawe to be an inheritauce of the cōgregacyon of Jacob. And he was in Israel kynge whē the heades of the people, and p trybes of Israel were gathered together.

Let Ruben lyue, and not dye: and be fewe.

in nombre. This same also happen to Iuda. And he sayde: heare Lorde the voyce of Iuda, and byngge hym vnto hys people: hys handes shall be good ynough for him, p thou helpe hym agaynst hys enemyes.

And vnto Levi he sayde: * Thumim & vrim shall be with the, & wyth euery one that is godly in the. Thou dydest proue him also in the tentacyon & struedst wyth hym at the waters of stryffe. He that hath sayde vnto his father and to his mother: I haue not sene him. And he that knewe not his brether, ner knewe his awne chyldren, those are they that haue obserued thy worde, and shall kepe thy couenaunt. They shall teache Jacob thy iudgementes, and Israel thy lawe. They shall put cens before thy nose, and the burnt sacrifice vpon thynne altare. Blessē Lord his fyrst frutes and accept the worke of his handes: synpte the lopnes of the that cyle agaynst him, and of the that hate him, that they ryle not agayne.

And of Ben Jamin he sayde. The Lordes derlyng shall dwell in safetie vpon hym & the Lorde shall couer him all the dape longe, and he shall dwell betwene his shoulders.

And of Ioseph he sayde: blessed of p Lord is his lande for the frutes of heaue, thoro-
 * Exo. 34. a. we the dewe and spynges that lye beneth, and for the swete frutes of the encrease of p sonne, and rype frutes of the mone: for the fyrst frutes of the principall mountaynes, and for the frutes p the hylls byngge furth for euer, and for the frutes of the crech, and fulnesse therof: and for the good wyll of hym p dwelt in the * bushe, shall the blessing come vpon the heade of Ioseph, & vpon the toppē of the heade of him p was separated frō amōge his brether. His first bozne ore hath be wrie, and his hornes are as the hornes of an vncorne. And wyth them he shall trouble p nacyons together, euen vnto the endes of the worlde. These are also p many thousandes of Ephraim, & the thousandes of Manasses.

And vnto Zabulon he sayde: Reioyse zabulon in thy goynge out, and thou Issachar in thy tentes. They shall call the people vnto the hyll, and there they shall offer offeryn-
 * Exo. 34. a. ges of ryghteousnes. For they shall sucke of the abundance of the see, and of treasure hyd in the lande.

And vnto Gad he sayde: blessed be p rowme maker Gad: he dwelleth as a Lyon, that catcheth the arme wyth the heade. He sawe therfore his begynnyng, and that there was a porcyon there to hyde the lawgeuer, and he came with the heades of the people, and executed the ryghteousnes of the Lorde and his iudgementes with Israel.

And vnto Dan he sayde: Dan is a Lyons whelp, he shall flowe from Basan.

And vnto Nephthali he sayde, Nephthali hath

hath abundaunce of Gods good pleasure, & is fylled with the blessing of the Lorde, & shall haue his possesstōs towarde the south west.

And to Aser he sayde: Aser shall be blessed with chyldren: he shall be acceptable vnto his brether, & shall dyppe his fote in oyle: Thy dwellinge be pzon and brasse, and thynce age be as thy youth.

There is none lyke vnto p God of Israel: which though he sit vpon the heane as vpon a horse, yet is he thy helper, whose gloze is in the celestiaall places. The eternall God is thy refuge, & vnder the armes of the Querlasyng God shalt thou lyue. He shall cast out the enemye before the, and save, destroye. Israel then shall dwell in safetie, & alone. And the eye of Jacob shall be vpon a lande of corne and wyne, and hys heauens shall droppe the dewe. happye art thou o Israel, who is lyke vnto the? O people, p art laued in the Lorde, which is the shyld of thy helpe, and swerde of thy gloze. Thynce enemies haue lost their strength to the warde, and p shalt treade vpon the heygth of them.

The xxxiii. Chapter.

Moses dyeth, Israel wepeth, Josua succeedeth in Moses roume.

* Exo. 34. c. And * Moses went frō the playne of Moab vp into mount Nebo and vnto the toppē of * the hyll that is ouer agaynst Jericho. And the Lorde shewed hym all the lande of Gilead, euen vnto Dan, and all Nephthali and the lande of Ephraim & Manasse, & all the

lande of Iuda: euen vnto the vtmost see, and the south, and the region of the playne of Jericho p eptie of paulmetrees, euen vnto zoar. * And the Lorde sayde vnto hym. * Thys is the lande whych I sware vnto Abraham, Issachar and Jacob sayinge: I wyll geue it vnto thy seed. I haue cauled the also to se it wyth thynce eyes, * but thou shalt not goo ouer thither.

So Moses the seruaunte of the Lorde dyed there in the lande of Moab accordyng to the worde of p Lorde. And he buryed him in a valey in the lade of Moab ouer agaynst the house of Deor, but no man knoweth of his sepulchre vnto this dape. Moses was an hundred and twety yere olde when he dyed: hys eye was not dimme, nor hys naturall colour abated. And p chyldren of Israel wepte for Mo. * In p playne of Moab thytwe dapes. And p dayes of wepyng & mourninge for Moses were ended.

And Josua the sonne of Nun was full of the spyte of wyldom: * for Moses had put hys handes vpon hym. And the chyldren of Israel were obedient vnto hym, and drd as the Lorde commaunded Moses. And there arose not a prophet sence in Israel lyke vnto Moses, whom the Lorde knewe face to face, accordyng vnto all the myracles and wonders which the Lorde sent him to do in p lade of Egypte, vnto Pharae & all his seruautes & before all his lade: & accordyng to all that myghtie hande, & all p greate visions, which Moses shewed in the syght of all Israel.

The ende of the fyfth boke

of Moses, called in the hebrue Elle
 Haddebarim, and in the
 Latin.

Deuteronomium.



The seconde
 parte of the Bible con-
 tainyng these
 bookes.

- The booke of Joshua.
- The booke of the Judges.
- The booke of Ruth.
- The first booke of Samuel.
- The ii. booke of Samuel.
- The .iii. booke of the kynges.
- The .iiii. booke of the kynges.
- The .i. booke of 1 chronicles.
- The .ii. booke of 1 chronicles.
- The first booke of Esdras.
- The .ii. booke of Esdras.
- The booke of Ihesus.
- The booke of Iob.



The booke of Josua

Whom the hebrues call Ichosua.

The fyrst Chapter.

The Lorde courageth Josua to invade the lande of promysse, and commaundeth him continually to reade Deuteronomie.



After the death of Moyses the seruaunt of the Lorde, it happened also that the Lorde spake vnto Josua the sonne of Nun Moyses minister saying: Moyses my seruaunt is deed. Now therfore vp & goo ouer Jordan: thou & all this people, vnto the lande the whiche I geue vnto the children of Israel. * All the places that the sooles of youre fete shall treade vpon, haue I geuen you, as I sayde vnto Moyses: from the wilderness & this Libanon vnto the greete ryuer Euphrates: all the lande of the heethites, euen vnto the great see towarde the going downe of the sonne, shall be youre coaste. There shall not a man be able to withstande the dayes of thy lyfe. * For as I was with Moyses, so will I be with thee: and will not fayll the, nor forsake the. * Be strong therfore and bolde: for vnto this people shalt thou deuyde the lande which I swaue vnto their fathers to geue them. Onely be thou strong & as bolde as thou canst, that thou mayest obserue & do according to all the lawe, which Moyses my seruaunt commaunded the. * Courne therfrom nether to the right hand, nor to the lefte: that thou mayest do wysely in all thou takest in hande: * let not the booke of this lawe departe out of thy mouth: But recorde therein daye & night & thou mayest obserue, & do according to all that is writen therein. For then shalt thou make thy waye prosperous, and then thou shalt do wysely. Haue not I commaunded the, that thou shouldest be strong & hardye & not feare nether be faynt harted? For the Lorde thy God am with thee, whether soeuer thou goest.

Then Josua commaunded the officers of the people, saying: God thoroowe the myddes of the hoste, & commaunde the people, saying: prepare you vitayles: for after thre dayes ye shall passe ouer this Jordan, to goo in &

enioye the lande which the Lorde youre God geueth you, to possesse it.

And vnto the Rubenites, Gadites, & half the tribe of Manasses spake Josua saying: * Remember the worde, which Moyses the seruaunt of the Lorde comaunded you, saying: the Lorde youre God hath geuen you rest, & hath geuen you this land. Your wyues, your children, and your catell shall remayne in the lande which Moyses gaue you on this syde Jordan: But ye shall go before your brethren armed, all ye men of warre, and helpe them vntill the Lorde haue geue your brethren rest, as he hath geuen you, & vntill they also haue obtayned the lande, which the Lorde youre God geueth them. And they shall ye retourne vnto the lande of youre possession & enioye it, which lande Moyses the Lordes seruaunt gaue you on this syde Jordan towarde the sonne rysynge. And they answered Josua saying: * All that thou hast comaunded vs, we will do, and whether soeuer thou sendest vs, we will go. According as we obeyed Moyses in all thynges, so will we obeye thee: onely the Lorde thy God be with thee as he was with Moyses. And whosoever he be that doth disobeye thy mouth, and will not hearken vnto thy wordes in all that thou commaundest him, let him dye: Onely be strong and of good courage.

The ii. Chapter.

Josua sendeth spies to Jericho, which were hye of Rahab.

And Josua the sonne of Nun sent out of Settim two men to spye secretly, saying: go & see the lande and also Jericho. And they went, and came into a harlotes house, named Rahab, & lodged there. And it was tolde the kynge of Jericho, and sayd: Beholde, there came men in hyther to nyght, of the children of Israel, to spye out the countrey. And the kynge of Jericho sent vnto Rahab saying: bringe forth the men that are come to the, & which are entred into thyne house: for they be come to searche out all the lande.

And the woman toke the two men & hid them. And sayde thus: in dede there came men vnto me, but I wist not whence they were. And aboute the tyme of the shuttynge of the gate when it was darcke, the men went out, whether the men went I wot not: folowe ye after them quykly, & ye shall ouer take them. But she brought them vp to the rooffe of the house, and hid them wth the stalckes of flaxe, which she had laynge abroad vpon the rooffe. And the men of the cytye pursued after them, the waye to Jordan, euen vnto the ferie, and as sone as they which pursued after them were gone out, they shutt the gate.

And os

And or euer they were a slepe, she came vnto them vpon þe rooffe, & sayde vnto the men: I knowe, þe the Lorde hathe geuen you the lade * for the feare of you is fallen vpon vs, & the inhabitants of the land faynt at the presence of you. For we haue heard, how þe Lorde * dyed vpon þe water of the reddy see before you when you came out of Egypte, & what you dyd vnto þe two kynges of the Amozites, that were on the other side Jordan * Sehon, & Og, whom ye vtterlyc destroyed. And as sone as we had heard these thynges * (we were sore afraied, &) oure herres dyd faite. And there remayned no more courage in any man at the presence of you. For the Lorde poure God, he is þe God in heauen aboue, & on the erth benethe.

Now therfore I pray you I sweare vnto me * by the Lorde, þas I haue shewed you mercie, ye shall also shewe mercie vnto my fathers house, & geue me a true token. And that ye shall saue alpye, bothe my father, & my mother, my brethzen, & my systers, and all that they haue. And that ye shall deliuer oure soules from death.

And the men answered her: oure liues for you to dye, yf ye vtter not this oure bynes. And when þe Lorde hathe geuen vs the lade, * we will deale mercifully & truly with the. And then she lett them downe by a coarde * thozow a window: for her house was by the towne wall. And she sayd vnto them: gett you into the mountayne, lest the pursuers mete you, & hyde poure selues there thre dayes, vntill the pursuers be returned and then shall ye goo poure awne waye.

And the men sayde vnto her: we will be blamelesse of this thy othe, which thou hast made vs sweare. Beholde, when we come into þe lade, þe shalt bynde this purple coarde in the widow, which þe lattest vs downe bye. And thou shalt bring thy father, & thy mother, thy brethzen, and all thy fathers houthold, euen into thy house. And then whosoever doth go out at the doores of thy house, into the street, & his bloude shall be vpon his awne head, & we wilbe giltylesse. And whosoever shall be with the i the house, his bloude shall be on oure heade, yf any mannes hāde touche him: And yf thou vtter these oure wordes, we wilbe quyte of thy othe, which thou hast made vs sweare. And she sayde: accordige vnto poure wordes, so be it: and she sent them awaye to departe. And she bounde the purple coarde in the window.

And they departed, and came into þe mountayne, and there abode thre dayes, vntill the pursuers were returned. And the pursuers sought them thozowe out all þe waye but founde them not. And the two men re-

turned, & descended from the mountayne, and passed ouer, and came to Joshua the sonne of Nun, and tolde hym all that had chaunced them. And they sayd vnto Joshua: the Lorde truly hathe deliuered into oure handes all þe lade, and all the inhabitants of the contrey faynte at the presence of vs.

The.iii. Chapter.

Joshua with the people passe ouer Jordan.

AND Joshua rose erlye: and they removed from Settim, & came to Jordā, he and all the children of Israel, and lodged there, before they went ouer. And after thre dayes it fortuneth, that the officers wēt thozow out the hoste, and comaunded the people sayinge: when ye se þe arcke of the testament of the Lorde poure God, & the preastes that are Leuites bearing it: ye shall departe from poure place, & go after it. So yet that there shall be a space betwene you & it, aboute a two thousande cubites by measure. And ye shal not come nye vnto it, that ye maye knowe the waye, by which ye must go: for ye haue not gone this waye in tymes past * (ye beware, that ye ap- proche not nye vnto the arke) And Joshua sayd vnto the people: * Sanctifie poure selues, for to morowe the Lorde shall do wonders amonge you.

And Joshua spake vnto the preastes, saying: Take vp the arcke of þe couenaunt: & go before the people. And they toke vp the arcke of the testamēt, and went before the people.

And the Lorde sayde vnto Joshua: this daye will I begynne to magnifie the, in the syght of all Israel, & they maye knowe how that * as I was with Moses so wyll I be with the. And thou shalt commaunde the preastes that beare the arcke of the couenaunt sayinge: when ye are come to the edge of the waters of Jordan, ye shall stāde still in it.

And Joshua sayde vnto þe children of Israel: come hither, & heare the wordes of the Lorde poure God. And Joshua sayde, herbye ye shall knowe that the liuyng God is amonge you, & that he will wythout fayle cast out before you, þe Cananites, & the Hethites, þe Heuites, þe Pherezites, þe Gergesites, þe Amozites, & þe Jebusites. Beholde, the arcke of þe apointmēt of þe Lorde of all þe worlde goeth before you into Jordā. Now therfore take from amonge you twelue mē out of þe tribes of Israel, out of euery tribe a man. And as sone as þe sooles of þe fete of þe preastes (þe beare the arcke of the Lorde the Gouernour of all the worlde) tread in the waters of Jordan, the waters of Jordan * (that are beneth, shall come downe, &) shall be diuided: & the waters that come from aboue, shall stāde

shall stāde still vpon an heape. And it fortuneth, that when the people were departed fro their tētes to goo ouer Jordā, the preastes bearyng * þe arcke of the apointment, wēt before the people. And as sone as they that bare þe arcke came vnto Jordā, & the fete of the preastes that bare þe arcke were dipped in the byrm of þe water * (for Jordan vseth to fill all his backes all the tyme of haruest) the waters also that came downe fro aboue, did ryle vp vpon an heape * (and appeared as great as a mountayne,) and departed farre fro Adam, & was besyde zarthan, and the waters that were beneth to ward the see of þe wilderness, fell awaye & departed into the salt see, and the people * went ryght ouer agaynst Jericho, and the preastes bare the arcke of the apointmēt of the Lorde, stode dnye within Jordāne ready prepared, & all the Israelites went ouer thozow the dnye, vntill all the people were gone cleane ouer thozow Jordan,

The.iiii. Chapter.

Joshua setteth vp twelue stones in Jordan.

AND it fortuneth, that when the people were all gone ouer Jordan, the Lorde spake vnto Joshua, sayinge: Take you twelue men out of the people, out of euery trybe a man. And commaunde you them, sayinge: take you hence out of the myddes of Jordan (euen out of the place where the preastes stode in a redynes) twelue * (of the most hardest) stones, which ye shall take awaye with you, and leaue them in þe place, where you shal lodge this night. And Joshua called the twelue men, which he had prepared of the children of Israel, out of euery trybe a man, and Joshua sayde vnto them: gett you before the arcke of the Lorde poure God, euen thozow the myddes of Jordā * and take vp euery man of you a stone vpon his shulder, according vnto the nombre of the trybes of the children of Israel, that this maye be a signe amonge you. That when poure childre aske thier fathers in tyme to come, sayige: what meane these stones with you? Ye maye answer them how that þe waters of Jordan deuyded at the presence of the arcke of the appoyntment of the Lorde. For when it went ouer Jordan, þe waters of Jordan deuided: And these stones are become a memoriaill vnto the children of Israel for euer.

And the children of Israel byd euen so as Joshua commaunded, and toke vp * twelue stones out of the myddes of Jordan, as the Lorde sayde vnto Joshua, accordynge to þe nōbre of þe tribes of the children of Israel, & carped them awaye with them vnto the place where they lodged, & layed the downe there. And Joshua set vp twelue stones also in the myddes of Jordan, in the place

where the fete of the preastes which bare the arcke of the testament, stode.

And there haue they continued vnto this daye. For the preastes which bare þe arcke stode in the myddes of Jordan, vntill all was finished that the Lorde comaunded Joshua to saye vnto the people, accordig to all that Moses charged Joshua. And þe people halted, and wēt ouer. It fortuneth also, that when all the people were cleane ouer, þe arcke of þe Lorde went ouer also, & þe preastes before the people. * And the childre of Ruben, & the children of Gad, & halfe the tribe of Manasses went before the children of Israel armed, as Moses charged the. Eue fourty thousande prepared for warre, wēt before the Lorde vnto battell, thozow the playne of Jericho. * That daye the Lorde magnified Joshua in the sight of all Israel, and they feared * him, as they feared Moses all dayes of his lyfe.

And the Lorde spake vnto Joshua, sayinge: comaunde the preastes that beare the arcke of witnesse, to come vp out of Jordan. Joshua therfore comaunded þe preastes, sayinge: Come ye vp out of Jordan, and when the preastes bare the arcke of the apointmēt of the Lorde were come vp out of the myddes of Jordan, and as sone as the soales of the preastes fete were set on the dnye lād, þe waters of Jordan returned agayne vnto thier place, & went ouer all thier banckes, as they byd before. And the people came vp out of Jordan the tenth daye of the fyrst moneth, and pitched in Gilgal, euen in the east border of the cyte Jericho.

And the twelue stones which they toke out of Jordan, did Joshua pitche in Gilgal. And he spake vnto the children of Israel, sayinge: * Yf poure childre aske thier fathers in tyme to come, & saye: what meane these stones? ye shal shewe poure childre, & saye: Israel came ouer this Jordan on dnye lād. For the Lorde poure God dyed vpon the water of Jordan before you, vntill ye were gone ouer, as þe Lorde poure God byd þe red see * which he dyed vpon before vs, tyll we were gone ouer: that all the people of the worlde maye knowe þe hāde of þe Lorde, how myghtie it is, and that ye might feare the Lorde poure God for euer.

The.v. Chapter.

The Cananites are afraied.

AND it fortuneth þe when all þe kynges of þe Amozites which are beyond Jordan west warde, & all þe kynges of the Cananites which were by the see, heard, how the Lorde had dyed vpon the waters of Jordan before the childre of Israel, vntill they wer gone ouer * they herres fainted for feare. And ther was no spere in them any moare, for the presence of the children of Israel.

That same tyme þe Lorde sayde vnto Josua: * Make the sharpe knyues (of stone) & goo to agayne and circumsise the children of Israel þe seonde tyme. And Josua made him sharpe knyues (of stone) & circumsised the children of Israel in the place called þe hille of þe fores hymes. And this is þe cause why Josua circumsised all the people þe came out of Egypte: Namely such as were males because þe all the men of warre, died in the wilderness by þe waye, after they came out of Egypte. For all the people þe came out were circumsised. But all þe people that were borne in the wilderness by the waye after they came out of Egypte, were not circumsised. For the children of Israel walked fourty yeres in the wilderness, tyll all þe people of the men of warre þe came out of Egypte were consumed, because they hardened not vnto the voyce of the Lorde. Wherefore the Lorde sware, that he wolde not geue them the land * which the Lorde sware vnto theyr fathers, that he wolde geue vs, euen a lande that floweth wyth milke & honye. And the children who he sett vp in their stead: the Josua circumsised: for they were uncircumsised, because they circumsised them not by the waye. And when they had circumsised all the people, they abode styll together in the hoste till they were whole. And the Lorde sayde vnto Josua: this dape I haue taken awaye þe name of Egypte fro you: wherefore the name of the same place is called Gilgal vnto this dape. And þe children of Israel abode in Gilgal * and helde the feast of passeouer the fourtene dape of þe moneth at enē in the playne of Jerico. And they did eat of þe corne of þe land on the morowe after passeouer swete cakes & parched corne in þe selfe same dape. For the * Manna ceased on the morowe, after they had begone to eat of þe corne of the lande, neher had the children of Israel Manna any moare, but dyd eat of the corne of the lande of Canaan that yere. And it fortuneth that when Josua was nyte to Jericho, he lytte vp his eyes & looked: and behold, there stode a man agaynst him, haupng a swerde drawen in his hāde. And Josua wēt vnto him, and sayde vnto him: arte thou on oure syde oz on oure aduersaries. And he sayde, Naye, but as a capayne of the hoste of the lord am I now come. And Josua fell on his face to the erth, and dyd reuerence, & sayde vnto hym, what sayth my Lorde vnto hys seruaunt? And þe capayne of the Lordes hoste sayde vnto Josua: * do thy good of thy fote, for the place wheron thou stādest, is holy. And Josua did so.

The vi. Chapter.

The walles of Jericho fall, and it is destroyed.

And Jericho was shut vp, & locked because of þe childre of Israel, neher myght anye man go out oz in. And the Lorde sayde vnto Josua: beholde, I haue geuen into thyne hand Jericho and þe hynges and the strong men of warre. And ye shall compass the cite, all ye that be men of warre, & go rōnde aboute it once and so shall you do syxe dayes. And seven preastes shall beare before the Arke, seven trōpettes of rāmes hornes * that be dyed in the jubile. And the seuenth dape, ye shall compass the cite seven tymes, and the preastes shall blowe with the trōpettes. And when they make a longe blaste wyth the rāmes hōrne, & ye heare the sōunde of the hōrne, all the people shall shoute w a great shoute. And the wall of þe cite shall fall doune, and the people shall ascende vp, euery man streight before him. And Josua the sonne of Num, called the preastes, and sayde vnto them: take vp the arke of the appoyntement, & lett seven preastes beare seven trōpettes of rāmes hornes before the arke of the Lorde. And he sayde vnto the people, go and compass the cite: and lett him þe is harnessed, go before the arke of the Lorde. And when Josua had spoken vnto the people, the seven preastes bare the seven trōpettes of rāmes hornes, and went forth before the arke of the Lorde, & blew with the trōpettes, and the arke of the conuait of the Lorde folowed the. And all the men of armes went before the preastes, that blew with the trōpettes, and the comen people came after the arke: and the preastes that went blew with trōpettes. And Josua comaunded the people sayinge: Ye shall not shoute, ner make any noyse w youre voyce, neher shall any worde procede out of youre mōthe, vntill þe dape I bid you shoute, then shall ye shoute. And so þe arke of the Lord compassed the cite, and went aboute it once: and they retourned into the hoste, and lodged there. And Josua rose erly in the mornynge, and the preastes toke vp þe arke of the Lorde, and seven preastes bare seven trōpettes of rāmes hornes, & went before the arke of the Lorde, and blew with the trōpettes. And all the men of armes went before them, but the comen people came after the arke of the Lorde, which wēt before with the blowing of the trōpettes. And the seonde dape they compassed the cite once, & retourned agayne into the hoste, & so they dyd syxe dayes. And when the seuenth dape came, they rose erly: euen with the dawninge of þe dape, and compassed the cite after the same manner seven tymes: only that dape they compassed the cite seven tymes.

And at the seuenth tyme, when þe preastes blew with the trōpettes, Josua sayd vnto þe people: shoute, for þe Lorde hath geuen you þe cite. And the cite shall be dāned bothe it and all that are therein, vnto the Lorde: onlye Rahab the harlot shall lyue, and all that are with her in the house, because she hidde the messengers that we sent. And in anywise be ye ware of the excommunicate thynges, lest ye make poure selues excommunicate, & take of the excommunicate thynges, and make þe hoste of Israel excommunicate and trouble it. But all þe siluer, golde, vessels of brasle, & yron shall be consecrate vnto the Lorde, & shall come into his treasure. And the people shouted, and blew wyth trōpettes. And when the people heard þe sōunde of the trōpe, they shouted w a great shoute: & the wall fell doune, so þe people wēt vp into þe cite, euery man streight before him, & toke þe cite. And they utterly destroyed all þe was in the cite, bothe man and woman, younge and olde, ore, wepe & alle, with the edge of the swerde. Then Josua sayde vnto the two mē that had spyed out þe contrey: * goo into þe harlottes house, and bringe out thence the woman, and all that she hath, * as ye sware to her. And the younge men that were spyes, went in, and brought out Rahab, and her father and mother and her brethren, and all þe had. And they brought out all her kered, & put them without the hoste of Israel. And they burnt the cite with fire, and all that was therein. Only the siluer and þe golde, the vessels of brasle and yron, they put vnto þe treasure of the house of þe Lord. * And Josua saued Rahab the harlott, & her fathers housholde, and all that she had, & she dwelt in Israel, euen vnto this dape because she hidde the messengers, which Josua sent to spye out Jericho. And Josua sware at that tyme, sayinge: cursed be the man before the Lorde, that riseth vp, & buildeth this cite Jericho: he shall laye the foundation * in his eldest sonne, and in his yongest sonne shall he sett vp the gates of it. And so the Lord was w Josua, and his fame was noyed thowowe out all landes.

The vii. Chapter.

That is spred out. Acan is stoned.

At pet þe children of Israel trespassed in the * excommunicate thynges: And * Acan the sonne of Carmy, the sonne of Zabdi, the sonne of Zareh of the tribe of Judah, toke of the excommunicate thynges. And the wrath of the Lorde waxed whote agaynst the children of Israel. And Josua sent mē from Jericho to Hai,

which is helyde Bethauen, on the east syde of Bethel, & spake vnto them, sayinge: gett you vp, & beue the countrey. And the men went vp, & spyed out Hai. And retourned to Josua, and sayde vnto him, lett not all the people go vp, but let as it were a two oz thre thousande men goo vp, and smyte Hai and make not all the people to labour thether, for they are but fewe. And so there went vp thether of þe people, aboute a thre thousande men, & they fledde before the men of Hai. And the men of Hai smote of them vpo a thyrtye and sixe men: for they chated them fro before þe gate euen vnto Sebarim, & smote them in the goyng doune. Wherefore þe hertes of þe people * for feare melted awaye like water. And Josua rent his clothes, and fell to the erth vpon his face before þe arke of the Lorde vntill the euen tyde, he and the elders of Israel, & put erth vpon their heddes. And Josua sayde * Alas, O Lorde God, wherefore hast þe brought thys people ouer Jordan, to diluer vs into the hande of the Amorites, and to destroye vs: wold to God we had bene content, & dwelt on the other syde Jordan. Oh Lorde what shall I saye, when Israel turneth their backs before their enemyes: Surely the Cananites, and all þe inhabitants of þe lande shall heare of it, & shall conspire agaynst vs, & destroye the name of vs out of the worlde. And what wilt thou do vnto thy myghtie name? And the Lorde sayde vnto Josua, gett þe vp, wherefore lpest thou thus vpo thy face? Israel hath synned, & they haue transgressed myne appoyntement, which I comaunded them: for they haue taken of the excommunicate thynges, and haue stolen, and dissembled, & put them vnto their awne stuffe. And therefore is it that þe children of Israel cannot stande before their enemyes, but shall turne their backs before their enemyes because they be excommunicate. Neher will I be w you any moare, excepte ye rote out þe excommunicate fro amonge you. * Up therfore, & sanctifie the people, and saye: sanctifie poure selues agaynst the morowe: for so sayd þe Lord God of Israel. There is a damned thyng amonge you (O Israel) & therfore ye cannot stande agaynst poure enemyes, vntill ye haue put þe damned thyng from amonge you. To morowe mornig therfore ye shall be brought according to poure tribes. And þe tribe which the Lord taketh, shall come accordig to þe knyres therof. And þe knyred which the Lord shall fyde gyltic, shall come by householders. And þe household which þe Lord shall fynde faulce, shall come man by man. And he þe is foude in þe excommunicacion, shall be burnt with fire, he and all that he hath, because

he hath transgressed the couenaunt of the Lord and wrought folpe in Israell.

And so Josua rose vperly in the moynig and brought Israell by their tribes: and þe tribe of Juda was caught. And he brought the kynredes of Juda, and toke the kynred of þe zarchites. And he brought the kynred of the zarchites, man, by man, & zabdi was caught. And he brought his houtholde mā by man, and Acan the sonne of Carny, the sonne of zabdi, the sonne of zareth in the tribe of Juda was caught.

D And Josua sayde vnto Acan: my sone, I beseeche the geue glorie to þe Lord God of Israell, & geue hi praise, & shewe me what thou hast done, hyde it not from me. And Acan answered Josua, & sayde: of a truthe I haue sinned agaynst the Lord God of Israell, & thus & thus haue I done. I saue among the spoule a goodlye Babylonische garment, & two hundred sicles of siluer, & a tonge of golde of fyftie sicles weyghte, and I coucted them, & toke them. And beholde, they lye hydde in the erthe in my tente and the siluer is ther vnder.

And so Josua sent messengers: which whā they raine vnto his tēt, beholde, they were hid in his tent, and the syluer there vnder. Therfore they toke the out of the myddest of his tent, and brought them vnto Josua, and vnto all the chyldre of Israell, & layed them out before the Lord.

And Josua toke Acan the sonne of zarah, and the siluer, & the garment, and the tōge of golde, and his sonnes & his daughters, his oren, & his altes, his shepe, & his tent, & all that he had: and all Israell wyth hym brought them vnto the valepe of Acoz.

And Josua sayde: In as moche as thou haste troubled vs, the Lord shall trouble þe this daye. And all Israell stoned him with stones, and burned the with fire, and ouerwhelmed them with stones. And they cast vpo him a great heape of stones vnto this daye. And so the Lord turned from the wrath of his indignacion. And the name of the place is called þe valepe of Acoz vnto this daye.

The. viii. Chapter.

The crege and wymping of Hai the kyng therof is haged. Josua setteth vp an altare. He blesteth the people.

Ad the Lord sayde vnto Josua: * feare not, neither be thou saynt harted. Take all þe men of warre wyth the and vp, and gett the to Hai, Beholde, I haue geuen into thy hande, the kyng of Hai, and his people, hys cytie and hys lande.

And thou shalt do to Hai & her kyng, as thou dydest vnto * Jericho and her kyng, neuerthelesse þe spoule and * catell therof,

shall ye take vnto poure selues: And laye a watch vnto the towne, on the backsyde therof.

And so Josua arose, and all the men of warre, to go vp agaynst Hai. And Josua chose oute thyrtye thousande stronge men of warre, & sent the awaye by nyght. And he commaunded them, sayinge: beholde, ye shall lye awaye vnto þe towne on the backsyde therof. Go not very farre from þe cytie, but be all readye. And I and all þe people þare with me, will approche vnto the cytie. And when they come out agaynst vs, as they did at the first tyme the will we flee before the. For they will come oute after vs & we will bring them out of the cytie. For they will saye: they flee before vs, as at þe first tyme: & we will flee before the. In the meane tyme shall ye ryle vp fro lyng awaye, & destroye þe cytie: For þe Lord poure God will deliuer it into poure hāde. And whan ye haue taken þe cytie, ye shall set it on fire. Accordinge to the commaundement of the Lord shal ye do: beholde, I haue charged you. Josua therfore sent the forth, & they went to lye awaye, & abode betwene Bethel and Hai, on the west syde of the cite of Hai. But Josua lodged that nyght amōge the people. And Josua rose vperly in the moynynge, and nombred the people, & wēt vp, he & the elders of Israel before the people agaynst Hai. And all the men of warre that were with him, wēt vp and dyne nye, and came agaynst the cytie, and pitched on the north syde of Hai, & there was a valepe betwene them and Hai. And he toke vpo a fync thousande men, and put them to lye awaye, betwene Bethel & Hai, on þe westsyde of þe cytie. And they put þe people (eue all the golte that were on the northsyde) agaynst the cytie, and the lpers awaye on the west. And Josua walked þe same nyght in the myddes of the valepe.

And it fortunēd, þe when the kyng of Hai sawe it they hasted and rose vperly, and the men of the cytie went oute agaynst Israell to battell, he & all his people, at a tyme apoynted, euen before the playne, and wist not that there were lpers awaye on the backsyde of the cytie.

And Josua & all Israel sayned them selues to be put to the worse before the, & fled toward the wilderness. And all þe people of þe towne were called together, to folowe after them. And they folowed after Josua & were drawe a waye from the cytie: And there was not a man left in Hai & in Bethel, þe wēt not out after Israell. And they left the cytie open, & folowed after Israell.

And the Lord sayde vnto Josua: stretch out þe spere þe is in thine hād, toward Hai, for I will geue it into thy hād. And Josua stretched

stretched out the spere þe he had in his hād, toward the cite. And þe lpers awaye rose quicklye oute of their place, & ranne assone as Josua had stretched oute his hande, and they entred into the cite and toke it, & hasted, & sett the cite on fire. And when þe men of Hai looked backe after them, they sawe þe smoke of the cite assende vp to heauē. And they had no lpsure to flee ether thys waye or þe, & the people þe fledd to þe wyldernesse, turned backe agayne vpon the folowers.

E And when Josua & all Israel sawe that the lpers awaye had take the cite, & that the smoke of it ascēded, they turned agayne and layed on the men of Hai. And the other pssued oute of the cite agaynst them. And so were they in þe myddes of Israel: for these were on the one syde of them, & the reste on the other syde. * And they layed vpo them, so þe they lett none of the scape, nor remayne. And the kyng of Hai they toke alpye, & brought hym to Josua. And when Israell had made an ende of slaying all the enhabiters of Hai in the felde of the wyldernesse, where they chaled them, & when they were all fallen on the edge of the swerde, vntyll they were wasted, all the Israelites returned vnto Hai, & smote it in the edge of the swerde. And all that fell that daye, both of men & women, were twelue thousande, euen all the men of Hai.

For Josua plucked not hys hande backe agayne, which he stretched oute vpo þe spere, vntyll he had vtterlye destroyed all þe enhabitours of Hai. * Only the catell and the spoule of þe cytie, Israel toke vnto them selues, accordinge vnto the worde of þe Lord, which he commaunded Josua. And Josua sett Hai on fyre, and made it an heape for euer, and a wyldernesse, euen vnto thys daye. And þe kyng of Hai he haged on tree, vntyll euen. And assone as the sonne was downe, Josua commaunded * þe they shulde take the carthas doune of the tree, and caste it at the enterig of the gate of the cite, and * laye thereon a great heape of stones, that remayneth vnto this daye.

Then Josua * bylt an altare vnto the Lord God of Israell, in mount Eball, as Moyses the seruaut of the Lord commaunded the chyldre of Israel, and as it is writen in the * boke of the lawe of Moyses: an altare of whole stones, & ouer which no man hath lyft any tole of yron. And they sacrificed thereon burnt sacrifices vnto the Lord, and offered peace offrynges. And he wrote there vpo the stones, a rehearsall of the lawe of Moyses, and wrote it in the presence of the chyldren of Israel.

E And all Israell and the elders therof, and their officers & Judges stode, parte on this syde the arcke, & parte on that syde, before

the preastes, & were Leuites, which bare the arcke of the apyntement of the Lord: as well the straunger, as they þe were borne amonge the: halfe on them on þe forefronte of the mounte Garizim, and halfe of them on the forefronte of mount Eball: as Moyses the seruaut of the Lord had commaunded before, that they shulde blesse þe people Israell. Afterward he red all the wordes of the lawe, the blessings and cursynges, accordinge to all that is wyrtē in the boke of the lawe: And there was not one worde of all that Moyses commaunded, which Josua read not before all the cōgregacyon of Israell: The women and chyldre, (and the straungers that were come) stōdyng amonge them.

The. ix. Chapter.

The Gibeonites obtayne grace of Josua.

Ad it fortunēd that whā all the kynges that dwell on thys syde Jordan in the hilles and valeys, and alonge by all the coastes of the great see, ouer agaynst Libanon (namely the Hethites, & Amozites, the Cananites, the Phereites, the Heuites, and the Jebusites) herd therof, they gathered them selues together, to fyght agaynst Josua and agaynst Israell with one accorde.

* And the enhabitours of Gibeon heard what Josua had done vnto Jericho, and to Hai: And they did worke wylylye, & went, and made them selues ambasadours, and toke * (them vitayles, and) olde sackes vpo their asses, and wyne bottelles olde, and rēt and woyn, and olde clouted shoes vpo their feete, and their raynēt was olde, and all their prouysion of bread was dyed vp, and hored. And they came vnto Josua into the hoste, to Gilgall, and sayde vnto him and vnto all the men of Israel: we be come from a farre contreye, and now make ye agreement with vs. And the men of Israel sayde vnto the Heuite: paradventure thou dwellest amōge vs, and then howe can I make peace wyth the?

And they sayde vnto Josua: we are thy seruantes. And Josua sayde vnto them agayne: what are ye? and whence come ye? They answered him: fro a verpe farre contreye thy seruantes are come, for the name of the Lord thy God: for we haue heard þe fame * (of the power) of him, and all that he did in Egypte, and all that he dyd to the two * kynges of the Amozites þe were beyonde Jordan, Sehon kyng of Meson, and Og kyng of Basan, which was at Ashtaroth. Therfore oure elders and all the enhabitours of oure cōtreys spake to vs, sayinge: take vitayles & pou to serue by þe waye, & go mete them, and saye vnto them: we are poure seruantes. And now make ye a cou-

A v nant of

maunt of peace with vs. Chys oure foode of bread, we take with vs oute of oure houses whokte, the dape we departed to come vnto you. And now behold, it is dyed vp, and bo red. And these bottles of wyne which we filled, were newe: and se, they be rent. And these oure garmentes and shooes are worne for oltnesse, by the reason of the exceedyng long Iourneye.

C And the men toke of their vitayles, and collected not with the mouth of the Lord. And Josua made peace wpyth them, and made a conenat with the, that they shulde be suffred to lyue: & the Lordes of the congregacyon swore vnto them. And it fortuned, p the dapes after they had made peace wpyth the, they heard that they were their neybouris, & p they dwelte amonge them. And the chyldre of Israel toke their Iourney, and came vnto their cyties the thyrde dape: and their cyties were Gibeon, & Caphira, Beeroth and kariat Jarim. And the chyldre of Israel slewe them not, because p Lordes of p congregacyon had sworne vnto them by the Lorde God of Israel. And all the multitude murmured against p Lordes. But all the Lordes sayde vnto all the congregacyon: we haue sworne vnto the by p Lord God of Israel, & therfore we maye not hurte the. But this we wyll do to the: We will lett them lyue, lest wrath be vpon vs, because of the othe which we swore vnto hem. And the Lordes sayd vnto them a gayne: Let them lyue, & and hewe wodd, & drawe water vnto all the cōgregacion, and they did as the Lordes sayde vnto them.

And Josua sent for them, & talked wpyth them, and sayde: wherfore haue ye begyled vs, sayeng: We dwell farre from pou, whā ye dwell amōge vs: and now are you cursed, & there shall not cease to be of you, bond men and hewers of wodd & drawers of water for the house of my God.

And they answered Josua and sayde: it was tolde thy seruantes, how that p Lord thy God had comaunded his seruant Moses to geue you all the lāde, and to destroye all the inhabytoures therof oute of youre syght, & therfore we were exceedyng sore afrayed: & (as p pource) for oure lyues at p pence of you, & haue done this thinge, & beholde we are i thine hāde, as it semeth good & ryght in thine eyes to do vnto vs, so do.

And euen so dyd he vnto them, and ridde them oute of the hande of the chyldren of Israel, and they slewe them not. And Josua made them p same dape hewers of wodd, & drawers of water for the cōgregacyon and for the altar of God vnto thys dape, in the place which God shulde chose.

C The .x. Chapter.

C The Amozites are ouer come of Josua. It sayeth stones. The sonne standeth still. The .v. kynges are hanged.

And it fortuned, that whē Adonizedec kyng of Ierusalē had heard how Josua had taken Hai, & had destroyed it, and how that as he had done to Jericho and her kyng, eue so he had done to Hai and her kyng, and how the Inhabitoures of Gibeon had made peace wpyth Israel, and were amonge them, they feared exceedingly, for Gibeon was a great cytie, as any cytie of the kyngdome, & was greater then Hai, and all the me therof were very myghty.

Wherfore Adonizedec kyng of Ierusalē sent vnto Hoham kyng of hebron, and vnto Dircā kyng of Iarmuth, & vnto Iaphia kyng of Lachis, and vnto Debir kyng of Eglon, sayeng: Come vp vnto me, & healepe me, p we may smyte Gibeon: for they haue made peace with Josua and wpyth p chyldre of Israel. Therfore p .v. kynges of p Amozites, the kyng of Ierusalem, p kyng of hebron, the kyng of Iarmuth, the kyng of Lachis, p kyng of Eglon gathered the selues to geather, they withall their hostes, & beleged Gibeon, and made warre agaynst it.

And the men of Gibeon sent vnto Josua & to p hoste to Gilgal, sayeng: withdrawe not thy hande frō thy seruantes, come vp to vs, to saue vs, & to helpe vs: For al the kiges of p Amozites which dwell i p mountaynes are gathered togeather agaynst vs.

And so Josua ascended from Gilgal, he and all the people of warre with him, & all the men of myghte, and the Lord sayde vnto Josua, feare them not, for I haue delpyered them into thyne hande. Nether shal any of the stande agaynst p Josua therfore came vnto them lodenlye, and went vp from Gilgal all nyght. And the Lord troubled them before Israel, and slewe them with a great slaughter at Gibeon, and chased them a longe the wape that gothe vp to Bethoron, and smote them to Elaka & Makeda. And it fortuned, p as they fled frō Israel, & were in the goyng doune to Bethoron, the Lorde cast doune great stones from heauē vpon them, vntyll Elaka. And there were mo deed with haple stones, then they were, whom the chyldren of Israel slewe wpyth the swerde.

Then spake Josua before the Lorde, in the dape when p Lorde delpyered the Amozites before the chyldren of Israel, and he sayde in the syght of Israel. * Sone stāde thou still vpon Gibeon, and thou Mōne, in Aialon. And the sonne abode, and the mōne stode still, vntyll the people aduēged them selues vpo their enemyes. Is not this writen in p boke of p ryght wgs? The sonne (I saye) abode in the myddes of heauē and halted

halted not to goo doune by p space of a whole dape. And there was no dape lyke that, before it, or after it, that the Lorde heard p voyce of a man. For the Lorde fought for Israel.

D And Josua returned and all Israel with hym, vnto the holte to Gilgal: but the fyue kynges fledde, and were hyd in a caue at Makeda. And it was tolde Josua of one sayeng, the fyue kynges are founde hid in a caue which is at Makeda. And Josua sayd rowle great stones vpon the mouth of the caue, and set men by it, for to kepe them. And stande ye not stille, but folowe after poure enemyes, & smyte all the hindmost, And soffre them not to entre into the cyties, for the Lorde poure God hath delpyered them into poure hāde. And it fortuned, when Josua and the chyldre of Israel had made an ende of slaying them wpyth an exceedinge great slaughter tpyll they were wasted, the rest that remayned of them, entred into walled cyties.

And all the people returned to the holte, to Josua at Makeda in peace, neither dyd any man moue hys tong agaynst the chyldren of Israel. Then sayde Josua: open the mouth of the caue, and byyng oute the .v. kynges vnto me oute of the caue. And they dyd so, and brought those fyue kynges vnto hym, oute of the caue, euen the kyng of Ierusalem, the kyng of hebron, the kyng of Iarmuth, the kyng of Lachis, and the kyng of Eglon.

C And it fortuned, that when they brought oute those kynges vnto Josua: Josua called for all the men of Israel, and sayde vnto the chefe of the mē of warre, which wete with hym: come nere, & put poure fete vpo the neckes of these kynges. And they came nere: and put their fete vpo the neckes of them. And Josua sayde vnto the: Ye shall not feare, ner be faynt harted. But be strōg and plucke vp poure hertes, for thus shall the Lorde do to all poure enemyes agaynst whom ye fyght.

And then Josua smote them, and slewe them, & hanged the on fyue trees. And they hāged still vpo p trees vntill the euenyng. And at p goig doune of p sonne it fortuned that Josua gaue comaundement, and they toke the doune of p trees, & cast the into p caue, (where in they had bene hyd), & layed great stones on p caues mouth, which remayne vnto this dape.

And that same dape Josua toke Makeda, and smote it wpyth p edge of the swerde, and the kyng therof also * destroyed he utterly, wpyth all the soules that were therein, and let nought remayne. And he dyd to the kyng of Makeda * as he dyd to the kyng of Jericho.

Then Josua went from Makeda, and all Israel with hym vnto Libna, & fought against Libna. And the Lorde delpyered it and the kyng therof into the hand of Israel, and he smote it wpyth the edge of the swerde, & all the soules that were therein. He let nought remayne in it, but dyd vnto the kyng therof as he dyd vnto the kyng of Jericho.

And Josua departed from Libna, and all Israel wpyth hym, vnto Lachis, & beleged it, and assaulted it. And the Lord delpyered Lachis into the hande of Israel. Which toke it the secōde dape, and smote it with the edge of the swerde, & all the soules that were theri, doing accordyng to all, as he had done to the cite of Libna.

Then hozam kyng of Geter came vp to helpe Lachis: And Josua smote hym & his people, vntill naught remayned of hym.

And from Lachis Josua departed, vnto Eglon, and all Israel with hym, and they beleged it, and assaulted it, and toke it the same dape, & smote it with the edge of the swerde, and all the soules that were therein he utterly destroyed the same dape, according to all that he had done to Lachis.

And Josua departed vp from Eglon and all Israel with hym, vnto hebron. And they fought agaynst it, and when they had take it, they smote it with the edge of p swerde, and p kyng therof, and all the townes that pertayned to it, & all the soules that were therein, and he left nought remayning: but did accordig to all, as he had done to Eglon, and destroyed it utterly, & all the soules that were therein.

And Josua returned, and all Israel with hym to Dabir, and fought agaynst it. And when he had taken it, and the kyng therof, and all the townes that pertayned therof, they smote them with the edge of p swerde, & utterly destroyed all the soules p were therein, nether let he ought remayne. Euen as he dyd to hebron, so he dyd to Dabir and p kyng therof, as he had done also to Libna and her kyng.

Josua therfore smote all the hill contreys, and the southe contreys, and the valleyes, and the hill sydes, & all their kynges, & lett nought remayne of the, but utterly destroyed all that * breathed, as the Lorde God of Israel comaunded. And Josua smote them from Cades barne vnto Iasah, and all the contrey of Golan, eue vnto Gibeon. All those kynges and their lande dyd Josua take at one tyme: because the Lorde God of Israel fought for Israel. And Josua and all Israel returned, vnto the holte that was in Gilgal.

C The .xi. Chapter.

C The battell of Josua with dyuers kynges.

And

Ad it fortuned, that when Iabin kyng of hazor had heard those thynges: he sent to Jobab kyng of Hadô, & to the kyng of Simrô, and to the kyng of Achsaph, and vnto the kynges that are by north in þe mountaynes, & playnes toward the southe syde of Ceneroth, ad in the lowe countreys, & in þe borders of Dor westward and vnto the Cananytes bothe by East & Weste, & vnto the Amozites, Hethites, Phelites, and Jebusites in the mountaynes: & vnto the Huites that were vnder hermon in the lande of Mizpa. And they came out ad all their hostes with them, a multitude of folke, euen as the sande that is on the see more in a greete nobye with hostes & charettes exceeding manye. And all these kynges mett together, and came, and pytched together at the waters of Merom, for to fight agaynst Israell.

And the Lorde sayde vnto Josua: be not afraide at the presence of them: for tomorrow aboute this tyme will I deliuer them all slayne before Israell: thou shalt hough their hostes, & burne their charettes with fire. And so Josua came and all the men of warre with hym agaynst them by the waters of Merom, & sodenlye fell vpon them. And the Lorde deliuered them into þe hande of Israell: and they smote them, and chased them vnto great Sidon, & vnto the whote waters, ad vnto þe valeys of Mizpa which is Eastwarde: and smote them vntill they had none remaynyng of them. And Josua dyd vnto them, as the Lorde had hym: he houghed their hostes, and burnt their charettes with fyre.

And Josua at that tyme turned backe, & toke hazor, & smote the kyng thereof with the swerde. And hazor before tyme was þe head of all those kyngdomes. And they smote all the soules þe were therewith the edge of the swerde, vntill they destroyed all: & no thing that breathed, was let remayne. And he burnt hazor wþer. And all þe cyties of those kynges, and all the kynges of them, dyd Josua take, and smote them wþ the edge of the swerde, and vntill they destroyed them: as Moses the seruaunt of the Lorde commaunded.

But Israell burnt none of þe cyties þe stode still in their strenght, save hazor olye that Josua burnt. And all the spoyle of the sayde cyties ad the catell, the chyldre of Israell caught vnto them selues. But the men onlye they smote with the edge of þe swerde vntill they had destroyed them nether left they ought that had breath. As the Lorde commaunded Moses hys seruaunt, so dyd Moses commaunde Josua, and euen so dyd Josua: so that he mynyshed no woide, of

all that the Lorde commaunded Moses.

And so Josua toke all the lande, the hylls and all the southe contrey, and all the lande of Gofan, and the lowe contrey, and þe playne, and the mountayne of Israell, & the lowe countrey of the same, euen from the mounte of parayng, þe gothe vnto Seir vnto the playne of Gad in the valeys of Libanon, vnder mounte hermon. And all the kynges of the same he toke, & smote them, and slewe them.

Josua made warre longe tyme wþ those kynges: nether was there anye cite þe made peace with þe chyldren of Israell, save those Hethites that inhabited Gibeon, and therefore all other they toke wþ battell, for it came of the Lorde, wch dyd harden theyr hartes, that they shulde come agaynst Israell in battell: & that they shulde destroye them vntill they were no more, but to byng them to naught, As the Lorde commaunded Moses.

And that same reason came Josua, and destroyed the Enakites out of the mountaynes: Namely, out of hebron, Dabir, Anab, and out of all the mountaynes of Iuda, and out of all the mountaynes of Israell. And Josua destroyed them vntill they were no more. There was not one Enakite left in the lande of the chyldre of Israell, only in Arah, Geth, and Adod, the remayned of them.

And Josua toke þe whole lande, according to all that the Lorde sayd vnto Moses, and Josua gaue it for a possession vnto Israell: according to their partes and trybes: & the lande rested from warre.

The .xii. Chapter.

What kynges Josua and the chyldren of Israell kyled, which were in nombr .xxxi.

These are the kynges of the lande whych the chyldre of Israell smote, and possessed theyr land on the other syde Jordan eastwarde, fro the ryuer Arnon, vnto mounte hermon, and all the playne eastwarde: * Sehon kyng of the Amozites, that dwelt in hebron, and ruled from Aroer, whych is besyde the ryuer of Arnon, and from the middell of the ryuer, and from halfe Gilead vnto the ryuer Jabock, whych is the border of the chyldren of Ammon: And from the playne vnto the see of Cynneroth eastward, and vnto the see in the playne: euen the salt see eastwarde, the waye to Beth Jelsmoth, and from the southe vnder the spynges of the hill.

And the coaste of Og kyng of Basan which was of the remaunt of the Gpauites, and dwelt at Astharoth, and Edrai: & ragged in mount hermon, and in Salcah: ad in all Basan, vnto the border of the Gessurites, and

rites & the Macathites, & halfe mount Gilead, vnto þe borders of Sehon kyng of hebron. * Moses þe seruaunt of the Lorde & the chyldren of Israell smote them, & Moses the seruaunt of the Lorde, gaue their lande for a possession, vnto the Rubenites, Gadites, and halfe the trybe of Manasses.

These are the kynges of the countrey, whych Josua & the chyldren of Israell smote on thys syde Jordan, westwarde, from the playne of Gad which is in the valeys of Libanon, euen vnto the partyng mount that gothe vnto Seir. Whych land Josua gaue vnto the trybes of Israell to possesse, to euerie man his parte: in the vpper lande, & nether lande, in playnes, and hyll sydes, in þe wilderness, and southe contrey: the Hethites, the Amozites, the Cananites, the Phelites, the Huites, and the Jebusites.

* The kyng of Jericho: was one. The kyng of Hai which is besyde Bethel: one. The kyng of Jerusalem: one. The kyng of hebron: one. The kyng of Jarmuth: one. The kyng of Lachys: one. The kyng of Eglon: one. The kyng of Gazer: one. The kyng of Debir: one. The kyng of Geder: one. The kyng of Horma: one. The kyng of Arad: one. The kyng of Libna: one. The kyng of Adullam: one. The kyng of Gath: one. The kyng of Bethel: one. The kyng of Capna: one. The kyng of Heber: one. The kyng of Aphik: one. The kyng of Lachar: one. The kyng of Hadô: one. The kyng of Hazor: one. The kyng of Simron: one. The kyng of Achsaph: one. The kyng of Chachach: one. The kyng of Megiddo: one. The kyng of Raedes: one. The kyng of Jokneam of Charmell: one. The kyng of Dor in the contrey of Dor: one. The kyng of the nations of Gilgal: one. The kyng of Therza: one. All þe kynges together thys tyme and one.

The .xiii. Chapter.

Josua is commaunded to deuyde the lande to the chyldren of Israell.

Josua was olde, and strycken in yeres, and the Lorde sayde vnto hym: thou art olde and strycke in yeres, and there remayneth yett ercedyng moche lade to be possessed: This is the lande that yett remayneth: all þe regyons of the Philistines: & all Gessuri: from Nilus which is on þe outward parte of Egypt, vnto þe borders of Aekron northward, whych lande is counted vnto Cananyte, euen fyue Lordshippes of the Philistines, the Aathites, Alodith, Alcalonites, Gethites, Akaronites, & the Guites. And from the south, all the lande of the Cananites, and þe caue, that is besyde the Sidonians, euen vnto Aphik, and to the border of the Amozites. And the land of the Gubites, and all Liba-

non toward þe southe ryng, from þe playne of Gad vnder mount hermon, vntill a man come to Hemath: all the inhabitants of þe hyll country, fro Libanon vnto the whote waters, and all the Sidonians, wyl I cast out from before the chyldre of Israell: onely se that thou in any wyse deuyde it by lotte vnto the Israelites, to enheret, as I haue comaunded the. Now therefore deuide thys land to enheret, vnto the nyne trybes & the halfe trybe of Manasses. For with þe other halfe the Rubenites ad the Gadites haue receaued theyr enheritaunce, * whych Moses gaue them beyonde Jordan eastwarde: euen as Moses the seruaunt of the Lorde gaue them: from Aroer that lyeth on þe bym of the ryuer Arnon, ad from the cite þe is in the myddes of the ryuer. And all the playn of Medeba vnto Dibon, & all the cyties of Sehon kyng of the Amozites, whych ragged in hebron, euen vnto the border of the chyldren of Ammon: and Gilead, & the border of Gessuri and Machati, and all mount hermon, with all Basan vnto Salcah: euen all the kyngdom of Og in Basan, whych ragged in Astharoth ad Edrai, whych same remayned yett of the rest of the Gassurites. These dyd Moses smyte, & cast the out.

Reuerthelesse the chyldren of Israell expelled not the Gessurites & the Machathites: But the Gessurites and the Machathites dwell amonge the Israelites euen vnto this daye, Only vnto the trybe of Lem, he gaue none enheritaunce: * But þe offeringe of the Lorde God of Israell is theyr enheritaunce, as he sayde vnto them.

Moses gaue vnto the trybe of the chyldren of Ruben enheritaunce accordyng to theyr kynredes. And theyr coaste was from Aroer that lyeth on þe bancke of the ryuer Arnon, & from the cite that is in þe myddes of the ryuer, and all the playne whych is by Medeba, hebron, wþ all their townes þe that lye in the playne: Dibon and the hyll places of Baal, and the house Baalmeon: and Jahazah, and kedemoth ad Nephaah Kiriathaim, Sabamah and zarathahay in the mounte of the valley, the house of Peor, and the spynges of the hylls: and Bethielmoth: and all the cyties of the playne. And all the kyngdom of Sehon kyng of the Amozites, whych ragged in hebron, whych Moses smote * with þe lordes of Hadrian, Em, Rekem, zur, and Hur and Reba, the whych were dukes of Sehon dwelling in the cotrey. And Balaam also the sone of Beor the soothsayer, dyd þe chyldre of Israell slaye with the swerde, among other of the that were slayne. And the border of the chyldren of Ruben was Jordan with the contrey þe lyeth thereon. This was the enheritaunce of the chyldren of Ruben aft:

after their kynredes, cyties & villages pertayninge therto.

D And Moses gaue enheritaunce vnto the trybe of Gad, euen vnto þe chylde of Gad he gaue by theyr kynredes. And theyr costes were Jazer, & all the cyties of Gilead, and halfe the lade of þe chylde of Ammon, vnto Aroer þe lyeth before Rabba. And fro Heshon vnto Ramoth, Mazphah, & Betonim: and fro Mahanaim vnto þe borders of Aribir. And in þe valeye they had Betharab, Bethnimra, Socoth, and Zaphon, þe rest of the kyngdome of Schon kyng of Heshon, vnto Jordan and the costes that lye therō, euen vnto the edge of the see of Cencroth, on the other syde Jordā eastward. This is the enheritaunce of the chylde of Gad after their kynredes, theyr cyties and villages.

And Moses gaue enheritaunce vnto the halfe trybe of Manasses. And this was þe possession of þe halfe trybe of Manasses by theyr kynredes. Theyr coste was fro Mahanaim, eue all Balan, & all þe kyngdome of Og kyng of Balan, and all þe townes of Jair which lye in Balan, eue the skore cyties, & halfe Gilead, Astaroth, & Edrai, cyties of þe kyngdome of Og in Balan. Which pertayne vnto the chylde of Machir þe sonne of Manasses, eue þe halfe porcion of the chylde of Machir by theyr kynredes.

These are the thynges which Moses did distribute in the felde of Moab, on þe other syde Jordā ouer against Jericho eastward. But vnto the trybe of Leui, Moses gaue none enheritaunce, for the Lorde God of Israel is their enheritaunce, as he sayd vnto them.

The. xiiii. Chapter.

Caleb requyeth the heretage that was promysed hym, and Hebron was geuen hym.

And these are the contreyes which the chylde of Israel enheretted in þe lande of Canaan, which Eleazer the preaste, and Josua the sonne of Nun and the auncient heades of þe trybes of the chylde of Israel, distributed to them. By lotte they receaued their possessions as the Lorde comaunded by þe hād of Moses, to geue vnto the nyne trybes, & vnto þe halfe trybe. For Moses had geuen enheritaunce vnto two trybes and an halfe on þe other syde Jordā. But vnto þe Leuites he gaue none enheritaunce amonge the. For the chylde of Joseph were two trybes, Manasses & Ephraim. And therfore they gaue no parte vnto the Leuites in the land, laue cyties to dwell in with the suburbs of the same, for their bestes and cattell. As the Lorde commaunded Moses: euen so þe chylde of Israel did whē they deuided þe lade.

B And the chylde of Juda came vnto Josua in Gilgall. And Caleb the sonne of

Jephune þe kenefyte sayde vnto hym: thou wottest what the Lorde sayd vnto Moses the mā of God, about my matter ad thyne in Cades Barne. Forty yere olde was I whē Moses the seruaunt of the Lorde sent me fro Cades Barne to spie out the lande. And I brought hym worde agayne eue as it was i myne herte. Neuerthelesse my brethren that went vp wyth me, dyscourage the herte of the people. And I folowed the Lorde God.

And Moses sware þe same dape, saying: the lande wheron thy fete haue troaden, shalbe thyne enheritaunce and thy chylde for euer, because þe hast folowed the Lorde God. And behold, the Lorde hath kept me alpye (as he sayde) this fourtye and fyue yeres, eue sence the Lorde spake this word vnto Moses, whyle the chylde of Israel wanderd in the wyldernesse. And now lo, I am this dape foure skore & fyue yere old: & yet am as stronge at this tyme, as I was when Moses sent me: looke how stronge I was the, so strong am I now whether I go to warre, or come agayne.

Now therfore geue me this mountayne wherof the Lorde spake in that dape, for þe herdest in that dape, how the Enakims are there, and the citis great & walled. Peradventure the Lorde wilbe with me, & I shal be able to dyspue the out, as the Lorde sayd. And Josua blessed hym, & gaue vnto Caleb the sonne of Jephune, & Hebron to enheret. And Hebron therfore became þe enheritaunce of Caleb the sonne of Jephune the kenefyte, vnto this dape: because he folowed þe Lorde God of Israel. And the name of Hebron was called in olde tyme, kariatharbe. For the same was a great mā amonge the Enakims. And the lande ceased from warre.

The. xv. Chapter.

The lotte of the chylde of Juda & the names of the cyties and bylages of the same.

This was the lotte of the trybe of the chylde of Juda by theyr kynredes: Namely, towarde the border of Edom in the wyldernesse of zin, southwarde, euen from the vtmost parte of the southe coste. And theyr south coste was from the bynke of the salt see, from a rock that lea- neth southward. And it wēt out to þe south syde toward the goynge vp to Acrabim, & went a longe to zuma, and ascended vp on the south syde vnto Cades Barne, & went a longe to Hebron, and went vp to Adar, and sette a compase to Karea. From thence went it a longe to Azmon, and reached vnto the ryuer of Egypt: and the ende of that cost was on the west syde. And this is theyr south coste.

Their east coste is the salt see, euen vnto the edge of Jordan. And their border in the north

north quarter was fro the rocke of the see and fro the edge of Jordan. And the same border went vp to Bethhagla, and went a longe by the northsyde of Betharabah, and vp from thence to the stone of Bohem & sonne of Ruben. And agayne, the same border went vp to Dabir fro the valeye of Acor, and so northwarde, turnyng towarde Gilgall, that lieth before þe goynge vp to Adonim, whych is of the southe syde of the ryuer. And the same border wēt vp to þe waters of the fountayne of the Sone, and ended at the well of Rogell. And then went vp to the valeye of the sonne of Hemo, eue vnto the southe syde of Jebusi: the same is Jerusalem. And then went vp to the toppe of the hille that lyeth before the valeye of Hemon, westwarde, and by the edge of the valeye of the Giantes northwarde: And then it compaseth fro the toppe of the hille vnto the fountayne of the water of Nephtoth, and gothe out at the citis of mouit Ephron: and draweth to Baala, whiche is kariathiarim, (that is, a cytie of woodes,) and then it compaseth from Balah westwarde vnto mouit Seir, & then goeth a longe vnto the syde of mouit Jarim, (which is Chesalon) on þe north syde. And cometh downe to Bethsames, and gothe to Chamnah, and gothe out agayne vnto the syde of Akarō northwarde: And then draweth to Secron and gothe a longe to mouite Balah, and goeth out at Jabnel: & the endes of the costes leaue at the west see. And the west border was the gaeat see, and the same coaste was the coast of the chylde of Juda rōnde about in theyr kynredes.

And vnto Caleb the sonne of Jephune dyd Josua geue a parte among the chylde of Juda, accordyng to the mouthe of the Lorde, euen kariatharbe of the father of Enock, whiche cytye is Hebron. And Caleb droue thence the thre sonnes of Enack, Se- lai, and Ahman, and Chalmat, which were, the sonnes of Enack. And he wēt vp thence, to the inhabitoures of Dabir. And the name of Dabir in the olde tyme was kariath sephar. (That is, a cytie of letters.) And Caleb sayde: he that smyteth kariath sepher, & taketh it: to hym wyll I geue Aclah my daughter to wyfe. And Othniel, the sonne of Kenes, the brother of Caleb toke it. And he gaue hym Aclah his daughter to wyfe. And as he went in vnto hym, she moued hym, to aske of her father a felde. And he alpyghted of her alle. And Caleb sayde vnto her, what apleth the? Who answered: geue me a blessing: for thou hast geuen me a south- (and drye) lande: geue me also springes of water. And he gaue her springes of water, bothe aboue and benethe. This is the enheritaunce of the trybe of the chylde

of Juda by their kynredes.

And the vtmost cyties of the tribe of the chylde of Juda, towarde þe coastes of Edom southwarde, were: Kabez, Eder & Jagur: kinah, Dimonah, and Adada: kedez, hazor and Jethnan: ziph, Celem and Baloth, hazor, hadathah, karioth, hestō (which is hazor) Eman, Sami, and Moladah: hazargadah, Hasmon & Bethpheleth: Halar lual, Bersabe, and Bazothah: Baalah, Jim, and Azen: Eltholad, Cecill, and Horma: zikelag, Medemenah & Sen: senah: Labaoth, Selhum, Ain and Rimō: all these cyties are twente and nyne with their villages. And in þe lowe cotrepe they had Esthad, zarah, and Akenah: zoneah, Engannim, Chaphuah & Enam: Jarmuth Adulā, Socoh, & Azkah: Saarem, Adithaim, Cederah, and Cederothaim: Four: tene cyties with their villages.

zenan, Hadaiah, and Magdalgad: Deleam, Mizpa, and Jektheel: Lachis, Bazcath and Eglon: Cabon, Lahmam, and Cethlis: Caderoth, Bethdagon, Maamah and Hakedah: Syrtene cyties with their villages.

Lebnah, Ether, and Acan: Jephthah, Anah, and Bezib: keilah, kahezib and Maresah: nyne cyties wyth theyr bylages. Akron with her townes & villages. From Akro & from þe west, all that lyeth aboute Asdod with their villages. Asdod with her townes & villages. Azah with her townes & villages, euen vnto the ryuer of Egypt and the great see was their coaste.

And in the mountaynes, they had Samur Jathir, and Socoh, Danah: and kariathse- nath, which is Dabir: Anab, Esthemoh, & Anim, Gozen, Holon, & Giloh: a leuen cyties with their villages. Arab, Dumah, & Elean: Janim, Beththaphuah & Apcach. Humatah, & kariatharbe: which is Hebron and zior: nyne cyties wyth their villages. Maon, Carmel, Siph, & Jutah: Jethraell, Jukadan, and Sanoch: Cam, Sabaah, and Chamnah: ten cyties with their villages. Halhull Bethzur and Gedō: Maarath, Bethanath, & Elthecon: Sire cyties with their villages. Kariath Baal whych is kariath Jarim: (the cytie of woodes) and Harabba: two cyties with their villages.

In the wyldernesse they had Betharab, Meddin & Sacarah: Hebson, the cytie of salt, and Engaddi: Syre cyties wyth their villages. Neuertheles, the Jebusites that were þe inhabiters of Jerusalem, coulde not þe chylde of Juda cast out. But the Jebusites dwell with the chylde of Juda vnto this dape.

The. xvi. Chapter.

The lotte of parte of Ephraim.

And the lotte of þ childien of Joseph felle frō Jorda by Jericho, vnto the water of Jericho Eastward, and to þ wilderness that goeth vp from Jericho thozow out mount Bethel: & goeth out from Bethel to Lus, & runneth alōge vnto the borders of Aremataroth: & goeth downe agayne westward euen to the coaste of Japhlethi, and vnto the coaste of Bethhoron the nether, and to Gazor, and the endes of their coostes leaue at the west see. And so the childien of Joseph Manasses & Ephraim toke their enheritaunce.

And the border of þ childie of Ephraim was by their kinreds. Their border on the east syde, was: Astaroth, Ador, euen vnto Bethhoron þ vpper, & wēt out westward to Machmathah on þ Northside, and returneth Eastward vnto Chaanath Silo, and past it on the Eastside vnto Janoah, & wēt downe from Janoah to Atharoth & Naarath, & came to Jericho, & wēt out at Jorda. And their border wēt frō Chaphuah westwarde vnto the ryuer Kanah, and the endes were the west see. This is the enheritaunce of þ trybe of þ childie of Ephraim by their kynredes. And the separate cyties for the childien of Ephraim, were amōge the enheritaunce of the childien of Manasses: eue the cyties with their villages. And they draue not out þ Cananites þ dwelte in Gazor: but the Cananites dwell amōge the Ephraim vnto this day, and serue vnder tribute.

The xvii. Chapter.

The lotte of porcion of the halfe tribe of Manasses. The Cananites become tributaries to the Israelites. Manasses & Ephraim require a greater porcion of heritage.

This was the lotte of þ tribe of Manasses, which was the * Eldest sonne of Joseph. And Nachir the Eldest sonne of Manasses which was the father of Gilead (and a mā of warre) had Gilead and Basan, This was the possession of the rest of the childien of Manasses by their kinredes: Namely, of the childien of Abiezer: the childien of Helek: the childien of Aziel: the childien of Sichem, the childien of Ghepser: þ childien of Semida: for these were þ male childie of Manasses the sonne of Joseph by their kinredes.

* But Zelaphead þ sonne of Ghepser, þ sonne of Gilead, þ sonne of Nachir, the sonne of Manasses, had no sones but daughters whose names are these: Mahela, Noa, Hagla, Melcha & Thirza: which came before Eleazar þ preaste, & before Josua the sonne of Nun, & before þ Lordes saying: * the Lord comāded Moses to geue vs an enheritaunce amōge oure brethren. And therefore according to the comāndement of the

Lord, he gaue the an enheritaunce amōge þ brethren of their father. And there felle ten porcyōs to Manasses, besyde the lande of Gilead & Basan, which is on the other syde Jordan: because þ daughters of Manasses dyd enherett amōge hys sones. And Manasses other sones, had the lande of Gilead.

And the cooste of Manasses was from Aser to Machmathah þ lieth before Sichem and went a lōge on the ryght hande, euen vnto the enhabiters of Entaphuah, & the land of Chaphuah belōged to Manasses, whych Chaphuah is besyde the border of Manasses, and besyde the border of the childien of Ephraim. And the cooste descended vnto þ ryuer Canah southwarde, eue to the ryuer of the cyties of Ephraim, and betwene þ cyties of Manasses. The cooste of Manasses wente also on þ northsyde to the ryuer, & the endes of it go out at þ see: so that the south pertayned to Ephraim, & the north to Manasses, and the see is hys border. And they mette together in Aser northwarde, and in Astar eastwarde. And Manasses had in Astar & in Aser, Bethsean, & her townes: Ziblean, and hir townes: & the enhabitours of Dor, wyth the townes pertaynyng to the same: & the enhabitours of Endor with the townes of þ same: and the enhabitours of Chaanath with her townes: and the enhabitours of Magedo with the townes of þ same, euen the cōtreys. Yet the childien of Manasses coulde not overcome those cyties. But the Cananites presumed to dwell in the same land. Neuerthelesse, as soon as þ childien of Israel were wared strōg, they put þ Cananites vnder tribute, but expelled them not.

And the childien of Joseph spake vnto Josua saying: why hast thou geuen me but one lotte and one porcion to enheret, seing I am a great people, & for as moche as the Lord hath blessed me hitherto: and Josua answered them: yf þ be moche people, then gett the vp to the wodde cōtreys, and prepare for thy selfe there in the lande of the Phereites & of the Gaintes, yf mounte Ephraim be to narrowe for the. And þ childie of Joseph sayd: The hill is not ynough for vs: & all the Cananites that dwell in þ lowe cōtreys haue charettes of yron, & so haue they that enhabite Bethsean, and the townes of the same, & they also that dwell in the valeys of Jezreel. And Josua sayde vnto the house of Joseph, Ephraim & Manasses: ye be moche people, and haue great power, & shall not therefore haue one lotte. Therefore þ hill shalbe pource, & ye shall cut downe the wodde þ is in it: & the endes of it shalbe pource, yf ye cast out þ Cananites which haue yron charettes, & are very strōge.

The

The xviii. Chapter.

Seven are sent to deuyde the lande to the other seven trybes. The lotte of the childien of Benjamin.

And the whole congregacion of the childien of Israel came together at Silo, and set vp the tabernacle of witness there, and the lande was in subieccion before them. And there remayned amōge the childien of Israel seven tribes, whych had not yet receaued their enheritaunce. And Josua sayd vnto the childien of Israel: how long are ye so slacke to come, and possesse the lande which the Lord God of poure fathers hath geuen you? Geue out from amōge you for euery trybe thre men, that I maye sende the. And that they maye ryle, and walke thozowe the lande and distribute it according to the enheritaunce therof, and come agayne to me.

And let them deuyde it vnto them in to seven partes. And Juda shal abyde in their coaste on þ south, and the house of Joseph shal stande in their coastes on the north. Describe ye the lande therfore vnto seven partes, and byyng the description hether to me, and I shall cast lottes for you here before the Lord oure God. But * the Leuites haue no parte among you, for the preasthode of the lord is their enheritaunce. * And God, and Ruben, and halfe the tribbe of Manasses haue receaued their enheritaunce beyonde Jordan eastwarde, which Moses the seruauit of the Lord gaue them.

And the men arose, & went their waye. And Josua charged the that wēt to describe the lande, saying: departe, & go thozowe the lande, and describe it, & come agayne to me, & I maye here cast lottes for you before þ Lord in Silo. And the men departed,

& walked thozowe the lande, & described it by cyties into seven partes, in a booke, and returned to Josua into the holse at Silo. And Josua cast lottes for the in Silo before the Lord, and there Josua deuyned þ land vnto the childien of Israel, to eche their porcion. And the lotte of the tribe of the childien of Benjamin came vp accordig to their kynredes. And þ coaste of their lotte came out betwene þ childien of Juda and the childie of Joseph. And their north coaste was from Jordan, and went vp to the syde of Jericho on þ northsyde, & went vp thozowe the mountaynes westward, & they ended at the wilderness of Bethauē: and went from thence to the southsyde of Lus (þ same is Bethel) & descended agayne to Atrothadar, vnto þ hylle that lyeth on the southe syde of þ nether Bethhoron. And the coaste turneth thence, & compasseth the corner of þ see southwarde, euen from the

hill þ lyeth before Bethhoron southwarde, & goeth out at Iriathbaal which is Iriath Jarim, a cytie of the childie of Juda: this is the west quarter: & the south coaste goeth from the edge of Iriath Jarim, and goeth out westwarde, and thence it turneth to the waterwell of Rephthoah, & cometh downe agayne to þ edge of the hill, þ lyeth before þ valeys of þ sonne of Hennon, euen in the valeys of the Gaintes northwarde and descendeth into þ valeys of Hennon besyde Jebus southwarde, and goeth downe to the well of Rogell, and compasseth frō the north, and goeth forth to the well of þ sonne, and departeth from thence to þ places of Geliloth, which are toward þ goyng vp vnto Adomim: & goeth downe to þ skone of Bohan þ sonne of Ruben: & then goeth alonge toward the syde of the playne, northwarde: and goeth downe into the fel-des: and goeth alōge to the syde of Bethhaglah northwarde, & endeth at the pointe of the salt see north therfro, euen at the south ende of Jordan. This is the southe coaste.

And Jordan kepeth in this coast on the east syde, and this is the enheritaunce of the childie of Benjamin by their coastes rōnde aboute thozow out their kynredes. These were the cyties of the trybes of the childie of Benjamin thozow out their kynredes: Jericho, Bethhaglah, & þ playne of haziz: Betharabah, zamarim, & Bethel: Aum, Bharah, and Dphrah: Chepar Ammona, Dphni, & Sabai, twelue cyties with their villages. Gibeō, Ramah, & Beroth: Mazphah, Caphairah, and Mozah: Rekē, Jarephel, and Charelah, zela, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Iriath, fourtene cyties with their villages. This is the enheritaunce of the childien of Benjamin thozowe out their kynredes,

The xix. Chapter.

The lottes of partes of zabulon, Issachar, Aser, Naphtali, Dan, and Josua.

And the seconde lotte came out for þ trybe of the childien of Simcon by their kynredes. And their enheritaunce was in the myddes of the enheritaunce of the childie of Juda. And they had in theyr enheritaunce, Bersabee, Sabe, & Moladah, Hazorhual, Balah, & Azem, Etcholah, Bethul & Hormah, zikelag, Bethmarcaboth & Hazetfusah, Bethlebaath, and Saruhen thirtene cyties with their villages. Aim, Remon, Ether, & Ahan, foure cyties wyth their villages: & therto all þ villages that were rōnde about these cyties, euen vnto Balaath, Beoz, & Ramath, southwarde. This is þ enheritaunce of þ tribe of þ childien of Simcon thozow out their kiredes. Out of þ lotte of the childie of Juda, came

the enheritaunce

the enheritaunce of the children of Simeon. For the parte of the children of Juda was to moche for them: and therfore the childre of Simeon had their enheritaunce in the enheritaunce of them.

And the thyrde lotte arose for the childre of zabulon thowout their kynredes. And the coastes of their enheritaunce came to **S**arid, & went by westwarde, and to **M**arialah, and reached to **D**ababeseth, and came thence to **S**ruer that lyeth before **T**okneuen: & turned fro **S**arid eastwarde toward **S**one ryling vnto **S**border of **C**hisloth **T**haboz: and then goeth out to **D**ababeseth, & goeth by to **J**aphia: and from thence goeth a longe eastwarde, to **G**ethah, **J**epher, **J**thah, & **J**azin, & goeth to **R**emon, **M**ethoar, & **R**ecob. And compasseth it on **S**nor: the syde to **N**athan, & endeth in the valeye of **J**ephtahel. And **J**atath, **N**ahalol, **S**eron, **J**edalah, and **B**ethlehe: twelue cyties wyth their villages. This is the enheritaunce of the childre of zabulon thowout their kynredes, and these are the cyties with their villages.

And **S** fourth lott came out for **S** children of **I**ssacar by their kynredes. And their coast was **J**esraelah, **C**asuloth, & **S**unem. **H**apharaim, **S**ion, and **A**nabarith: **H**arabith **K**ision, and **A**bez: **R**ameth, **E**nganim, **E**nhabah, & **B**ethphazez. And his coast reacheth to **T**haboz, & **S**ahazimah & **B**ethsames, and endeth at **J**ordan, **S**yrteue cyties with there villages. This is **S** enheritaunce of the trybe of **S** children of **I**ssacar by their kynredes, And these are the cyties with their villages.

And the fyfte lotte cam out for the trybe of the children of **A**sser by their kynredes. And their coast was: **H**elkath, **H**ali, **B**ete & **A**chlay: **A**lamelch, **A**maad and **H**ileal: & came to **C**armel westwarde, & to **S**ihor **L**abanath, and turneth toward the sonne ryling to **B**ethdagon, and cometh to **S**abulon & to the valeye of **J**ephtahel, toward **S** northsyde of **B**ethemek & **R**egel, & goeth out on **S** lyfte syde of **C**abul: & to **H**ebzon, **R**ohob, **R**amon, & **K**anah, euen vnto great **S**iddo. And then the coast turneth to **R**amah and to the strong cytie of **z**or, and turneth to **H**ozah, & endeth at the see, by **S** possessio of **A**chzivah: **A**mah also & **A**pheth and **R**ohob: **T**wentye and two cyties with their villages. This is **S** enheritaunce of **S** children of **A**sser by their kynredes: These are the cyties with their villages.

And the sixte lotte cam out for the children of **R**ephthali by their kynredes. And their coast was from **H**eleph & fro **E**lom to **Z**aananim, **A**dami, **R**ekab and **J**abneel euen to **L**akuni, and doth go out at **J**ordā. And then the coast turneth westwarde to

Asanath **T**haboz, and the goeth out from thence to **H**ukiah, and reacheth to **S**abulon on **S** southe syde, & goeth to **A**sser on **S** west syde, and to **J**uda vpon **J**ordan toward **S** sonner ryling. And their strong cyties are **z**idin, **z**er, **H**amah, **R**acath and **C**enereth, **A**damah, **H**ermah & **H**azor: **K**edes, **E**drai, and **E**nhafor: **J**eron, **M**agdele: **H**ozē, **B**ethanah & **B**ethsames: **n**yctene cyties w their villages. This is the enheritaunce of the trybe of the children of **R**ephthali by their kynredes: these also are the cyties & their villages.

And the seuenth lotte came out for **S** trybe of the childre of **D**an by their kynredes. And the coast of their enheritaunce was: **z**araah, **E**sthaol. * **J**eslames, **S**aelabin, **A**ialo **J**ethlah: **E**glon & **C**henathah & **A**harō: **E**ltheke, **G**ibethon & **B**aalath: **J**ehud **B**ancbarak & **C**athermon, **H**ericon and **A**racō, w the border that lyeth before **J**apho. And **S** coastes of **S** childre of **D**an wēt out fro them. And the children of **D**an wēt up to **S**pyght agaynst **L**esen, and toke it, and smote it with **S** edge of the swerde, and conquered it, & dwelt therein, & called it * **D**an after the name of **D**an their father.

This is the enheritaunce of the trybe of **S** children of **D**an i their kynredes: these also are the cyties with their villages, **W**hē they had made an ende of deuyding **S** lade by her coastes, the children of **I**ssrael gaue an enheritaunce vnto **J**osua **S** sonne of **N**un amonge them, according to the worde of **S** Lorde they gaue him the cytie which he asked, euen * **C**henath serah in mounte **E**phraim. And he bylte **S** cytie & dwelt therein. * These are the enheritaunces which **E**leazar the preast and **J**osua the sonne of **N**un, and the auncient fathers of the trybes of the childre of **I**ssrael deuided by lotte in **S**iloh before the Lorde, in the doore of the tabernacle of witnesse, and so they made an ende of deuiding the contreye.

The .xx. Chapter.

The cyties of refuge or Sanctuaries.

The Lorde also spake vnto **J**osua sayinge: Speake to **S** children of **I**ssrael, and saye: * Appointe out fro amonge you cyties of refuge, wherof **I** spake vnto you by the had of **M**oses, that the cleare that killeth any person vnwares and vnwittinglye, maye flee thether. And those cyties shalbe poure refuge from the auenger of blood. And he that doth flee vnto one of those cyties, shall stāde at the entryng of the gate of the cytie, and shall shewe his cause in the eares of the elders of the cytie.

And they shall take him into the cytie vnto them, & geue hym a place, that he maye

dwel amonge them.

And yf the auenger of bloude folowe after him, they shall not deliuer the cleare into his hande: because he smote his frende ignorantlye, and hated hym not before tyme.

And he shall dwell in the sayde cytie vntill he stāde before **S** cōgregatio in **J**udgement, * and vntill the death of the hye preaste that shalbe in those dayes: for then shall the cleare retourne, and come vnto his awne cytie, and vnto his awne house, and vnto the cytie fro whence he fled. And they

sanctified **K**edes i **C**alile, in mounte **R**ephthali, and **S**ichem in mounte **E**phraim, and **K**iriatharbe (which is **H**ebzon) in the mountaine of **J**uda. And on the other syde **J**ordā ouer agaynst **J**ericho eastwarde, they appointed **B**ozor in **S** wildernesse vpon the playne, out of **S** tribe of **R**uben: & **R**amoth in **S**ilead out of the trybe of **G**ad: and **G**olan in **B**asān out of **S** trybe of **M**anasses. These were the cyties appoynted for all **S** children of **I**ssrael, and for the straunger **S** sojourned amonge them, that whosoener killed any persō ignorantlye, **S** same might flee thether, & shulde not die by the hand of the auenger of bloude, vntill he stode before the congregacion: * (to declare his cause.)

The .xxi. Chapter.

The cyties geuen to the Leuites, in nombre .xliiii.

And then came the principall fathers of the **L**euities vnto **E**leazar **S** preaste, and vnto **J**osua the sonne of **N**un, and vnto **S** auncient fathers that were ouer the trybes of the children of **I**ssrael, & spake vnto them at **S**ilo in the lande of **C**anaan, saying: * the Lorde commaunded by **M**oses, to geue vs cyties to dwell in, with the suburbs therof, for oure catell. And **S** childre of **I**ssrael gaue vnto **S** Leuites out of their enheritaunce at **S** bidding of **S** Lorde these cyties folowing w their suburbs.

And the lotte cam out for the kynred of the **C**ahathites: and the childre of **A**aron the preaste, which were of the **L**euities, had geuen them by lott, out of the trybe of **J**uda, out of the trybe of **S**imeon, and out of **S** trybe of **B**eniamin: thirtene cyties. And the reast of the children of **C**ahath had by lotte, out of the kynredes of **S** trybe of **E**phraim, out of **S** trybe of **D**an, and out of **S** halfe trybe of **M**anasses: ten cyties. And the childre of **G**erson had by lotte out of **S** kynredes of the trybe of **I**ssacar, and out of the trybe of **A**sser, out of the trybe of **R**ephthali & out of the other halfe trybe of **M**anasses i **B**asān: thirtene cyties. And **S** children of **M**erari by their kynredes, had out of the trybe of **R**uben, and out of the trybe of **G**ad, and out of the trybe of **S**abulon,

twelue cyties: And the children of **I**ssrael gaue by lotte vnto the **L**euities these cyties with their suburbs, as the Lorde commaunded by **M**oses.

And they gaue out of the trybe of **S** children of **J**uda, & out of the trybe of the childre of **S**imeon, these cyties by name: which the children of **A**aron beig of the kynredes of the **C**ahathites, & of the childre of **L**eu, obtayned: for theirs was the fyrst lotte.

And they gaue them **K**iriath **A**rbe of the father of **E**nack (which is **H**ebzon) in the hyl contreye of **J**uda, with the suburbs of the same rounde about it. But the londe that pertayned to the cytie, and the villages therof, gaue they to * **C**aleb the sonne of **J**ephune, to be his possession.

And thus they gaue to **S** children of **A**aron the preast, a cyte, to the which **S** slayer might flye: euen **H**ebzon with her suburbs: **L**ibna with her suburbs: & **J**athir with her suburbs, & **E**stimoa with her suburbs: **H**olon w her suburbs, **D**abir with her suburbs: **A**in with her suburbs: **J**utah with her suburbs: **B**ethsames with her suburbs: **n**yne cyties out of those two trybes. And out of the trybe of **B**eniamin, they gaue **G**ibeon with her suburbs: **C**aba w her suburbs: **A**natoth with her suburbs: **A**linon with her suburbs: foure cyties. All these cyties of **S** childre of **A**aron preastes, were thirtene cyties with their suburbs. And **S** kynredes of the children of **C**ahath that were **L**euities: that is to saye the other childre of **C**ahath, had cyties geue the for their lotte, out of the trybe of **E**phraim. For they gaue them the cytie **S** the cleare might flye vnto: **S**ichem with her suburbs, in mounte **E**phraim: and **G**azer with her suburbs, and **K**abzaim with her suburbs: & **B**ethhoron with her suburbs: foure cyties.

And out of the trybe of **D**an: **E**ltheke w her suburbs: **G**ibthon with her suburbs: and **A**ialon with her suburbs: **G**athremon with her suburbs: foure cyties.

And out of the halfe trybe of **M**anasses, **C**hanach with her suburbs: and **G**athremon with her suburbs: two cyties. All the cyties for the other kynredes of **S** children of **C**ahath, were ten with their suburbs.

And vnto the children of **G**erson which were of the kynredes of the **L**euities, they gaue out of **S** other halfe trybe of **M**anasses, the cytie of refuge for the cleare: **G**olan in **B**asān with her suburbs: & **B**estheharah with her suburbs: two cyties. And out of the trybe of **I**ssacar, **K**ision with her suburbs: and **D**aberah with her suburbs: & **J**arimoth with her suburbs: **E**nganim with her suburbs: foure cyties.

And out of the trybe of Aser, Misael with her Suburbs: Abdon with her Suburbs, Malakach with her Suburbs: & Rohob with her Suburbs: foure cyties. And out of the trybe of Nephtali, the cytie for the hear to flye vnto: kedesh in Galile with her Suburbs: & Hamothdor with her Suburbs: & Carthan with her Suburbs: thre cities. All the cities of the Gersonites thow out their kynredes, were thirtene cyties with their Suburbs.

And vnto the other kynredes of the child of Merari, the rest of the Leuites, they gaue out of the trybe of Zabulon: Iecnan with her Suburbs: & Carthah with her Suburbs: Danna with her Suburbs, & Mahalal with her Suburbs: foure cyties. And out of the trybe of Ruben, Bozor with her Suburbs: and Jabelah with her Suburbs: Kedmoth with her Suburbs, and Naphtaath with her Suburbs: foure cyties. And out of the trybe of Gad, they gaue p cytie for p leat to flye vnto: Ramoth in Gilead with her Suburbs, and Mahanaim with her Suburbs, Hesbon with her Suburbs: & Jaser with her Suburbs: foure cyties in all, so that all the cyties of p children of Merari thow out their kynredes (which were the rest of the kynredes of the Leuites) were by their lot, twelue cyties. And all the cyties p the Leuites had among the possession of p children of Israel were xliiii. with their Suburbs. And these cyties laye euery one seuerally, hauyng their Suburbs rounde aboute them thow out all the sayde cyties. And p Lorde gaue vnto Israel all the lande which he sware to geue vnto their fathers. And they conquered it, and dwelt therein. And the Lorde gaue them rest rounde aboute, accordyng to all p he sware vnto their fathers: and there stode not a man of all their enemyes before them. The Lorde also deliuered all theyr enemyes into their handes. * There shapd nothing of all the good thynges, which the Lord had sayde vnto the house of Israel, But all came to passe.

The. xxii. Chapter.

Ruben, Gad, and the halfe trybe of Manasses are sent agayne to their possessions. They buyde an altare for a memoriall.

When Josua called vnto the Rubenites, the Gaddites and to the halfe trybe of Manasses, and sayde vnto them: * ye haue kept all that Moyses p seruauit of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you: ye haue not leste poure brethren of a long reason vnto this daye, but haue kept the commaundement of the Lorde poure God.

And now that the Lorde hath geuen rest

vnto poure brethren as he promysed them, therfore retourne ye, and go vnto poure tentes, & vnto the lande of poure possession, which Moyses the seruauit of the Lorde gaue you on the other syde Jordan.

But in any wise take diligent hede, and do the commaundement and lawe, whych Moyses the seruauit of the Lorde charged you: * that ye loue the Lorde poure God, and walke in all hys wayes, and kepe hys commaundementes, and cleaue vnto him, and serue him with all poure hertes, & all poure soules. And so Josua blessed them and sent them awaye. And they wet vnto their tentes.

Vnto the one halfe of the trybe of Manasses Moyses gaue possession in Balan: & vnto the other halfe therof gaue Josua amonge their brethren on this syde Jordan westwarde. And Josua sent them awaye also vnto their tetes, and blessed them, and sayd vnto them: retourne with moche ryches vnto poure tentes, and with a great multitude of catell, with syluer and golde, with brasse, and yron, and with moch raiment and * deuide the spoyle of poure enemyes with poure brethren.

And the children of Ruben, the children of Gad, and halfe p trybe of Manasses, returned, and departed from the children of Israel out of Silo (which is in the lande of Canaan) to go vnto the cōtrepe of Giliad, to the lande of their possession, which they had opteyned, accordig to the worde of the Lorde by the hande of Moyses. And when they came vnto p place of Geliloth belyde Jordan (that is in the lande of Canaan) there the children of Ruben, the children of Gad and p halfe trybe of Manasses, buyt an altare faste by Jordan, and that a great altare to se to. Which when the children of Israel hearde of, they sayd: beholde, p children of Ruben, the children of Gad, and the halfe trybe of Manasses haue buyt an altare in the forefront of p lande of Canaan euen in Geliloth belyde Jordā on the syde of p children of Israel. And when the children of Israel heard of it, p whole congregation of p childre of Israel gathered the together to Silo, to make batell agaynst them. And the childre of Israel sent vnto the children of Ruben, and to the children of Gad, and to p halfe trybe of Manasses, into the lande of Gilead, Phinehes the sonne of Eleazar the preaste, & with him ten Lordes, of euery chiefe house a Lord, thow out all p tribes of Israel, which were heades of their fathers householdes among p thousandes of Israel. And they wet vnto p children of Ruben, and to the children of Gad, & to the children of the halfe trybe of Manasses, vnto the lande of Gilead, and they

they spake with them, saying.

Thus saye the hole congregaciō of the Lorde: * what transgression is this that ye haue transgressed agaynst the God of Israel, to turne awaye this daye fro p Lord in that ye haue bylded you an altare, for to rebele this daye agaynst the Lorde? Is the * wicked deade of Deor to lyttell for vs, wherof we are not yet cleansed vnto this daye, and for the which there was in p congregation of the people a plague of p Lord? Ye also are turned awaye this daye from the Lorde. And seynge ye rebele to daye agaynst the Lorde, it wil come to passe, that to morow he shall be wroth w all the congregation of Israel. Notwithstandyng ye pe thinke, that the lande of poure possession is vncleane, then come ouer vnto the lande of the possession of p Lorde, where in p Lordes tabernacle dwelleth, & take possession amonge vs. But transgresse not agaynst p Lorde, nor prouoke vs, to buyde you anye other altare, saue p altare of the Lorde oure God. * Wpd not Acan the sonne of Zareth trespass i p excommunicate thig, & wrath fell on all p cōgregation of Israel, which notwithstandinge that he was but one man, yet he alone perished not for his wickednesse.

Then p children of Ruben & the children of Gad, and halfe the trybe of Manasses answered, and sayde vnto the heades ouer the thousandes of Israel: The God of goddes, the Lorde, God of goddes, euen p Lord he knoweth, & Israel also shall knowe. If it be to rebele, or to transgresse agaynst p Lorde, then thou Lorde saue vs not this daye. * Elles if we haue bylt vs an altare to turne fro folowynge the Lorde, or to offer theron burnt offeringe or meatoffrige, or to offer peace offeringes theron: let p Lorde require it. * (and iudge) And ye haue not rather done it of a carefulesse & of a sure occasiō, sayenge: In tyme to come poure children might laye vnto oures: what haue ye to do with p Lorde God of Israel? p Lorde hath made Jordā a border betwene vs and you (ye children of Ruben and of Gad) ye haue no parte therfore in the Lorde: and so shall poure children make oure children cease from fearinge the Lorde.

Therfore we * (toke better aduise) sayd: We wil make vs an altare, not for burnt-offeringe, nor for sacrifice, but for a witness betwene vs and you, and oure generacions after vs, that we shulde serue the Lorde, with oure offeringes, sacrifices and peace offeringes before him: and that poure children shulde not saye to oures in tyme to come: ye haue no parte in the Lorde.

Therfore sayde we, that if they shulde so saye to vs or to oure generaciōs in tyme

to come, that we wolde saye agayne: Beholde the fastiō of the altare of the Lorde, which oure fathers made, nether for burnt-offerynges nor sacrifices, but for a witness betwene vs and you. God for byd, that we shuld rebele agaynst the Lorde, and turne this daye fro after him, & buyld any other altare for burnt offeringes, oblaciōs, or sacrifices, saue the altare of the Lorde oure God, that is before his tabernacle.

And when Phinehes the preaste, and the Lordes of p congregation and heades ouer the thousandes of Israel which were with him, hearde these wordes that the children of Ruben, and the children of Gad and the childre of Manasses spake, they were well content. And Phinehes the sonne of Eleazar the preaste sayde vnto the children of Ruben, and to the children of Gad, & to the childre of Manasses: this daye we perceaue, that the Lord is among vs, because ye haue not done this trespass agaynst p Lorde: Now ye haue rydde the children of Israel out of the hande of the Lorde.

And Phinehes the sonne of Eleazar the preaste w the Lordes, returned from the children of Ruben, and fro the children of Gad out of the lande of Gilead vnto p lande of Canaan, to the children of Israel, and brought them this worde agayne. And the sayeng pleased the children of Israel, and they blessed God, and byd not entende to go agaynst them in batell, & to destroye the lande which the children of Ruben and Gad dwelt in. And the children of Ruben, and the children of Gad called the altare: Dure witness, that the Lorde is God.

The. xxiii. Chapter.

Josua exhorteth the people, that they fornye not them selues to the Gentiles.

Ad it came to passe a longe reason after that the Lorde had geuen reste vnto Israel from all theyr enemyes rounde about, that Josua wared olde, and was stricken in age. And Josua called for all Israel, and for their elders, their heades their Judges and officers, and sayde vnto them: I am olde and stryken in age.

And ye haue sene all that p Lorde poure God hath done vnto all these naciōs before you, how p Lorde poure God hath foughte for you. Beholde, I haue subdued vnto you these naciōs p remayne, to be an heritage for poure tribes: euen from Jordan, and (from the lande) of all the naciōs that I haue destroyed, euen vnto the great See westwarde. * (And there remayne yet many naciōs.) And the Lorde poure God shall expell the before you, and cast the from out of poure sight, and ye shall conquere their lande, as the Lorde poure God hath saide vnto you.

Go to therfore * as strongly as ye maye,

that ye

that ye take hede and do all that is written in the booke of the lawe of Moyses, * that ye bowe not a syde therfro, to the ryght hand or to the lefte: and lest that wha ye come amonge these nacions, (euen amonge these that are left with you) ye make mencion or sweare by the names of their goddes: and that ye nether serue them, nor bowe youre selues vnto them. But that ye sticke fast vnto y^e Lorde youre God, as ye haue done vnto this daye. So shall y^e Lorde cast out before you great nacions and myghtye, as no man hath bene able to stande before you hitherto. * One man of you shall chase a thousand: for y^e Lorde youre God he fighteth for you, as he hath promised you. Take good hede therfore vnto youre selues, y^e ye loue the Lorde youre God.

Else, yf ye go backe and cleaue vnto the rest of these nacions y^e remayne wyth you, and shall make mariages with them, & go in vnto them, and they to you: be ye sure, that y^e Lorde youre God will nomore cast out all these nacions fro before you. * But they shall be snarres and trappes vnto you and scourges in youre sydes, and thornes in youre eyes, vntyll ye perishe fro of this good lande, whych the Lorde youre God hath geuen you.

And behold, this daye, do I entre in to the waye of all the worlde, & ye knowe in all your hertes & in all your soules, that * nothyng hath fayled of all the good thynges which the Lorde youre God promysed you: But all are come to passe, & nothyng hath fayled therof. Therfore, as all good thynges are come vpon you, which the Lorde youre God promysed you, so shall y^e Lorde byrnyng vpon you all euell, vntyll he haue destroyed you fro of this good lande, whych y^e Lorde youre God hath geuen you, wher ye haue transgressed the appointmēt of the Lorde youre God, which he comaunded you: and haue gone and serued straunge goddes, and bowed youre selues to the. Then shall the wrath of the Lorde waxe whote vpon you, & ye shall perishe quickely fro of the good lande, which he hath geuen you.

The xxiii. Chapter.

Josua exhorteth the people to the keeping of the lawe. He dyeth. The bones of Joseph are buried. Eleazar dyed.

And Josua gathered all the trybes of Israel to Sichem, and called for y^e elders of Israel, and for they^r heades, Judges and officers, and they presented them selues before God. And Josua sayde vnto all the people: thus sayth the Lord God of Israel: * youre fathers dwelt on the other syde of the floud in olde tyme: euen Chareh the father of Abraham & of Nachor, and serued straunge goddes.

And I toke youre father Abraham from the other syde of the floud, & brought him thorow out all the lande of Canaan, & multiplied his seed, and * gaue him Iahac.

And I gaue vnto Iahac, Jacob & Esau. * And I gaue vnto Esau mount Seir, to possesse it. But Jacob and his childre wet downe into Egypte.

I sent Moyses also & Aaron. And I * plagued Egypte: & whan I had so done among them, I brought you out, and I brought your fathers out of Egypte. And as they came vnto the see, the Egyptians folowed after youre fathers with charettes & horsemen, vnto the redd see. * And whan they cried vnto the Lord, the Lord put darkness betwene you and the Egyptians, and brought the see vpon them, and couered the. And youre eyes haue sene what I haue done to the Egyptians. And ye dwelt in the wilderness a longe ceason.

And * I brought you into the lande of the Amorites, which dwelt on the other syde Jordan. And they fought with you: and I gaue them into your hand, that ye myght conquere their contre. And I destroyed the from out of youre syght.

* Then Balak the sonne of ziphor, king of Moab aroose, & warred agaynst Israel, & sent & called Balaam the sonne of Beor, for to curse you. But I wolde not hearken vnto Balaam, & therfore he rather blessed you: And so I deliuered you out of his hande. And ye wet ouer Iordā, and came vnto Jericho, and the men of Jericho fought agaynst you: the Amorites, Phereites, Canaanites, hethites, Gergolites, heuites, & Jebusites, and I deliuered them in to your hande.

And I sent * hornettes before you, which cast them out of youre sight: euen the two kinges of the Amorites: but not with your owne swerde, or with your owne bowe. And I haue geuen you a lande, in which ye dyd no labour, and cyties which you bilt not, and which ye dwell in: vineyardes also, and Olyue trees which ye planted not, and wherof ye do eate.

* Now therfore feare the Lorde, & serue him in perfectnelle and truth: And put awaye the goddes, which youre fathers serued on the other syde of the floud, and in Egypte, and serue ye the Lorde. And yf it seme euell vnto you to serue the Lorde, the chose you this daye whom you will serue: whether the goddes which youre fathers serued (that were on the other syde of the floud) ether the Goddes of the Amorites, in whole land ye dwell. As for me and my howse, we will serue the Lorde.

The people answered and sayde: God forbyd, that we shulde forsake the Lorde, and serue

serue straunge goddes. For the Lorde oure God, he it is that brought vs and oure fathers out of the lande of Egypte, and from the howse of bondage, and which dyd those great miracles in oure syght, & preserued vs in all the waye that we went, & amonge all the nacions which we came thorow. And the Lorde dyd cast out before vs all the nacions, specially the Amorites, which dwelt in the lande. And therfore will we also serue the Lorde, for he is oure God.

And Josua sayd vnto the people, Ye can not serue the Lorde: for he is an holpe God, and a gelous God, and cannot beare youre iniquite and synne. Yf ye forsake the Lorde and serue straunge goddes, * he will turne and do you euell, and consume you, after that he hath done you good. And the people sayde vnto Josua: naye, but we will serue the Lorde.

And Josua sayde vnto the people: ye are witnesses youre selues, that ye haue chosen you the Lorde, to serue him: and they sayd: we are wytnesses. Then put awaye (sayde he) the straunge goddes which are amonge you, and bowe youre hertes vnto y^e Lorde God of Israel. The people sayde vnto Josua: the Lorde oure God will we serue, and his voyce will we obeie, And so Josua * made a couenant with the people the same daye, and set an ordinaunce and lawe before them in Sichem.

And Josua wrote these wordes in the booke of the lawe of God, and * toke a great stone, and pitched it on ende in y^e sayde place, euen vnder an oke that was in the sanctuary of the Lorde. And Josua sayde vnto

to all y^e people: beholde, * this stone shalbe a witnesse vnto vs, for it hath hearde all y^e wordes of the Lorde which he spake wyth vs. It shalbe therfore a witnesse vnto you, lest ye denye * (and dissemble with) your God. And so Josua let the people departe, euery man vnto his inheritaunce.

And after these thinges it came to passe, that Josua the sonne of Nun, the seruaunt of the Lorde died, beinge an hundred and ten yeres olde. And they buried hym in the cōtre of hys inheritaunce, euen in Thānath Sarch, which is in mount Ephraim, on the northsyde of the hill of Gaas.

And Israel serued the Lord * all y^e dayes of Josua, & all the dayes of the elders that ouerlyued Josua, and whych had knowne all y^e wordes of the Lorde that he had done for Israel. And the * bones of Joseph, which the childre of Israel brought out of Egypte, buried they in Sichem in a parcell of grounde, whych Jacob bought of y^e sonnes of Hemor the father of Sichem, for an hundred peaces of syluer, and it became the inheritaunce of the children of Joseph. And Eleazar the sonne of Aaron dyed, whom they buried in a hill that pertayned to Phinehes his sonne, which hill was geuen him in mount Ephraim.

The ende of the booke of Josua, whom the hebreues call Jehosua.

The boke of Jud-

ges, called in the hebreue Sopotim
and in the Latin
Judicum.

The .xv. Chapter.

After Josua was dead, Juda was conditute
Lorde ouer the aempe.



After the death of Josua it came to passe, that the childre of Israel asked y^e Lorde saying: Wh^o all go vp for vs against the Cananites, and who shall first fight agaynst them. And the Lorde sayde: Juda shall go vp beholde I haue deliuered the lande in to hys handes. And Juda sayde vnto Simeon hys brother: come vp with me in my lotte, that we maye fight agaynst the Cananites. And I lyke wyll go with the into thy lotte. And so Simeon went with him.

And Juda went vp, and the Lorde deliuered y^e Cananites & Phereites to thei^r handes. And they slewe of them in Bezek ten thousand men. And they founde Adoni bezek in Bezek. And they fought agaynst him, and slewe y^e Cananites and Phereites. But Adonibeze fled, & they folowed after hym, and caught hym, and cut of his thobes and his great toes. And Adonibeze sayde: thre skore & ten kynges hauing their thombes and great toes cut of, gathered their meate vnder my table: * as I haue done, so God hath done to me againe. And they brought him to Jerusalem, and there he dyed.

The children of Juda fought agaynst Jerusalem, and toke it * and smote it wyth y^e edge of the swerde, and set the cytie on fire. Afterwarde the children of Juda went to fight agaynst the Cananites, that dwelt in the mountayne, and towarde the south, & in the lowe contreye. And Juda went agaynst the Cananites that dwelt in Hebrō, which befoze tyme was called kariath Arbe. And slew Helai, Ahiman & Chalmi. And fro thence they went to the inhabitants of Debir, whose name i olde tyme was called kariathsepher. (that is a cytie of letters.)

And Caleb sayde * he that smyteth kariathsepher, & taketh it, to him will I geue my daughter to wyfe. And Othniel the sonne of Kenes Calebs younger brother toke it: to whom he gaue his daughter to wyfe, and as they went, he counceiled hym to aske of her father a felde. And then she lyghted of her asse: and Caleb sayde vnto her: What ayleth the? She answered vnto hym: geue me a blessing: for thou hast geue me a Southward (or drye) lāde, geue me also springes of water. And Caleb gaue her springes both aboue & beneath. And the children of the Kenites Moyses father in lawe went vp * out of Egypt of palme trees with the childre of Juda into the wyldernesse of Juda, that lieth in the South of Arad, and they wet and dwelt amonge the people.

And Juda went with Simeon hys brother, and they slew the Cananites that inhabited zephath, and utterly destroyed it, * and called the name of the cytie Horma. And at the last Juda toke Asah wyth the coastes therof, and Ashalon wyth the coastes therof, and Abaron with the coastes therof, and the lorde was wyth Juda, and he conquered the mountaynes, but coulde not dyspue out y^e inhabitants of the valepes because they had charcttes of yron. And they gaue Hebron vnto Caleb, as Moyses sayde. And he expelled thence the thre sonnes of Enach.

* And the children of Benjamin dyd not cast out the Jebusites, that inhabited Jerusalem, but the Jebusites dwell wyth the childre of Benjamin in Jerusalem vnto this dape.

* And in lyke maner they y^e were of the house of Joseph wet vp to Bethel & y^e lord was wyth the, & y^e house of Joseph serched out Bethel, which befoze tyme was called Lus. And the spyces sawe a man come out of the cytie, and they sayde vnto hym: shewe vs the waye into the cytie, * and we will shewe the mercy. And whan he had shewed them the waye into the cytie, they smote it wyth the edge of the swerd, but let the man and all hys housholde goo free. And y^e man went into the lande of the Hethites, and bult a cytie, and called y^e name therof Lus which is the name therof vnto this dape.

* Nether dyd Manasses expelle Bethseā with her townes, Chaanach wyth her townes, the inhabitants of Dor with her townes, y^e inhabitants of Jebelam wyth her townes, nether y^e inhabitants of Magdo wyth her townes, but the Cananites were bolde to dwell in the lande. But it came to passe y^e as lone as Israell was waxed myghtie, they put the Cananites to tribute and expelled them not.

* In lyke maner Ephraim expelled not the Cananites that dwelt in Gazer, but the Cananites dwell stille in Gazer amonge them.

Nether dyd Zabulon expelle the inhabitants of Keton, nether the inhabitants of Nahalol: But y^e Cananites dwell amonge them, and became tributaries.

* Nether dyd Aser cast out the inhabitants of Acho, nether the inhabitants of Zidon, & of Ahalab, Aczib, & Halbah, Aphelk, nez of Rohob, but the Aserites dwell amonge the Cananites the inhabitants of the lande, for they might not dyspue them out.

Nether dyd Nephtalim dyspue out the inhabitants of Bethsames, nor the inhabitants of Bethanath, but dwell amonge the Cananites the inhabitants of y^e lande. Nethertheless the inhabitants of Bethsames & of Bethanath became tributaries vnto them.

And the Amorites troubled the childre of Dan in the mountayne, and suffered them not to come downe to the valepe. And the Amorites were content to dwell in mount Heres (which is by interpretacion: a wynter house) in Hailon and in Salabim. And the hand of Joseph preuayled, so that they became tributaries: & the coaste of y^e Amorytes was from the goyng vp to Acrabim, and from the rocke vpwarde.

The .ii. Chapter.

The Angell rebuketh the people, because they had made peace wyth the Cananites. Idolaters are punished.

And the angell of the Lorde came vnto Gilgal to Bochim, & sayde: I made you to come out of Egypte, and haue brought you vnto the lande which I sware vnto youre fathers. * And I sayd: I wyll not breake myne appoyntment y^e I made with you. And ye also shall make no covenant wyth the inhabitants of this lande, but shall breake downe their altars: Nethertheless ye haue not hearkened vnto my voice, why haue ye this done? Wherefoze, I haue lyke wyse determyned, y^e I wyll not cast the out befoze you: but they shall be thornes vnto you, and their goddes shall be a snare vnto you. And when the angell of the Lorde spake these wordes vnto all the childre of Israel, the people cryed out and wepte: And called the name of the sayde place * Bochim, and offered sacrifices vnto the Lorde.

And when Josua had sent the people awaye, the childre of Israel went euerye man into hys inheritaunce to possesse the lande. * And the people serued the Lord all the dayes of Josua, and all the dayes of the elders that out lyued Josua, and had sene all the great workes of the lord that he dyd

for Israel: and Josua the sonne of Nun the seruant of the Lorde dyed, when he was an hundred & ten yeres olde: whom they buried in the colles of hys inheritaunce: euen in Chamnath baires in mount Ephraim on the northside of the hyll Gaas. And euen so all that generacyon were put vnto their fathers, and there arose another generacyon after them whych nether knewe the Lorde, nor yet the workes whych he had done for Israel.

And then y^e childre of Israel dyd wyche in the syght of the lorde, and serued Baalim, and forsoke the Lorde God of their fathers, whych brought them out of the land of Egypte, and folowed straunge goddes, euen of the goddes of the nacjons that were round aboute them, and bowed them selues vnto them and angred the lorde. They forsoke the lord, and serued Baal and Ashtaroth, and the wrath of the lorde waxed hote agaynst Israel, and he deliuered them into the handes of raueners, that spoyled the, and solde them into the handes of their enemyes rounde aboute them, so y^e they had no power any longer to stāde befoze their enemyes. But whether soeuer they went out, the hand of the lord was agaynst them with euell lucke, euen as the lord promysed them, & as he sware vnto them. And he punished them sore.

Nethertheless the lorde raysed vp Judges, which deliuered them out of the handes of their oppressors, and yet for all that they wold not harken vnto their Judges: But rather went a whoyring after straunge goddes, and bowed them selues vnto them, and turned quickely out of y^e waye, which their fathers walked in, obeying the commaundementes of the Lord: But they dyd not so.

And when the lord raysed them vp Judges, he was with the Judge, and deliuered them out of the handes of their enemyes all the dayes of the Judge * for the Lorde had compassyon ouer their sorowinges, whych they had, by the reason of them y^e oppressed them & vexed them: yet for all y^e as lone as the iudge was dead, they turned and dyd wyll y^e their fathers, in folowinge straunge goddes, and in scruping them, and ceased not from their owne inuencions, nor from their malycouse waye.

And the wrath of the Lorde was moued agaynst Israel, & he sayde: because this people hath transgressed myne appoyntment which I commaunded their fathers, & haue not hearkened vnto my voyce, I wyll hence furth not cast out befoze the one man of the nacjons, which Josua leaft when he dyed, y^e though them I maye proue Israell, whether they wyll kepe the waye of the Lorde, & walke therein, as their fathers dyd or not

And so the Lord leaft those naciōs, & droue them not out ynnedyatlye, nether delyuered them into the hande of Josua.

The.iii. Chapter.

Othoniell delyuereth Israel. Ahud killeth Eglon. Samgar killeth the Philistines.

These are the nacys which the Lord left, that he myght proue Israel by the: euen as manye of Israel as had not knowen all the warres of Canaan: Onlye for the lernyng of the generacyon of the chyldre of Israel: he also myght teach them warre, in as much as they were before them, knew nothing therof. Of those who he left, there were fyue lordes of the Philistines, & all the Cananites, & the Sodonites, and the Heuites that dwelt in mount Libanon: euen from mount Baal hermon vnto Hemath. Those remayned to proue Israel by, and to wete, whether they wold hearken vnto the commaundementes of the lord, which he commaunded their fathers by the hand of Moses.

And the chyldre of Israel dwelt amonge the Cananites, Hethites, Amozites, Where sites, Heuites, and Jebusytes, & toke the daughters of them to be their wyues, & gaue their owne daughters to their sonnes, & serued their Goddes. And the chyldre of Israel did wickedlye in the syght of the lord,

and forgate the lord their God, and serued Baalim & Aseroth. Therefore the lord was angrye with Israel, & delyuered the into the handes of Chusan Rishathaim kyng of Mesopotamia, and the chyldren of Israel serued Chusan Rishathaim. viii. yeres.

And when the chyldre of Israel cryed vnto the lord, the lord stered vp a sauer, to the chyldre of Israel, & saued the: one Othoniell the sonne of Kenes. Calebs younger brother. And the sprete of the lord came vpon him. And he indged Israel, and wet out to warre. And the lord delyuered Chusan Rishathaim kyng of Mesopotamia into his hande, & his hande preyed agaynst Chusan Rishathaim. And the lande had rest fourtye yeres, and Othoniell the sonne of Kenes died.

ii. par. 1. b.

And the chyldren of Israel wet to agayne, & comitted wickednesse in the syght of the lord. And the Lord strenghted Eglon the kyng of the Moabites, agaynst the chyldre of Israel, because they had comitted wickednesse before the lord. And this (Eglon) gathered vnto hym the chyldren of Ammon, and the Amalekites, and went and smote Israel, & coquered the cite of Paulme trees. And so the chyldre of Israel serued Eglon the kyng of Moab. xviii. yeres. But when they cryed vnto the lord, the lord stered the vp a sauer. Ahud the sonne of Gera the sone of Jemini. a man that coude do nothing hand- some with his ryght hande.

And by him the chyldren of Israel sent a present vnto Eglon the kyng of Moab: but Ahud made him a dagger with two edges, of a cubyte length, & he dyd gyde yt vnto his rayment vpon his right thygh, and carryed the present vnto Eglon the kyng of Moab: And Eglon was a very fatte man. And it fortuneth that when he had presented the present, he sent the people that bare it awaye, but he him selfe turned agayne (fro the place of graue ymages, that was by Gilgal) and sayde: I haue a secret errand vnto the, O kyng. Which sayde: kepe sylence. And all that stode before hym, went out from hym.

And Ahud came vnto hym, and in a somer parler, which he had, sat he by selfe alone, and Ahud sayde: I haue a message vnto the fro God. And he arose out of his seate. And Ahud put forth his lefte hande, & toke the dagger fro his ryght thygh, & thrust it into his belye, and the hyst went in after the blade. And the fatte, closed the hyst, so he myght not drawe the dagger out of his belye, but the dyt came out. Ahud gat him out at a posterne doore, and shut the doores of the parler about him, and locked them.

When he was gone out, his seruantes came, and when they sawe that the doores of the parler were locked, they sayde: peradventure he couereth his fete in his somer chaber. And they taried tyll they were ashamed, and beholde: sayng he opened not the doores of the parler: they toke a keye, ad opened them. And beholde, their Lord was fallen downe dead on the erthe. And Ahud eskaped (whyle they tarped) and was gone beyonde, to the place of the graue ymages, and eskaped into Seirath.

And when he was come, he blewe a trompette in mount Ephraim. And the chyldre of Israel wet downe wyth hym from the hyll and he went before them. And he sayde vnto them, folowe me: for the Lord hath delyuered your enemyes, the Moabites into your hande. And they descended after him, and toke the passages of Jordan, towarde Moab, and suffered not a man to passe ouer. And they slew of the Moabites the same tyme vpon a ten thousande men, which were all fatte & men of warre, & there shapened not a man, so Moab was subdued that daye, vnder the hande of Israel: and the land had rest. lxxx. yeres.

After hym was Samgar the sonne of Anath, whych slewe of the Philistines. vi. hundred men with an oxe goade, and delyuered Israel also.

The.iii. Chapter.

Deboza and Barak delyuer Israel: Sisera is killeth of Jael.

And the

And the chyldren of Israel beganne agayne to do wickedlye in the syght of the Lord, when Ahud was dead. And the Lord sold them into the hande of Jabin kyng of Canaan, & raygned in Hazor, whose captayne of warre was called Sisera, which dwelt in Haroseth of gentyles. And the chyldren of Israel cryed vnto the Lord: for he had nyne hundred charrettes of yron, & twentie yeres he troubled the chyldren of Israel very sore.

And Deboza a Prophetsse, the wyfe of Lapidoth Judged Israel the same tyme, & the same Deboza dwelt vnder a paulme tree betwene Ramath and Bethell, in mounte Ephraim.

And the chyldren of Israel came vp to her for iudgement. And she sent & called Barak the sonne of Abinoam, out of Kedesh Nephtholim, and sayde vnto him. Hath not the Lord God of Israel comaunded the, to leade w faire wordes men to moite Chabor, and take with the ten thousande me, of the chyldre of Nephtholim & of the chyldren of Zabulon: And I will bypnyng vnto the to the ryuer kyslon, Sisera, & Captayne of warre vnto Jabin, with his charettes, & his people, and will delyuer him to thyne handes. And Barak sayde vnto her: yf thou wilt go with me, I will go: But yf thou wilt not come with me, I will not goo: She sayde: I will surely go with the, but this iourney thou takest, shall not be for thyne honoure, for the Lord shall sell Sisera into the hande of a woman. Deboza wet with Barak to kedesh. And Barak called zabulō & Nephtholim to kedesh, & led after hym ten thousande men: and Deboza went vp with him.

But Haber the Kenite (which was of the chyldren of Hobab the father in lawe of Moses) remoued from the other Kenytes, & pytched his tete vntyll the playne of Zaanaim, whych is by kedesh. And they shewed Sisera, & Barak the sonne of Abinoam was gone vp to mount Chabor. And Sisera gathered together all his charettes, eue. ix. hundred charettes of yron, & all the people were with him from Haroseth of the gentyles, vnto the ryuer of kyslon. And Deboza sayde vnto Barak: vp, for this is the daye in which the Lord hath delyuered Sisera into thyne hande: Is not the Lord gone out before the? And so Barak wet downe from mount Chabor, & ten thousande men after him.

But the Lord destroyed Sisera and all his charettes, & all his hoste with the edge of the swerde, before Barak: so the Sisera lyghted downe of his charett, & fled awaye on his fete. But Barak folowed after the charettes and after the hoste, eue vnto Haroseth of the gentyles. And all the hoste of

Sisera fell vpon the edge of the swerde, and there was not a man lefte. Now be it Sisera fled awaye on his fete to the tent of Jael the wyfe of Haber the Kenite: for there was peace betwene Jabin the kyng of Hazor, & the householde of Haber the Kenite.

And Jael went out to mete Sisera, and sayde vnto him: turne in my lord, turne in to me, feare not. And when he had turned in vnto her into her tete, she couered hym with a matell. And he layd vnto her, geue me a lyttel water to drynke, for I am thirstye. And she opened a bottell of mylke, & gaue hym drynke, & couered him. And agayne he layde vnto her: stāde in the doore of the tete, and when any man doth come and enquire of the, whether there be any man here, thou shalt saye: nape.

Then Jael Habers wyfe toke a nayle of the tente, & an hammer in her hand, & went softlye vnto hym, and smote the nayle into the temples of his head, and fastened it into the ground, for he slombered sore, and was deerep: And so he dyed.

And Beholde, as Barak folowed after Sisera, Jael came out to mete hi, & sayde vnto him: come, & I will shew the the man, whom thou seekest. And when he came into her tete: Beholde, Sisera laye dead, & a nayle was in his temples. And so God brought Jabin the kyng of Canaan into subieccio that daye before the chyldre of Israel. And the hande of the chyldren of Israel prospered, & preyed agaynst Jabin the kyng of Canaan, vntill they had brought hi to naught.

The.v. Chapter.

The songe and thanckes geuyng of Deboza and Barak after the victorye.

When Deboza & Barak the sonne of Abinoam sang the same daye, sayng: Praise ye the Lord, & for the aueryng of Israel, and for the people that became so willing. Heare O ye kynges, hearken O ye prynces: I eue I, will syng vnto the Lord, I will praise the Lord God of Israel.

Lord, when thou wentest out of Seir, when thou departedst out of the felde of Edō, the erth trembled, & the heauens rayned: the cloudes also dropped water. The mountaynes melted before the lord, euen as dyd Sinai, before the lord God of Israel.

In the dayes of Samgar the sonne of Anath, in the dayes of Jael, & the wayes were vnooccupied: And the runners of the pathe walked thorow by wayes.

The inhabytors of the towne were gone, they were gone in Israel, vntyll Deboza came vp, which came vp a mother in Israel. & they chose new goddes, and then had they (the enemye) in the gates, though they were wilde and speare. There was not a child or spere sene amonge fourtye thousande

lande of Israel.

My hart loueth the gouerners of Israel, and them that are willing amonge the people. O prayse ye the Lorde.

Speake ye & ryde on sayre asses, & p sitt vppermost i iudgemēt, & walke by p wayes

At the cryeng of the archers amonge the drawers of water, there shall they speake of p righteousness of the Lorde, his righteousness in the vnfenced places of Israel: then shall the people of the Lorde go downe to the gates.

Up Deboza vp, get the vp, and syng a son ge: * Aryle Barac, and leade the captiue captiue, thou sonne of Abinoam.

Then shall they that remayne, haue dominio of the proudest of the people (of Jabbin:) The Lorde shall for my sake haue dominion ouer the myghtie. Out of * Ephraim was there a rote of them agaynst Amaleck, and after the, Benjamin amoge thy people. Out of Machir came rulers, & out of Zabulon they that gouerne the penne of the wypter.

And of Isachar, there were pynces with Deboza, Isachar also and Barac were sent on their fete into the valley, whā in the departing awaye of Rubē there were greate men, and wyle of hert.

Why abodest thou among the shepe foldes, to heare the bleatings of the flockes, & to separate thy selfe awaye w greate men and wyle of hert?

Silcad also abode beyonde Iordane: and why doth Dan remayne in thyppe?

After continued on the see shore, and taried in hys decayed places.

But the people of zabulon haue isoperde their lyues euen vnto the dethe, lyke as did Nephtalim in the hye places of the felde.

The kynge came & fought, then fought the kynge of Canaan in Chanah, by the waters of Megiddo, and wanne no money.

They fought frō heauen, euen the starres in their courtes fought agaynst Silera.

The ryuer of Ephon remoued them, that auncient ryuer, the ryuer Ephon: My soule shall treade (hym) downe mightely.

Then were the horse hofessmyttē asunder by p meames of the praisinges p their mightye men made.

Curse ye the cite of Meros (sayd the angell of p Lorde) curse the inhabitours thereof, because they came not to helpe p Lorde, to helpe the Lorde with the myghtie.

Jael the wife of Haber the kenpte shalbe blessed aboue other women, blessed shall she be aboue other women in the tent.

* He asked water, & she gaue him mylk, she brought furth butter in a lordly dish.

* She put hir hande to the nayle, and hir right hande to the synthes hammer: w the

hammer smote she Silera, and smote hys heade, wouided him, & pearled his temples.

He bowed hym downe at hir fete, he fell downe & laye still: At hir fete he bowed him downe, & fell. And whē he had soncke downe, he laye still desolate.

The mother of Silera looked out at a wyndowe, & cried thowow p lattesse: Why is his charret so long a comyng? Why tarye the wheles of his cartes?

All the wyle ladyes answered her, ye and her a wne wordes answered hir selfe.

Surely they haue founde, they deuyde the spoyles: euery mā hath a dāsell or two: Silera hath a praye of diuerse couloured garments, eue a praye of raymēt dyed w sōdye colours, & p are made of nedle worke: rayment of diuerse colours & of nedle worke which is mete for him p is chefe in distributige of p spoyles. So perishe all thine enemies: O Lorde, but they p loue hi, let the be as the sonne whan he ryleth in his might, And the lande had rest fourtye yeres.

The. vi. Chapter.

Israel is oppressed of the Madianites: Gedeon is sent of God to be their deliuerer.

And the chyldre of Israel * comitted wpyckednes in the sight of the Lorde. * Jos. xiii. 24

And p Lorde deliuered them into the hādes of Madia seuen yeres. And the hande of Madian preyed agaynst Israel, & because of p Madianites, the chyldre of Israel made them denues in the mountaynes & caues and stronge holdes. And whē Israel had sowē, the Madianites, p Amalechites & they of p east contreye came vp together against them: & ptyched their tētes against them, & destroyed the encrease of the erthe, euen till p come vnto Azah: & lefte no sustenance for Israel, nether shepe, ore, or asse: for they went vp, they and their cattell, & came w their tētes as a multitude of grethopers: so p bothe they & also their camels were w out nōbre. And they etred into p lāde to destroye it. And so was Israel exceedingly impouered in p sight of p Madianites, & cryed vnto p Lorde. And whē p chyldre of Israel cryed vnto p Lorde because of the Madianites, p Lorde sent vnto them a prophet, which sayd vnto the: Thus sayth p lord god of Israel: I sette you frō Egypt & brought you out of p house of bondage, & I rydd you out of the hande of the Egyptians, & out of p hand of all p oppressed you & cast the out before you, & gaue you their land. And I sayd vnto you: I am the Lorde poure God, * feare not the goddesses of the Amorites in whose lande you dwell.

But you haue not obeyed my voyce. And the Angell of the Lorde came, & late vnder an Oke which was i Ephrah, that pertayned vnto Joas p father of p Eserites. And his

his sonne Gedeon pressed out whete out of p eares in a presse, to hyde it from the Madianites: & the angell of the Lorde appeared vnto hym, & sayde: the Lorde is wpth the, thou mightie mā of warre. And Gedeon answered him: Oh my Lorde, p the Lorde be wpth vs, why is all this come vpon vs? & where be all hys myracles which oure fathers tolde vs of, and sayde: Did not p lord bring vs out of Egypte? But now p Lorde hath forsaken vs, & deliuered vs into the hādes of the Madianites. And p Lorde looked vpo him, & sayd: Sobee in this thy might, and thou shalt deliuer Israel out of p hādes of the Madianites: Haue not I sent the? And he answered him: Oh lord, wherewith shall I saue Israel? Beholde, my kinred is poore in Manasses, and I am lytle in my fathers house. The Lorde sayd vnto him: I will be with the: and thou shalt smyte the Madianites, as they were but one mā. And he answered him: Wh: p I haue soude grace i thy syght, the thewe me a sygne, that it is thou that talkest w me. Departe not hence, vntill I come agayne vnto the, and till I bring myne offryng, & haue sett it before the.

And he sayde: I wpll tarpe vntyll thou come agayne. And Gedeon went in, & made redye a kydd, and swete hakes of an Ephra of flowre, & put it w the fleshe in a basket, & put p broth i a potte, & brought it out vnto hym vnder the Oke, & presented it. And the angell of God sayd vnto him: take the flesch & p swete hakes, & laye the vpo this rocke, & powre out the broth. And he dyd so. The angell of the Lorde put forth the ende of the staffe p he helde in his hande, & touched the fleshe and the swete hakes. And * there arose vp fyre out of p rocke, & consumed the flesch & the swete hakes. But p angell of the Lorde vanished out of his syght. And whē Gedeon perceaued that it was an angell of the Lorde, he sayd: Alas, O Lord God, * haue I therfore sene an angell of the lord face to face, & I shulde dye? And the Lorde sayde vnto him: peace be vnto the, feare not, thou shalt not dye. The Gedeon made an aultare there vnto the Lorde, & called it: The Lorde of peace. And vnto thys daye it is yet in Ephrath, p pertayneth vnto the father of the Eserites. And it fortuned that p same nyght the Lorde sayde vnto him: take a pōg bullock out of thy fathers droue, & another of. vii. yeres olde, & destroye the aultare of Baal p thy father hath, & cutte downe the groue p is by it, & make an aultare vnto p Lorde thy God vpo p toppe of this rocke in a couenient place. And take the secōde bullock, & offer burnt sacrifice vpon p wodd of p groue, which p shalt cut downe. The Gedeon toke ten mē of his seruantes, & dyd as p Lorde bad him. But because he durst not do

it by daye for feare of his fathers household & of the mē of the cytie, he dyd it by nyght.

And whē the mē of the cytie were vperlye in the morning: Beholde, the aultare of Baal was broken, & the groue cut downe p was by it, & the secōde bullock offered vpon the aultare that was made. And they sayde one to another: who hath done this thing? & whā they enquired & asked, they sayde: Gedeon p sonne of Joas hath done this thing. Then the mē of the cytie sayde vnto Joas: bringe out thy sonne, that he maye dye: because he hath destroyed p aultare of Baal, & cut downe p groue p was by it. And Joas sayde vnto all p stode by him: will ye leade Baals cause? or will ye be his defenders: he p hath medled agaynst hi, let him dye o the morninge. If he be a God, let him be auenged of him, that cast downe hys aultare. And from p daye was Gedeon called: Iero baal, because his father had sayde: Let Baal be auenged of hym, that hath broken downe his aultare.

All the Madianites therfore, & the Amalekites & they of the east, were geathered to geather, & wēt, & pitched in p valeye of Israel: but p sprete of the Lorde came vpo Gedeon. * And he blew a trōpette, & called: Abiezzer to folow hi, & sent messengers thorow out all Manasses, & called them, which also dyd folowe him. And he sent messengers vnto Aler, zabulō and Nephtalim, and they came to mete hym.

And Gedeon sayd vnto God: wilt p saue Israel in my hāde, as p hast sayde: Beholde, I wpll put a fleece of wolle in the threafsyng place. And p de we come on p fleece onlye, & it be drye vpon all the erth besyde, then shall I be sure, p p wilt saue Israel by my hāde, as p saydest. And it came so to passe. For he rose vperlye on the morowe, and thrust the fleece togeather, and wronge the dewe therout, & fylled a bowle of water: & Gedeon sayd agayne vnto God: be not angrye w me, p * I speake once moare. For I wpll proue once agayne by the fleece. Let it be drye onlye vpon the fleece, and dewe vpo all the grounde. And God did so that same nyght: For it was drye vpon the fleece onlye, & there was dew on all the grounde.

The. vii. Chapter.

Gedeon with. iiii. hund:ed men ouercometh the Madianites. dyed and zeb are slayn.

Then * Iero baal (other wylse called Gedeon) and all the people that were wpth hym, rose vperlye, and ptyched besyde the well of Harad, so that the hoste of the Madianites were on the northsyde of the rock that boweth towarde the valley. And the Lorde sayde vnto Gedeon: the people that are with p, are to many for me to geue the Madianites

*Deut. xx. b.
1. Gedeon, iii. g.

Madianites into their handes, lest Israel make their vaunte agaynst me and saye: myne awne hande hath saued me. Now therfore make a proclamacyon in feares of the people, & saye: * yf any mā drede or be aferde, let him retourne. And y people arose erlye. And there departed & returned of the people which were at mount Gilcad. xxii. thousand, and there abode ten thousande.

B And the Lord sayde vnto Gedeon: y people are yet to many, byng them downe vnto the water, and I wyll trye them vnto y there. And of whom I saye vnto the, thys shall go with the, the same shall go with y. And of who soeuer I saye vnto y, this shall not go wyth the, the same shall not go. So he brought downe the people vnto the water, and y Lord sayde vnto Gedeon: as many as lappe the water wyth theyr tonges, as a dogge doth, them put by them selues, & so do them y knele downe vpon their knees to dryncke. And the nobze of them that put there handes to their mouthes and lapped, were. iii. hundred men. But all y remnant of y people kneled downe vpon their knees to dryncke water. And the Lord sayde vnto Gedeon: By these thre hūdzd men that lapped water, wyll I saue you: and deliuer the Madianites into thynne hande. And let all the other people go euery man vnto his place.

They therfore of the people toke vitayles with them, & their trompettes. And he sent all y rest of Israel, euery mā vnto his tent, and comforted those thre hūdzd with him. And the host of Madian was benethe hym in a valeye. And it fortuned that the same nyght the Lord sayd vnto him: Arise, get the downe vnto y hoste, for I haue deliuered it into thynne hande. But yf thou feare to go downe, then go y & Pharah thy ladde downe to the hoost, & thou shalt heke what they saye, & so shall thynne handes be strong, to go downe vnto the hoste.

Then went he downe and Pharah hys ladde, euen harde vnto y men of armes that were in the hoste. And the Madianites, the Amalekites, and all they of the East, lay a longe in y valeye, lyke a multitude of greeshoppers, and their camelles were without nombze, euen as the sande by the see syde in multitude. And when Gedeon was come:

B Beholde, there was a mā that tolde a dreame vnto his neyghboure, & sayde: Behold, I dreamed a dreame, and me thought that a losse of barley bread, tumbled into y hoste of Madian, and came vnto a tente, and smote it that it felle, & ouerturned it, that the tente laye a longe. And his felowe answered and sayde: this is nothing elles saue the swerde of Gedeon the sonne of Joas a man of Israel: for into his hāde hath God

deliuered Madian, and all the hoste.

When Gedeon hearde the tellynge of the dreame, and the interpretacion of the same, he wasorryed, and returned vnto the hoste of Israel: and sayde: vp, for the Lord hath deliuered into poure hande the hoste of Madian. And he deuoyded the thre hundred men into thre companies, & gaue euery man a trompet in his hande, wyth an emptye pytcher, and lampes theri, and sayde vnto them: loke on me, and do lyke wyse: that when I come to the syde of the hoste, euen as I do, so do you: When I blowe wyth a trompet and all that are wyth me, blowe ye with tromptes also on euery syde of the hoste, & saye: here is the swerde of the Lord and of Gedeon.

And so Gedeon & the thre hundred men y were with him, came vnto the syde of the host in y begynnig of the myddell watche, & repyled vp y watche men. And they blew with their tromptes, & brake the pytchers y were in theyr hādes. And all y thre companies blew w tromptes & brake the pytchers, & helde the lampes in their left handes, and the trompettes in their ryght, to blowe wythall. And they cried: the swerde of the Lord and of Gedeon. And they stode still, euery man in his place rounde about the hoste. And they wythin the hoste, rāne, & cryed & fled. And the thre hundred blew wyth tromptes, & the Lord sett * euery mānes swerde vpon hys neyghboure, throw out all the hoste. And the hoste fled to Bethsitah, to zererath, & to the edge of the playne of Meholah vnto Cabath. And the men of Israel beyng gathered together out of y trybe of Reuphtalim, of Aser, & of all Manasses folowed after the Madianites. And Gedeon sent messengers vnto all moūt Ephraim, sayig: come downe agayst y Madianites, & take before the y waters vnto Bethbarath & to Jordā. Then all y men of Ephraim gathered together, & toke the waters vnto Bethbarath, & to Jordan. And they toke two captaynes of the Madianites, Oreb and zeb, and slew Oreb vpon the rocke Oreb, and zeb at the presse zeb, & folowed after Madian. And brought the heades of Oreb and zeb, to Gedeon on the other syde Jordan.

The. viii. Chapter.

Ephraim maketh insurrection agaynst Gedeon, but is come pacified.



And the men of Ephraim sayde vnto hym: why hast y serued vs thus, that thou calledst vs not, whē thou wēstest to fyght with y Madianites? And they chode with hym a good, & (and had all most done hym violence.) And he sayde vnto them: What dede haue I done lyke vnto poures: & is not a

not a cluster of Ephraim better, then the wyne heruest of Abiezer? God hath deliuered into poure handes the Lordes of Madian, Oreb and zeb. And what was I able to do lyke as you haue done? And the their spirytes abated fro of him, whē he had sayde y. And Gedeon came to Jordan to passe ouer, he & the thre hundred men that were with hym, verye faynte, and yet folowed the chace. And he sayde vnto the mē of Socoth: geue I praye you kakkes of bzyed vnto the people that folowe me: for they be fayntie, that I maye folowe after zebath, and zalmona kynges of Madian. And the Lordes of Socoth sayde: are the handes of zebath & zalmona now in thynne hādes, that we shulde geue bzyed vnto thynne arme? Gedeon sayde, therfore whē the Lord hath deliuered zebath and zalmona into myne hande, I wyll teare the fleshe of you with the thornes of the wilderness and w briers. And he went vp thence to Phanael, & spake vnto them lyke wyse. And the men of Phanael answered hym, as dyd the men of Socoth. And he sayde also vnto the men of Phanael: when I come agayne in peace, I wyll breake downe this towze. zebath and zalmona were in Carhar, and their hostes with them, vpon a. xv. thousand mē, which were all that were left of all the hostes of them of the East: for there were slayne a hundred and twentye thousande men, that dyed w swerdes.

D And Gedeon went thozowe them that dwell in Cabernacles on the east syde of Robah and Jebah, and smote the hoste: for the hoste did cast no perrelles. And whā zebah and zalmona fledde, he folowed after them, and toke the two kynges of Madian, zebath and zalmona, and discomforted all the hoste.

And Gedeon the sonne of Joas returned from battell, afore the sonne was downe, and caught a ladde of the men of Socoth, & enquired of him. And he wrote hym of y lordes & Elders of Socoth. lxxvii. mē. And he came vnto the men of Socoth, and sayde: Beholde, here I haue zebath and zalmona, w which ye did cast me in the tethe, sayinge: are the handes of zebath and zalmona allredye in thynne hāde, that we shuld geue bzyed vnto thy faintye mē? And he toke the elders of the citie, & thornes of y wilderness & briers, & made the mē of Socoth to fele the. And he brake downe the towze of y Phanael, & slew the men of the cytie.

And the sayd he vnto zebath & zalmona, what maner of mē were they whom ye slew at Chabor: and they answered: the lykenesse of the and them is all one, eue after the fallon of the chyliden of a kyng. And he sayde: they were my bzyethzen, euen my mo-

thers chyliden. As trulpe as the Lord lyueth, yf ye had saued their lyues, I wolde not slepe you. And he sayde vnto Jether his eldest sonne: vp and slepe them: But the lad due not hys swerde, for he feared, because he was yet yong. Then zebath & zalmona sayde: Ryle thou, & falle vpon vs: for as the man is, so is his strength. And Gedeon arose and slewe zebath and zalmona, & toke awaye the ornaments, that were on their camels neckes.

Then the men of Israel sayde vnto Gedeon: Raygne thou ouer vs, bothe thou, thy sonne & thy sonnes sonne, for thou hast deliuered vs out of the hand of Madian. And Gedeon sayd vnto them: I wyll not raygne ouer you, nether shall my childe raygne ouer you, but the Lord shall raygne ouer you.

And agayne Gedeon sayde vnto them: I wolde deliue a certayne request of you, eue y you wolde geue me euery man y carnynges of his praye. For they had gold carnynges, because they were Ismaelites: & they answered: We wyll geue them. And they spreed a mantell, & dyd cast there in euery man y carnynges of hys pray: & the weyght of the golden carnynges y he required, was a thousand & seven hundred syces of golde, besyde cheynes, pomaunders and purple rayment: that was on the kynges of Madian, & besyde the cheynes, that were about their camels neckes. And Gedeon made an Ephod therof, & put it in his citie Ephrah. And all Israel went a whoyng after it, in the same place, whych thynge became a ruyne vnto Gedeon and to his house. Thus was Madian brought lowe before y chyliden of Israel, so y they lyfte vp their heades no moare. And y contreye was in quietnes fourtye yeres in the dayes of Gedeon.

And Jerobaall the sonne of Joas went, and dwelte in his awne house. And Gedeon had * lxx. sonnes of his bodye begotten, for he had many wyues. And his concubine that was in Sichē, bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, in a good age, and was buried in the sepulchre of Joas his father, eue in Ephrah, that pertayned vnto the father of the Ezrites.

But it fortuned, that as sone as Gedeon was deed, y chyliden of Israel turned awaye & went a whoyng after Baalim, & made a counsaill w Baal to be their God, & y chyliden of Israel thought not on y Lord their god, which had deliuered the out of y hādes of all their enemyes on euery syde. Nether shewed they mercy on y house of Jerobaal, other wyse called Gedeon, according to all y goodnesse which he had shewed vnto Israel.

The. ix. Chapter.

Abimelech is made kyng.

Abimelech

*170. r. r. l. a

*171. r. r. l. a
and. r. r. d.

*172. r. r. l. a

Abimelech the sonne of Jerobaal wēt to Sichem, vnto his mothers brethren, and communed with them and with all his mothers fathers kired, saying I praye you, by the eares of all the inhabytours of Sichem: whether is better for you, that all the sonnes of Jerobaal (which are lxx. persones) raygne ouer you, ether that one raygne ouer you? Remembere, that I am of youre bone, and of youre flesh. And his mothers brethren spake of hym in the audience of the men of Sichem all these wordes, and their hartes were moued to folowe Abimelech. For they sayde: he is oure brother. And they gaue him lxx. peces of syluer out of the tēple of Baal Berith, where wyth Abimelech hyed daye and lyght personnes which wēt with him. And he went vnto hys fathers house at Shechem, and slewe all his brethren, the sonnes of Jerobaal, enen lxx. persones, with one stone. Not withstandynge, yet Joatham the yongest sonne of Jerobaal escaped, for he hyd hym selfe. And all the men of Sichem gathered together, and all the house of Hillo, & came and made Abimelech kyng in the playne, where p̄ great stone was by Sichem.

And when they tolde it to Joatham, he went and stode in the toppe of mount Garzim, and lyfte vp hys voyce, and cried, and sayde vnto them: herke vnto me you men of Sichem, p̄ God maye herke vnto you. The trees wēt forth to anoynt a king ouer them, and sayde vnto p̄ olyue tree: raygne thou ouer vs. But the olyue tree sayde vnto them: shulde I leaue my fattenesse, whych both goddes and men praye in me, and go to be promoted ouer p̄ trees? And the trees sayde to the fygge tree: come thou, and be king ouer vs. The fygge tree answered the: shuld I forsake my swetnes, and my good frute, ad go to be promoted ouer the trees? Then sayde the trees vnto the vyne: come thou and be kyng ouer vs. The vyne sayde vnto them: shuld I leaue my wyne wherby I cheare bothe goddes and men, and go to be promoted ouer the trees? The trees sayde all the trees vnto the fyre bushe: come thou, & raygne ouer vs. And the fyre bushe sayde vnto p̄ trees: yf it be true p̄ ye will anoynt me kyng ouer you, then come, & put youre trust vnder my shadowe. Yf no, the fyre come out of the fyre bushe, and waste the Cedre trees of Libanon.

Now therfore, yf ye do trulpe and vncorruptlye, to make Abimelech kyng: and yf ye haue dealte well with Jerobaal and his house, & haue done vnto hym accordyng to the deservyng of his handes, iudge ye. For enen he (my father) fought for you, and aduentured his lyfe, and rydde you out of the

hande of Hadan. And ye are rylen vp against my fathers house this daye, and haue slayue hys chyldren, enen lxx. personnes with one stone, and haue made Abimelech the sonne of his mayde seruaunt, kyng ouer the men of Sichem, because he is youre brother: yf ye the haue dealte trulpe and purelye with Jerobaal and with his house this daye, then reioyse ye wyth Abimelech, and let him reioyse with you. But yf you haue not dealte trulpe, then I praye God a fyre maye come out of Abimelech, and consume the mē of Sichem and the house of Hillo. And that there maye come a fyre frō amōg the men of Sichem, and out of the house of Hillo, and consume Abimelech. And Joatham ranne awaye, and fledde, and went to Beer and dwelt there, for feare of Abimelech his brother. When Abimelech had raygned thre yere, God sent a spere of hate betwene Abimelech, & p̄ men of Sichem. And p̄ cetezens of Sichem rayled vpon Abimelech, & wished p̄ the wickednes done to p̄ lxx. sonnes of Jerobaal myght come on him, and p̄ god wolde lape the bloude of them vnto Abimelech the brother whiche slewe the, and vpo the other men of Sichem which ayded him in the kylling of his brethren. And p̄ cetezens of Sichem set men to lape awaye for hym in the toppe of the mountaynes, which mē (whyle they taried for his commyng) robbed all that came a longe the waye by them. And it was tolde Abimelech.

And Gaal the sonne of Abed came wyth his brethren, and they gat the to Sichem. And the men of Sichem put their confidence in him. And they went out into the felde, & geathered i their grapes, and troade them, and made mery: and went into the house of their goddes, and dyd eate and drynke, and cursed Abimelech. And Gaal the sonne of Abed sayde: what is Abimelech? and what is Sichem? that we shulde serue him? Is he not the sonne of Jerobaal? and zebul is his officer? Serue soche as come of? Hemoz p̄ father of Sichem, for what reason is it that we shulde serue him? wold God this people were vnder my hāde, the wolde I take Abimelech out of p̄ waye. And he spake against Abimelech: make thynne hoste greater, & go out. And when zebul the ruler of the cytie hearde the wordes of Gaal p̄ sōne of Abed, he was wroth, and sent messengers vnto Abimelech priuely, saying: Behold, Gaal the sonne of Abed and his brethren be come to Sichem: & beholde, they sett the cytie against p̄. Nowe therfore vp by myght, thou and all the people p̄ is wyth the, and lye in wayte in p̄ felde. And ryse erlye in the mornynge as sone as the sonne is vp, and fall vpo the cite. And yf he and the people that is wyth hym, come out agaynst p̄, do to him what

what thine hādes shalbe able. And Abimelech roase vp, & all the people p̄ were w him by night, and they layd awaye against Sichem in foure copanyes. And Gaal p̄ sōne of Abed wēt out, & stode in p̄ entring of p̄ gate of the cytie. And Abimelech rose vp, & p̄ folcke p̄ were w him, frō layig awaye. And when Gaal saw p̄ people, he sayd to zebul: beholde, there come people downe frō p̄ top of p̄ mountaynes. And zebul sayd vnto him: p̄ shadōw of p̄ hylles seme mē vnto p̄. (by that erroure art thou diseaued.) Gaal answered agayne, & sayd: se, there come folcke downe by p̄ myddell of p̄ lād, & another copany come a lōg by p̄ playne of p̄ charmar. Then sayd zebul vnto hi: where is now thī mouth p̄ sayd: what felow is Abimelech, that we shuld serue hi? Is not this p̄ people p̄ p̄ hāt despyled? Go out now & fyght with the. And Gaal went out before the cytizens of Sichem, & fought w Abimelech. And Abimelech chased him, p̄ he fledde before hys (and he droue him in to the cyte) & many were ouerthrowen & wounded, enen vnto p̄ entring of p̄ gate. And Abimelech dwelt at Arumah. And zebul thrust out Gaal & his brethren, p̄ thei shulde not dwell in Sichem. (he suffered them not to tarpe therein.) And on p̄ morow, it happened p̄ the people wēt out into p̄ felde. And they tolde Abimelech. And he toke the people, & deuided them into thre copanies, and layd awaye in the felde, and loked, & beholde, the people were come out of the cytie, and he ranne vpon them, and smote them.

And Abimelech, & the copanies p̄ were w him, reached forther, & stode in the entrie of the gate of p̄ cytie. And the two other copanies ranne vpo all the people p̄ were in the felde, & slue the. And when Abimelech had fought against p̄ cytie all that daye, he toke it, & slew p̄ people p̄ was therein, & destroyed p̄ cytie & sowed salt thozow it. And when all p̄ mē of p̄ towne of Sichem heard p̄, they entered into a strong holde of the house of their God Baal Berith. (where they made a bonde with him: & therof dyd the place take the name which place was exceeding strong) And it was tolde Abimelech, that all the mē of the towne of Sichem were geathered together, & Abimelech gat him to mount zelmon, bothe he & all the people p̄ were w him, & toke axes w him and cut downe bowes of trees, & toke them & bare them on his shulder, & sayde vnto the folcke p̄ were wyth hym: what ye haue sene me do, spede youre selues, and do lyke wyse as I haue done. And all p̄ men p̄ were amōg the people, cut downe bowes, and folowed Abimelech, and put the into the holde, and sett the holde a fier by them: so that (with smoke and fyre) all the men of the towne of Sichem were slayne, vpon a thoulāde men and women.

Then wēt Abimelech to Shebez, and besieged it, and toke it. But there was a strōg towne within the cytie, and thither ranne all the men and women, and all the chefe p̄ were in the cytie, and put it to them, and got them vpo (by the bolwozkes) to the toppe of the towne. And Abimelech came vnto p̄ towne, and fought agaynst it, and wēt hard vnto the doze of the towne, to set it on fier. And a certayne woman cast a pece of a mylstone vpon hys head, and all to brake hys brayne panne.

Then Abimelech called hastelye vnto the young man that bare hys harness, & sayd vnto him: draw thy swerde and slee me, p̄ mē sape not of me: a womā slew him. And hys ladd thrust him thozow, and he dyed. And when the men of Israel sawe p̄ Abimelech was deed, they departed, euery man vnto his awne house. And thus the wyckednesse of Abimelech whych he dyd vnto his father, in slepyng his leuentye brethren and therto all the wyckednesse of the mē of Sichem, dyd God bring vpon their heeddes. And vpon them came the curse of Joatham the sonne of Jerobaal.

Chc. x. Chapter.

Chola and Jair are Judges of Israel.

After Abimelech there arose, to defende Israel, one Chola (the sonne of Phuah) his vncles sōne, a mā of Akkar, which dwelt in Samir in mount Ephraim. And he iudged Israell. xlii. yere and dyed, and was buryed in Samir. And after him arose Jair a Gileadite, and iudged Israel. xlii. yere. And he had thyrtye sonnes that rode on thyrtye Asse coltes, & they had thyrtye cyties, which are called p̄ towne of Jair vnto this daye, and are in the lande of Gilead. And Jair dyed & was buryed in hamon.

And p̄ chyldren of Israel brought wyckednesse yet agayne, i p̄ syght of the Lord, & serued Baalim and Ashtaroth, & p̄ goddes of Siria, p̄ goddes of Sidon, and the goddes of Moab, the goddes of the chyldre of Ammon, and the goddes of the Philistines, and forsoke the Lord & serued not him. And the Lord was wroth with Israel, & solde the into the hādes of the Philistines, & into the hādes of the chyldre of Ammon: which frō that yere forth, p̄ld & oppressed p̄ chyldre of Israel. xlii. yere, all that were on the other syde Jordan: in the lāde of the Amorites which is i Gilead. Moreover, p̄ chyldre of Ammon wēt ouer Jordan to fight agaynst Juda, Beniamin, and the house of Ephraim: so p̄ Israel was sore cōbred. And the chyldre of Israel cryed vnto the Lord, sayinge: we haue synned agaynst the: for we haue forsaken oure awne God, and haue serued Baalim. And the Lord sayde vnto the

to the childre of Israel: dyd not the Egyptians, the Amorites, the childre of Ammon, the Philistines, the Sidonites, the Amalekites, & the Moabites, oppresse you? And ye cryed to me & I deliuered you out of their handes. And for all that ye haue forsaken me, and serued straung goddes, wherfore I will helpe you no more. So & crye vnto the goddes which ye haue chosen, and * lett them saue you in the tyme of youre tribulacion.

* Num. xxi. 22
3. reg. ii. 25

And the children of Israel sayde vnto the Lorde: We haue sined: do thou vnto vs whatsoeuer please, & deliuer vs onely this daye. And they put away the straung goddes fro them, and serued the Lorde. And hys soule had pteie on the miserie of Israel.

Then the childre of Ammon gathered to gether, & pitched in Gilead. And the childre of Israel gathered them together, & pitched in Mizpa. And the Lords of Gilead sayde eche to other: Whosoener will beginne & batte agaynst the childre of Ammon, the same shalbe hed ouer all the inhabitants of Gilead.

The. xi. Chapter.

Jephthah deliuereth Israel from the Ammonites.

And there was one Jephthah a Gileadite, a strong man, & sonne of an harlot: and Gilead begat Jephthah.

And Gileads wyfe bare him sonnes, which when they were come to age, thrust out Jephthah, and sayd vnto him: Thou shalt not inherite in oure fathers house, for thou art the sonne of a straung woman. Then Jephthah fledd fro his brethren, & dwelt in the land of Tob. And there gathered ydols & theuethes men to Jephthah, and wet out w him. And it chaunced in procelle of tyme, & the childre of Ammon made warre agaynst Israel.

And when the children of Ammon fought thus agaynst Israel, the elders of Gilead wet to lett Jephthah out of the land of Tob

(to helpe them) and sayd vnto him: come & be oure captayne, & we maye fyght w the childre of Ammon. Jephthah answered the elders of Gilead: did not ye hate me & expell me out of my fathers house? how happeneth it the, & you come vnto me now in tyme

of youre tribulacion? And the elders of Gilead sayde vnto Jephthah: Therfore we turne agayne to the now, & thou mayest go w vs, & fight agaynst the childre of Ammon and be oure heed ouer all the inhabitants of Gilead. And Jephthah sayde vnto the elders of Gilead: If ye byynge me home agayn, to fight with the childre of Ammon, then yf the Lorde deliuer them before me, shall I be your heed? And the elders of Gilead sayde to Jephthah: The Lorde be witnesse betwene vs yf we do not accordig to thy wordes. The Jephthah went w the elders of Gilead. And the people made hym heed and ruler ouer the. And Jephthah rehearsed all hys

wordes before the Lorde in Mizpa.

And Jephthah set messengers vnto the king of the childre of Ammon, saying: what hast thou to do w me, & thou art come agaynst me, to fight in my land? The king of the childre of Ammon answered vnto the messengers of Jephthah: Because Israel toke away my land, when they came out of Egypt: eue from Arnon vnto Iabok, and vnto Iordā. Now therfore restore those landes agayne w faire meanes. And Jephthah set messengers agayne vnto the childre of Ammon, and sayd vnto hi: thus sayth Jephthah: * Israel toke not away the land of Moab, nor the land of the childre of Ammon. But when Israel came out of Egypt, & walked thowow the wilderness, eue vnto the redde see, they came to Cadēs & sent messengers vnto the king of Edō, saying: let me (I praye) go thowow thy land. But the king of Edō wolde not agre thereto. And in lyke maner they set vnto the king of Moab, but he wolde not cōset. And so Israel abode still in Cadēs. And then they wet along thowow the wilderness, & cōpased the land of Edō, & the land of Moab, & came a long by the east syde of the land of Moab, & pitched on the other syde of Arnon, & wolde not come with in the coaste of Moab: * for Arnon was the vtmost border of Moab. And then Israel set messengers vnto Sehon, king of the Amorites, & king of Heshbon, & sayd vnto him: Lett vs passe thowow thy land vnto oure awne contraye. But Sehon cōseted not to Israel, & he shulde go thowow hys coaste: but gathered all his people together, & pitched in Jahaz, & fought w Israel. And the Lorde God of Israel deliuered Sehon & all his folke into the handes of Israel. And so Israel smote the & cōquered all the land of the Amorites, the inhabitants of the land cōtrey. And they cōquered all the coastes of the Amorites, fro Arnon vnto Iabok, & fro the wilderness vnto Iordā. So now, seying the Lorde God of Israel hath cast out the Amorites before hys people Israel, shuldest thou possesse the land? Naye, but what people, Camos thy God dryueth out, that land possesse. Eue so whatsoeuer nacion the Lorde oure God expelleth, that lande ought we to enioye.

* And art thou better then Balack the sonne of Zephor king of Moab? dyd he strue w Israel or fyght agaynst the, all the whyle Israel dwelt in Heshbon and her townes, in Aroer & her townes, & in all the cyties & be a lōge by the coastes of Arnon, thre hundred yerres? why dydst thou not recouer them in all that space? Wherfore I haue not synned agaynst the. But thou doest me wronge, to warre agaynst me. The Lorde therfore which is a Judge be Judge thys daye betwene the childre of Israel, and the childre of Ammon. howbeit the kynge of the

* Deut. ii. 26

* Num. 33. 47

* Num. xxi. 22
* Deut. ii. 26

* Num. xxi. 22
* Deut. xxi. 26

of the childre of Ammon, harkened not vnto the wordes of Jephthah, which he sent him.

Then the spere of the Lorde came vpon Jephthah. And he passed ouer to Gilead & to Manasses, & came to Mizpah that lieth in Gilead, and from thence vnto the childre of Ammon. And Jephthah bowed a vowe vnto the Lorde, and sayd: * If thou shalt deliuer the childre of Ammon into my handes, then that thinge that cometh oute of the doores of my house agaynst me, when I come home in peace, from the childre of Ammon, shalbe the Lorde, and I will offer it vp for a burnt offering. And so Jephthah went vnto the childre of Ammon to fyght w the. And the Lorde deliuered them into hys handes. And he smote them fro Aroer tyll thou come to Menith, euen xx. cytes: and so forth to the playne of the vyneyardes, with an exceeding great slaughter. And thus the childre of Ammon were brought vnder, before the childre of Israel.

When Jephthah came to Mizpah vnto his house, se, his daughter came out agaynst him, with tymberelles & daunces, which was his onely childe: so that besyde her, he had neither sonne, nor daughter. And when he sawe her, he rent his clothes, and sayde: Alas my daughter, thou hast brought me lowe, ad art one of them that trouble me. For I haue opened my mouth vnto the Lorde, and cannot go backe. And she sayd vnto him: my father, yf thou haue opened thy mouth vnto the Lorde, then do w me accordyng to it that proceeded out of thy mouth, for as moch as the Lorde hath aduenged the, & geuen the victory of thynne enemies the childre of Ammon. And she sayde vnto her father: do thys moche for me: lett me alone two monethes, that I maye go downe to the mountaynes, & bewaile my virginyte, & my felowes. And he sayd: go, & he sent her awaye two monethes. And so she went with her cōpanions, & lamented her maydenheed vpon the mountaynes. And after the ende of the two monethes, she turned agayne vnto her father, which dyd with her accordyng to hys vowe which he had vowed, & she had knowne no man. And it grew to a custome in Israel. The daughters of Israel came yere by yere to lamēt the daughter of Jephthah the Gileadite, foure dayes in a yere.

The. xij. Chapter.

The battayll of Jephthah agaynst Ephraim. After the death of Jephthah succeedeth Elon. After Elon Abdon.

And the men of Ephraim gathered them selues together, & wet northwarde, and sayde vnto Jephthah: Wherfore wentest thou to fyght with the childre of Ammon, and dydest not call vs to go with the: we will therfore bur-

* Jud. vii. 1

ne thine house vpon thy fyer. And Jephthah said vnto the: I & my people were at great stryfe w the childre of Ammon. And when I called y ou, ye deliuered me not out of their handes. And when I sawe ye deliuered me not, I put my lyfe in my handes, & wet vnto the childre of Ammon. And the Lorde deliuered them into my handes. Wherfore then are ye come vpon me now, to fyght w me?

* Job. xli. 7
* Psal. cxix. 20

Jephthah therfore gathered together all the men of Gilead, & fought w the Ephraimites. And the me of Gilead smote the Ephraimites, because they sayd: Ye Gileadites are but rineagates of Ephraim amonge the Ephraimites & the Manassites. Moreover, the men of Gilead toke the passages of Iordan before the Ephraimites. And when those Ephraimites that were escaped, sayde: lett vs go ouer, then the men of Gilead sayd vnto them: Art thou an Ephraimite? they sayde: naye. Then sayde they vnto hi: then saye: Schibboleth.

And he sayde: Schibboleth: for he coulde not so pronounce. And then they toke him, and slewe hym at the passages of Iordan. And there were overthrown at that tyme of the Ephraimites. xliij. And Jephthah iudged Israel. vi. yere, & dyed, and was buryed in one of the cyties of Gilead. After thys man, iudged Israel one Abazan of Bethlechem, & he had. xxx. sonnes and. xxx. daughters, whom he sent out, and toke. xxx. other in, for his sonnes. And when Abazan had iudged Israel. viij. yere, he dyed, and was buryed at Bethlechem.

After hi, Elon a zabulonite iudged Israel ten yere, & Elon the zabulonite dyed, & was buryed in Aialon, in the countre of zabulon.

After hym, Abdon the sonne of Hellel a pharathonite iudged Israel. And he had. xl. sonnes, and thirty neucus, that rode on. lxx. asse coltes. And when Abdon the sonne of Hellel the pharathonite had iudged Israel cyght yere, he dyed, & was buryed in pharathon in the lande of Ephraim, in the mount of the Amalekites.

The. xiiij. Chapter.

Israel being an idolater (suppressed of the Philistines. The byrth of Samson. The sacrifice of Samsons father.

And the childre of Israel began agayne to commytte wyckednes in the sight of the Lorde. * And the Lorde deliuered them into the handes of the Philistines forty yere. And ther was a man in zarah of the kyned of Dan, named Manoah, whose wyfe was barren, and bare not. And the Angell of the Lorde appeared vnto the woman: and sayde vnto her: Beholde, thou art barren, and bearest not: But thou shalt cōceiue, & beare a sonne. And now beware * & thou drinke no wyne. * And now beware * & thou drinke no wyne, nether eate any vncleane thinge.

* Jud. x. 4

* Num. vi. 3

* Gen. i. 1.
* Num. v. 1.

thing: for so, thou shalt conceive and beare a sonne. And there may no raso come on hys heed. For the ladd shalbe an abstayner vnto God, euen fro hys (infancie & from hys) byrth. And he shall begyne to deliuer Israell out of the handes of the Philistines.

* Gen. xvi. 1.
* Luth. 1. 1.

Then the wyfe came, & tolde her husband sayenge: a man of God came vnto me, & the fallow of him was yke the fallow of an Angell of God, excedyng fearfull. But I asked hym not whence he was, nether tolde he me hys name, but sayd vnto me: beholde, thou shalt be with childe & beere a sonne, and now drinke no wyne nor strong dryncke, nether cate any vncleane thyng: for the ladd shalbe an abstayner to God, euen from hys (infancie & from hys) byrth, to the daye of hys death.

Then Manoah made intercession to the Lorde, and sayde: I praye the my Lorde, lett the man of God whych thou sendest, come once moare vnto vs, ad teache vs what we shal do vnto the ladd, when he is borne. And God hearde the voyce of Manoah, and the angell of God came agayne vnto the wyfe as she sat in the felde. But Manoah her husband was not with her. And the wyfe made hast, and raimed, and she wed her husbunde, & sayde vnto hym: Beholde, the man appeared vnto me, that came vnto me to daye.

And Manoah arose, and went after hys wyfe, and came to the man, and sayde vnto hym: art thou the man that spakest vnto my wyfe? And he sayde: I am. Manoah sayde: now when thy sayeng is come to passe: what shalbe the maner of the childe, ad what shal he do? And the angell of the Lorde sayd vnto Manoah: thy wyfe must absteyne from all that I sayde vnto her: she maye cate of no thyng y cometh of the vyne tree, ner dryncke wyne or strong dryncke, nor cate any vncleane thyng: But must obserue all that I bad her. Manoah sayde vnto the angell of the Lorde: we wyl kepe the styll, vntyll we haue made redye a kydd, and haue sett it befoze the.

* Job. xii. 1.

* Gen. xvi. 1.
* Job. xii. 1.

And the angell of the Lorde sayde vnto Manoah: though thou make me abyde. * I wyl not cate of thy bread. And yf thou wylt offere a burnt offering, thou must offer it vnto the Lorde. For Manoah wist not, that it was an angell of the Lorde. And Manoah said agayne vnto the angell of the Lorde: what is thy name, that when thy sayenge is come to passe, we maye do the some wortheppes? And the angell of the Lorde sayd vnto hym: * why askest thou after my name, whych is secrete.

* Gen. xvi. 1.

And so Manoah toke a kydde w a meate offeringe, and offered it vpon a rocke vnto the Lorde. And the angell dyd wonderouslye. Manoah and hys wyfe lokynge vpon. And when the flame came vp toward heauen fro the altare, the angell of the Lorde ascended

vp in the flame of the altare. And Manoah and hys wyfe looked vpon it, and fell flat on their faces vnto the ground. But the angell of the Lorde dyd nomoare appeare vnto Manoah and hys wife. And then Manoah knew that it was an angell of the Lorde, and sayde vnto hys wyfe: we shall surely dye, because we haue sene God. But hys wife said vnto him: Yf the Lorde wold kyll vs, he wolde not haue receaued a burnt offeringe & a meate offeringe of oure handes, nether wolde he haue shewed vs all these thynges, nor wolde he haue tolde vs any soche. And the wyfe bare a sonne, and called his name Samson. And the ladd grewe, and the Lorde blessed hym. And the spere of the Lorde begane to moue hym in the host of Dan, betwene Zarahah & Etahal.

The xiii. Chapter.

The marriage of Samson. He kylleth a lyon. He propoundeth a ryddle. He kylleth thyrtye men. Hys wyfe forsaketh hym, and taketh another.

Samson wet downe to Chanath, and saue a woman in Chanath of the daughters of the Philistines, and he came vp, and tolde hys father and hys mother, and sayde: I haue sene a woman in Chanath of the daughters of the Philistines. And now geue me her to wyfe. Then hys father and mother sayde vnto hym: * Is there neuer a woman among the daughters of thy brethren, and amonge all my people, but that thou must go, and take a wyfe of the vncircumcised Philistines? And Samson sayde vnto his father: geue me this woman, for she please me well. But hys father and mother wylt not that it was the Lordes doyng, and that he sought an occasion agaynst the Philistines, for at tyme the Philistines raygned ouer Israell.

* Gen. xvi. 1.

Then went Samson and hys father and his mother downe to Chanath, and came to the vineyardes of Chanath. And behold a yong (wood) lyon roared vpon hym. And the spere of the Lorde came vpon hym. And he tare hym, as he wolde haue rent a kydde, and yet had nothyng in hys hande, nether tolde hys father & mother what he had done. And he went downe, & talked with the woman, which semed well fauored in the syght of Samson.

And within a shorte space after, as he went thither agayne to take her to wyfe, he turned oute of the waye, to se the carkasse of the lyon. And beholde, there was a swarme of bees, and honye in the carkasse of the lion. And he toke of the honye in hys handes, and wente catynge, and came to hys father and mother, and gaue them also. And they dyd eate. But he tolde not them, that he had taken the honye oute of the carkasse of the lyon.

And so hys father came vnto the woman, and

and Samson made there a feaste, for so vsed the yonge men to do. And when they (the cyprians of that place) saue him, they brought xxx companions to be with hym. And Samson sayd vnto them: I wil now put forth a ryddle vnto you. And yf you can declare it me within vii. dayes of the feast, & fynde it out, I will geue you xxx. shertes, and xxx. chaunge of garmentes: But yf you cannot declare it me, then shall ye geue me xxx. shertes and xxx. chaunge of garmentes. And they answered hym: put forth thy ryddle, that we maye heare it. And he sayd vnto them: Out of the eater came meate: and out of the stronge came swetnes. And they coulde not iij. dayes expounde the ryddle. And when the seventh daye was come, they sayde vnto Samsons wyfe: flatter thyn husband, & (and persuade hym) that he maye declare vs the ryddle, lest we burne the & thy fathers house with fyre. haue ye called vs hyther, to make vs beggers? And Samsons wyfe wepte befoze hym (complayned) and sayde: Surely thou hatest me and louest me not: for thou hast put forth a ryddle vnto the chyldren of my folke, and hast not tolde it me. And he sayde vnto her: Beholde, I haue not tolde it my father and my mother, and shall I tell it the?

* Gen. xvi. 1.

And Samsons wyfe wepte befoze hym xij. dayes, whyle the feast lasted. And the vii. daye he tolde her, because she laye so soze vpon him. And she tolde it the chyldren of her folke. And the men of the cypie sayd vnto hym the seventh daye, befoze the sonne went downe. What is sweter then honye, & what is stronger then a lyon? Then sayde he vnto the: I yf ye had not plowed with my cause, ye had not founde out my ryddle. And the spere of the Lorde came vpon hym. And he went downe to Askalon, and slewe thyrty men of them, and spoyled them, and gaue chaunge of garmentes vnto them whych expounded the ryddle. And he was wroth, and wet vp to hys fathers house. But Samsons wyfe was geuen to one of hys companions, that he had taken vnto hym.

The xv. Chapter.

Samson teth fyrebrandes to fyre tayles, with the Jawe bone of an asse he kylleth a thousand men. Out of a great tothe in the Jawe God geueth hym water.

But it chaunced within a whyle after, euen in the tyme of whete heruest, that Samson visited hys wyfe with a kydde, sayenge: I wyl go into my wyfe into the chaumber: but her father wolde not suffre hym to go in. And her father sayd: I thought that thou haddest hated her, and therfore gaue I her vnto one of thy copanions. Is not her yonger syster fairer then she? Take her in steade of the other. Samson sayd vnto them: Now am I more blamelesse then the Philistines, and therfore

wyl I do them displeasure.

And Samson went out, and caught thre hundred foxes, and toke fyrebrandes, and fastened taylor to taylor, and put a fyre brand in the myddes betwene two tayles. And wha he had set the brandes of fyre, he sent the out (that they myght runne abrode, which went immediately) into the stading corne of the Philistines, and burnt vp both the repid corne and also the standing, with the vineyardes and olyues. Then the Philistines sayde: who hath done this? And it was tolde them that Samson the sonne in lawe of the Chamnite, because he had taken hys wyfe, and geuen her to hys copanion. And the Philistines came vp and burnt her and her father with fyre.

And Samson sayde vnto them: Though ye haue done this, yet will I be aduenged of you, and then I wyl cease. And he smote them legges and thyghs with a myghtye plague. And then he went and dwelt in the caue of the rocke Etam.

Then the Philistines came vp, & pitched in Juda, and laye in (a place, that was afterwarde called) Lehi: (that is a Jawe bone, wher theyr host was scattered abrode.) And the me of Juda sayde, why are ye come vp vnto vs? They answered: to binde Samson are we come vp, and to do to hym as he hath done to vs. Then thre thousande men of Juda went downe to the caue of the rocke Etam, and sayde to Samson: wottest thou not that the Philistines are rulers ouer vs? Wherfore then hast thou done thus vnto vs? He answered them: as they dyd vnto me, so haue I done vnto them.

* Gen. xvi. 1.
* Jud. i. 1.

And they sayd vnto hym agayne: we are come downe to bynde the, and to deliuer the into the hand of the Philistines. And Samson sayd vnto them: swore vnto me (and promise me) that ye shall not fal vpon me your selues. They answered hym, sayenge: No, but we wyl bynde the, and deliuer the vnto their handes: But we wyl not kyll the. And they boude him with two new cordes, & brought hym from the rocke. And when he came to Lehi, the Philistines shewed agaynst him. And the spere of the Lorde came vpon hym, and the cordes that were vpon hys armes, became as flaxe that was burnt w fyre, for the bandes lowled from of hys handes. And he founde a rotten Jawe bone of an asse, and put forth hys hande, and caught it, and slue a thousande men therewith.

And Samson sayde: with the Jawe of an asse, haue I made heapes of them: with the Jawe of an asse haue I slaine a thousand men. And when he had left speakyng, he cast awaye the Jawe bone out of hys hand, and called the place: Ramath Lehi. (That is by interpretation the lyfynge vp of the Jawe bone.) And he was soze a thyrst, and called on the Lorde, & sayde: Thou hast geuen this great victory,

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in the bande of thy seruaut. And now I must dye for thy self, and fall into the handes of the vncircumcised. But God brake a great toth that was in the Jawe, and ther came water therout. And when he had dröcke, his sprete came agayne, and was refreshed, wherfore the name therof was called, vnto this daye, the well of the caller on, which came of the Jawe. And he iudged Israell in the dayes of the Philistines, twenty yeaers.

The .xvi. Chapter.

*Samson lyeth by the gates of Gaza. He was de-
ceit by Dalila: He pulleth downe the house vpon
the Philistines, and dyeth with them.*

** Other wife
called Gaza.*

When wente Samson to Azath, *and sawe ther an harlot, and went in vnto her. And it was tolde the Azathites, sayeng: Samson is come hither. And they went aboute, & layde awayte for hym there, all nyght in the gate of y cytie, and were still all the nyght, saying: in the mornynge whan it is daye, we shall kyll hym. And Samson toke his rest tyll mydnyght, & arose at mydnyght, and toke the doers of the gate of the cyte, and the two syde postes, and rent them of, with the barre and all, and put them vpon his shoulders, and carped them vnto the top of an hyll, that is before hebron.

And after thys, it fortuneth, that by the ryper of Sozek, he lound a woman, called Dalila: vnto whom came the Lordes of the Philistines, and sayde vnto her: perswade hym, and se wherin his great strengt h lieth, and by what meane we maye overcome him that we maye bynde him, to byng him vnder, and euery one of vs shal geue the alicen hundred syluerlynges.

And Dalila sayde to Samson: Oh, tell me where thy great strength lieth, and how thou myghtest be bounde, and brought vnder. Samson answered vnto her: If they bynde me with seuen grene withes y were neuer dryed, I shalbe weake as other men. And then y lordes of y Philistines brought her seuen wythes that were yet grene and neuer dryed, and she bounde hym therewith. Not withstandynge she had men lyng in wayte with her in the chaubze. And she sayd vnto hym: the Philistines be vpon the Samson. And immediatly he brake the cordes as a strynge of towne * (that is twyned) breaketh, when it fealeth fier. And so his strength was not knowne.

And Dalila sayde vnto Samson: Se, y hast mocked me & tolde me lyes. Now therfore tel me, wher with y mightest be bounde. He answered her: yf they bynde me wyth new ropes that neuer were occupied, I shalbe weake, and as another man. Dalila therfore toke new ropes, and bounde hym therewith, and sayde vnto him: the Philistines be vpon the Samson. And there were lyes of

wayte in the chamber, & he brake them from of hys armes, as they had bene but a threde. And Dalila sayde vnto Samson: hyther to thou hast begyled me, and tolde me lyes: yet tell me, how thou myghtest be bounde. He sayde vnto her: If thou plattedest the vij. lockes of my head with an heare lace. And she fastened them with a nayle, and sayde vnto hym: the Philistines be vpon the Samson. And he awaked out of his slepe, & plucked awaye the nayle, that was in the plattinge with the heare lace. And she sayde vnto hym agayne: how canst thou saye that thou louest me, when thyn herte is not with me: beholde, y hast mocked me thys thre tymes, & hast not tolde me, wherin thy greates strength lyeth. And as she laye vpon him with her wordes continually verryng of hym, hys soule was encombred euen vnto the death. And so he tolde her all his herte, & sayd vnto her: there neuer came raser vpon myne heed, for I haue bene an abstayner * (that is to saye consecrate) vnto God, euen from my mothers wöbe: therfore whan I am shauen, my strength wyll go from me, and I shal waxe weake, and be lyke all other men. And when Dalila sawe that he had tolde her all his herte, she sent and called for the lordes of y Philistines, sayeng: come vpyet this once, for he hath shewed me all hys herte.

Then the lordes of the Philistines came vnto her, & brought y money in their handes. And she made him slepe vpon her knees * (to saye hys heed downe in her lappe), & she sent for a man, & he byd shaued of the seuen lockes of his heed, & begane to vexe him, & his strength was gone fro him. And she sayde: the Philistines be vpon the Samson. And he awoke out of his slepe, & sayd: I wil go out now as at other tymes before, & shake my selfe, & he wist not y the Lorde was departed fro him. But the Philistines toke hym, and put out his eyes, & brought hym downe to * Azath, * (that is to saye) and bounde hym with two fetters of brasse. And he byd grynde in the prison house, howbeit the heare of hys head beganne to growe agayne after that he was shauen.

Then the lordes of y Philistines gathered them together, for to offer a solempne offryng vnto Dagon theyr God, and to reioyse: for they sayde, oure God hath deliuered Samson oure enemy into oure handes. And when the people sawe hym, they prayled theyr God: for they sayde: oure God hath deliuered into oure handes oure enemy, and destroyer of oure countreye, whych shal mane of vs. And when theyr hertes were merye, it fortuneth, that they sayde: sende for Samson, that he maye make vs laugh. And they fetter Samson oute of the prison house, and he played befoze them, and they set hym betwene the pylers. And Samson sayde

sayd vnto the ladd that leed him by the had: sett me that I maye touche the pylers, that the house stande vpon, and that I maye leane to them. And the house was full of men & women. And there were all the lordes of the Philistines. And there were vpon the rounse a thre thousande men and women, that behelde whyle Samson played.

And Samson called vnto the Lord, and sayde: O Lorde God, thyncke vpon me, and strengthen me, at thys tyme onely, O God, that I maye be aduenged of the Philistines for my two eyes. And Samson caught the two middel pylers on which the house stode, and on which it was bozne vpon, the one i hys ryght hande, and the other in hys lefte, and sayde: my soule shall dye with the Philistines, and bowed them with all hys myghte. And the house fell vpon the lordes and vpon all the people that were therein. And so the deed which he slewe at hys deeth, were moo then they whych he slewe in hys lyfe. And then hys brethren and al the house of hys father came downe, & toke him vpon, & brought hym, and buryed hym betwene zarah and Estahol, in the buryinge place of Hanoah hys father. And he iudged Israell twenty yeaers.

The .xvii. Chapter.

*Of Micah whose mother made hym an
Idoll of syluer.*

There was a man in mount Ephraim named Micah, and he sayde vnto hys mother: the leuen hundred syluerlynges that were taken fro the, aboute which thou cursedst, & spakest it in myne eares. Behold, the syluer is with me, I toke it awaye. And hys mother sayde: blessed be y my sonne, in y Lorde. And when he had restored the leuen hundred syluerlynges to his mother agayne, his mother sayde: I bowed the syluer vnto y Lord of myne hande for the my sonne: that y shuldest make a grauen ymage and an ymage of metall. Now therfore, I wyll geue it the agayne. And when he restored the moneye agayne vnto his mother, his mother toke two hundred syluerlynges, and gaue them to a goldsmith, which made therof a graue ymage, and a ymage of metall, and it was in the house of Micah. And the man Micah had a temple of goddes, and made an Ephod and Theraphim, * (That is to saye, a garment for the piete, and Idols), and fylled the hande of one of hys sonnes which became hys preste. * In those dayes there was no kyng i Israel, but euery man byd that which was good in hys awne eyes.

And there was a ponge mā out of Bethlehem Juda, of the kynred of Juda: which ponge man was a Leuite, & sojourned ther. And the man departed oute of the cytie of

Bethlehe Juda, to go dwel where he coude fynde a coueniet place. And he came to mount Ephraim, to the house of Micah as he iourneyed. And Micah sayde vnto hym. whence comest thou? The leuite answered hym. I am of Bethlehe Juda, & go to dwell where I maye fynde a place * (and where I maye fynde it to be for my profyt). And Micah sayd agayne vnto him: dwell with me, and be vnto me a father and a preste. And I wyll geue the ten syluerlynges by yeaer, two garmentes, and thy meate and dryncke.

And the Leuite was content to dwell w the man, and was vnto hym as one of hys awne sonnes. And Micah consecrated y hāde of the leuite, and the ponge man became his preste, and was i the house of Micah. Then sayde Micah: now I am sure, that the Lord wyll be good vnto me, seynge: I haue a leuyte to my preste.

The .xviii. Chapter.

*The chyldren of Dan take the goddes and the preste
of Micah awaye. They destroye Laish, & alicer bylde
it agayne.*

In those dayes * there was no kyng i Israel. And in those dayes the tribe of Dan sought then an enheritaunce to dwell in * for vnto y tymes there fel none enheritaunce vnto them amonge the trybe of Israel. And the chyldren of Dan sent of their kyndred fyue actyue men in feates of warre oute of theyr coastes, euen out of zarah and Estahol, to vexe the lande and searche it out, and sayde vnto the: go, and searche out the lāde: which whan they came to mount Ephraim, euen to the house of Micah, they lodged ther. And whē they were in the house of Micah, they knewe the voyce of y ponge mā the leuite: and when they turned in thyther, they sayde vnto hym: who brought the hyther? what makest thou in thys place: and what hast thou here? And he answered them: thus and thus dealed Micah with me, and hath hired me, and I am become hys preste. And they sayde vnto hym agayne: * Alke coucell now of God, y we maye knowe, whether the waye whych we go, shalbe prosperous, or no. And the preste sayde vnto them: go in peace, for the Lorde gydeth your waye which ye go.

Then the fyue mē departed, and came to Laish, and sawe the people that were therein, how they dwelt careles, after the maner of y Sydonis, styll, and without castynge of parelles: and that no man made any trouble in the land, or vsurped any domyniō, but were farre from the Sidons, and had no busines with other men. And they came vnto theyr brethren, to zarah & Estahol. And their brethren sayd vnto them: what haue ye done?

And they answered: Aryste, that we maye

The .iiij. go by

* Num. xxi. a go vp agaynst them, * for we haue sene the lande: surely a very good one. And do ye sytt stil: be not slouthful to departe: But come to conquer the lande. (it shalbe no labour.) If ye wyll go, ye shall come vnto a people that casteth no parelles, & it is a very large countre: which God hath geuen into your handes. It is also a place, which doth lacke nothyng & is in the world.

And there departed thence of the kynred of the Danites, euen out of Zarah and Esthaol, syxe hundred men appoynted with instruments of warre. And they went vp, and pitched in Kariath Jarim which is in Iuda. Wherefore they called the place, the hoost of Dan, vnto this daye: and it is on the backsyde of Kariath Jarim. And they went thence vnto mount Ephraim, & came to the house of Micah. Then answered the fyue men that went to spyre out the countre of Lais, & sayde vnto their brethren: wot ye not y there is in these houses an Ephod, & Theraphim, a grauen ymage, & an ymage of metall? Now therfore conspyde what ye haue to do.

And they turned thitherwarde and came to the house of y pong man the Leuite, euen vnto the house of Micah, and saluted hym peaceably. And the syxe hundred men gyrded with weapons of warre, which were of the chyldren of Dan, stode by y enterpyng of the gate. And the fyue men that wēt to spyre out the lande, went in thither and toke the kerued ymage, and the Ephod, Theraphim, & the ymage of metall. And the prest stode in the enterpyng of the gate with the syxe hundred men y were armed vnto batayl, whyle the other wente into Michas house, and fet the kerued ymage, the Ephod, Theraphim, and the ymage of metall. Then sayd y prest vnto the: what do ye? They answered hym: holde thy peace, & laye thynne hande vpon thy mouth, and come with vs, to be oure father & prest. Is it better for the to be a prest vnto the house of one man, then to be a prest vnto a trybe or a kynred in Israel? And the prest was glad and toke the Ephod, and Theraphim, and the grauen ymage, & went with the people. And they turned and departed, and put the chyldren, the catell and their other substance before them.

And when they were a good waye from the house of Micah, the men that were in y houses, and in Michas house, made an outcrye, and folowed after the chyldren of Dan, and called vnto them. And they turned their faces, and sayde vnto Micah: what ayleth the, y thou makest an outcrye? And he sayd: ye haue taken awaye my goddes whych I made, and also the prest, & go your wayes with the. And what haue I more? how then saye ye vnto me, what ayleth the? And the chyldren of Dan sayde vnto hym: let not thy

voyce be hearde amonge vs, lest angyre fellowes rine vpon the, and thou loose thy lyfe with the lyues of all thynne household. And so the chyldren of Dan wente they wayes. And when Micah sawe that they were to stronge for hym, he turned and went backe vnto hys house agayne.

And they toke the thynges which Micah had made, & the prest which he had, & came vnto Lais, euen vnto a people that were at rest & without mistrust, & smote them with the edge of the swerd, & burnt the cytie with fyre. And there was no mā to helpe, because Lais was farre from Sidon, & they had no medelyng with any other man. And the cyte stode in the valey that lyeth by Bethrachob. And they bilt the there a cytie, & dwelt therein. * And called it Dan, after y name of Dan their father which was bozne vnto Israel. Howbeit, in very dede the name of the cytie was Lais at the begynninge.

And the chyldren of Dan set them vp the grauen ymage. And Jonathan the sonne of Gerson, the sonne of Manasses and hys sonnes were the prestes in y trybe of Dan vntyll they were caried awaye out of the land captiue. And they sett them vp the kerued ymage which Micah made, all the whyle y the house of God was in Silo.

The xix. Chapter.

Of the Leuyte, whose wyfe was vyllanously kyllid in Gibeā.

In thosedayes, when there was no kyng in Israel, that a certayn leuyte sogecurnyng on the syde of mount Ephraim, toke to wyfe a concubynne out of Bethlechem Iuda: and hys concubynne playd the whoze by hym, and went awaye from hym, vnto her fathers house to Bethlechem Iuda, and there continued foure monethes. And her husbande arose, and went after her, to speake frendely vnto her, and to bring her home agayne, haryng hys ladd with hym, and a couple of asses. And she brought him vnto her fathers house, and when the father of the damosell sawe hym, he reioysed of hys comyng. And his father in lawe the damosells father kept him. And the Leuyte aboarde with hym thre dayes, and so they dyd eate and drinke, and lodged there.

The fourth daye whan they arose erly in the moynyng, the man stode vp, to departe. And the damoselles father sayd vnto his sonne in lawe: confort thynne hert with a morsell of bread, & then go your waye. And they fate downe, and dyd eat and drinke both of them togeather. And the damoselles father sayd vnto the man: Be content I praye the, & tarye all nyght, and let thynne herte be mery. And when the man stode vp to departe, hys father in lawe cōpelled him to turne againe: and to

and to tarye all nyght there. And he rose vperlye the fyfth daye to departe, and the damoselles father sayde, comforte thynne herte: & they taried vntyll after middaye. And they dyd eate bothe of them to geather.

And when the man arose to departe with his concubine and his ladd, his father in lawe the damoselles father sayde vnto hym: beholde, the daye gothe fast awaye & draweth towarde euen, tarye all night: at y least waye tarye this daye here, that thynne hert maye be merye. And to morowe get you erlye vpon your waye, that thou mayest get the to thy tent. Neerthelater the man wolde not tary, but arose and departed, and came as ferre as Jebus, (which is Jerusalem) and his two asses laden, and his concubine and his ladd with him. And when they were fast by Jebus the daye was sore spent, and the younge man sayd vnto his master: come I praye the and let vs turne in, into this cytie of the Jebusites and lodge all night there. His master answered him: we will not turne to a straunge cytie that are not of the chyldren of Israel: we wyll go forth to Gibeā. And he sayd vnto hys ladd, go forwarde, and we shall come to one of these places to lodge all night ether in Gibeā or in Rama: And they went forwarde vpon they waye, and the sonne wēt downe vpon them, when they were fast by Gibeā which belongeth to them of Ben Jamin. And they turned thitherwarde to go in, and lodge all nyght in Gibeā. And when he came, he sat him downe in a street of the cytie, for there was no man that toke them to lodgyng. And behold, there came an olde man from his worke, out of the felde at euē, which was also of mount Ephraim, & dwelt as a stranger in Gibeā. But the men of the place were the chyldren of Zebulun. And when he had lyfte vp his eyes, he sawe a wayefaring man in the streete of the cytie. And the olde man sayde: whether goest thou? And whence comest thou? He answered him: we come from Bethlechem Iuda towarde the syde of mount Ephraim: from thence am I, and I wēt to Bethlechem Iuda, and go now to the house of the Lord. And there is no mā that receaueth me to house. We haue strawe and prauender for oure asses, and bread & wyne for me and thy handmayde, and for the ladd that is with thy sernaunt, and we lacke nothyng.

The olde man sayd: peace be with the, all that thou lackest shalt thou fynde with me: onelye abyde not in the streete all nyght, and so he brought him into his house, and gaue fodder vnto his asses. And they washed their fete, and dyd eate and drinke. And as they were makynge their berttes merye, beholde, the men of the cytie which were wicked, set the house rounde aboute, and thrust at

the doze, and spake to the man of the house, the olde man, sayinge: bypunge forth the man that came into thynne house, that we maye knowe hym.

And the man of the house, the olde man went out, and sayde vnto the, Oh, maye my brethren, do not so wickedlye, seyng that this man is come into myne house: do not so vnmete a thing. Beholde, here is my daughter a mayden, and this mannes concubine, them I wyll byringe out now vnto you, and humble them, and do with them what semeth you good: but vnto this man, do not so abhominable a thinge. But the men wolde not hearken to him. And the man toke his concubine, and brought her out vnto the, which knewe her, and abused her, all the nyght, euen vnto the moynyng. And when the daye beganne to sprynge, they let her go.

And then came the woman in the daye of the moynyng of the daye, & fell downe at the dooze of the mannes house, where her Lorde was, tyll it was daye. And her Lorde arose vp in the moynyng, and opened the dozes of y house, and went out to go hys waye. And beholde, the woman, euen his concubine laye a longe before the doze of the house, & her handes stretched out vpon the threshold. And he sayde: thinking her to haue bene asleepe, sayde vnto her: vp and let vs be goynge. But she answered not. Then the man (perceauyng that she was dede) toke her vp vpon an Ass, and stode vp, and gat him vnto his awne home. And when he was come vnto his house, he toke a knyfe, & caught hys concubine, and deuided her with the bones into twelue peces, and sent her into all quarters of Israel. And all that sawe it, sayde: there was no soche dede done or sence the chyldren of Israel cā out of Egypt vnto this daye, & conspyder the matter, take aduise ment, and save your myndes.

The xx. Chapter

The battell of the Israelites agaynst the trybe of Ben Jamin for the Leuites wyfe which was kyllid.

Ihen all the chyldren of Israel went out: and the congregacyon was gathered togeather as it had bene but one man, euen from Dan to Bersheba and vnto the lande of Silad, vnto the Lorde in Mizpa, and there stode folke out of al quarters and of all the trybes of Israel, in the congregacyon of the people of God, foure hundred thousande fote men that drewe swerdes. And whan the chyldren of Ben Jamin hearde that the chyldren of Israel were gone vp to Mizpa, and had sayde. O ye chyldren of Israel, tell vs how this wickednesse happened. And the Leuite, the womans husbande that was slayne, answered and sayde, I came into Gibeā that is in Ben Jamin with my concubynne to lodge

lodged all nyght. And the men of Gibeon rose agaynst me, and set the house round aboute upon me by nyght, and thought to haue slayne me: and my concubynne haue they so forced, that she is deed. And I toke my concubynne, and cutt her in peces, and sent her thorow out all the landes of the enheritaunce of Israel. For they haue committed abhominacyon and folly in Israel. Beholde, ye are all chyldren of Israel. Donde this matter, and geue your aduys in the case.

And all the people arose, as it had ben one man, saying, there shall not a man of vs go to his tene, nether turne into his house. But this shalbe it that we wyll do to Gibeon: we will go vp by lottte agaynst it. And we will take ten men of the hundred thowowe out all the trybes of Israel, and an hundred of the thowande, and a thowande out of ten thowande, to sett vitayle for the people to make that they maye go agaynst Gibeon. Ben Jamin, because of all the abhominacyon, that they haue wrought in Israel. And so all the men of Israel gathered to geather agaynst the cytie, kuyte to geather, as it had ben but one man. And the trybes of Israel sent men thorow all the trybe of Ben Jamin sayinge

* Josu. xxiij.

* what wyckednesse is this that is happened amonge you? Now therfore deliuer vs the men, those chyldren of Belial which are in Gibeon, that we maye sleie them, and put awaye euell from Israel.

Neuerthelater the chyldren of Ben Jamin wolde not herke vnto the voyce of their brethren the chyldren of Israel: but gathered them selues to geather out of the cyties vnto Gibeon, to come out and fight agaynst the chyldren of Israel. And the chyldren of Ben Jamin were nombred at that tyme, out of the cyties. xxvi. thousand men that drew swerdes, besyde the enhabiters of Gibeon, which were nombred seuen hundred chosen men.

And amonge all these folke were seuen hundred left habed men, which euery one coulde flyng stones at an heare breadeth, and not mysse. And the chyldren of Israel besyde Ben Jamin, were nombred foure hundred thowande men that drew swerdes, ad were all men of warre.

And the chyldren of Israel arose, & went vnto Bethel, & asked counsell of God, who shulde begynne the battell agaynst the chyldren of Ben Jamin. And the Lord sayd, Iuda shall begynne. And the chyldren of Israel stode vperlye and beleaged Gibeon. And the men of Israel went out to battell agaynst Ben Jamin, and the men of Israel put them selues in araye to fyghe agaynst the, besyde Gibeon. And the chyldren of Ben Jamin came out of Gibeon, and destroyed of the Israelites that daye. xxiij. thowande men, and

brought them to the erth.

And the folke of the chyldren of Israel plucked vp their hertes, and wet to agayne, ad made battell in the same place where they dyd the fyrst daye. And the chyldren of Israel went vp, and wept before the Lord vnto euen, and asked of the Lord, saying, Shall we go agayne to battell agaynst the chyldren of Ben Jamin our brethren? And the Lord sayde: go vp agaynst the. And the chyldren of Israel came out agaynst the chyldren of Ben Jamin the seconde daye. And the chyldren of Ben Jamin went agaynst them out of Gibeon, the seconde daye, and destroyed to the erth of the chyldren of Israel once agayne. xviij. thowande men that drew swerdes euery man of them.

Then the chyldren of Israel and all the people went vp and cam vnto Bethel, and wepte and sat there before the Lord, and fasted the same daye vnto eue, & offered burnt-offerynges and peaceofferynges before the Lord. And the chyldren of Israel asked the Lord: for there was the arke of the apoyntment of God, in those dayes. And Phinehes the sonne of Eleazar, the sonne of Aaron waytyng vpon it at that tyme, sayde: Shall I get me vp to go out any moare to battell agaynst the chyldren of Ben Jamin my brethren, or shall I cease? The Lord sayde: go, for to morowe I will deliuer the into your handes. And Israel sett layes a wayte rounde about Gibeon. And the chyldren of Israel wet vp agaynst the chyldren of Ben Jamin the thyrde tyme, and put them selues in araye agaynst Gibeon, as twyse before. And the chyldren of Ben Jamin came out agaynst the people, and were drawen awaye from the cytie: And they beganne to smyte of the people deed (as twyse before, by two hye wayes of which one gothe vp to Bethel ad the other to Gibeon thowowe the felde) vpon a thyrtye men of Israel. And the chyldren of Ben Jamin sayde: They are fallen before vs, as at the fyrst. But the chyldren of Israel sayde: let vs flye and plucke them awaye from the cytie, vnto the hye wayes.

And all the men of Israel rose vp out of their place, and put them selues in araye at Baal Thamar. And lyke wyse the layers in wayte of Israel came forth out of their places, euen out of the medowes they were aboute Gibeon, & came agaynst Gibeon: ten thowande chosen men out of all Israel, and there was a fore battell. But the other wist not that so great euill was so nye them. And the Lord plagued Ben Jamin before Israel, & the chyldren of Israel destroyed of the Beniamites the same daye. xxv. thowande and a hundred men, that drew swerdes euery one of them. And whan the chyldren of Ben Jamin sawe that they were put to the worst, the men of Israel

Israel gaue rowme to the Beniamites, because they trusted vnto the layers in wayte which they had layde besyde Gibeon. And the layers in wayte hastid, and ranne vpon Gibeon, and went and smote all the cytie with the edge of the swerde. And an apoyntment had the men of Israel from the layers in wayte that they shulde make a greatesmoke rise vp out of the cytie. And whan the men of Israel fledd in the battell Ben Jamin began to smyte deed of the chyldren of Israel, aboute a thyrtye parsonnes, and sayde: the other are put to the worst before vs, as in the fyrst battell. But whan there began to arise out of the cytie a pyller of smoke, the Beniamites looked backe: and beholde, the wastynge of the hole cytie began to ascende vnto heauen.

When the men of Israel also turned agayne, the men of Ben Jamin were abashed: for they saw that euell approached them. And therfore they turned their backs before the men of Israel vnto the waye that leade to the wilderness, but the men of warre ouertoke the. And besyde that, they which came out of the cytie, destroyed them in the myddle of them. And thus they compassed the Beniamites aboute, and chased them to Menuha, and ouerranne them to Gibeon the east syde: and there were slayne of Ben Jamin. xviij. thowande, which were all men of warre. And they turned and fledd to the wilderness warde, and vnto the rocke of Rimmon. And the other slue by the waye of the rest of them, fyue thowande men, and stycked vnto them, vntyll they cam to Gideon, and slue two thowande men of them. So that all that were slayne that same daye of Ben Jamin were. xxv. thowande men that drew swerdes, which were all men of warre: onelye. vi. hundred men turned and fledd to the wilderness, vnto the Rocke of Rimmon, and abode there. iij. monethes. And the men of Israel turned backe agayne vnto the chyldren of Ben Jamin, & smote them with the edge of the swerde in the cyties, bothe man and beast and all that came to hande, and sett on fyre all the cyties that they coulde come by.

The. xxiij. Chapter.

The enhabitours of Gilead are bitterly destroyed.

And euery man of Israel sware in Mizpa, sayinge: there shall none of vs geue his daughter vnto any of Ben Jamin to wyfe. And the people came to Bethel & abode there tyll euen before God, & lyfte vp their voyces and wept sore, and sayde. O Lord God of Israel, why is this

chaunced in Israel, that there shulde be this daye one trybe lackinge in Israel? And on the morow the people rose vp by tyme, and made there an altare, and offered burnt-offerynges and peaceofferynges.

And the chyldren of Israel asked, who are they amonge all the tribes of Israel, that came not vp with the congregacyon vnto the Lord? for they had made a greatesmoke concerning him that came not vp to the Lord to Mizpa, sayinge: he shall surelye dye. And the chyldren of Israel had pytie on Ben Jamin they brethren, and sayde: there is one trybe cut of from Israel this daye: what shall we do vnto the remnaunt of them, that they maye haue wyues? we haue swozne by the Lord, that we will not geue the of our daughters to wyues. And they sayde: Is there any of the trybes of Israel, that came not vp to Mizpa to the Lord? And beholde, there came none of the enhabitours of Jabes Gilead vnto the host and congregacyon. For the people were bewed: and beholde, there were none of the enhabiters of Jabes Gilead there. And they sent thether a multitude, euen. xij. thowande men of the strongest of them, and commaunded them, sayinge: go and smyte the enhabiters of Jabes Gilead with the edge of the swerde, both women and chyldren. * And this is it that ye shall do: utterlye destroye all the males and all the women that haue lye by men. And they founde amonge the enhabiters of Jabes Gilead foure hundred damoselles, virgines, that had knowen no man, by lyeng with any male. And they brought them vnto the host to Silo, which is in the lande of Canaan.

And the hole congregacio sent and spake with the chyldren of Ben Jamin that were in the Rocke of Rimmon, and called peccablye vnto them: and Ben Jamin came agayne at that tyme, and they gaue them wyues, which they had sau'd alyue of the women of Jabes Gilead. But they suffysed them not. And the people had compassyon on Ben Jamin, because that God had made a gappe in the trybes of Israel. And then the elders of the congregacyon, sayde: what shall we do to the remnaunt of them, to get them wyues, seinge all the wyues of Ben Jamin are destroyed? And they sayde: there must be an enheritaunce for them that be escaped of Ben Jamin, that a trybe be not destroyed out of Israel: howbeit, we maye not geue them wyues of our daughters. For the chyldren of Israel had swozne, sayinge: cursed be he, that geueth a wyffe to Ben Jamin.

Then they sayde: beholde, there is a feast of the Lord yearly in Sylo, which is on the northsyde of Bethel, and on the east syde of the waye

* Josu. xxiij.

the waye that goeth from Bethel to Sichem and south from Libanon. Therefore they commaunded the chyldre of Ben Jamin, saying: go and lye in waye in the vynyardes. And when ye se that the daughters of Silo come out to daunce in a rowe, then come ye out of the vynyardes, and catch you euery man a wyfe of the daughters of Ben Jamin. And when they fathers or brethren come vnto vs to complayne, we wyll save vnto them: haue pytie on vs for theyr sakes, because we reserued not to eche man his wyfe in tyme of warre. Neither haue ye geuen vnto the, that ye shulde synne at this tyme.

And the chyldren of Ben Jamin dyen so: and toke them wyues accordynge to the nombre of them that daunced, whom they caught. And they went, and returned vnto theyr inheritaunce, and repayed the cyties, and dwelt in them.

And the chyldre of Israhell departed thence at that tyme, and wet euery man to hys trybe, and to hys kynred, and went out from thence euery man to hys inheritaunce. * In those dayes there was no kynge in Israhell: but euery man dyd p which semed ryght in his awne eyes.

The ende of the boke of Judges, called in the hebreue Sophitim.

The boke of Ruth.

The fyrst Chapter.

Elimelech goeth with hys wyfe and chyldren into the lande of Moab.

In fortunē, that in the dayes of a certayne iudge: whē the Judges indged, there fell a darch in the lande, and a certen mā of Bethlehem Juda went for to sojourne in the countrey of Moab: he and hys wyfe, and hys two sonnes. The name of the man was Elimelech, and the name of hys wyfe, Naomi: and the names of hys two sonnes were, Mahlon and Chilion, and they were Ephraites, out of Bethlehem Juda. And whē they came into the land of Moab, they contynued there. And Elimelech Naomis husband dyed, and he remayned with her two sonnes, which toke them wyues of the nacions of the Moabites: the ones name was Orpha, and the others Ruth. And they dwelled there about a ten yere. And Mahlon

and Chilion dyed also euen both of them, and the woman was left desolate of her two sonnes and of her husbāde. Then stode she by with her daughters in lawe, and returned from the countrey of Moab: for she had heard saye in the countrey of Moab, how that the Lorde had vsyted hys people, and geuen them byed. Wherefore she departed out of the place where she was, and her two daughters with her. And they went on theyr waye to returne vnto the lande of Juda. And Naomi sayde vnto her two daughters in lawe: go and returne eche of you vnto your mothers house: and the Lorde deale as kyndlye with you, as ye haue dealt with the deed, and with me. And the Lorde geue you, that you maye fynde rest, ether of you in the house of her husbāde. And when she kyssed them, they lyst by theyr voyce, and wepte, and sayde vnto her: we wyll go with the vnto thy folke. And Naomi sayde: turne agayne my daughters: for what cause wyll you go with me? Are ther any mo chyldren in my wombe, to be your husbādes? Turne agayne my daughters, and go: for I am to olde to haue an husbāde. And yf I sayde, I haue hope, yf I toke a man also this nyght: yee and though I had all readye borne sonnes, wolde ye tarpe after them, tyll they were of age: or wolde ye for the so long refrayne from takynge of husbādes? Not so my daughters: for it greueth me moch for your sakes, that the hande of the Lorde is gone out agaynst me.

And they lyst by their voyces, and wepte agayne, & Orpha kyssed her mother in lawe, but Ruth abode still by her. And Naomi sayde: se, thy syster in lawe is gone backe agayne vnto her people and vnto her goddes: returne thou after her. And Ruth answered: entreate me not to leaue the, and to returne fro after the: for whether thou goest, I will go also, & where thou dwellest, there I will dwell: thy people shal be my people, and thy God my God. Where thou dyest, there will I dye, and there will I be buried. The Lorde do so ad so to me, yf ought but death onelye departe the and me asondre.

When she sawe y she was stedfastly mynded to go with her, she left speake vnto her. And so they went both, vntyll they came to Bethlehem. And when they were come to Bethlehem, it was nopsed of the thowrow all the cytie, and the women sayd: is not this Naomi? And she answered the: call me not Naomi: (that is to saye, bewyrtfull) but call me Mara, (that is to saye, bytter) for y Almyghty hath made me verie bytter. I went out full: and y Lorde hath brought me home agayne emptye. Why then call ye me Naomi: seynge the Lorde hath hūbled me, and the almyghty hath brought me vnto aduersyte? And so Naomi

Naomi with Ruth the Moabite her daughter in lawe returned out of the countrey of Moab, and came to Bethlehem, in the begynninge of barley harueste.

The ij. Chapter.

Ruth gathereth corne in the felde of Booz.

And Naomis husbāde had a kinsman of strength, and myght, (which was of the kynred of Elimelech) named Booz. And Ruth the Moabite sayd vnto Naomi: let me go to the felde, and geather eares of corne: (such as the reapers leaue) after any man in whose syght, I fynde grace. And she sayde vnto her: go my daughter. And she went, and came to the felde, and geathered after the reapers, and her chaunce was, that the same felde pertayned vnto Booz, which was of the kynred of Elimelech. And behold, Booz came from Bethlehem, and sayd vnto the reapers: the Lorde be with you. And they answered him: the Lorde blesse the. The sayd Booz vnto his young man that stode by the reapers. Whose damosell is this? And the young man that stode by the reapers, answered, and sayde: it is the Moabite damosell, that came with Naomi out of the countrey of Moab, and she sayde vnto vs: Oh, let me lease & geather after the reapers, the eares that remayne: and so she came, and hath continued euen from the mornynge vnto now, saue that she taried a litle in y house.

Then sayde Booz vnto Ruth: hearest y my daughter: go to no nother felde to geather, nether go from hence: but abyde here by my maydens. Let thine eyes be on the felde that they reape, and go thou after the maydens. Haue I not charged the young men, that they shal do y no hurt? & sooner when thou art a thyrt, go vnto the vessels, and drinke of that which the laddes haue drawē.

Then she fell on her face and bowed her selfe to y ground, and sayd vnto him: how is it that I haue founde grace in thine eyes, ad that thou shuldest knowe me, seing I am an alaunt?

And Booz answered and sayde vnto her: all is tolde ad shewed me, that thou hast done vnto thy mother in lawe, sence y death of thyne husbāde, how thou hast left thy father and thy mother, and y lande where thou wast borne, ad art come vnto a nacio which thou knewest not in tyme passed. The Lorde quyte thy worke, and a full rewarde be geuen the of the Lorde God of Israhell, vnder whose wynges thou art come to abyde. The she sayde: let me fynde fauoure in thy syghte my Lorde, thou that hast confortd me, and spoken hartely vnto thy mayde, which yet am not like vnto one of thy maydens. Booz sayde vnto her agayne: in tyme of refection come thou hither, and eate of the breed, and

dypp thy soppe in the vinegre. And she sate downe by y reapers, & he reached her a parched corne: of the which she dyd eate, ad was suffled, and left parte. And when she was rylen by to gather, Booz commaunded hys young mē, saying: let her gather eue amonge the heapes, and forbydde her not. And leaue her some of the sheues for the nonce, and let it lye, y she maye gather it by, (without shame) and rebuke her not. And so she geathered in the felde, vntyll euen, and threshed that she had geathered, and it was in measure vpon an Ephah (that is the bushell) of barley. And she toke it by, and went into the cytie: and when her mother in lawe had sene what she had gathered, she plucked out also, & gaue to her that she had reserued, whē she had eaten ynough. And her mother in lawe sayd vnto her: where hast thou gathered to daye? and where wroughtest thou? blessed be he, that knewe y. And she shewed her mother in lawe how she had wrought with him, and sayde: the mannes name with whom I wrought to daye is Booz. And Naomi sayd vnto her daughter in lawe: blessed be he of the Lorde, for he ceaseth not to do good to the lyuing and to the deed. And Naomi sayde agayne vnto her: the man is nye vnto vs, ad of oure next kynne. And Ruth the Moabite sayde: he sayde vnto me also. Thou shalt be w my young men, vntyll they haue ended all my haruest. And Naomi answered vnto Ruth her daughter in lawe: it is best my daughter that thou go out with hys maydens, that they fall not vpon the in any other felde. And so she kept her by the maydens of Booz, to gather, vnto the ende of barley haruest and of whete heruest also: and dwelt with her mother in lawe.

The iij. Chapter.

Ruth sleapeth at Booz feet, and is knowen bys husbāde.

When Naomi her mother in lawe sayde vnto her: my daughter, what I not seke rest for the, that thou mayst prosper? And is not Booz oure kynsman, with whose maydens thou wast? Beholde, he wenoeth barleye to nyght in the thresynge floure: wache thy selfe therfore, and anoynt the, and put thy rayment vpon the, and gett the downe to the barne. But let not a man knowe of the, vntyll he haue leaft eatynge and drynkyng. And when he goeth to slepe, marcke the place where he layeth hym downe, and then go and lyfte vp the clothes, that are on his fete, and laye the downe there, and so shall he tell the what thou shalt do. And she answered her: all that thou byddyst me, I will do. And so she went downe vnto the barne, and dyd accordynge to all that her mother in lawe bade her. And when Booz had eaten & droncken, and made

made him merve, and was gone in, to lye do-
wne besyde the heape of corne, she came soft-
lye, and lifte vp the clothes of his fete, and
layde her downe. And at mydnight the man
was asrayde and groped. And beholde: a
woman laye at his fete. And he sayde: what
art thou? she answered: I am Ruth thine had
mayde, spede thy wynges ouer thine hand
mayde, for thou art the next of the kynne.
He sayd: blessed be y in the Lorde my daugh-
ter, for thou hast shewed more goodnesse in
the later ende, then at the begynnyng, in as
moche as thou folowedest not younge men,
whether they were poore or riche. And now
my daughter feare not, I will do to the all y
thou requirest, for all the cytie of my peo-
ple doth knowe, that thou art a woman of
vertue. And it is true that I am of thy next
kynne: howbe it, there is one nyer then I.
Tary this night. And when moorning is co-
me, yf he will marie the, it is good, so let him
do. But and yf he will not haue the, as sure
as the Lorde lyueth I will haue the: lye styll
vntill y morning. And so she laye at his fete
vntill the moorning. And she arose vp before
one coulede knowe another. And he sayde: let
no man knowe, that there came any woman
into the barne. And he sayde agayne: bringe
thy matell that thou hast vpon the, and hol-
de it vp. And whan she helde it vp, he mette
in sixe measures of Barlepe, ad layed it on
her. And she gatt her into the cytie: and whā
she came into her mother in lawe, she sayde:
how is it with y my daughter? And she tolde
her all that the man had done to her. And
sayde also: these sixe measures of barlepe ga-
ue he me, and sayd: thou shalt not come emp-
tie vnto thy mother in lawe. Then sayd she,
my daughter, syt still, vntill y knowe how
the matter will chaunce. For the man will
not be in reast, vntill he haue synysed the
thinge this same day.

The. iij. Chapter.

*Booz taketh Ruth to wyfe, of whom he begeth
Obed.*

When went Booz vnto the gate ad
satt him downe there: ad beholde,
the kynsmā of which Booz spake,
cam by. Vnto whom, he sayde: co-
me and sytte downe here, and cal-
led him by his name. And he turned in, and
sate downe. And he toke ten mē of the elders
of the citie, and sayd: syt ye downe here. And
they sat downe. And he sayde vnto the kyns-
man: Naomi that is come agayne out of the
cōtrepe of Moab * will sell a parcell of lan-
de, which was oure brother Elimelech. And
I thought to do the to wete, and bid the bye
it before the inhabitoures and elders of my
people. Yf thou be disposed to redeme it, do:
but and yf thou wilt not poure it, then
tell me, y I maye knowe. For there is none

to calenge it, saue thou, and I nexte the. And
the other answered: I will poure it.

Then sayde Booz, what daye thou blest
the felde of the hand of Naomi, thou must
take also Ruth the Moabite the * wyfe of
the deede, to sterc vp the name of the deede vpon
his enheritaunce. The kynsmā answered: I ca-
not purchase it, for marringe of myne a wne
enheritaunce: take thou my right to the, for
I cannot purchase it. Now, this was the ma-
ner of olde tyme in Israell concerninge pur-
ches and chaunging, for to stablishe all thin-
ge: that a man must plucke of his shoue, ad
geue it his neyghboure, and this was a sure
witness in Israell.

Therefore the kynsmā saide to Booz: Wye
it thou: and so dize of his shoue. And Booz
sayde vnto the elders and vnto all the peo-
ple: ye are witnesses this daye, that I haue
bought all that was Elimelechs, and all that
was Chilion and Mahlon, of the hand of
Naomi. And moreover, Ruth the Moabite
the wyfe of Mahlon, haue I purchased to be
my wyfe, to sterc vp the name of the deede
vpon his enheritaunce, and that his name be
not put out from amonge his brethzen, and
from the gate of his place: ye are witnesses
this daye.

And all the people that were in the gate,
and the elders sayde: we are wytnesses:
the Lorde make the woman that is come in-
to thyne house, lyke * Rachel ad Lea, which
twayne dyd builde the house of Israell: do
thou also valeauntly in Ephrata, and be
famous in Bethlechem. Thy house be like y
house of Pharez * whō Chamar bare vnto
Juda, euen of the fede which the Lorde shall
geue the of this younge woman.

And so Booz toke Ruth, and she was his
wyfe. And whā he wēt in vnto her, the Lor-
de gaue, that she cōceaued, and bare a sonne.
And the women sayde vnto Naomi: blessed
be the Lorde, the which hath not left y with-
out a kynsmā, to haue a name in Israell, ad
that shall bring thy life agayne, and cherishe
thine olde age. For thy daughter in lawe
which loueth the, hath borne vnto him: and
she is better to the then seven sonnes. And
Naomi toke the childe, ad layed it in her lap-
pe, and became nurse vnto it. And her ney-
bours gaue it a name, saying: there is a chil-
de borne to Naomi, and called it, Obed. The
same is the father of Iai, the father of Da-
uid. These are the generacions of * Pharez:
Pharez begat Hezron: Hezron begat Ram,
Ram begat Aminadab, Aminadab begat
Mahlon, Mahlon begat Salmon, Salmon
begat Booz. Booz begat Obed, Obed be-
gat Iai, Iai begat Dauid.

**The ende of the boke
of Ruth.**

The

The fyrst booke of

Samuel called the fyrst booke
of the kyniges.

The fyrst Chapter.

Elkana hath. ii. wyues, Hanna and Phenenna.



here was
a mā of o-
ne of the
two Ra-
maths (of
y kindred of
zophim, of
mount E-
phrai) na-
med * El-
kana y on-
ne of Iero-
hā. y sonne

of Elthū, the sonne of Thohu, the sonne of
zuph, an Ephrathite: whych had two wy-
ues. y one called hāna, & the other Phenenna.
And Phenenna had children, but Hanna
had none. * And the sayd mā wēt vp out of
his citie euery feastfull daye, to praye & to
offer vnto y Lord of hostes in Silo, where
were the two sonnes of Eli (Hophni & Phi-
nehas) y lordes prestes. And it fell on a so-
lemne daye, y Elkana offered, ad gaue to
Phenenna his wife & to all her sonnes and
daughters porcyōs. But vnto Hanna he
gaue a porcyōn as a heuyc here, for he loued
Hanna, and the Lorde had made her barren.
And her enemye (Phenenna) vered her sore
cōtynually, to moue her, because y lord had
made her barrē. And so did she yere by yere
as ofte as she wēt vp to the house of y lord.
And so chafed her, which wepte, ad did not
eate. The sayde Elkana her hūbād to her:
Hanna, why wepest thou? and why eatest y
not? and why is thyne herte troubled? am
not I better to the, the ten sonnes? So hā-
na rose vp after y they had eaten & droncke
in Splo. And Eli the pzeaste sate vpon a
stole by one of the syde postes of the temple
of the Lorde. And she was troubled in her
mynde, and prayed vnto the Lorde, & wepte
sore, and vowed a vowe, and sayd: O Lord

of hostes, yf thou wylt loke on the trouble
of thine handmayde, & remēbre me, and not
forget thine handmayde, but geue vnto thi
ne hāmayde a māchylde: I wyl geue him
vnto y Lord all y dayes of his lyfe, * & the-
re shall no raser come vpon his heed. And as
she cōtinued praying before y lord, it fortu-
ned, y Eli marked her mouth. For Hanna
spake i her herte, & her lyppes did but moue
onely, but her voyce was not heard: & ther-
fore Eli thought she had bene drōcken, and
Eli sayd vnto her: how lōg wylt y be drōc-
ken? put awaye from the, the wyne y thou
hast. Hanna answered and sayde: not so my
Lord, I am a woman of a so:owfull herte:
I haue droncke nether wyne nor stronge
drynck, but haue * powred out my soule
before y Lord. Count not thyne handmay-
de to be lyke a daughter of Belial, for out
of the aboundance of my heuynes & greafe:
haue I spoken hitherto.

Eli answered her agayne: & sayde go in
peace: y God of Israell graunt the thy peti-
cyōn, y thou hast asked of hym. She sayde:
let thyne hāmayde fynde grace i thy sight
And so y woman went her waye, & dyd eat,
& loked no more so sadde. And they rose vp
earlye, & worshipped before y lord, & the re-
turned, & came to the y house to Ramath.
And whā Elkana knew hāna his wyfe, y
Lord remēbred her: for in pzeccle of tyme
it came to passe, y she cōceaued, & bare a son-
ne, & called his name Samuel (sayeng:) be-
cause I haue asked him of y Lord. And El-
kana & all his house went vp to offer vnto
the Lorde, the offeringe due for y feast, & al-
so his vowe: Neuer theles, hāna wēt not
vp, but sayde vnto her hūbād: I wyl tar-
rye vntill y ladde be wened, & then I wyl
bring him y he maye appeare before y Lord,
& there abide for euer. Elkana her hūbād
answered her: do what semith y best: tarpe
at home, vntill y hast wened hi, & I besech
y Lord, to make good his sayeg. And so the
womā abode, & gaue her sonne lucke, vntill
she wened him. And whē she had wened him
she toke hym with her, with thre bullockes
& an Ephā of floure, & a bottel of wyne, and
brought him vnto y house of y Lord in Si-
lo, & the childe was yet but tēder of age. And
they slue a bullocke, & brought in y ladd to
Eli, and she sayd: Oh my Lord: as truly as
thy soule lyueth my Lord, I am the womā
y itode before the here, praying vnto y Lor-
de. For this ladde I prayed, and the Lorde
hath geue me my desire, whych I asked of
him: and therefore I haue geuen hym vnto
the Lorde, as long as he is mete for the lor-
de. And they worshipped the Lorde there.

The. ii. Chapter.

*The song of Hanna. The offence of the sonnes
of Eli.*

Ad Hanna prayed and sayde: myne herte reioyseth in ϕ Lord, and myne horne is exalted in the Lorde. My mouth is wyde open ouer myne enemyes, for I reioyse in thy saluacyō. There is none so holpe as the Lord, for without the, is nothing. Nether is there any of strength as is our God. Talke not to moche proudele let olde thynges depart out of your mouthes, for the Lorde is a God of knowledge, and his purposes come to passe. The bo- we with the myghte men are broken: and they that were weake, haue girded the sel- ues wth strength. They that were full, haue hired out them selues for breed, & they that were hongre, ceasse so to be, tyll the baren hath borne seuen: & she ϕ had many chyldre, is wared feble. * The Lord kylleth, and ma- keth aloue: byngeth downe to the graue and fetcheth vp agayne. * The Lorde ma- keth poore, & maketh ryche: byngeth lowe, and heueth vp on hye. * He repleth vp the poore out of the dust, and lyfteth vp ϕ beg- ger from the dong hyll: to sett them amōge princes, and to inherett the with the seate of gloire. For the pillers of the erth are the lordes, and he hath sett the rounde worlde vpon the. He wyll kepe the fete of hys sayn- tes, and the wycked shall kepe splence in darcknesse, & * in his awne myght shall no mā be strōge. The lordes aduerlaries shall be destroyed of hym: and out of beaue shall he thūder vpon euery one of the. The Lorde shall iudge the endes of the worlde, & shall gyue myght vnto his kyng, and exalte the horne of his anoynted. And Elkana wēt to Ramath to his house, & the ladd dyd my- nistre vnto the Lorde before Eli the preaste.

But the sonnes of Eli were chyldren of Belial, and knewe not the Lord. And the preastes made a lawe for ϕ people, ϕ when- soeuer any man offered any offeringe, the preastes ladd came, while the fleshe was in seking, & a fleshope wyth thre tethe in his hand, and thrust it into the pane: kette, cal- dren, or potte. And all that the fleshe hoke brought vp, that the preaste toke awaye. And so they did vnto all ϕ Israelites, that came thither to Silo. Pee & therto, before they burnt ϕ fatte, the preastes ladd came and sayd to the man that offered: geue flesch that I maye dresse it for the preaste, for he wyll not haue foddre fleshe of the, but rawe.

And yf any man sayde vnto hym: let them burne the fatt according to the dape, & then take as moche as thine herte desyreth. The ladd wold answer him, yee, ϕ shalt geue it me now: and yf thou wyll not, I wyll take it with violence. And the synne of ϕ young- mer: was very great before the Lorde. For men abhorred the offeringe of the Lorde.

But the child Samuel ministered be-

fore the Lorde, girded about wyth a lpyne Ephod. Moreover, hys mother made him a lpyle coate, & brought it to him from pere to pere, whē she came vp with her hus- bande to offer the offeringe in the solempne feastes: and Eli blessed Elkana & his wyfe, and sayde: the Lorde geue the seede of thys womā, for the pettyō that she asked of the Lorde. And they went vnto their awne ho- me. And the Lorde visited Hāna, so that she conceaued & bare thre sonnes & two daugh- ters. And the chyld Samuel grewe before the Lorde.

Eli was very olde, & herde all that his sonnes dyd vnto all Israel, and how they laye with the women ϕ wayted at the dore of the Tabernacle of wytnesse, & he sayde vnto them: why do ye soche thynges? For of all these people I heare euell reportes of you. Oh, naye my sonnes: for it is no good reporte that I heare, how that ye make the lordes people to trespasse. If one mā synne agaynst another, & dayemen maye be iud- ges: but yf a man synne agaynst the Lorde who will be his dayleman? Not wythstan- dyng, they hekened not vnto the voyce of their father, because the Lorde wolde slaye them. The chyld Samuel profyted* and grew, and was in fauoure both with ϕ Lorde, and also with men.

And there cam a man of God vnto Eli, & sayd vnto him: thus sayeth the Lorde: dyd not I apere vnto the house of thy father, whē they were in Egypte subiect vnto Pha- raos house? And I chose thy father out of all ϕ trybes of Israel to be my preaste, for to offer vpon myne aultare, & to burne in- cense, & and to weare an Ephod before me. And I gaue vnto ϕ house of thy father all the burnt offeringes of the chyldren of Is- raell. Wherfore treade ye downe my sacri- fice and myne offeringe, which I commaun- ded to be made in the Tabernacle, & hono- rest thy chyldren aboue me, to make poure selues fatt of the first frutes of all the offe- ringes of Israel my people? Wherfore the Lorde God of Israell sayeth: I sayde, that thy house and the house of thy father shuld walke before me for euer. But now the Lorde sayeth: that be farre from me: for them that worshippe me, I will worshippe, & they ϕ despyse me, shall come to shame. Behol- de, the dayes come, ϕ I will cut of thynne ar- me, & the arme of thy fathers house, ϕ there shal not be an elder i thine house. And thou shalt be thynne enemye in the tabernacle of ϕ Lorde, & in all that welthe which God shal giue Israell, & there shal not be an elder in thynne house for euer. Neuer thelesse, I wyll not destroye all the males that come of the seede of thyne aultare. But to make thynne eyes dale, & to make thynne herte melte. And all they

they ϕ be multiplyed in thynne house, * shall dye, yf they be men.

And this shal be a signe vnto the, that shall come vpon thy two sonnes: Hophny & Phinehes: euē in one dape they shall dye both. And I wyll sterre me vp a fapthfull preste, ϕ shall do accordyng to my herte and mynde: And I will buyde him a sure house. And he shall walke before myne anoynted for euer. And they ϕ are left in thynne house, shall come, and crouch to him for a lpyle pece of syl- uer & a cake of bread, & shall saye: put me (I praye the) in one offyce or other amonge the prestes, that I maye eate a morsell of bread.

The. iij. Chapter.

The Lorde calleth Samuel thre tymes.

Ad the chyld Samuel mynistred vnto the Lorde before Eli: & ϕ worde of the Lorde was precious in those dayes, nether was there any open visyon. And it chaūsed at ϕ tyme, that Eli laye in his place, and hys eyes be- ganne to waxe dymme that he coulde not se. And yf the lāpe of God went out, Samuel layde hym downe to slepe in the tēple of the Lorde, where the arke of God was. And the Lorde called Samuel, & he sayde, here am I, and he ran vnto Eli, & sayd: here am I, for ϕ calledst me. And he sayd: I called the not: go agayne, & slepe. And he went, and layde him downe to slepe. And the Lorde called once a- gayne: Samuel, & Samuel arose & went to Eli, & sayd, I am here, for thou dydest call me. And he answered: I called ϕ not, my son- ne. Go agayne, and take thy rest. Samuel knewe not yet the Lorde, nether was ϕ worde of ϕ Lorde yet opened vnto hym. And the Lorde went to, & called Samuel ϕ thyr- d tyme. And he arose, & went to Eli, & sayde: I am here, for ϕ hast called me. And Eli perceaued ϕ the Lorde had called the chyld. Ther- fore, Eli sayde vnto Samuel: go, & lye dow- ne: & yf he call the agayne, then saye, speake on Lorde, for thy seruaunt heareth. So Sa- muel went, & layde hym downe in hys place. And the Lorde came, & stode, & called as befo- re, Samuel Samuel. Samuel answered: speake on: for thy seruaunt heareth. And the Lorde sayde to Samuel: beholde, I will do a thinge in Israel, ϕ both the eares of as many as heareth it, shall tynge. In ϕ dape I wyll rapse vp agaynst Eli, all thynges whych I haue spoken concernyng his house: from the begynnyng to the endyng. I haue tolde him, * that I wyll iudge hys house for euer. For ϕ wicke dres which he knoweth, & for whē the people cursed hys sonnes for ϕ same wic- kednes, he hath not corrected the. And ther- fore, I haue sworn vnto the house of Eli, ϕ the wyckednesse of Elies house, shall not be purged wth sacrifice nor offering for euer. Sa- muel laye tyll the moynge, and opened the

dore of the house of the Lorde.

And Samuel feared to shewe Eli the vi- sion. Then Eli called Samuel, & sayde: Sa- muel my sonne. And he answered: here I am. He sayde: what is that the Lorde hath sayde vnto the? I praye the, se thou hyde it not fro me. * God do so, & so to the, yf thou hyde any thyng from me, of all that he sayde vnto the. And Samuel tolde hym euery whytte, and hydd nothyng from hym. And he sayd: it is the Lorde, let him do what semeth hym best.

And Samuel grewe, & the Lorde was wyth him, & left none of hys wordes vnpers- formed. And all Israel from Dan to Bersa- be wytt that fapthfull Samuel was made the Lordes prophete. And the Lorde appered agayne in Silo: for the Lorde opened hym selfe to Samuel in Silo, thowow the worde of the Lorde.

The. iij. Chapter.

The arke of the Lorde is taken. Eli & hys chyldren dye.

Ad Samuel spake vnto all Israel. * And it fortuneth that in those dayes the Philis- tynges came together to fyghe. And Israel went out against the Philistynes to battay- le, and pyched besyde the * helpe stone. And the Philistynes pyched in A phelk. And put them selues in araye agaynst Israel. And whē they ioynd the battell, Israel was put to the worle before the Philistines. And the Philistynes slue in araye alonge by the fel- des, about a foure thousande men.

And when the people were come into their tentes, the elders of Israel sayde: wherfore hath the Lorde cast vs downe this dape be- fore the Philistines: let vs fetch the arke of the appoyntment of the Lorde oute of Silo vnto vs, ϕ whē it cometh amōge vs, it maye saue vs, oute of the hāde of oure enemy. And so the people sent to Silo, & fet fro thens the arke of the appoyntment of the Lorde of 1200- stes, which dwelleth betwene the cherubins. And there were the two sonnes of Eli, Ho- phny, & Phinehes with the arke of the appo- yntment of God. And it fortuneth, ϕ whē the arke of the appoyntment of the Lorde came into the hoost, all Israel thowted a myghtie showte, so that the erthe rangge agayne.

And whā the Philistines herde the noyse of the howte, they sayd: what meaneth ϕ soude of this myghty howt in ϕ hoost of ϕ Ebues? And they vnderstode, howe that the arke of the Lorde was come into the hoost: And the Philistines were afrayed, and sayde: God is come into the hoost. And they sayd agayne: Wo vnto vs, for it was neuer so before this: Wo vnto vs, who shall deluyne vs out of ϕ hande of these myghty Goddes: these are the Goddes that smote the Egyptians with so many plagues in the wyldernes. Be stronge and quite youre selues lyke men, Dye Phi- listynes, that ye be no seruauntes vnto the Ebues

*Jud.iii.a. **E**chues, *as they haue bene to you. We of a manly corage therfore & fyght. And the Philistines fought, & Israel was put to p worse & fledd euery mā into his tete. And ther was an exceeding great slaughter, for there were ouerthrowe of Israel xxx. vj. foremen. And the arcke of God was taken, & the two sonnes of Eli, *hophni, & Phinehes were decd. And there ran a mā of Ben Jamin out of the arape, and came to Silo the same dape with his clothes rent & earth vpon hys heed. And when he came, Eli sate vpon a stole, and looked toward the wape: for his hert feared for the arcke of God. And when the mā came in to the cytie, and tolde it, all the cytie cryed.

*1. Reg. iii. a. **A**nd when Eli herde the noyse of the cryēg he sayd: What meaneth this noyse of the rumor? And y mā came in hastily, & tolde Eli. Eli was xcviij. yere olde, and *hys sygh sapled him p he could not se. And the mā sayd vnto Eli: I am he p came out of the arape, & fled this dape out of the hoost. And he sayde: what thing is fortunēd my sonne? The messenger answered & sayd: Israel is fled before the Philistines, & there is a greate slaughter chauned amonge the people, & thy two sonnes, hophni & Phinehes are decd, & the arcke of God is taken. And it fortunēd that whan he made mencio of the arcke of God, Eli fell from of hys stole backward vpon the threholde of the gate, and hys necke brake, and he dyed: for he was an olde man and heuye, and indged Israel foure yeres.

*1. Reg. iii. a. **A**nd his daughter in lawe Phinehes wife was wchilde & nye the byrthe. And whē he hearde the tydinges p the arcke of God was taken, & p her father in lawe, & her husbāde were decd, she bowed her self, and traueled, for her paynes came vpon her. And about y tyme of her deeth, the women p rode aboute her, sayd vnto her: feare not, for p hast borne a sonne: but she answered not, nor regarded it. And she named the childe *Ichabod, sayinge: The glozy is departed frō Israel. Because the arcke of God was taken, & because of her father in lawe and her husbāde. And she sayde agayne: The glozy is gone frō Israel, for the arcke of God is taken.

*The glozy is gone. **C**he. v. Chapter. **D**agon the God of the Philistines is cast flat before the arcke.

And the Philistynes toke the arcke of God, and carped it from the helpe stone vnto Asdod, agayne the Philistynes toke the arcke of God, & brought it into the house of Dago, and sett it by Dago. And when they of Asdod were vp in the nexte dape in the moynynge, beholde, Dagon laye vpon the erth before the arcke of the Lorde. And they toke Dagon, & set him in hys place agayne. And when they were vp erly in the nexte moynynge, beholde, Dago laye vpo the

groūde before the arcke of the Lorde, and his heed, & his two handes cut of vpon the threholde, & only the shape of a fyzt was left on hym. And therfore is it, p the prestes of Dago (nether any mā that cometh into Dagon's house) treade not on the threholde of Dagon in Asdod, vnto thys dape. But the hāde of the Lorde was heuy vpon the of Asdod, & he destroyed the, & smote the wemerodes, bothe Asdod & in all p coastes therof. **C**he. vi. Chapter. **T**he bylages also & the felde in the myddes of the coūtre were ful, & ther came by myce, & ther was a consufion of great death in the cytie. And when the men of Asdod sawe p it was so, they sayde: the arcke of the God of Israel shall not abyde here with vs, for hys hāde is soze vpo vs & vpo Dago oure God. They sent therfore & gathered all the lordes of p Philistines vnto the, & sayde: what shall we do w the arcke of the God of Israel? They answered: let p arcke of p God of Israel be carped aboute vnto Gath. And they carped the arcke of the God of Israel about. And it fortunēd, that whē they had carped it about, there was by the hande of the Lorde a myghtye greate noyse in the cytie, & he smote the men of the cytie both small and greate: & they had secrete diseases, & the Bethites toke counsell, & made them selues ppepe seates of skennes. Therfore they sent the arcke of God to Akaron. And allone as the arcke of God, came to Akaron, the Akaronites cryed out saying: they haue brought the arcke of p God of Israel to vs, to see vs and oure people.

And so they sent, and gathered together all the lordes of the Philistines & sayde: send awape the arcke of the God of Israel, to go agayne to his awne place, that it see vs not and oure people. For there was greate lamētacyon ouer the deade thozowout all the cytie, & the hāde of God was exceedynge soze there. And the mē that dyed not, were impyten wth the Emerodes: and the crye of the cytie went vp to heauen.

Che. vi. Chapter. **T**he kyne bypunge home the arcke wth the rewardes.

The arcke of the Lord was in the coūtre of the Philistines seuen monethes: and the Philistynes called for the prestes & p loth sayers, sayinge: what shall we do wth the arcke of the Lorde: tell vs, where with we shall sende it home agayne? They sayde: If you sende the arcke of the God of Israel home agayne, sende it not empyte. But rewarde it w a trespasse offeringe: and then ye shalbe whole, and it shalbe knowne to you, why hys hāde departeth not from you.

Then sayde they: And what shalbe the trespasse offeringe, whych we shall rewarde hym w? They answered: fyne golden arlles and

and. v. golden myce, according to the nombze of the lordes of the Philistines. For it is one maner of plage on you all, & on your lordes. Therfore ye shal make ymages like to your arlles, and ymages lyke to your myce p corrupt the lande, and ye shal geue glozy vnto the God of Israel: that he maye take his hād from of you, and frō of your goddes, and frō of poure lande.

Wherfore do ye harden your hertes as p Egyptians and Pharao hardened their hertes: which when he toke on agaynst the, dyd they not let the people go, & they departed? Now therfore, make a newe carte, and take two melche kyne: on whose necke there hath come no yock. And tye the kyne to the carte, and bring the calues home frō them. And take the arck of the Lord, and laye it vpon the carte, and put the iewels of golde (which ye rewarde him with for a synoffering) in a cofre by the side therof: and send it awape, p it maye go. And yf ye se p he go vp by y wape of his awne coaste to Bethlames: then it is he p dyd vs this great euyl. If no, we shall knowe then, that it is not his hande p smote vs: but it was a chaunce that happened vs. And the mē dyd euen so: and toke two kyne that gaue mylke, and tyed them to the carte, and kept the calues at home, and they layde the arck of the Lorde vpon the carte and the cofre w the myce of gold, and w the ymages of their arlles. And the kyne toke p streyght wape to Bethlames, & went on p streyght wape: & as they wēt, lowed, & turned nether to the right hāde ner to the left. And the lordes of the Philistines went after them, vntyll the borders of Bethlames.

And they of Bethlames were reappynge their wheate herust in the valey. And they lift vp their eyes, and spied the arck. And reioyced whē they sawe it. And the carte came into the felde of one Jehosua a Bethlamite, and stode still there. There was also a great stone. And they claue the wod of the carte & offered the kyne a burnt offering vnto p Lord. And the Leuites toke downe the arck of the Lorde & the cofre that was with it, wherein the iewels of golde were: and put them on the great stone. And the men of Bethlames sacrificed burnt sacrifice, and offered offeringes p same dape vnto the Lorde. And when the fyne lordes of the Philistines had sene it, they returned to Akarō the same dape. And these are the golden arlles which the Philistines gaue to amēdes for a trespasse offering, to the Lorde: for Asdod one: for *Gaza one: for Akarō one. And golden myce, accordyng to the nombze of all the cyties of the Philistines, euen accordyng to the fyne lordes, both of walled townes and of townes unwalled: euen vnto the greate stone of lamentacyon,

wherō they set downe the arcke of the Lorde: which stone remaineth vnto this dape in the felde of Jehosua the Bethlamite. And he plaged the men of Bethlames, because they had sene the arcke of the Lorde. And he slue amonge the people fyfte thousande and thre scoze and ten men. And the other people lamented, because the Lorde had slayne the people with so great a slaughter. Therfore the men of Bethlames sayde: who is able to stande before the Lord so holy a God: and to whom shall he go from vs? And they sent messengers to the enhabiters of Kariath Jarim, saying: The Philistines haue brought agayne the arke of the Lorde: come ye downe therfore, and fet it vp to you.

Che. vij. Chapter. **T**he arcke is brought to Kariath Jarim.

And so the men of Kariath Jarim came, and fet vp the arck of the Lorde: and brought it into the house of Aminadab in Gibeā, & sanctified Eleazar his sonne, to kepe the arck of the Lorde: and whyle the arcke abode in Kariath Jarim, the dayes multiplied, and ther passed ouer. xx. yeres, and the house of Israel lamented after the Lorde. And Samuel spake vnto all p house of Israel, saying: yf ye be come agayne vnto the Lorde with all your hertes, then put a wape the straunge goddes and Ashtaroth from amonge you: and prepare your hertes vnto the Lorde, and serue hym *only: for he shall ryd you out of the hande of the Philistines. Then the chyldren of Israel dyd put awaye Baalim and Ashtaroth, and serued the Lorde onely. And Samuel sayde: gather all Israel to Mizpa, and I will praye for you vnto the Lorde. And they gathered together to Mizpa, and dreyne water: and powred it out before the Lorde, & fasted the same dape and sayde there: we haue synned against the Lorde. And Samuel indged the chyldren of Israel in Mizpa. Whē the Philistines heard p the chyldren of Israel were gathered together to Mizpa, p lordes of p Philistines wēt vp against Israel. And when the chyldren of Israel heard p they were afrayed of p Philistines, & the chyldren of Israel saide to Samuel: ceasse not to crye vnto the Lorde oure God for vs, that he maye saue vs out of the hād of the Philistines. *And Samuel toke a suckynge lambe, and offered it all together for a burnt offering vnto the Lorde: & cryed vnto the Lorde for Israel, & the Lord heard him. And as Samuel offered p burnt offering, the Philistines came to fyght agaynst Israel. But the Lorde thondered a great thonder p same dape amonge the Philistines, and scattered them, p they fell before Israel. And p men of Israel went out of Mizpa, and pursued the Philistines, & folowed vpon them,

untill the place that is vnder Bethel:

D And then Samuel ^{* 1. reg. xiii. f} toke a stone, and pitched it betwene Mizpa and the mark of the rock, and called the name thereof, ^{* 1. reg. xiii. a} *stone of helpe*, saying: hitherto hath the Lord helped vs. And so the Philistines were brought vnder, & they came nomore into the coastes of Israel: & the hand of the Lord was agaynst *Philistines* all *dayes* of Samuel. Thereto, the cities which the *Philistines* had taken fro Israel, were restored agayne to Israel, euen fro *Bezon* to *Gath*, in the coastes of the same, & Israel plucked them out of the handes of the *Philistines*. And there was peace betwene Israel & the *Amorites*. Samuel iudged Israel all the dayes of his lyfe, and wet about yere by yere to *Bethel*, *Gilgal*, and *Mizpa*, & iudged Israel in all those places, & came agayne to *Rama*: for there was his house, & ther he iudged Israel also, & there he buylt an aulter vnto the Lord.

The viij. Chapter.

The people requyre a kynge.

When Samuel was olde, he made his sonnes iudges ouer Israel. The name of his eldest sonne was *Joel*, and *name* of *second* *Abia*: & they were iudges in *Beerseba*. And his sonnes walked not in his wayes: but turned a syde after lucre, and ^{* 1. reg. x. b} toke rewarde, and peruerced the ryght. Then all the elders of Israel gathered the together, and came to Samuel vnto *Rama*, & sayd vnto him: behold, thou art olde, and thy sonnes walke not in thy wayes. Now therfore ^{* 1. reg. x. c} make vs a kynge to iudge vs, as all other nations haue. But ^{* 1. reg. x. d} the thing displeased Samuel, when they sayde: geue vs a king to iudge vs. And Samuel prayed vnto the Lord. And the Lord sayde vnto Samuel: heare the voyce of the people in all that they saye vnto *the*. For they haue not cast *the* awaye, but me: that I shulde not raygne ouer the. And as they haue euer done (since I brought them out of *Egypte* vnto this daye, and haue forsaken me, and serued other goddes) euen so do they vnto the. Nowe therfore hearken vnto their voyce: howbeit, yet testifie vnto the and shewe the ^{* 1. reg. x. e} the auctorite of *the* king that shall raygne ouer the. And Samuel told all the wordes of the Lord vnto the people, that asked a kynge of him, and he sayde: this shalbe the auctorite of the kynge that shal raygne ouer you: ^{* 1. reg. x. f} he wyll take your sonnes and put the to his charettes, and make his horsmen of the, to runne before his charret: and will make him of them, captaynes ouer thousandes and ouer fiftyes, and wyll let them to care his groude, and to gather in his heruest, and to make instrumentes of warre, and apparell for his charettes. And he wyll take your daughters, & make the apoticaries, cookes

and bakers. And he shall take *the* best of youre feldes, ^{* 1. reg. x. g} and of youre vyneyardes, and of your olyue trees, and geue them to his seruantes. And he shall take the tenth of your seed, and of your vyneyardes, and geue it to his chamberlaynes, and to his seruantes. And he shall take the best of your mēseruautes and maydseruautes and yong men, and of your asses, and put the to his worke. And he shall take the tenth of your shepe, and ye shalbe his seruantes. And ye shall crye out at that tyme vpon your kynge, which ye shall haue chosen you, & the Lord will not heare you at that daye.

Neuertheles, the people wolde not heare the voyce of Samuel, but dyd say: naye, not so. But there shalbe a king ouer vs, that we maye be lyke other nacjons, and that oure kynge maye iudge vs, and go out before vs, and fyght our battayles. ^{* 1. reg. x. h} Therfore, when Samuel hearde all the wordes of *the* people, he rehearsed them in the eares of the Lord. And the Lord sayde to Samuel: herken vnto the *people*, and make the a king: And Samuel sayde vnto the men of Israel: go euery man vnto his cite.

The ix. Chapter.

Saul the sonne of Cis is chosen kynge.

Ther was a man of *Beniamin* named *Cis* the sonne of *Abiel*, the sonne of *zeror*, the sonne of *Bechorath*, the sonne of *Aphiah*, *sonne* of a man that was a *Jeminite*, a man of strength and might: and the same had a sonne called *Saul*, a goodly yong mā and a fayre: so that amonge the chyldren of Israel there was none goodlyer then he. For from the shoulders vwarde, he was hyer then all *the* other people. And the asses of this *Cis* Sauls father were lost: and *Cis* sayde to *Saul* his sonne: take one of the laddes with the and go vp & seke the asses. And he went thorow mount *Ephraim*, & thorow the lade of *Salisa*: but they founde them not. Then they went thorow the lade of *Salim*, and there they were not. When they wet also thorow the lade of *Jemini*, they founde the not. At the last, when they were come to the land of *zuph*, *Saul* saide to his lad *the* was with him: come, let vs retorne, lest my father leaue caring for the asses, & take thought for vs. He sayd vnto him: behold, there is in this cite a mā of God, & he is a worshipfull mā: all *the* he sayth, cometh suerly to passe. Nowe then let vs go thither: peradventure he shal shewe vs what waye we maye go. Then sayd *Saul* to his lad: yf we will go, what shall we buy the mā? For our bread is all spent out of oure vessels, & there is no nother present to bring the man of God: what haue we? And the lad answered *Saul* agayne, and sayde: I haue founde about me the fourth parte of a shele, that

that will I geue the man of God, to tell vs oure waye.

Before tyme in Israel when a man wet to seke an answer of God, thus wise he spake, come, and let vs go to the *sear*. For he that is now called a prophet, was in the olde tyme called a *sear*. Then sayde *Saul* to his lad: well sayde of the: come, let vs go. And so they went vnto the cite where the man of God was. And as they were goinge vp into the cite, they mett wyth damoselles *the* came out to drawe water, and sayd vnto them: is there here a *sear*? And the maydens answered the, yee, ^{* 1. reg. x. i} (here is one) beholde, he is before you. Make hast now, for he cam this daye to the cite for *the* there is an offering of the people this daye in the hill. When ye be come into the cite, ye shall fynde hym strayght waye, yf he go vp to the hill to eate: for the people wyll not eate vntill he come, because *the* doth blesse the offering. And then eate they *the* be bydden to the feast. Nowe therfore get you vp, for this daye shall ye fynde hym. And they went vp into the cite. And when they were come into the myddes of the cite: beholde, *Samuel* came out agaynst the, for to go vp to the hill. ^{* 1. reg. x. j} But *the* Lord had tolde *Samuel* in his care (a daye before *Saul* came) sayenge: to morowe this tyme I wyll sende the a man out of the lande of *Beniamin*, hym shalt thou anoynte to be captayne ouer my people Israel, that he maye saue my people out of the hande of the *Philistines*: for I haue looked vpon my people, and they crye is come vnto me. When *Samuel* therfore saw *Saul*, the Lord answered hym: se, this is the mā, who I spake to the of. This same shall raygne ouer my people.

Then went *Saul* to *Samuel* in the myddle of the gate, & sayde: tell me I praye the, where the *sears* house is. *Samuel* answered *Saul*, and sayde: I am the *sear*, go vp before me vnto the hill, for ye shall eate wyth me to daye. And to morowe I wyll let the go, and wyll tell the all that is in thynne hert. And as for thynne asses *the* were lost thre dayes ago, care not for them, for they are founde. And mozeouer, whose shall the bewtiful thinges of Israel be: belonge they not to the, and vnto all thy fathers house? But *Saul* answered and sayde: am not I the sonne of a *Jeminite* of the smallest trybe of Israel? and my kynred is the least of all the kynredes of the trybe of *Beniamin*. Wherefore then speakest thou so to me?

And *Samuel* toke *Saul* and his lad, and brought them into the parler, and made the sytt in the cheffest place amonge them *the* were bydden: which were vpon a thirtie persones. And *Samuel* sayde vnto the cooke: bynge forth the porcyon whych I gaue the, and of whych I sayd vnto the: kepe it with the. And

the cooke toke by the shoulder, & that whych was vpon it, & set it before *Saul*. And *Samuel* sayd: beholde, *the* which is left: put it before the, & eate, for hitherto hath it bene kept for the, of purpose, when I called the people. And so *Saul* dyd eat wyth *Samuel* *the* daye. And when they were come downe from the hill into the cite, *Samuel* comuned wyth *Saul* *the* vpon the toppe of the house: and when they arose etye about the synginge of the daye, *Samuel* called *Saul* vpon *the* toppe of the house, sayenge: vp, *the* I maye sende the awaye. And *Saul* arose. And they wet out at the doores both, he & *Samuel*. And when they were come almost out of the towne, *Samuel* sayd to *Saul*: byd the lad go before vs (and he wet before) but stande thou still a whyle, that I maye shewe the what God sayeth.

The x. Chapter.

Saul is anoynted kynge, and propheseth.



And the *Samuel* toke a vessell of oyle, & powred it vpon his heed, & ^{* 1. reg. x. k} kysed him, & sayde: hath not the Lord anoynted the, to be captayne ouer his inheritaunce? (and thou shalt deprecate thy people out of the handes of thy enemies, which are rounde aboute the. And this token shalt thou haue, that the Lord hath anoynted the to be kynge.) When *the* art departed fro me this daye, *the* shalt fynde two me by *Rahels* sepulchre in the border of *Beniamin*, euen at *zalezah*. And they will saye vnto the: *the* asses which *the* wentest to seke, are founde. And lo, thy father hath left the care of the asses, & soroweth for you, sayenge: what shall I do for my sonne? The shalt *the* go forth fro thence, & shalt come to the playne of *Chaboz*. And there shalt mete the thre me goinge vp, & to God to *Bethel*: one carpeng thre kiddes: & another carpeg thre lones of breed: & another carpeg a botell of wyne. And they wyll salute *the*, & geue the two lones of breed: which thou shalt receaue of the *the* hādes. After *the* shalt thou come to *the* hill of God, where *the* *Philistines* kepe their watche. And when thou art come thither to the cite, *the* shalt mete *the* a companye of prophetes cōminge downe fro the hill, wā psalter, a tymbrell, a pype, & a harpe before the, & *the* they shall prophesye. And the swete of the Lord wyll come vpon the also, & *the* shalt prophesye, ^{* 1. reg. x. l} *the* wyth

with them, and shalt be turned into another man. Therefore whē these signes are chaūced the, do what thou hast to do, for God is wyth the. And I shalt go before me to Gilgal. And I also wyll come downe vnto the, to sacrifice burnt sacrifices, and to offere peace offeringes. Carry for me seue dapes, till I come to the, and thew the, what thou shalt do. And as sone as he had turned hys shoulder to go fro Samuel, God gaue hym another maner of herte, & all those tokens came to passe that same dape. And whē they came to the hill: beholde, the companye of prophetes met hym, and the sperte of God cam vpon hym also, & he prophesied amōg them. And all that knewe hym before, when they sawe that he prophesied amōg the prophetes, they sayd eche to other: what is this? is happened vnto the sonne of Cis? Is Saul also amonge the prophetes? And one of the same place answered & sayde: who is their father? And therof came the prouerbe: what is Saul also amonge the prophetes? And when he had made an ende of prophesying, he cam to the hill. And Sauls fathers brother sayde vnto hym and to hys lad: whether wēt ye? he sayde: to seke the asses: & whē we saw that they were no where, we came to Samuel. And Sauls vncle sayde: tell me what Samuel sayde vnto you? Saul answered his vncle: he tolde vs planely, that the asses were founde. But of the kyngdome wherof Samuel spake, tolde he hym not. And Samuel called the people together vnto y^e Lord to Mizpa, and sayde vnto the chyldren of Israel: thus sayth the Lord God of Israel: I brought Israel out of Egypt, and deliuered you out of the hande of the Egypciāns, & out of the hādes of all kyngdomes that troubled you. And ye haue this dape cast awaye youre God that helped you out of all youre aduersities & tribulacyōs. And ye haue sayd vnto hym: make a kyngge ouer vs. Howe therfore stande ye before the Lord by youre trybes & youre thousands. And whā Samuel had brought all the tribes of Israel, the tribe of Beniamin was caught. Whē he had brought the tribe of Beniamin by their kynredes, the kynred of Manasse was caught: and at the last Saul y^e sonne of Cis was caught. And whā they sought hym, he coule not be founde. Therefore they asked the Lord further, yf the man shulde come thither. And the Lord answered: beholde, he hath hydd hym selfe amonge the stuffe. And they ranne & fet him thēce. And when he stode amōg the people, he was hyper then any of the people, fro y^e shoulders vpwarde. And Samuel sayde to all the people: Se ye not him, whō the Lord hath chosen, & howe there is none lyke hym amonge all the people. And all the people howled & sayde: God lend the kyngge lyfe.

Then Samuel tolde the people the dutye of the kyngdome, & wrote it in a booke, and layde it vpon the Lord, and sent all the people awaye, euery man to hys house. And Saul also went home to Gibea. And there folowed him strong men, whose heretes God had touched. But the chyldre of Beniamin sayde: howe shall he saue vs? and they despised him, and brought him no presentes. And he helde is tongue.

The xj. Chapter.

The people reneweth the kyngdome of Saul.

Nahas the Ammonite came, & beleaged Iabes in Gilead. And all the men of Iabes sayde vnto Nabas: make a couenaunt wyth vs, and we wyll be thy seruantes: And Nabas the Ammonite answered them: In this will I make a couenaunt wyth you, yf I maye thrust out all youre eyght eyes, and bypunge that shame vpon all Israel. To whō the elders of Iabes sayd: geue vs seue dapes respite: that we maye sende messengers vnto all the coastes of Israel. And then yf there be no man to helpe vs, we wyll come out to the. Then came the messengers to Gibea vnto Saul, and tolde thys tydynge in the eares of the people. And all the people lyfte vpon theyr voyces and wept. And beholde, Saul came folowynge the catell out of the felde, & Saul sayde: what ayleth thys people, that they wepe? And they tolde hym the tydynge of the men of Iabes. And the sperte of God came vpon Saul, when he heard those tydings, and he was excedyng angrey, and toke a pocke of oxen, and hewed them in peces, & sent them thowowe out all the coastes of Israel by the hādes of messengers, sayng: whosocuer cometh not forth after Saul and after Samuel, so shall hys oxen be serued. And the feare of the Lord fell on the people, and they cam out as it had bene but one man. And when he nombred them in Bezek, the chyldren of Israel were thre hundred thousande men, and the men of Iuda thirtie thousande. And they sayde vnto the messengers y^e cam: so saye vnto the men of Iabes in Gilead: to morow by that tyme the sonne be hote, ye shal haue helpe. And the messengers cam & shewed the men of Iabes, which were glad. Therefore the men of Iabes sayde: to morow we wyll come out vnto you, and ye shall do wyth vs all that please you. And on the morow it fortuneth, that Saul put the people in .iij. partes. And they cam in vpon the host in the mooryng watche, & slue the Ammonites, vntill the heat of the dape. And they that remayned, were skattered: so y^e two of them were not left together. And the people sayde vnto Samuel: what is he that darre saye: shall Saul raygne ouer vs? bypunge those men, that we maye slaye them.

And Saul sayde: there shall no mā dye thys dape, for to dape y^e Lord hath saued Israel.

Then sayde Samuel vnto the people: come, that we maye go to Gilgal, and renewe the kyngdome there. And all the people wēt to Gilgal, & made Saul kyng there, before the Lord in Gilgal. And there they offered peaceofferings before the Lord. And there Saul and all the mē of Israel reioysed excedyngly.

The xij. Chapter.

Samuel declareth hym selfe to be an innocent iudge.

Samuel sayd vnto all Israel: beholde, I haue hekened vnto your voyce in all that ye sayde vnto me, & haue made you a kyngge. Howe therfore, youre kyngge walketh before you. And I am olde and graye headed: and behold, my sonnes are with you, and I haue walked before you fro my chyldhode vnto thys dape. Beholde, here I am: beare recorde of me before the Lord and before hys anoynted: whole ore haue I taken: or whole alle haue I take: whō haue I done wroge to? Whom haue I hurt? Or of whole hande haue I receaued any bypbe, to blynde myne eyes therwyth? I wyll restore it you agayne. They sayde: thou hast done vs no wroge, nor hurt vs, nether hast thou take ought of any mannes hande. he sayde vnto them agayne: the Lord is witnesse agaynst you, & hys anoynted is wytnesse thys dape, y^e ye haue founde naught in my hādes. And they answered: he is wytnesse. And Samuel sayd vnto the people: it is the Lord, y^e made Moses & Aaron, & y^e brought youre fathers out of the lāde of Egypt. Howe therfore stāde still, y^e I maye reason wth you before the Lord, accordyng to all the rypghtousnesses of the Lord, which he shewed both you and youre fathers.

After y^e Jacob was come into Egypte, and youre fathers cryed vnto the Lord: the Lord sent Moses & Aaron, which brought your fathers out of Egypt, & made the dwell in this place. And whā they forgot the lord their God, he deliuered the into the hande of Sisara captaine of the host of Hazor: and into the hande of the Philistynes, and into the hande of the kyng of Moab, and they fought agaynst them. And they cryed vnto the Lord, & sayde: we haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Howe therfore deliuer vs out of the handes of oure enemyes and we wyll serue the. And the Lord sent Jerobaal & Nadab & Jephthah, & Samuel, and deliuered you out of the handes of youre enemyes on euery syde, and ye dwelled safe. And for all that, whē you sawe that Nabas the kyng of the chyldren of Ammon cam agaynst you, ye sayde vnto me: not so but a kyng shall raigne ouer vs, whē yet the

Lord poure God was poure kyngge. Howe therfore, beholde, the kyng whō ye haue chosen, and whom ye haue despised: lo, the Lord hath set a kyngge ouer you. Yf ye wyll feare the Lord & serue hym, and heare hys voyce, & not disobeie the worde of the Lord: both ye & the kyng that raygneth ouer you, shall folowe the Lord poure God: yf ye wyll not hearken vnto the voyce of the Lord, but disobeie the Lordes mouth: then shall the hande of the Lord be vpon you and on youre fathers. Howe also stande, and se thys great thyng, whych the Lord will do before your eyes: is it not now wheatherest? I will call vnto the Lord, and he shall sende thunder and rayne: that ye maye perceaue and se, howe that youre wickednes is great, which ye haue done in the syght of the Lord, in a kyngge you a kyngge. And so, Samuel called vnto the Lord, and the Lord sent thunder and rayne the same dape. And all the people feared the Lord and Samuel excedyngly. And all the people sayde vnto Samuel: praye for thy seruantes vnto the Lord thy God, that we dye not: for we haue sinned in askyng vs a kyngge, besyde all the synnes y^e euer we dyd.

And Samuel sayde vnto the people: feare not. Ye haue in dede done all thys wyckednesse, yet departe not from folowynge of the Lord. But serue hym euen wyth all youre hertes. Nether turne ye after wayne thynges whych are not able to profyt you, for they are but vanities. For the Lord wyll not forsake hys people, because of hys great names sake: because it hath pleased the Lord, to make you his people. More ouer God forbiddeth, that I shulde synne agaynst the Lord, and ceasse prayng for you, but to shewe you the good & rypght waye. Therefore feare you the Lord, and serue hym in the tract, and wyth all youre hertes: & consyde, howe great thynges he hath done for you. But and yf ye do wyckedlye, then shall ye perishe, both ye and youre kyngge.

The xij. Chapter.

The Philistines are smitten of Saul and Jonathan. Saul beynge disobeynt to Goddes commaundement, is shewed of Samuel, that he shall not raygne.

Saul had bene kyngge one yere (whā these thynges came to passe) and he raygned two yeres ouer Israel. And Saul chose him thre thousand men of Israel: two thousande were wyth Saul in Michmas and in mount Bethel, & a thousande wyth Jonathan in Gibea Beniamin. And the rest of the people he sent, euery man to hys awne house agayne. And Jonathan smote the holde of the Philistines, y^e was in the hyll, and it came to the Philistines eares. And Saul blew the tropet thow

rowe out all the lade, saye ge: let the Ebryes heare. And all Israel hearde saye, howe that Saul had destroyed an holde of the Philistines, wherfore Israel stanche before Philistines. And the people gathered together after Saul to Gilgal.

The Philistines also geathered them selues together to fyght wyth Israel, thirtie thousand charettes and spre thousand horse men, with other people like the sand by the sees syde in multitude, and came vp, and pitched in Michmas eastwarde from Bethanien. And when the me of Israel sawe it, they were in a strypte, & feare came vpo the people, and they hydd them selues in caues, and in pny holes, and in rockes, and in hye places, & in pittes. And some of the Ebryes went ouer Jordan to go vnto the lande of Gad & Gilead. And Saul was yet in Gilgal, & all the people that folowed him were astonied.

And he tarped seue dayes, euen vnto tyme Samuel had appoynted. But Samuel came not to Gilgal, & the people were therefore skatered fro him. And Saul sayd: bring a burnt sacrifice to me & peace offerings. And he offered burnt sacrifice. And as sone as he had made an ende of offeringe & burnt sacrifice, beholde, Samuel cam. And Saul went agaynst him, to blesse him. And Samuel sayde: what hast thou done? Saul sayde: because I saw that the people skatered fro me, and I came not wthin the dayes apoynted, and the Philistines geathered the selues together to Michmas: therfore sayd I: Philistines shall come downe nowe vpon me to Gilgal, & I haue not made supplicacio vnto the Lord. And wha I had ouercome my selfe, at the last I offered a burnt offeringe.

And Samuel sayde to Saul: part become a sole, thou hast not kept the comaundment of the Lord thy God, which he comaunded the: for at this tyme wold the Lord haue stablyshed thy kingdome vpo Israel for euer. But nowe, thy kyngdome shall not continue. The Lord hath sought him a man after his awne hart, & the Lord hath commaunded him to be captayne ouer his people: because thou hast not kept & whych the Lord commaunded the. And Samuel arose & gat hym vp from Gilgal to Gibeon Beniamin.

And the remnant of the folke went vp after Saul, to mete the people, whych sought agaynst them, as they were coming from Gilgal to Gibeon in the hill of Beniamin. And Saul nobred the people that were founde w him, & they were about a syre hundred men. And Saul and Jonathas his sonne and the people that were founde wyth the, had they abydynge in the hill of Beniamin. But the Philistines pitched in Michmas. And there came out of the host of Philistines thre compaignes, to destroye: one compaigne turned vnto the waye & leadeth to Ephraim vnto the lande

of Saul. And a nother compaigne turned the waye to Bethoron. And the thyrde compaigne turned to the waye of cost & is sene aboue the vale of seboim toward the wyldernesse. There was no syneth founde thowowe out all the lade of Israel. For the Philistines sayde: Lett happily the Ebryes make them swerdes or speeres. But all Israelites went downe to the Philistines, to mend euerie man his share, his mattock, his axe & his necessary toles. And then the edges of the shares, mattocks, doge foxkes, and axes were blunt, and also the foxkes were to be set in. And so in tyme of battell there was neither swerde nor speere founde in the handes of any of the people that were wyth Saul and Jonathas. But with Saul and Jonathas hys sonne was there somewhat founde. And the watch of Philistines came out, to go ouer vnto Michmas.

The xliij. Chapter.

Jonathas and hys harnesse bearer putteth the Philistines to flight. He casteth the honpe.

And it fortuneth the same tyme, Jonathas the sonne of Saul sayd vnto hys younge man that bare hys harnesse: come, and let vs go ouer to the Philistines watche that are pouder on the other syde, and he tolde not his father. And Saul tarped in the vtmost parte of Gibeon vnder Rimmon, whych is in Aigron, & the people that were wyth him were vpon a syre hundred men. And Ahia the sonne of Abitob Jehabods brother, the sonne of Phineches, the sonne of Eli, was the Lordes preaste in Silo, & ware an Ephod. And the people wist not that Jonathas was gone.

And in the myddes of the passage (by which Jonathas sought to go ouer vnto the Philistines watch) were there two sharpe rockes, euen one on the one syde, & the other on the other syde: the one called Bozez, & the other Sene. The forefront of the one, leaned northwarde toward Michmas, & the other was southwarde, toward Gibeon. And Jonathas sayd to the younge man that bare his harnesse: come and let vs go ouer vnto the watch, of these vncircumcised, peradventure the Lord will worke w vs: for it is no hardnesse w the Lord to saue ether in manye or in fewe. And his harnesse bearer sayde vnto hi: do all this in thyne hert: So where it pleaseth the: Behold, I am w the, as thine hert lusteth. The sayde Jonathas: beholde, we go ouer vnto these me, & shall shew oure selues vnto the: if they saye on this wise to vs: tarpe, vntill we come to you, the we will stode stil in place, & not go vp vnto the. But if they saye: come vp vnto vs, the we will go vp, for the Lord hath deliuered them into oure handes. And thus shalbe a sygne vnto vs. And they bothe shewed the selues vnto the watch of Philistines.

Philistines. And Philistines sayde: se, the hebryes come out of holes where they had hydd the selues in. And men of the watche answered Jonathas and his harnesse bearer, & sayde, come vp to vs, and we will shew you a thinge. And Jonathas sayde vnto his harnesse bearer, come vp after me, for the Lord hath deliuered them into the hande of Israel. And Jonathas claime vp vpo handes & fete, & his harnesse bearer after him. And they fell before Jonathas: & his harnesse bearer shue the after hym. And that first slaughter which Jonathas and his harnesse bearer made, was vpon a twentie men, within the compasse as it were about an halfe caker of lade. And ther was a feare in the host, in the felde, & amonge all people: in so moche that they were gone out of the watche to robbe, were a frayde also: and the erth trembled, for the feare that was sent of God. And the watche men of Saul in Gibeon Beniamin, sawe. And beholde, the people (of the Philistines) were skatered & were synette as they went. Then sayde Saul vnto the people: I was with him. Searche and se, who is gone a waye fro vs. And when they had nobred, beholde, Jonathas & hys harnesse bearer were not there. And Saul sayde vnto Ahia: bringe hither the arcke of God. For the arcke of God was at that tyme wyth the chyldren of Israel. And it fortuneth while Saul talked vnto the preaste, the people that was in the hoste of the Philistines spred further abrode, & increased.

And Saul sayde vnto the preaste: drawe thyne handes. And Saul ioynded hymselfe vnto all the people that were with him, & they came to the battell. And beholde every manes swerde was agaynst his felowe, and there was a very greete rumore. Moreover, the Ebryes were wyth the Philistines before that tyme, and were come with them in all partes of the hoste, turned, to be with the Israelites & were wyth Saul & Jonathas. And all men of Israel also, which had hydd them selues in mount Ephraim, as sone as they heard howe that the Philistines were fled, they folowed after them in the battell. And so God holpe Israel that daye. And the battell continued vnto Bethanien.

And whyle the men of Israel were kepte downe wyth hunger that daye, Saul charged the people with an ooth sayinge: Cursed be the man that eateth any foode vntill nyght, tyll I be aduenged of myne enemyes: And so, none of the people tasted any sustinaunce. And all the inhabyters of the lade came to a wood where honpe laye vpon the groude. And the people came into the wood: And beholde, the honpe dropped, and no man moued hys hande to his mouth, for the people feared the ooth. But Jonathas hearde not wher hys fa-

ther charged the people with the ooth, wherfore he put forth the ende of the rodd that was in his hande, and dypt it in an honpe combe, & put his hande to his mouth, and his eyes receaued syght. Then answered one of the people and sayde: thy father adured the people, sayinge: Cursed be the man that eateth any sustinaunce this daye, & the people were fayntye. Then sayde Jonathas: my father hath troubled the lande: se howe myne eyes hath receaued syght, because I tasted a lytle of this honpe: howe much more then to daye if the people had eaten of the spople of their enemyes whych they founde. And had there not bene then a moche greater slaughter amonge Philistines? And they layed on the Philistines & daye, from Michmas to Aialo. And the people were exceedinge fayntie.

And the people gat the to the spoyles, & toke shepe, oxen, & calues, & shue the on the graffe, & the people dyd eate the w the bloude. Then men tolde Saul, sayinge: Beholde, the people synne agaynst the Lord, in that they eate with the bloude. And he sayde: ye haue trespassed. Rowle a great stone vnto me this daye, and Saul sayde agayne: So abroade amonge the people & bydd them bynge me euerie man his ore & euerie man his shepe, and slave them here, and synne not agaynst the Lord in eatinge w the bloude. And the people brought euerie man hys ore in his hande, by nyght, & shue them there. And Saul made an altare vnto the Lord. And that was the fyrst altare he made vnto the Lord. And Saul sayde: lett vs go downe after the Philistines by nyght and spople the, vntill it be daye in the morninge, & lett vs not leaue one ma of the. And they sayd: do whatsoeuer thou thinkest best. Then sayde the preast: lett vs come hither vnto God. And Saul asked of God: Shall I go downe after the Philistines? Wilt thou deliuer them into the handes of Israel? But he answered him not at that tyme. And Saul sayde: let the people come hyther out of all quarters, and knowe & se by wher thys synne is chaunced this daye: for as truly as the Lord lyureth which saueth Israel, though it be in Jonathas my sonne, he shall dye the death. But there was no man amonge all the people that answered him.

Then he sayde vnto all Israel: be ye on one syde, and I & Jonathas my sonne wilbe on the other syde. And the people sayde vnto Saul: what thou thynekst best, & do. Therfore Saul sayde vnto the Lord God of Israel: geue a perfect lott. And the Lord answered him, & shue the judgement. Howe happeneth it, that thou geuest the lott no answer to daye? At this synne be in me or in Jonathas my sonne, shewe it, or if this iniquite be in the people. And Saul & Jonathas were caught, but the people shaped free. And Saul sayde, cast lottes betwene me & Jonathas my sonne. And Jonathas

Gathas was caught. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas tolde him, & sayde. I tasted a lytle honye with the ende of the rodd that was in mynne hande: and lo, I must dye.

* Ruth. i. c.

Saul answered: * God do so and so to me, thou shalt dye the death Jonathas. And the people sayde vnto Saul: Shall Jonathas dye, which hath so myghtely helped Israel? God forbode. As truly as the Lorde lyueth * there shall not one here of hys heed fall to the ground: for he hath wrought with God this daye. And so the people deliuered Jonathas, that he dyed not. And then Saul departed vp fro folowinge the Philistines. And the Philistines went to their awne place. And so Saul helde the kyngdome ouer Israel, & fought agaynst all his enemyes on euery syde: agaynst Moab: agaynst the chyldren of Ammon: agaynst Edom: agaynst the kynges of zoba, and agaynst the Philistines. And whether so euer he turned him selfe, there he wane: and he gathered his host together, and smote the * Amaleckites, & rydd Israel out of the handes of them that spoyled them. The sonnes of Saul were: Jonathas, Jesui, and Melchisua. And hys two daughters were thus named: the elder was called Merob, and the younger Michol. And the name of Sauls wife, was Abinoa the daughter of Ahimaaz. And the name of hys chiefe captayne was Abner the sonne of Ner, Sauls vncle. And * Cis was Sauls father. And Ner the father of Abner was the sonne of Abiel. And there was sore warre agaynst the Philistines, all the dayes of Saul. And whomsoever Saul sawe to be a stronge ma, and mete for the warre he toke him vnto him.

* Deu. x. c.

* i. Reg. ix. a. i. Para. vii. c.

The xv. Chapter.

Saul is commaunded to slaye Amalek. He is disobedient to the voyce of God. Samuel mour- neth for Saul.

* i. Reg. ix. c.



Samuel sayde vnto Saul: * The Lorde sent me to anoynt the, to be kyng ouer his people Israel. Nowe therfore hearken thou vnto the voyce of the wordes of the Lorde. Thus sayth the Lorde of hostes: I remembre the whych Amalek dyd to Israel * howe they laped wayte for the in the waye, as they came out of Egypte. Nowe therfore go, & smyte Amalek, and destrope ye all the pertayneth vnto them, & se thou haue no compassion on the * (couete nothyng that they haue) slaye both man & womā, infant & sucklynge. oxe, and shepe, camell and Asse.

* Ero. xv. d.

* Au. xlii. d.

* i. Reg. x. c.

And Saul gathered the people together, & * nombred them in Telaim, two hundred thousande foote men, and ten thousande me of Juda. And Saul came vnto a crite of Amalek, & set watche in the valeye. And Saul sayde vnto the kenites: go, & departe, & gett

you downe from amonge the Amaleckites, lest I destrope you with them: for ye shewed mercy to all the chyldren of Israel, whē they came out of Egypt. And so the kenites departed from amonge the Amaleckites.

And Saul smote the Amaleckites from Heula, as thou comest to Sur, that lyeth befoze Egypt, and toke Agag the kyng of the Amaleckites alyue, & vterly destroyed all the people with the edge of the swerde. * But Saul and the people spared Agag, and the better shepe, & the fatter oxen, & the lambes, and all that was good, & wolde not destrope them. But all the was foule & naught worth, that they destroyed vterly. Then came the worde of the Lorde vnto Samuel, sayinge: it * repenteth me, that I haue made Saul kyng. * For he is turned from me, and hath not performed my commaundementes. And Samuel was euell apayed, and cried vnto the Lorde all nyght. And whan Samuel rose erly, to mete Saul in the mornynge, it was tolde Samuel, that Saul was come to Carmel, & beholde, he * hath made him there a place, & is turned, and departed, and gone downe to Gilgall.

And Samuel came to Saul, & * (Saul offered burnt sacrifice vnto the Lorde of the spirit of the people, whych he had brought fro Amalek. And whan Samuel was come vnto Saul.) Saul sayde vnto him: Blessed be thou in the Lorde. I haue fulfilled the commaundement of the Lorde. Samuel sayde: what meaneth then the bleatynge of the shepe in myne eares, and the noyle of the oxen which I heare? Saul answered: they haue brought them from the Amaleckites. For the people spared the best of the shepe and of the oxen, to sacrifice them vnto the Lorde thy God. And the remnant haue we destroyed vterly.

Samuel sayde to Saul: lett me tell the what the Lorde hath sayde to me this nyght. And he sayde vnto hym: saye on. Samuel sayde: * when I waiste a lytle in thyne awne syght, wast I not made the heed of the trybes of Israel? And the Lorde anoynted the kyng ouer Israel. And the Lorde sent the on a iourneye, & sayde: Go, & vterly destroye those synners the Amaleckites, and fyghe agaynst them, vntill thou vterly destroye them. And wherfore hast thou not hearkened vnto the voyce of the Lorde, but hast turned to prayer, and hast done the whych is wycked in the syght of the Lorde?

And Saul sayde vnto Samuel: yee, I haue harkened vnto the voyce of the Lorde, & haue gone the waye which the Lorde sent me vnto, and haue brought Agag the kyng of Amalek, and haue vterly destroyed the Amaleckites. But the people toke of the shepe, oxen, and the chiefe of the thynges whych shulde haue bene destroyed, to offer vnto the Lorde thy God in Gilgall. And Samuel

* Ero. xxi. c. Saul. xlii. b.

sayde: hath the Lorde as great pleasure in burnt sacrifices & offeringes, as whan the voyce of the Lorde is obeyed? Behold, to obeye is better then sacrifice, & to hearken, is better then the fatt of rammes. For rebellynge is as the synne of witchcraft, and stubbornesse is as the wickednesse of Idolatrie. Because thou hast cast awaye the worde of the Lorde, therfore hath the Lorde cast awaye the also, from beynge kyng.

And Saul sayde vnto Samuel: I haue synned, for I haue gone farther then the sayinge of the Lorde and thy wordes, because I feared the people, & obeyed their voyce. Nowe therfore take awaye my synne, and turne agayne with me, & I maye worshippe the Lorde. And Samuel sayde vnto Saul: I will not retorne with the: for thou hast cast awaye the worde of the Lorde, and the Lorde hath cast awaye the, that thou shalt not be kyng ouer Israel. And as Samuel turned hym selfe to go awaye, he caught the lappe of hys coat, & it rent. And Samuel sayde vnto hym: the Lorde hath rent the kyngdome of Israel fro the this daye, & hath geue it to a neyghboure of thynne, that is better then thou. The strength of Israel will not begyle nor repēt: for he is not a man, that can repent.

He sayde: I haue synned. But nowe honoure me befoze the elders of my people, and befoze Israel, & turne agayne with me, that I maye worshippe the Lorde thy God. And so Samuel turned agayne, & folowed Saul. And Saul worshipped the Lorde. Then sayde Samuel: Brynge ye hithe to me, Agag the kyng of the Amaleckites. And Agag came vnto hym & delycately. And Agag sayde: truly the bytter deeth cometh on. And Samuel sayde: As thy swerde hath made wemen chyldelesse, so shall thy mother be chyldelesse aboue other women. And Samuel hewed Agag in peces befoze the Lorde in Gilgal. And then * Samuel departed to Rama. And Saul went home to his house to Gibea. And Samuel came nomore to se Saul vntill the daye of his deeth. Neuertheless Samuel mourned for Saul, & the Lorde * repented, that he had made Saul kyng ouer Israel.

The xvi. Chapter.

David is anoynted kyng. An euell sprete cometh vpon Saul.

The Lorde sayde vnto Samuel: howe longe wilt thou mourne for Saul, saynge I haue cast hym awaye from raygnynge ouer Israel? I will thynne borne with oynment, and come, that I maye sende the to Isai the Bethlehemit, for I haue provided me a kyng amonge hys sonnes. And Samuel sayde: howe can I goor? For yf Saul heare it, he will kyll me. The Lorde answered: Take

an heifer with the, and saye: I am come to offer to the Lorde. And call Isai to the offeringe, and I will shewe the, what I wylt do: And thou shalt anoynt hym whom I name vnto the. And so Samuel dyd as the Lorde bad him, and came to Bethlehem, and the elders of the towne were astonied at his comynge, and sayde: * Comest thou peaceably? He answered: Yee, I am come to offer vnto the Lorde. * Sanctifye poure selues, & come with me to the offeringe. And he sanctified Isai & his sonnes, & bad the to the offeringe. And whē they were come, he looked on Eliab, & sayde: Surely the Lorde anoynted is befoze hym. But the Lorde sayde vnto Samuel: loke not on his fasthyon, or on the height of hys stature, because I haue refused hym: for God seyth not as man seyth. For man loketh on the outwarde apperance but God beholdeth the harte. Then Isai called Abinadab, and made him come befoze Samuel. And he sayde: nether hath the Lorde chosen this. Then Isai made Shamina come, and he sayde: nether yet hath the Lorde chosen him. Agayne, Isai made seue of his sonnes to come befoze Samuel. And Samuel sayde vnto Isai: the Lorde hath chosen none of these.

And Samuel sayde vnto Isai: are here all thy chyldren? He sayde: there is yet a lytle one behynde, that kepeth the shepe. And Samuel sayd vnto Isai: sende and fette him, for we will not sytte downe, tyll he be come hyther. And he sent, & brought hym in. And he was browne, and of an excellēt bewtye, & well fauored in syght. And the Lorde sayde: Aryse, and anoynt him, for this is he. Therfore Samuel toke the horne wyth the oynment, & anoynted him in the myddes of hys brethzen. And the sprete of the Lorde came vpon David, from that daye forwarde. And Samuel rose vp, and went to Rama.

But the sprete of the Lorde departed fro Saul, and an euell sprete sent of the Lorde vexed him. And Sauls seruantes sayde vnto him: Beholde, an euell sprete sent of God vexed the, lett oure Lord therfore comaunde his seruantes (that are befoze the) to seke a man, & is a comynge player wyth an harpe: that when the euell sprete sent of God cometh vpon the, he maye playe with hys hāde and thou shalt be eased. Saul sayde vnto his seruantes: prouide me a man then that can playe well, and brynge him to me. Then answered one of his seruantes and sayde: Beholde, I haue sene a sonne of Isai the Bethlehemit, that can playe vpon instrumentes, and is an actiue felowe, and a man of warre and prudent in doyng of feates, & well made and the Lorde is with hym. Wherfore Saul sent messengers vnto Isai, and sayde: sende me David thy sonne, which is wyth the shepe. And Isai toke an asse laden with bzyed, and a flacke

* i. Reg. x. c.

* Sam. x. b. Josua. ix. b. and. vi. c.

* i. Reg. x. b.

a flacket of wyne, and a kyb, and sent them by David his sonne vnto Saul. And David came to Saul, & stode before him, & he loued him very well, and he was made his barnes-bearer. And Saul sent to Iai, sayinge: lett David remaine with me, for he hath founde fauour in my syght. And so it fortunied, that when the euell sprete sent of God came vpon Saul, David toke an harpe, & played wyth his hande, & so Saul was refreshed, & dyd amende, and the euell sprete departed fro him.

¶ The. xvij. Chapter.

¶ David ouercometh great Goliath.



The Philistines geathered their hoste to battell, and came together to Socoth which is in Iuda, and pitched betwene Socoth & Azekah, in y coast of Dammin. And Saul and the me of Israel came together, and pitched in the Oke valley, and put them selues in aray, to fyght agaynst the Philistines. And the Philistines stode on an hyll on the one syde, and Israel stode on an hyll on the other syde; and there was a valeye betwene them: And there came a man betwene them both, out of the tentes of the Philistines, named Goliath * of Gath syre cubytes and an handbredth lōge, and had an helmet of brasle vpon hys heed, and a coate of maple about hym. And the weyght of hys coate of maple was syue thousande spyles of brasle. And he had bootes of brasle vpon his legges, and a shyld of brasle vpon his shoulders. And the shafte of his spere was like a weuers beame. And his speare heed weyed. viij. hūdyed sikles of yron. And one bearynge a shyld went before hym.

And he stode and cryed agaynst the hoste of Israel, & sayde vnto the: Why are ye come out in aray to battell: am not I a Philistine and you seruautes to Saul: chole you a mā from amonge you, & lett him come downe to me. And yf he be able to fyght with me, & to beate me, then will we be your seruautes. But yf I can ouercome him and beate him, then shall ye be our seruautes, & serue vs. And the Philistine sayde: I desyre the host of Israel this daye, geue me a man, y we maye fight together. When Saul and all Israel hearde those wordes of the Philistine, they

were discouraged, & greatly afrayed. David was the sonne of an Ephraimite * (of whome: cron is made afoze) of Bethlehem Iuda, named Iai, whych had eight sonnes. And was an olde man in the dayes of Saul, and came to age amonge men. And the thre eldest sonnes of Iai went, and folowed Saul to the battell. And the names of hys thre sonnes that went to battell, were: Eliab the eldest, & the next, Abinadab, and the thyrde Sama, and David was y least. And the thre eldest went after Saul. David also went and departed fro Saul, to fede his fathers shepe at Bethlehem. And the Philistine came forth in the moynynge and euenynge, and continued fouertye dayes.

And Iai sayde vnto David his sonne take for thy brethren an Epha of this parched corne and these ten loanes, and bynge it vnto the hoste to thy brethren. And carpe these ten frethe cheles vnto y captayne, & loke howe thy brethren fare, and sett out their pledge. And Saul and they, and all the mē of Israel were in the oke valey, fightinge with y Philistines. And David rose vp crye in the moynynge, and leste y shepe with a keper, & toke and went as Iai had commaūded him, and came with in y compasse of the host. And the hoste went out in aray, and shewed in the battell: for Israel & the Philistines had put the selues in aray, the one agaynst y other. And David toke downe the gear from him, and put them vnder the handes of the keper of the vessels, & ranne into y hoste, and came, and saluted his brethren. And as he talked w them, Beholde: there stode a mā in the myddes (Goliath y Philistine by name) of Gath out of the aray of the Philistines, & spake of the maner aboue rehered, that David heard it. And all the men of Israel, when they sawe the man, ranne awaye from hym, and were soze afrayed. And cuery man of Israel sayde: Sawe ye thys man come forth: euen to reuple Israel is he come. * And to hym y beateh hym, wll the kyng geue great ryches, and will geue him his daughter therto: yee & make his fathers house free in Israel.

And David spake to the men that stode by, and sayde: What shalbe done to the man that beateh this Philistine, & taketh awaye the shame fro Israel: And what is thys vncircumcised Philistine, that he shulde reuple the hoste of the lpyunge God: And the people answered him (after this maner,) sayinge: so shall it be done to the mā, that beateh hym. And Eliab his eldest brother hearde whē he spake vnto the men, and Eliab was angrey w David, and sayde: Why camest y downe hither: and with whom hast thou leste those few shepe in y wilderness: I know thy pryde, and the malpce of thyne herte, y thou art come downe to se y battell. And David sayd: And

And what haue I nowe done: is there not a worde: And he departed from hym into the presence of another, and spake of y same maner, and the people answered hym agayne, as before.

And they that hearde the wordes whych David spake, rehearsed them before Saul, which caused him to be fett. And David sayd to Saul: Let no mannes hert fayle hym because of him. Thy seruaunt wll go, & fyght with yonder Philistine. And Saul sayde to David agayne: y art not able to go agaynst yonder Philistine, to fyght w him. For thou art but a chyld, but he is a mā of warre cūe fro his youth. David answered vnto Saul: Thy seruaunt kept his fathers shepe, & there came * a Lyon and lyke wille a Beare, & toke a shepe out of the flocke. And I went out after him, and smote hym, and toke it out of his mouth. And when he arose agaynst me, I caught him by the bearde, and smote hym, & slue hym. And so thy seruaunt slue the Lyon & y beare (also) hath thy seruaunt slayne. And truly thys vncircumcised Philistine shalbe as one of the. * (Now, wll I go, & take awaye the rebuke of the people, for what is thys vncircumcised Philistine?) I saynge he hath rayled on the hoste of y lpyunge God. And David spake mozeouer: the Lorde that deliuered me out of the hande of y Lyon & out of the hande of y beare, he shall deliuer me also out of the hande of this Philistine.

And Saul sayde vnto David: go, and the Lorde shall be with the. And Saul put hys rayment vpon David, and put an helmet of brasle vpon hys heed, & put a coate of maple vpo him, and gyrded David with hys a wne swerde vpon his rayment. And he assayed to go. And because he neuer proued it, David sayde vnto Saul: I cannot go with these, for I haue not vsed my selfe therto: and David put them of hym, and toke hys staffe in hys hande, and chose him syue smoth stones oute of a broke, and put the in a sheperdes bagge which he had, & in a syngre poke: & his syngre was in his hāde, & he went to the Philistine.

And the Philistine came and drue nere agaynst David, and the man y bare the shilde went before hym. And when the Philistine loked aboute, and sawe David, he dysdayned him, for he was but yōge, and well coloured, and goodlye to loke vpon. And the Philistine said vnto David: am I a dogge, that thou comest to me with a staffe: and the Philistine cursed David in the name of his goddes. And the Philistine sayde to David: come to me, & I wll geue thy flethe vnto the foules of the ayre, & to the beastes of the felde. Then sayde David to the Philistine: thou comest to me wyth a swerde, a speare and a shyld: But I come to the in the name of the Lorde of hostes, the God of the hoste of Israel, whom thou hast rayled vpon. This daye shall the Lorde

deliuer the into my hande, and I shall smyte the, & take thine heed from the, and wll geue y karcares of the hoste of the Philistines thys daye vnto the foules of the ayre, and to the beastes of the erth, that all they whych be in the worlde, maye knowe, that there is a God in Israel. And all thys congregacyon shall knowe, that the Lorde saueh not with swerd and speare. For y battell is the Lordes, and he shall geue you into oure handes.

And whē the Philistine arose to come and drawe nie vnto David, David hastid, & rāne into the battayll euen agaynst the Philistine. And David put his hande in hys bagge, and toke out a stone, and slange it, & smote the Philistine in his forehead, y the stone souncke into his forehead * and he felle grouelynge to the erth. And so David ouercame the Philistine with a syngre and a stone, and smote the Philistine, and slue hym, euen whan David had no swerde in hys hande. But David rāne, and stode vpon the Philistine, & toke hys swerde, and drue it out of hys sheath, and slue hym, & cutte of hys heed therewith. And when the Philistines sawe, that theyr champion was deed * they fled. And the men of Israel and of Iuda arose, and shewed, & folowed after the Philistines, vntyll they came to the valeye, and vnto the gates of Akaron. And the Philistines fell downe wounded by the waye to Saaraim, euen vnto Gath & Akaron. And the chyldren of Israel returned fro chalyngge after the Philistines, and spoyled theyr tentes. And David toke the heed of the Philistine, and brought it to Ierusalem: But he put his armour in hys tente.

When Saul sawe David go forth agaynst the Philistine, he sayde vnto * Abner y cap- tayne of his hoste: Abner, whose sonne is this yōng man: Abner answered: as truly as thy soule lpyeth (O kyng) I canot tell. And the kyng sayde: Enquere thou, whose sonne the yōngelinge is. And when David was returned from the slaughter of the Philistine, Abner toke hym, and brought hym before Saul, wyth the heed of the Philistine in hys hande. And Saul sayde to hym: whose sonne art thou, thou yōng man: David answered: I am the sonne of thy seruaunt Iai the Bethlehemite.

¶ The. xviii. Chapter.

¶ The bonde betwene David and Jonathan. Saul goeth aboute to slie David.



And when he had made an ende of speakynge vnto Saul, the soule of Jonathan was knyt wyth the soule of David, and Jonathan loued hym as hys awne soule. And Saul toke him that daye, and wolde let him go no more home to hys fathers house. And Jonathan made a couenaunt wyth David, because he loued

loured him as his awne soule. And Jonathas put of his a wne coate that was vpon him, & gaue it Dauid, & therto his cloke, his sword, his bowe and hys gyrdle. And Dauid went ouer whether soeuer Saul sent hym, and behaued him selfe wysely. And Saul sett hym ouer hys men of warre, and he was accepted in the syght of all the people, and in the syght of Sauls seruantes.

25 And it happened as they went, when Dauid was returned from the slaughter of the Philistine, y women came out of all cyties of Israel spynge & daunsyng, agaynst kyng Saul, and wyth tymbrelles, wyth ioye, and wyth instrumentes of musick. And the wemen answered one another in theyr playe, & sayde

* i. Regum. xxi. b. and. xxx. b.

* Saul hath slayne his thousande, and Dauid hys ten thousande. And Saul was excedyng wroth, and the sayinge displeased him, and he sayde: they haue ascribed vnto Dauid ten thousande, and to me but a thousande, & what can he more haue, saue the kyngdome? Wherefore Saul looked on syde of Dauid from that daye forwarde. And it happened on the morowe, that the euell sprete sent of God came vpon Saul, and he prophesied in the myddes of y house. And Dauid played with hys hande lyke as at other tymes, and there was a iauclyng in Sauls hande. And Saul toke the iauclyng, & sayde: I wyll naye Dauid to the wall with it. And Dauid auoyded oute of hys presence two tymes. And Saul was afearde of Dauid, because y Lord was with hym, & was departed fro Saul. Therefore Saul put him from hym, and made him

a captyne ouer a thousand, and he went out & in before y people. And Dauid behaued him selfe wysely in all his wayes, & the Lord was with him. Wherefore when Saul saw y he was so excedyng wysely, he was afrayd of him. But all Israel and Juda loued Dauid, because he went out and in before them. And Saul sayde to Dauid. Beholde, my eldest daughter Merob, her I wyll geue y to wyfe. Only playe the man with me, and fyght the Lordes batelles. For Saul thought: myne hande shall not be vpon hym, but the hand of y Philistines. And Dauid answered Saul: what am I? and what is my lyfe or the kynred of my father in Israel, that I shulde be sonne in lawe to the kyng? howbeit when the tyme was come y Merob Sauls daughter shulde haue bene geue to Dauid, she was geuen vnto Adriel a Bethleothite, to wyfe. howbeit, Michol Sauls daughter loued Dauid. And they shewed Saul: & the thyng displeased him not. And Saul sayde: I wyll geue hym her y she maye be a snare to hym, & that the hande of the Philistines maye be agaynst him. Wherefore Saul sayde to Dauid: thou shalt this daye be my sonne in lawe in the other daughter. And Saul commaun-

ded hys seruantes, to come wyth Dauid secretlye & to saue: Beholde the kyng hath a fauoure to the, and all his seruantes loue the, be nowe therfore the kynges sonne in lawe.

And Sauls seruantes spake those wordes in the eares of Dauid. And Dauid sayde: semeth it to you a lyght thyng to be a kynges sonne in lawe: I am a poore man and of small reputacio. And the seruantes brought Saul worde agayne, sayinge: of this maner spake Dauid. And Saul sayd: this wise shal ye saue to Dauid: the kyng careth for no nother dowrye, but for an hundred foreskynnes of the Philistines, to be aduenged of the kynges enemyes. But Saul thought to make Dauid fall into the handes of the Philistines. And when hys seruantes tolde Dauid these wordes, it pleased Dauid well to be the kynges sonne in lawe. And for y dayes were expyed, Dauid arose with his men, and wet & slue of the Philistines, two hundred men, and Dauid brought theyr foreskynnes, and satisfied the kyng therof, to be hys sonne in lawe. * Wherefore Saul gaue hym Michol hys daughter to wyfe. And Saul sawe and understode, howe that the Lord was with Dauid, and that Michol his daughter loued hym, and he was the moare afrayed of Dauid, and Saul became alwaye Dauids enemye. The lordes of y Philistines vsed to go furth. And it fortuned y when they went furth, Dauid behaued hym selfe wyselyer the all the seruantes of Saul: so that his name was moche set by.

The. xix. Chapter.

Saul commaundeth to slie Dauid. Michol hys wyfe saureth hym.

Saul spake to Jonathas hys sonne, and to all hys seruantes, that they shulde kyll Dauid. * But Jonathas Sauls sonne had a greates fauoure to Dauid, and Jonathas tolde Dauid sayinge: Saul my father goeth aboute to slaye the. Nowe therfore take hede to thy selfe vntyll the morowyng, and abyde in some secret place, and hyde thy selfe. And I wyll go oute, and stande by my father in the felde where thou art, and wyll comen wyth my father of the, and whatsoeuer I se, I wyll tell the.

And Jonathas spake good of Dauid vnto Saul hys father, and sayde vnto hym: let not the kyng synne agaynst hys seruant Dauid, for he hath not synned agaynst the, and hys workes haue bene to the ward very good. For he dyd * & put hys lyfe in hys hande, and slue the Philistine, and the Lord brought to passe a greates heath for all Israel. Thou sawest it, and thou reioysedest, wherefore then wilt thou synne agaynst innocent bloude, and slaye Dauid without a cause? And Saul harkened vnto the voyce of y Jonathas,

Jonathas, and sware: as truly as the Lord lyueth, he shall not dye. And Jonathas called Dauid, and shewed hym all those wordes, & brought Dauid to Saul. And he was in his presens as in tymes past.

And the warre began agayne, and Dauid went out and fought wyth the Philistines, and slue them with a great slaughter, & they fledde fro him. And the euell sprete sent of the Lord was vpon Saul, as he sat in hys house hauinge a Janelinge in his hande, and Dauid played with his hande. And Saul entended to naye Dauid to the walle with the Janelinge. But he ryd hym selfe out of Sauls presens, as he smote the speare * (wyth a bayne broke) into y walle. And Dauid fledde & was saued the same nyght. Saul also sent messengers vnto Dauids house, to watch him, and to sleve him in y morowyng. And Michol Dauids wyfe tolde it him, sayinge: If thou saue not thy selfe this night, to morowe y wilt be slayne. And so * Michol lett Dauid downe thowowe a wyndowe, and he wet, & fled, and was saued. And then he toke an Image and layed it in the bed, and put a pylowe stuffed with goates hearre vnder the heed of it, and couered it with a clothe. And when Saul sent messengers to fetch Dauid, he sayde, he is sycke. And Saul sent the messengers agayne to se Dauid, sayinge: bringe him to me, bed & all, y I maye slaye him. And when y messengers were come in: Beholde, there laye an ymage in the bed, with a pylowe of goates hearre vnder the heed of it. And Saul sayde vnto Michol: why hast thou mocked me so, and sent awaye myne enemye that he is escaped? Michol answered Saul. For he sayde vnto me, let me go, or elles I wyll kyll the. And so Dauid fledde, and escaped, & came to Samuel to Rama, tolde hym all that Saul had done to him. And he and Samuel went, and dwelt in y Ramoth.

And one tolde Saul, sayinge: Beholde, Dauid is at Ramoth in Rama. And Saul sent messengers to sett Dauid. And when they sawe a companye of prophetes prophesyinge, & Samuel stadyng fast by the, the sprete of God fell vpon the messengers of Saul, and they prophesied to. And when it was tolde Saul, he sent other messengers, & they prophesied lyke wyse. And Saul sent messengers yet agayne the thyrde tyme, and they prophesied also. Then wet he hym selfe to Rama, & came to a great well that is in Serchu, & he asked and sayde: where are Samuel and Dauid? And one sayde: Beholde, they be at Ramoth in Rama, & he went thither, eue to Ramoth in Rama, and the sprete of God came vpon him also, & he went prophesyinge, vntyll he came to Ramoth in Rama. And he wrote a scrypte of his clothes, & prophesied before Samuel in lyke maner, and

fell naked all that daye & all that nyght. * And therof it is, that they saue: is Saul * i. i. c. also amonge the prophetes?

The. xx. Chapter.

Dauid complaineth vnto Jonathas.



And Dauid fled from Ramoth which is in Rama, came, & layde before Jonathas. What haue I done? wherein am I faultie? what is the synne that I haue committed before thy father, that he sekerh my lyfe? he sayde vnto him: God forbyd, y shalt not dye. Beholde, my father will do nothyng eether great or small, but that he will shewe it me. And howe shulde my father hyde thys thyng from me? he wyll not do it. And Dauid sware agayne, and sayde, thy father knoweth that I haue founde grace in thyn eyes, and therfore he sayeth: Jonathas shall not knowe it, lest he be sorre. And in very dede, euen as truly as the Lord lyueth, and as truly as thy soule lyueth, there is but a steppe betwene me and death. Then sayde Jonathas vnto Dauid: whatsoeuer thy soule desyrez that I wyll do vnto the. And Dauid sayde vnto Jonathas: Beholde to morowe is the begynnyng of the moone, and I shulde syt w the kyng at meate. But let me go, that I maye hyde my selfe in the felde vnto the thyrde daye at euen. If thy father speake of me, then saue, Dauid asked leaue of me, that he myght go to Bethlehem to his awne cytie, for there is holden a perely feast for all y kynred. And yf he saye: it is well done, then thy seruant shall haue peace. But and yf he be angrey, then be sure that wyckednesse is vtterly concluded of hym. And then thou shalt shewe mercy vnto thy seruant: for thou hast made wyth me thy seruant a bonde in the Lord. Notwithstandinge, yf there be in me any trespass, then sleve me thy selfe, and bypunge me not to thy father.

And Jonathas answered, God kepe that from y * (neither is it possible to come to passe.) It is yf I knowe, that wyckednesse were concluded of my father, to come vpon the, thynkest thou that I shulde not tell it the? Then sayde Dauid, who shall tell me, yf thy father answered cruelly? And Jonathas sayd vnto Dauid, come and lett vs go out into y felde. And they went out both of them into the felde.

And Jonathas sayde vnto Dauid: The Lord God of Israel loke on it, when I haue groped my fathers mynde, one tyme or other within this thre dayes, yf it stande well with Dauid. If I then sende not vnto the & shewe it the, the Lord do so and so vnto Jonathas. But yf my father haue any pleasure to do y euell, I wyll shewe the also, and sende the awaye that thou mayst go in peace. And the Lord be wyth the, as he hath bene with my father.

* i. c. xvi. d. and. xxi. c.

father. And thou shalt performe vnto me the mercy of the Lorde, not onely whyle I lyue but euen whē I am deed, and plucke not thy mercy awaye from my house for euer: No not when the Lorde hath destroyed the enemyes of Dauid, euerie one from the face of the erth.

And so Jonathas made a bonde with the house of Dauid, desyringe y^e the Lorde shulde seke it out by the hādes of Dauid's enemyes (yf it were broke.) And wth other wordes dyd Jonathas sweare vnto Dauid, because he loued him. For he loued hi, as his awne soule.

Then sayde Jonathas to Dauid: to morowe is the first daye of the mone. And thou shalt be missed, because the place where thou wast wont to lyt, shall be emptye. Wherefore this daye thre dayes come downe i any wyse vnto the place where thou dydest hyde thy selfe, & whan the busynes was in hande:

euen by y^e stone Csell. And I wyll shote thre arrowes by the one syde therof, as though I shott the at a marke, & will sende a lad, and byd hym go seke the arrowes. And yf I saye vnto the lad: se, the arrowes are on thys syde the, byynge them: then come y^e: for it is peace, & no hurte, as sure as the Lorde lyueth. But and yf I saye vnto the lad, beholde, the arrowes are be yonde the, then go: (in peace) for y^e Lorde hath sent y^e a waye. And as touchynge this which thou and I haue spoken: beholde

the Lorde be betwene the & me for euer. And so Dauid byd him selfe in the felde. And when the newe mone was come, the kynge sat him downe to eate meate. And the kynge sat him downe after the olde maner, in hys seate by the wall. And Jonathas arose and Abner late by Sauls syde, & Dauid's place was emptye. Neuerthelesse, Saul sayde nothinge at all that daye. For he thought: some thynge hath chaunced him y^e he is not cleane.

But on the morowe which was the seconde daye of y^e newe mone, it happened that Dauid's place was emptye agayne. And Saul sayde vnto Jonathas his sone. Wherefore cometh not y^e sonne of Isai to meate, nether yesterdaye nor to daye? And Jonathas answered vnto Saul. Dauid asked lycēce of me, to go to Bethlehe, for he sayde: let me go I praye the for oure kynred dothe holde an offerynge in the cytie, and my brother hath sent for me.

And therfore yf I haue founde fauoure in thyn eyes, lett me go, and se my brethren. This is the cause, that he cometh not vnto the kynges table. Then was Saul angrey with Jonathas, & sayde vnto him: Thou wycked rebell, do not I knowe, y^e thou hast chosen the sonne of Isai vnto thyn awne rebuke, & vnto the rebuke & shame of thy mother: For as longe as the sonne of Isai lyueth vpon the erth, thou shalt not be stablished, nor yet thy kingdome, wherefore now sende and fette him

vnto me, * for he is the chylde of deeth.

And Jonathas answered vnto Saul his father, and sayde to him. Wherefore shulde he dye: what hath he done? And Saul lyfte vp a speare to hyt him, wherby Jonathas wyll well, y^e it was vtterlye determined of his father, to sleve Dauid. And so Jonathas arose fro the table in a greate anger, & dyd eate no meate the secōde daye of y^e moneth, for he was sorowful for Dauid, because hys father had done him shame. On y^e nexte morninge, Jonathas wēt out into the felde, at the tyme apoynted with Dauid, & a lytle ladd with him. And he sayde vnto his boye: runne & seke out myne arrowes whych I shote. And as the boye ran he shot an arrowe beyonde him. And when y^e lad was come to y^e place whether Jonathas had shot the arrowe, Jonathas cryed after y^e lad, and sayde: Is not the arrowe beyonde the? And Jonathas cryed after y^e lad agayne: make spede, and stande not styll. And Jonathas had geathered vp the arrowes, & came to his master. But the lad wist nothinge of the matter. Onely Jonathas and Dauid wist it. And Jonathas gaue his weapōs vnto y^e lad that was wyth him, & sayde vnto him: go & carye them to the towne. And as sone as the lad was gone, Dauid arose out of a place y^e was towarde the south, and fell on hys face to the grounde, and worshypped thre tymes. And they kissed ether other, & wept together so lōge, tyll Dauid exceded in weping. And Jonathas sayde to Dauid: go in peace. And y^e thynge which we haue sworn both of vs in the name of the Lorde, sayynge: y^e Lorde be betwene y^e & me, & betwene thy seide & myne, lett the stonde for euer. And he arose, & departed. And Jonathas went into the towne.

The xxj. Chapter.

Dauid fleeth into Nob to Ahimelech the prest, and getteth of hym the shewe breade to satisfye his hunger. Afterwarde he flyeth to kynge Achis, and there sayneth hym selfe to be mad.

Then came Dauid to Nob to Ahimelech the prest: And Ahimelech was astonyed at the sodayne comynge of Dauid, & sayd vnto him: Why art thou alone, & no man wth y^e? And Dauid sayde to Ahimelech y^e prest: the kynge hath commaunded me to do a certeyn thynge, and hath sayde vnto me, let no man knowe where aboute I sende the, and what I haue commaunded the to do. And I haue appoynted my seruantes, to soche and soche places. Nowe therfore yf y^e hast ought vnder thyn hande * geue me fyue loues of breade, or what cometh to hande.

And the prest answered Dauid, and sayde: there is no comen bread vnder myne hāde, but here is halowed bread, yf the younge men haue kepte them selues from vncleane thynge especiallye women. Dauid answered the prest, and sayde vnto hym: 26 of a

of a truth women hath bene locked vp from us about a thre dayes. When I came out, & the vesselles of the younge men were holpy. How be it this waye is vnpure, and how much more shal there be holynes in the vessel. * And so the prest gaue hi halowed bred, for there was no nother bred there, saue the shewebred, that were take from before the Lorde, to put freshe bred there, the daye that it was taken awaye.

And ther was there the same daye a certē man of the seruantes of Saul abydyng before the Lorde, named Doeg an Edomite, the cheffest of Sauls hearde men.

And Dauid sayd vnto Ahimelech: is not here vnder thyn hāde other speare or swerde? for I haue nether brought my swerde nor my harnesse with me, because the kynge busines required haste. And the prest sayd: the swerde of Goliath the Philistine whome thou sleest in y^e Dcke valley, beholde, it is here wrapt in a cloth behynd the Ephod. If thou wilt take that, take it, for there is no nother saue that here. And Dauid sayd: there is none to that, geue it me.

And Dauid arose and fled the same daye from the presence of Saul, & wēt to Achis the kynge of Geth. And the seruantes of Achis sayd of him: is not this Dauid the kynge of the lande: dyd they not syng vnto him, in daunces sayng * Saul hath slayne his thousand, & Dauid his ten thousand? And Dauid put those wordes into his heart, & was sore afrayed of Achis the kynge of Geth. And he chaunged his speche before them, & sayned him selfe madd in theyr handes, & scrabled on the doores of the gate, and let his spittel fall downe vpon his bearde. Then sayde Achis vnto his seruante: Loo, y^e se y^e this man is belyde hym selfe, wherefore then haue ye brought hym to me? haue I nede of madd mē that ye haue brought this felow to playe the mad mā in my presence? Shall he come into my howse.

The xxii. Chapter.

Doeg betrayeth Dauid. Ahimelech is accused of treason and slayne, & xxxiii. prestes mo with him because they receaued Dauid. Nob is destroyed of Saul, Abiathar fleeth to Dauid.

And therfore departed thence, and escaped, and came vnto the caue Ddollar. When his brethren also ad all his fathers house heard it, they went downe thither to hym. And there geathered vnto him all men that were in combrance, and in dett, and troubled in their mindes, & he became a captayne ouer them. And there were with hym vpon a foure hundred men. And Dauid went thence to Mizpa in the lande of Moab, and sayde vnto the kynge of Moab: Let my father &

my mother (I praye the) come forth vnto you, tyll I knowe what God will do for me. And he brought them before the kig of Moab. And they dwelt wth hi all the while that Dauid kepte him selfe i hold. And the prophet Gad sayde vnto Dauid: abide not in holde, but departe and go into the lād of Iuda. Then Dauid departed and came into the forest hareth. And Saul heard y^e Dauid was come abrode, and also the mē that were wyth hym. And Saul satt in Gibea vnder a tree in Rama, haupng hys speare in his hand, & all his men stode about hym. And Saul sayde vnto his seruantes that stode about hi. heare I praye you y^e you sonnes of Benini: will the sone of Isai geue enery one of you felde and vineardes, & make you all captaynes ouer thousandes & ouer hundredes: that ye haue also conspired agaynst me, and there is none that telleth it me in myne eare. * And where as my sone hath made a bonde wth the sone of Isai, ther is none of you that mourneth for me, or sheweth it in myne eare: beholde, my sone hath stered vp my seruaut to lye awaye agaynst me thys same daye.

Then answered Doeg the Edomite which also stode by the seruantes of Saul, and sayde: I saw the sone of Isai, whē he came to Nob, to Ahimelech the sone of Ahitob, which asked counsell of the Lorde for hym, & gaue hym vitayles, & the swerde of Goliath the Philistine also. Then the kynge sent & called for Ahimelech y^e prest y^e sone of Ahitob, & all his fathers house: that is to saye, the prestes that were in Nob. And they cam all to the kynge. And Saul sayde: heare now y^e sone of Ahitob. he answered: here I am, my Lorde. And Saul sayde vnto hym: why haue ye conspired agaynst me, y^e the sone of Isai, in y^e thou hast geuen him vitayle, & a swerde, and hast asked counsell of God for hi, that he shuld aryse agaynst me, & lye awaye for me this daye? Ahimelech answered the king & sayd who is so faithfull amōg all thy seruantes as Dauid, & therto the kinges sone in law, & goeth at thy bydding, & is had in honoure in thyn house: haue I this daye begone first to aske counsell of God for hi. That be farre fro me: yf I had knowen it, lett not y^e kynge put soch a thynge vnto his seruaut, in all y^e house of my father. For thy seruaut knew nothig of all this, ether leile or moare. The king sayde: thou shalt surelye dye. And the king sayde vnto the fote men that stode about him: turne, & sleve the prestes of the Lorde, both because theyr hād is with Dauid, & because they knewe when Dauid fled, & shewed it not to me. But y^e seruantes of

tes of the kyng wolde not moue their handes, to fall vpon the preastes of the Lorde. And the kyng sayde to Doeg: turne thou, and fall vpon the preastes. And Doeg the Edomite turned, and ranne vpon the preastes, and slue that same daye foure thowse & fyue persones, & dyd weare a lynne Ephod. And Rob the cytic of the preastes smote he wyth the edge of the swerde, both men & women, children and sucklynges, oxen and asses and shepe.

And one of the sonnes of Ahimelech the sonne of Abitob (named Abiathar) escaped & fled to David. And Abiathar shewed David, how that Saul had slayne the lordes preastes. And David sayde vnto Abiathar: I wist it the same daye, when Doeg the Edomite was there, that he wolde tell Saul. And I am cause of the deeth of all & soules of thy fathers house. Abide thou w me, and feare not: for yf anye man seke my soule, he shall seke thynne also, w me thou shalt be in sauegard.

The. xxiii. Chapter.

David fleeth into the wilderness of ziph.



When they told David sayig: Behold the Philistines fight agaynst keilah, and spoyle the barnes.

Therefore David asked the Lords aduyse, saying: Shall I goo and smyte these Philistines? And the Lorde answered vnto David: go and smyte the Philistines, and saue keilah. And Davids men & were with him, sayd vnto him: se, we be afrayed here in Iuda: how much more then yf we come to keilah agaynst the host of the Philistines? Then David asked & Lorde agayne. And the Lorde answered him and sayde: Arise, & go downe to keilah, for I will deliuer the Philistines in to thynne hande.

And so David and his men went to keilah, and fought with the Philistines, & dzoue awaye their catell, and smote them with a great slaughter. And so David saued the inhabitants of keilah. And it chaunced, when Abiathar the sonne of Ahimelech fled to David to keilah, that he brought an Ephod with him in his hande.

And it was tolde Saul, that David was come to keilah. And Saul sayde: God hath

deliuered hi into myne had. For he is shut in now & he is come into a towne that hath gates & barres. And Saul called all & people together to warre, for to go downe to keilah, and to beslege David & his men. And David hauig knowlege that Saul imagined myschef agaynst him, sayd, to Abiathar & prest: * Wrynge the Ephod. Then sayde David: O Lord God of Israel, thi seruaut hath heard, & Saul is about to come agaynst keilah to destroye & cytic for my sake: Wylle the men of keilah deliuer me into hys hande? And will Saul come downe, as thy seruaut hath heard saye: O Lord God of Israel, tell they seruaut. And the Lorde sayde: he will come downe. Then sayd David: Will the men of keilah deliuer me and & men that are with me into the hand of Saul? & the Lorde sayde: they will betraue you.

Then David & his men which were vpon a syre hūdyed, arose & departed out of keilah & wēt whether they could. And it was told Saul, that David was fled from keilah, & he let the iourney a lone. David abode i the wilderness in strōg holdes, & remayned in a mountayne in the wilderness of ziph. And Saul sought hi euery daye, but God deliuered him not ito his had. And David saw & Saul was come out, to seke his life. And David was in the wilderness of ziph in a thicket. And Jonathas Sauls sōne arose, & went to David in to the thicket, & comforted his hand in God, & sayde vnto hym: feare not, for the hand of Saul my father shall not fynd the, & thou shalt be hig ouer Israel, & I must be next vnto the. And that doth Saul my father know. And they made abonde both of them together before the Lorde. And David tarped & yll in the thicket, and Jonathas went to his house. Then came & ziphites to Saul, to Gibea, saying: Dost thou not David hyde hi selfe fast by vs in strōg holdes, in a thicket that is by & hyl of hachila, on the ryght syde of & wilderness? Now therefore kyng, & mayest come downe according to all the lust of thy soule: come downe, & oure parte shall be to deliuer hym into the kynges hande. And Saul sayde: Blessed are ye in the Lorde: for ye haue compassiō on me. So I praye you, & ordre the matter well, know & se his haunt, where hys fote hath bene, and who hath sene him there: for it is tolde me, that he is very sottel, & worketh craftely. Se therefore, & know all & lurking places, where he hideth him selfe, and come ye agayne to me with the certentye, & I will go wyth you. And yf he be in the lād, I will serche hi out thorow out all the thousandes of Iuda.

And they arose, and went to ziph before Saul, But David and his men were in the wilderness of Maon, in the playne & is, on the righe

the ryght hand of Jesimon. Saul also and his men wente to seke: and they tolde David. Wherefore he went vnto a Roche, and abode in the wilderness of Maon. And whē Saul hearde that, he folowed after David in the wilderness of Maon. And Saul & his men went on the one syde of the mountayne, & David & his men on the other syde. And David toke thought, how to get frō Saul. For Saul & his mē compassed David & his men, rounde about, to take them.

But there cam a messenger to Saul, sayig: Hast the, & come, for the Philistines are come into the lād. Wherefore, Saul returned from persecuting David, & went agaynst the Philistines. And therefore is it, & they called the place: The rock of separacion. And David went thence, & dwelt in strong holdes at Engadi.

The. xxxiii. Chapter.

David fleeth into Engadi and there hym hym in a caue. Saul commeth in thither to do hys easement.

When Saul was come agayne from folowig after the Philistines, it fortuned, that there were, which told hi sayig: beholde, David is in & wilderness of Engadi. Then Saul toke thre thousand chosen men out of all Israel, and went to seke David and his mē in the heigth of the Rockies, where wilde gootes remayne.

And he cam to the flockes of shepe in the waye. And Saul went in to a caue & to couer his fete. And David and hys mē remayned in the inward partes of the caue. And the men of David sayd vnto him: se, & daye is come, of which the Lorde sayde vnto the: Beholde: I will deliuer thynne enemies into thynne had, & & shalt do to him as it shall seme good in thy syght. Then David arose and cutt of a lappe of Sauls garment priuelye. And immediatly & David hert smote hym because he had cutt of a lapp of Sauls garment.

And he sayde vnto his men: the Lorde kepe me frō doing that thig vnto my master & Lords anoynted, to lape mine hande vpon hym, seying he is the anoynted of the Lorde. * (For as truly as the Lorde lyueth, excepte the Lorde smyte him, or excepte his daye come, or yf he go not downe to warre and perishe: the Lorde be mercifull vnto me, that I lape not my had vpon the Lordes anoynted.) And so David kept of hys seruantes with these wordes, and soffred them not to ryle agaynst Saul.

But Saul rose vp out of the caue & went awaye, David also arose and went out of the caue, and cryed after Saul, sayig: My Lorde kyng. And when Saul looked behynde hym. David stowped to the erth, and bowed him selfe, & sayd to Saul: wherefore geuest thou an eare to mennes wordes that lape, David sekethe euell agaynst the? Beholde, this daye thynne eyes haue sene.

how that the Lorde had deliuered the thys daye into myne hand in the caue. And some bad me kyll the, but I had compassiō on the, and sayde: I will not lape my handes on my master, for he is the Lordes anoynted. And mozeouer, my father, behold, & se yet the lapp of thy garment in my hand: in as moch as I kyled the not, when I cutt of & lapp of thy garment. Understande therfore & se, & there is nether euell nor wickednesse in me, and that I haue not spynned agaynst the. And yet thou hunttest after my soule to take it. The Lorde be iudge betwene the and me, and the Lorde aduenge me of the. But myne hand be not vpon the. According as the olde prouerbe sayeth: wyckednesse proceedeth from the wycked: But myne hande be not vpon the. After whom is the kyng of Israel come out? After who dost thou moue persecuciō? after & a deed dogg, and after a flee. The Lorde be iudge, and iudge betwene the and me, & se & pleate my cause, and avenge me of thynne hande.

When David had made an ende of speaking these wordes to Saul, Saul sayde: is this thy voyce my sōne David? and Saul lyfte vp his voyce, and wepte, and sayde to David: thou art ryghtcouser then I, for thou hast rewarded me with good, where as I haue rewarded the wyth euell. And thou hast shewed thys daye, how that thou hast dealt lounglye wyth me, for as moche as whē the Lorde had locked me in thynne handes, & kyledst me not. For who shall finde his enemye, & lett him depart in to a good waye? Wherefore the Lorde reward & with good, for that thou hast done vnto me this daye. And now beholde, I wote well that thou shalt be kyng, and that the kingdom of Israel shall be stablyshed in thynne hāde. Sware now therefore vnto me by the Lorde that thou shalt not destroye my seade after me, & that thou shalt not put my name out of my fathers house. And David & were vnto Saul, and Saul wēt home. But David and his men gatt the vp vnto an hold.

The. xxxv. Chapter.

Samuel dyeth. David fleeth into the wilderness of Itharan.

Ad Samuel dyed, and all the Israelites gathered together and lamented hym, and buried hym in his owne house at Rama.

And David arose, and gat hym to & wilderness of Itharan. And there was a man in Maon whose possession was in Carmel, and the man was exceeding myghtie, and had thre thousand shepe & a thousand gootes. And he was shepynge his shepe in Carmel.

The name of the man was Nabal, and the name of his wyfe was Abigail, and she was a woman of a singular wisdom and

betwixtfull. But the man was churlishe, ad of shrewde condicions, and was of the kyn- red of Caleb. And David heard in the wil- dernesse, y^e Nabal dyd there hys shepe. And David sent out ten yowng men, and sayde vnto them: get you vp to Carmel, and go to Nabal, and grete hym in my name. And thus shal ye saye: peace be to y^e, peace be to thyne house, & peace be vnto all that thou hast. Beholde, I haue heard saye, y^e y^e hast shepers. Now thy sheperdes were with vs ^{in the wilderness} and we dyd the no synne, nether was there ought ^{of the flocke} mys- sing vnto them, all the while they were in Carmel: aske thy laddes, & they will shew the. Wherfore let these yowng men fynde fauore in thine eyes (for we come in a good reason) and geue I praye the whatsoeuer cometh to thyne hande, vnto thy seruau- tes, and to thy sonne David.

And whan Dauids yowngmen came, they tolde Nabal all those wordes in y^e name of David, & the helde theyr peace. And Nabal answered Dauids seruantes, & sayde: what is David? & what is the sone of Isai? there is plente of seruantes now a dayes, that breake awaye euery man from his master. Shal I the take my breed, my water & my fleshe, y^e I haue kylled for my shepers, & geue it vnto me who I wote not wher they be? And so Dauids seruantes turned their waye, and went agayne, and came and told him all those saynges. And David sayd vnto hys men: gyrd euey man hys swerde aboute him. And they gyrded euery mā his swerde aboute him, & David was gyrded with his swerde. And there folowed David vpon a foure hundred men, and two hun- dred abode by the stuffe. But one of the lad- des tolde Abigail Nabals wyfe, saying: Beholde, David sent messengers vnto oure master out of the wilderness to salute him & he rayled on the. And yet the men are ve- ry good vnto vs, & dyd vs no displeasure, nether missed we any thing, as long as we were conuersant with the, when we were in the felde. They were a wall of defence vnto vs both by nyght & daye, all the while we were with the keeping shepe. Now ther- fore, take hede, and se what y^e hast to do, for there is an occasion of euell geuen agaynst oure master and all his housholde, scyng: he is as a sonne of beliall vnglacious to spea- ke to. Then Abigail made hast, & toke two hundred lours, & two bottelles of wine, and fyue shepe reade dyessed, and fyue measu- res of parched cozne, and an hundred frap- les of fyngges, and laded the on asses, & say- de vnto her yowng mē: go ye before me. Be- holde, I come after you. But she tolde her husbād Nabal nothing the of. And as she

rode on her asse she came pzeuely downe y^e syde of the hyll, & beholde, David and hys mē came downe agaynst her, & she met the.

And David sayde: in vayne haue I kept all that this felow hath in y^e wilderness: so that nought was mysled of all y^e pertayned vnto hym. And he hath quire me euell for good. So and so do God vnto the enemyes of dauid, yf I leaue of all that pertayne to him, by the dawnyng of the daye, any thig that pisseth agaynst the walle.

And when Abigail saw David, she hasted & lyghted of her asse, and fell before David on her face, and bowed her self to y^e ground and fell at his fete, and sayde: Let this vn- happie deade be counted myne, my Lorde, & let thine handmayde speake in thine au- dience, and heare the wordes of thy hande- mayde. Let not my Lorde ^(the kyng) regard this vnthyspe mā Nabal: for as his na- me is, so is he. Nabal is his name, & fol- lic is w^h hi. But I thine hādmayd saw not y^e yowng men of my Lorde who y^e sendest.

Now therfore my Lorde, as sure as y^e lord lyueth, & as thy soule lyueth, y^e Lorde hath withholden the fro coming to shede bloud, & withdraw y^e thine hand fro bloude shede. Now, I praye God, y^e thine enemyes & they y^e entende to do my Lorde euell, may be as Nabal. And now this is the blessing which thyne hād mayde hath brought vnto my Lorde: & lett it be geuen vnto y^e yowng men, that folow my Lorde. For geue the trespass of thine handmayde, for the Lord will make my Lorde a sure house, because my Lord fyghteth y^e batayles of y^e Lorde, and there coulde none euell be founde in the in all thy dayes. And yf any man ryse to persecute the, & to seke thy soule, y^e soule of my Lorde shall be bound as y^e in y^e bōdell of y^e lyuing w^h y^e Lord thy God. And y^e sou- les of thy enemyes shal God cast out, euen as out of the myde of a slyng. And when y^e Lord shall haue done to my Lord all the good y^e he hath promised y^e, & shall haue ma- de the ruler ouer Israel: then shall it be no decaye vnto the, ner discourage of herte vnto my Lorde, y^e thou hast not shedde bloud causelesse, ner aduenged thy selfe.

But when the Lord shall haue dealt well with my Lorde, the thynck on thyne hand- mayde. And David sayd to Abigail: blessed be the Lorde God of Israel, which sent the this daye to mete me. Blessed is thy sayeg, & blessed art thou, which hast kept me thys daye from coming to shede bloud, and from aduengyng my self with myne awne hand. For in very deade, as sure as y^e Lord God of Israel lyueth, which hath kept me backe from hurtynge the, excepte thou haddest ha- sted and met me, thinkest y^e, there had be- ne left vnto Nabal by the dawnyng of the daye, a

daye, a pisset agaynst the walle. And so Da- uid receaued of her hād, that which he had brought him & sayd to her: go vp in peace to thyne house. Beholde, I haue herde thy voyce, and haue accepted thy persone.

And Abigail came to Nabal: and behold, he held a feast in his house, lyke the feast of a kyng, & Nabals herte was mery within hi, for he was very droncke. Wherfore he tolde him nothing, nether lytle nor moare, vntill y^e morow daye. But in y^e mornynge, whē the wine was gone out of Nabal, hys wife tolde him these wordes, and his herte dyed within him, and he became as a stone & vpon a ten dayes after, the Lorde smote Nabal, y^e he dyed. And when David heard that Nabal was deed, he sayde: Blessed be the Lorde that hath iudged the cause of my rebuke of the hād of Nabal, and hath kept his seruaint from euell, and hath recou- sed the wickednesse of Nabal vpo his aw- ne heed. And David sent to comen w^h Abi- gail: to thyntēt to take her to his wife. And when the seruantes of David were come to Abigail to Carmel, they spake vnto her saying: David sent vs vnto the, to take y^e to his wife. And she arose, & bowed her self on her face to the erth, and sayde: Beholde: let thy handmayde be a seruaint, to waite the fete of the seruantes of my Lord. And Abigail hasted, and arose, and gat her vp vpon an asse, w^h fyue damoselles of hers y^e went at her fete, and she went after y^e mes- sengers of David, and became hys wif. David also toke Abinoam of Jezrahel, & they were both his wyues. But Saul gaue Michol hys daughter Dauids wyfe to phalti y^e sone of Laish which was of Gali.

The. xxvi. Chapter.

Saul sleapeth in his tent: and David takeeth awaye his speare and a cruise of water, that stode at his heed.

He ziphites came vnto Saul to Gibea, saying: Doth not David hyde hym self in the hill of Hachila which is before Jerusalem? Saul arose, and went downe to the wilderness of ziph, haunyng thre thou- sande cholen mē of Israel with hym, for to seke David in the wilderness of ziph. And Saul pitched in the hyll of Hachila which lyeth before Jerusalem, by y^e waye side. But David dwelt in y^e wilderness. And he saw that Saul cam after hym into the wilder- nesse. David therfore sent out spyes, & vnderstode, that Saul was come i very dede.

And David arose and came to the place where Saul had pitched, & David beheld the place, where Saul laye, and Abner the sone of Ner which was his chefe captayne Saul laye within, & the people & the hooft rounde about him. Then answered David and spake to Ahimelech the Hethite, & to

Abisai the sonne of Zarnia and brother to Joab, saying: Who will go downe with me to Saul to the hoste? And Abisai laide: I will go downe with the.

And so David and Abisai came downe to y^e people by nyght. And behold, Saul laye sleping within the hooft, & his speare stakke in the ground at his heed. But Abner & the people laye round about hym. Then sayde Abisai to David: God hath deliuered thy- ne enemye into thyne hād this daye. Now therfore, lett me smyte hym once with my speare to the erth, & I wyl not smyte hym the secōde tyme. And David sayde to Abi- sai: destroye him not. For who can laye his hād on the Lordes anoynted, & be gyltles? And David sayde furthermore: as sure as the Lorde lyueth, the Lorde shall smyte hi or his daye shall come to dye, or he shall descende into battell, & there perishe. The Lord kepe me from laying myne hād vpo the Lordes anoynted: But take thou now the speare that is at his heed, & the cruise of water, & let vs go. And so David toke y^e speare & the cruise of water from Sauls heed, and they gatt them awaye, and no man saw it or marked yt or awaked. For they were all a slepe, because the Lorde had sent a deade sleape vpon the. Then David went ouer to the other syde, and stode on the toppe of an hyll a farre of (a great space beynge betwene them) and David cryed to the people, and to Abner the sonne of Ner, saying: Hearest thou not Abner? Ab- ner answered, and sayde: What art thou that cryest to the kig? and David sayd to Abner: art not thou a man: and who his lyke the in Israel? Wherfore the hast thou not kept thy Lord the kyng? For there is me one of the folke in, to destroy the kyng thy lord. It is not good that y^e hast done. As truly as the Lorde lyueth, y^e are wo- thy to dye, because ye haue not kepte poure master, the Lordes anoynted. And now se where the kynges speare is and the cruise of water, that was at his heed.

And Saul knew Dauids voyce, & sayde: Is this thy voyce my sone David? & Da- uid sayd: it is my voyce, my Lord, O kyng. And he sayde: wherfore doth my lord thus persecute his seruaint? for what haue I do- ne? or what euell is in myne hād? Now ther- fore let my Lord the kyng heare y^e wordes of his seruait. If y^e Lorde haue stered y^e vpon agaynst me, let hi smell the sauoure of a sa- crifice. But yf they be y^e children of men, cursed are they before y^e lord for they haue cast me out this daye fro abiding i y^e enbe- ritaunce of the Lord, saying: hece, & go serue other gods. Now therfore let not my bloud fall to the erth before the face of the lord. For the kyng of Israel is come out to hys

III a flee,

a flee, as whan one doth hunt a partridge in the moystaynes. Then sayde Saul: I haue synned, come agayn my sone David, for I will do y^e no moare harme, because my soule was precious in thine eyes thys daye. Beholde, I haue playd the fole, & haue erred exceedingly. And David answered and sayd: Beholde, y^e kyngs spere, lett one of y^e young men come ouer, & fette it. The Lorde reward euery man accordyng to his ryght wellesse. & sayth: for y^e Lorde deliuered the into my hand thys daye, but I wolde not laye myne hand vpon y^e Lorde's anoynted. And beholde, lyke as thy lyfe was moche set bye this daye in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he deliuer me out of all tribulacion. Then Saul sayd to David: Blessed art thou my sone David, for thou shalt be a doer and preuayle. And so David went his waye, and Saul turned to his place agayne.

The xxvii. Chapter.

David fleeth to Achis kyng of Geth.

And David sayde in his hert: I shall perishe one daye or other by the hand of Saul. Therefore is there nothing better for me, then to flee and saue my selfe in the land of the Philistines, and Saul shall cease & seke me nomore in all the coastes of Israel, & so shall I escape out of his hand. And David arose, & he & y^e syre hundred men y^e were wth him went vnto Achis, y^e sonne of Maach, kyng of Geth. And David dwelt wth Achis at Geth, both he & his men, euery man wth his houtholde, & David wth hys two wiues: Abinoa y^e Jezraelite, & Abigail Nabals wife of Carmel. And it was tolde Saul, y^e David was fled to Geth, and he sought no moare for him. And David sayd vnto Achis: If I haue now found grace in thine eyes, lett thegeue me a place in some towne iⁿ y^e felde, y^e I maye dwell there. For why shulde thy seruaut dwell iⁿ y^e heed of thy kyngdome? Then Achis gaue hym zikleg y^e same daye, for which cause zikleg pertauneth vnto the kynges of Iuda vnto thys daye. And y^e tyme that David dwelt iⁿ y^e cotrepe of the Philistines, was foure monethes, and certayne dayes. And David & his men wet v^p, and ranne v^p the Gelurites, the Gerzites & y^e Amalekites: For those nacions were fro the begynnyng the inhabiteres of the lande, as men go to Sur, vnto the lade of Egypte. And David smote the land, and lett nether man ner woman alpye, and droue awaye the shepe, the oxen, the asses, camelles, and clothes, and returned, and came to Achis. And Achis sayde: Where haue ye bene a roug this daye? And David answered: Toward y^e south of Iuda, & toward y^e south of the Jezraelites,

& toward the south of the Kenites. And David saued nether man nor woman alpye ner suffred them to come to Geth, for feare (sayeth he) lest they shuld telle on vs saig to y^e David & so wylde his maner all the while he dwelleth in the cotrepe of the Philistines. And Achis beleued David saying he abhorreth his people of Israel, & therefore he shalbe my seruaut for euer.

The xxviii. Chapter.

The Philistines moue warre agaynst Saul which sekech after an enchaunter.

And it chaunced in those dayes, that the Philistines gathered their hoost together to warre, to fyght with Israel. And Achis sayde to David: Behold, thou shalt goo out with me to the battell, thou & the men y^e are with the. And David sayde to Achis: then y^e shalt know, what thy seruaut can do. And Achis sayde agayne to David: Then I will make y^e keeper of my heed for euer. Samuel was then deed, & all Israel had lameded hym, & buryed him iⁿ Rama his awne cytie. And Saul hat put y^e women that had spyetes of prophesye, & y^e sothsayers out of the lade. And the Philistines gathered together, & came, & pitched in Sunem. And Saul gathered all Israel together, & they pitched in Giboa: And whē Saul saw the hoste of the Philistines, he was afraied, & his hert was sore astonyed. And whan Saul asked counsell of the Lorde, the Lorde answered hi not, nether by dreames, nor by Urim nor yet by prophetes. The sayd Saul vnto his seruantes: seke me a woman that hath a spyete of prophesye, y^e I maye go to her & aske of her. And hys seruantes sayde to him: Beholde, there is a woman that hath a spyete of prophesye at Endor.

And Saul chaunged him self, and put on other rayment, & then went he & two men with hym, and they came to the woman by nyght. And he sayde: prophesye vnto me by y^e spyete, & brig me him v^p whō I shall name vnto the. And the womā sayde vnto hym: Beholde thou knowest what Saul hath done, how he hath destroyed y^e women that had prophesying spyetes, & the sorcerars out of the lade. Wherefore then sekest thou an occasion agaynst my soule, that he maye kyll me? And Saul swore to her by the Lorde sayig: As lierly as y^e Lorde lyueth, there shall no harme chaunce y^e for this thyng. The sayd y^e womā: whō shall I fetch v^p vnto the? he answered: Brig me v^p Samuel. Whē y^e woman saw Samuel, she cryed wth a lowde voyce, and spake to Saul saying: why hast thou disceaued me? for y^e art Saul. And y^e kyng sayde vnto her, be not afraide: What seest thou? The womā sayd vnto Saul: I se goddes ascēdig v^p out of

out of the erth. He sayde vnto her agayne: what fastid is he of? She answered: there cometh v^p an olde man wth a mantell v^p hym. And Saul perceaued y^e it was Samuel & he stouped wth his face to the grounde, & bowed hym selfe. And Samuel sayd to Saul: why hast thou vnquited me, to make me be brought v^p? Saul answered: I am sore encombred. For the Philistynes make warre agaynst me, & God is departed from me and answereth me no more, nether by prophetes, nether by dreames. And therefore I haue called the, y^e thou mayest tell me, what I shall do. Then sayd Samuel: wherfore doest y^e aske of me, whyle y^e Lorde is gone from the, & is become thine enemye? Truly y^e Lorde hath done for hym selfe, euen as he spake & by my hād. For the Lorde hath rent the kyngdome out of thine hande, & geue it thy neybour David. Because thou obeydest not y^e voyce of the Lorde, nor executedst hys feare wth y^e Amalekites, therefore hath y^e Lorde done this vnto the this daye. And moreover, the Lorde wyl deliuer Israel wth the, into the hādes of the Philistines. Comowen shalt thou and thy sonnes be with me, and the Lorde shall geue the hoste of Israel into the hādes of y^e Philistines. Then Saul fell streygth waye flatte on the erth a longe as he was, and was sore adread because of the wordes of Samuel.

And there was no strength in hym, for he had eatē no bread all the daye and the nyght before. And the womā cam vnto Saul, and saue that he was sore troubled, and sayde vnto hym: Se, thine hād mayd hath obeyed thy voyce, & I haue put my soule in my hande, and haue harkened vnto thy wordes, which thou saydest vnto me. Nowe therefore harken thou also vnto y^e voyce of thine hād mayd, and let me sett a morsell of bread before the, that thou mayest eate and gett the strength, & then go on thy iourneye. He refused, and sayde: I wyl not eate. But hys seruantes & the womā together cōpelled him, and he hearkened vnto they^r voyce. And so he arose from the erth, and sat him on a bedd. The woman had a fat calfe in the house, and she halsted & kyllid it, and toke flowre & kneaded it, and dyd bake swete cakes therof, and brought the before Saul and before his seruantes. And whē they had eatē, they stode v^p, and went awaye the same nyght.

The xxix. Chapter.

David goeth wth kyng Achis to fyght agaynst Saul.

And the Philistines were gathered together wth all their armyes vnto Aphec: And y^e Israelites pitched in Aia, which is iⁿ Jezrael. And y^e Lorde of the Philistines wet forth wth the hundredes & thousandes. But David & his men came behide wth Achis. Then

sayde the Lorde of the Philistines, what are pouder & brues? Achis sayd vnto y^e Lorde of y^e Philistines: Is not thys David the seruaut of Saul the kyng of Israel, whych hath bene wth me these dayes of yeres? I haue founde no fault in hym, sence he fled vnto me vnto thys daye. And the Lorde of the Philistines were wroth wth hym and sayde vnto hym: Make this felowe retorne, that he maye go agayne to hys place whych thou hast appoynted hym: and let hym not go downe wth vs to battell, lest in the battell he be an aduersarye to vs. For wher wth coulde he better obtayne the sauoure of hys master, then wth the herdes of these men? Is not thys David, to whō they singe in daunces? Saul slue hys thousande, and David hys ten thousande? Then Achis called David, and sayde vnto hym: As sure as the Lorde lyueth, thou hast bene honest, and good in my syght, whan thou wentest out & in wth me in the hoost: neyther haue I founde euell with the, sence thou camest to me vnto thys daye: neuerthelesse the Lorde of y^e Philistines sauoure the not: wherfore now retorne, & go in peace, that thou displeast not the Lorde of the Philistynes. And David sayde vnto Achis: And what haue I done? what hast thou founde in thy seruaut, as long as I haue bene wth the vnto thys daye, y^e I maye not go fyght against the enemyes of my Lorde the kyng?

Achis answered & sayd to David: I know that thou art good, & art in my syght, as an Angell of God. Not wythstandinge the Lorde of the Philistynes haue sayde: Let hym not go v^p wth vs to battell. Wherfore nowe ryle v^p earlye in y^e mornynge wth thy masters seruantes that are come to the: and when ye be v^p earlye (as sone as ye haue lyght) departe. And so David and his men rose v^p earlye to departe in the mornynge, & to retorne into the land of the Philistines. And y^e Philistines went vnto Jezrael.

The xxx. Chapter.

David returnyng from kyng Achis smyteth zikleg burnt.

At whan David & hys men were come to zikleg the thirde daye, the Amalekites had rushed in vpon the south, and vpon zikleg, & had smytten zikleg, & burnt it wth fyre, & had taken the women (y^e were therin) prisoners, both small & great: but slew not a mā, saue carped them wth the, & wet they^r wayes. So David and hys men came to the cytie: & beholde, it was burnt wth fyre, & their wyues, they^r sonnes and their daughters were carped awaye. Then David and the people that was wth hym, lyfte v^p their voyces & wept, vntill they coulde wepe no more. And David & his men were take prisoners al-

so: Abinoam the Jezrahelite, and abigail the wyfe of Nabal the Carmelite. And Dauid was in a shewe combrance: for the people entended to stone hym, because the vertes of all the people were vexed for theyr sonnes & theyr daughters.

But Dauid toke a good courage to hym in the Lorde hym God & sayde to Abiathar the preste Abimelechs sonne: I pray þ, bring me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid asked counsell at the Lorde, sayinge: Shall I folowe after this companie: and shall I ouertake them? And he answered him: folow, for thou shalt ouertake them, and recouer the praye.

So Dauid and the syre hundred men that were with hym, wēt & cam to the riuier Besor, where a part of them abode. But Dauid and foure hundred men folowed: For two hundred abode behinde, bryngge to werpe to go ouer the ryuer Besor. And they founde an Egyptian in the felde, and brought hym to Dauid & gave hym bread to eate, & water to dryncke, & gave hym a fewe fygges & two clousters of reasings. And when he had eaten, hym spere cam agayne to hym: for he had eaten, no bread nor dryncke no water in thre dayes & thre nyghtes. And Dauid sayd vnto him: to whom belogest thou: & whence art thou? he sayd: I am a yoge mā of Egypt and seruaunt to an Amalekite: and my master left me behynde, because it is thre dayes gone, & I fell sycke: we came a roung vpo the south of Chetius, and against Iuda, and towarde the south of Caleb. And we burnt zikleg with fyre. And Dauid sayde to hym: canst thou bryngge me to this companie? And he sayde: swere vnto me by God, that thou wilt nether kyll me, nor deliuer me into the handes of my master, and I will bryngge the to the companie. And whē he had brought hym thither, beholde, they laye skatered a-broade vpo the erth, eatynge & drynckynge, & daunsynge, because of the pleuous & great pray, þ they had caried awaye out of þ land of the Philistines, & out of the lāde of Iuda.

And Dauid layd vpon the from the enen, & vntill the twylyght on the morow: so þ there escaped not a man of them, save foure hundred young men which rode awaye vpo camels, and fledd. And Dauid recouered all þ the Amalekites had caried awaye, & Dauid rescued hym two wyues: so that ther was no person of them lacking, small or great, sonne or daughter, or of the spoyle of all that they had take awaye, Dauid recouered them all agayne. And Dauid toke all the shepe, & the oxen. And they draue them before his catell, & sayd: this is Dauids pray. And Dauid came to the two hundred mē, þ were to werpe for to folowe Dauid, whom they had made also to abyde at the ryuer Besor. And they

cam to mete Dauid, & þ people þ were wyth him. And whē Dauid cam to þ people, he saluted the. Then answered all the wycked & the vntyftes (of the men þ went wyth Dauid) & sayde: because they went not wyth vs, therfore will we geue them none of þ praye, that we haue recouered. But let euery man take hym wyfe and hym chyldren: Those lett them carpe awaye, and be walkynge.

Then sayde Dauid: ye shall not do so (my brethren) w that which the Lorde hath geuen vs, & hath preserued vs, & deliuered the companye þ came agaynst vs, into oure handes. For who shuld herke vnto you in this matter? But as hym parte is þ goeth downe & fyghteth, so shall his parte be, that tarpyth by the stuffe, þ it maye be parted alpe. And so from þ daye forwarde: was that made a statute & lawe in Israel, vntill this daye. When Dauid therfore cam to zikleg, he sent (aptes) of the praye vnto the elders of Iuda: and to hym frendes sayinge: se, there is a blessing for you, of the spoyle of the enemyes of the Lorde. He sent to them of Bethel: to them of south Ramoth: to the of Jathir: to them of Aroer: to them of Sephamoth: to them of Ekhemoa: to them of Rachel: to them of the cyties of Ierahmeel: to them of the cyties of the benites: to them of Bozma: to them of Bozalan: to them of Aithach: to the that are in Hebrō, and in all places, wher Dauid and hym men were wont to haunt.

The xxxi. Chapter.

Saul killeth hym selfe, and hym chyldren are slayne in the battell.



he * Philistines fought agaynst Israel and the men of Israel fledd awaye from the Philistines, & fell downe wounded in mount Gilboa. And the Philistynes preased

fore vpon Saul & his sonnes, & slewe Jonathan, & Abinadab & Melchisua Sauls sonnes. And whā the battell went fore agaynst Saul, the archers with bowes founde hym, & he was fore afayed of the archers. Then sayd Saul vnto his harnesberer * draw out thy swerde, & thrust me thorowe therwyth, lest these vncircused come, & thrust me thorowe and make a mockynge stocke of me. But hym harnesberer wolde not, for he was fore afayed. And Saul toke a swerde, and fell vpon it. And whē his harnesberer sawe that Saul was deed, he fell lykewyse vpon his swerde, & dyed wyth hym. And so Saul dyed, & his thre sonnes, and his harnesberer, and all hym men that same daye togeather.

And when the men of Israel that were on þ other syde of þ valeye, & they of þ other syde Jordan, heard, that the men of Israel were put to flight, and that Saul and hym sonnes were deed, they left the cyties, & rāne awaye and the Philistines cam, and dwelt in them.

* On the

On the morowe when þ Philistines were come to spoyle them that were slayne, they founde Saul and hym thre sonnes lyenge in mount Gilboa. And they cut of his heed, and stripped him out of his harnesse: & sent into the lande of the Philistines on euery syde, & they shulde publyshe it in the temple of their Idolles, and amonge the people. And they layd vpon hym harnesse in the house of Ashtaroth, but they hanged vpon hym body on the wall of Bethsan. When the enhabiteres of Iabes in Gilead hearde therof, what the Philistines had done to Saul, they arose (as many as were stronge men) and went all nyght and toke the body of Saul, and the bodyes of hym sonnes fro the wall of Bethsan, and came to Iabes, and burnt them there and toke their bones and buryed them vnder a tree at Iabes, and fasted seuen dayes.

The ende of the fyrst boke of Samuel, otherwyse called the fyrst of the kynges

The seconde Boke

of Samuel otherwyse called the seconde boke of the kynges.

The fyrst Chapter.

The lamentacion of Dauid for Saul & Jonathan.



After the death of Saul when Dauid was returned from the slaughter of the Amalekites, and had bene two dayes in zikleg: Beholde, there came a mā the thyrde daye out of the hoste from Saul, with his clothes rent and erth vpon hym heed. And when he came to Dauid, he fell to the erth and dyd obeysaunce. Dauid sayde vnto him: whence comest thou? he sayde vnto him: Out of the hoste of Israel am I escaped. And Dauid sayde vnto him: And what is chauced? tell me. he sayde: the people is fled from the battell: and many

of the people are ouerthrowen, and deed. and Saul & Jonathan his sonne are deed also.

And Dauid sayde vnto the yonge man that tolde him these thynges: how knowest thou that Saul and Jonathan hym sonne be deed? The yonge man that tolde him, answered: I came by chaunce to mount Gilboa: And beholde, Saul leane vpon his speare. For the charrettes and companyes of horsemen folowed harde after him. And whan he looked backe he sawe me, and called me. And I answered: here am I. And he sayde vnto me: what art thou? I answered hym: I am an Amalekite. he sayde vnto me agayne: Stonde vpo me, and sle me: for anguysh is come vpon me, though my lyfe be yet all in me. And so I stode vpo hym, and sle him: for I was sure þ he coude not lyue, after that he had fallen. And I toke the crowne þ was vpon hym heed, and the Brafelet that was on hym arme, and haue brought them hyther vnto my Lorde.

Then Dauid toke holde on hym clothes, & and rent them, and so dyd all the men that were w him. And they mourned, and wepte, and fasted vntill euen, for Saul and Jonathan his sonne, & for the people of the Lorde, and for the house of Israel, because they were ouerthrowen with the swerde.

And Dauid sayde vnto the yonge man that brought him these tydings. Whē art thou? And he answered. I am the sonne of an alpaunt an Amalekite. And Dauid sayde vnto him: Howe is it þ thou wast not afayed, to laye thyne hande on the Lordes anoynted, to destrope hym? And Dauid called one of his yonge men and sayde: Go to, and runne vpon him. And he smote hym: that he dyed: then sayde Dauid vnto him: thy bloude be vpon thyne awne heed. For thyne awne mouth hath testyfyed agaynst the sayinge: I haue slayne the Lordes anoynted.

And Dauid mourned with thys lamentacyon ouer Saul and ouer Jonathan hym sonne, and bad teache the chyldren of Israel the vse of the bowe. And Beholde, it is wyrtten in the boke of the ryght wes. And he sayde: Consider, O Israel, these that be deed and wound: ded vpon the hye helles. O noble Israel, the wounded are slayne vpo thy helles: Oh howe are the myghtie ouerthrowen. Tell ye not in Gath, nor publyshe it in þ streets of Ailahon: lest the daughters of the Philistines reioyse, and lest the daughters of the vncircused triumph. Ye mountaynes of Gilboa, vpon you be nether dewe nor rayne, & not vpon these felde of offerynges. For there þ shilde of the myghtie is cast downe: þ shilde of Saul, as though he had not bene anoynted with oyle. The bowe of Jonathan & the swerde of Saul turned neuer backe agayne emptye, from the bloude of the slayne, & from

the

the fatte of the myghtye warryoures.

Saul and Jonathan were louely & pleasant in their lyues, and in their deahtes they were not deuided: They were swifter then Eagles, and stronger then Lyons. Ye daughters of Israel, wepe ouer Saul, which clothed you in purple with pleasures, and hanged ornaments of golde vpon your apparell. Howe were the myghtye slayne in battell: Jonathan is deed on y^e hylles. Woo is me for the (my brother Jonathan) verie kynde hast thou bene vnto me. Thy loue to me was wonderfull, passynge y^e loue of women. *(As a mother loueth hyr onely chyldre, euen so dyd I loue the.)* Howe are the myghtie ouerthrowen, and the wepons of warre destroyed?

The second Chapter.

David is anoynted in Hebron. The battell of the seruauntes of David, and Ishbosheth.

After thys it fortuned, that David * asked counsell at the Lorde, sayinge: Shall I go vp into any of the cyties of Iuda? And the Lorde sayde vnto hym: go. And David sayde agayne: Whither shall I go? he answered: vnto Hebron. And so David went thither with his two wyues, Ahinoam y^e Jezrahelite, & Abigail Nabals wyfe the Carmelite. And the men that were wth hym, dyd David carpe vp also, euery man with his houtholde. And they dwelt in the townes of Hebron. And the men of Iuda came, and there they anoynted David kyng, ouer the house of Iuda. And they tolde David sayinge: It is * the men of Iabes in Gilead y^e buried Saul. And David sent messengers vnto the men of Iabes in Gilead, and sayde vnto them: blessed are ye vnto the Lorde, that ye haue shewed soche kyndnesse vnto your Lorde Saul, and haue buried him. And now the Lorde shewe mercede & trueth vnto you. And I wyll do you also soche kyndnesse as ye haue done in thys thyng. Therefore now let your handes be stronge, and playe ye the m^e: for your master Saul is deed. And they that are of the house of Iuda, haue anoynted me kyng ouer them. But Abner the sonne of Ner that was captayne of Sauls host, toke Ishbosheth the sonne of Saul, and brought him to Mahanaim, and made hym kyng ouer Gilead, and ouer the Ashurites, & ouer Jezrahel, Ephraim, Beniamin, and ouer all Israel. And Ishbosheth Sauls sonne was fourtye yere olde, when he began to raygne ouer Israel, and raygned two yere: But the house of Iuda folowed David. * And the tyme which David raygned in Hebron ouer the house of Iuda, was. viij. yere and fyve monethes. And Abner the sonne of Ner and the seruauntes of Ishbosheth the sonne of Saul went out of Mahanaim, to Gibeon. And Joab the sonne

of zarua and the seruauntes of David went out, and mette them by the Dole of Gibeon. And they satt downe the one, on the one syde of the Dole, and the other on the other syde. And Abner sayde to Joab: let the yowge men aryse, and playe befoze vs. And Joab sayde: Let them aryse. Then there arose and went ouer. twelue of Beniamin by nombre, which pertayned to Ishbosheth the sonne of Saul, and twelue of the seruauntes of David. And euery one caught hys felowe (that came agaynst hym) by the heed, and thrust hys swerde in hys syde, and so they felle downe together. Wherefoze the place was called: The felde of the myghtye. And it is in Gibeon. And there beganne an exceeding cruell battell that same daye. For Abner and the men of Israel fell befoze the seruauntes of David.

And there were thre sonnes of zarulab there: Joab, Abisai and Asahel. And Asahel was as lyght of fote as a wyldc Roo, and Asahel folowed after Abner, and * turned nether to the ryght hand nor to the lefte, fro Abner. Then Abner loked behynde hym, and sayde: art thou Asahel? he answered: yee that I am. Abner sayde: turne the ether to y^e ryght hand or to y^e lefte and catche one of the yowge men, and take the his weapōs. But Asahel wolde not depart fro hym. And Abner sayde agayne to Asahel departe fro me. Wherefoze shulde I synne the to the grounde, and not be able to holde vp my face to Joab, thy brother? howbeit, whan he wolde in no wyse departe, Abner with the hynder ende of the speare smote hym vnder * y^e short rybbes, that the speare cam out behynde hym: y^e he fell downe in y^e same place, and dyed there. And as many as cam to the place where Asahel fell downe and dyed, stode still. Joab also & Abisai folowed Abner. And the sonne went downe, when they were come to y^e hylle Ama that lyeth befoze Giah by the waye y^e goeth thowowe the wylde-nesse of Gibeon. And the chyldren of Beniamin gathered them selues together on a heape, to Abner, & stode on the toppe of an hyl. The Abner called to Joab, and sayde: Shall the swerde deuoure styll for euer? knowest thou not, that it wyll be * bitternesse in the latter ende? howe longe shall it be, y^e thou hydde y^e people retorne from folowynge their brethren? And Joab sayde: as truly as God lyueth y^e yf thou haddest not spoken in the mozynge, the people had bene departed, euery one from persecutynge hys brother. And so * Joab blew a trompet, and all the people stode styll, and pursued after Israel no more nether fought they any more. And Abner & his men walked all that nyght thowowe the playne, & went ouer Jordan, & past thowowe all Bethbozon tyll they cam to Mahanaim. And

And Joab returned fro persecuting Abner. And whā he had geathered all y^e people together, there lacked of Davids seruauntes nyntene men, & Asahel. But the seruauntes of David had slayne of Beniamin, and of Abners men, thre hundred & thre scoze men. And they toke vp Asahel, and buried hym in the sepulchre of his father i Bethlehem. And Joab and his men went all nyght, vntyll the dawnyng of the daye, and came to Hebron.

The. iii. Chapter.

Abner cometh to David and byngeth hym hys wyfe Michol. Joab kylleth Abner.

Here was longe warre betwene the howse of Saul, and y^e howse of David. But David wared stronger and stronger, & the house of Saul wared weaker and weaker. * And vnto David were * (y^e) chyldren bozne in Hebron: his eldest sonne also was Ammon, of Ahinoam the Jezrahelite: the secōde Cheleab, of Abigail the wyfe of Nabal the Carmelite: the thyrde Abisai, the sonne of Maachah y^e daughter of Chalmat, the kyng of Gessur: the fourth, Adonia, the sonne of Hagith: the fyfte, Serphatia the sonne of Abital: y^e sixte Jethreā by Eglā Davids wyfe. These were bozne to David in Hebron. And it fortuned, that whyle there was warre betwene the house of Saul and the house of David, Abner helde vp the house of Saul. And Saul had a concubyn named Rizpa, the daughter of Aia. And Ishbosheth sayde to Abner: Wherefoze hast thou * gone into my fathers concubyn? Then was Abner very wroth for the wordes of Ishbosheth, & sayde: Am I not a * dogges heed, which agaynst Iuda do shewe mercede thys daye vnto the house of Saul thy father, & to his brethren and frendes, and haue not deliuered the into the hande of David: and thou syndest a fault in me this daye for this woman? * So and so do God to Abner. For as the Lorde hath sworne to David, so wyll I be on hys syde, to byng the kyngdom from the house of Saul, that the throne of David maye be stablyshed ouer Israel, and ouer Iuda eue from Dan to Bersabe. And he coulde geue Abner neuer a woorde to answer, because he feared hym.

And Abner sent messengers to David: secretly, sayinge: Whose is y^e lande? Make a bonde with me, and beholde, my hande is wth the, to byng all Israel vnto the. he sayde: It is good, that I make a bonde with the. But one thyng I requyre of the, that thou se not my face, except thou fyrt byng Michol Sauls daughter, when thou comest to se me.

And David sent messengers to Ishbosheth

Sauls sonne, sayinge: * deliuer me my wyfe Michol, which I married with * an hundred forskynnes of y^e Philistines. And Ishbosheth sent, and toke her from her husband * Pal-tiel the sonne of Laish. And her husband went with her, & cam wepyng behynde her, tyll they cam to Bahurim. Then sayde Abner vnto hym, go and retorne. And he returned. And Abner had comunicacyon with the elders of Israel, sayeng: ye sought for David in tymes past, that he might be your kyng. Now then do it: for the Lorde hath sayd of David: * By the had of my seruaunt David, I will saue my people Israel, out of y^e handes of all their enemyes. And Abner spake in y^e eares of Beniamin, and went to tell in the eares of David in Hebron, all that Israel was content wth, and the whole house of Beniamin. And so Abner came to David to Hebron, haupng twenty men wth hym, & David made him & the men that were wth him a feast. And Abner sayde vnto David: I wyll vp, and go geather all Israel vnto my Lorde the kyng, that they maye make an appoyntment wth the, and that thou mayst commaunde all, as thyn hart desyareth. And whan David had lett Abner departe, he went in peace.

And beholde, the seruauntes of David, & Joab came from chasping the robbers, and brought a great praye with them. But Abner was not wth David in Hebron: for he had sent him a waye to depart i peace. Whē Joab and all the host that was wth hym, were come, men tolde Joab sayng: Abner the sonne of Ner came to the kyng, and he hath sent hym a waye, y^e he is gone in peace. Then Joab came to the kyng, and sayde: What hast thou done? Beholde, Abner cam vnto the: & why hast thou sent hym a waye, that he shulde scape quyte? Thou knowest Abner y^e sonne of Ner, for he came to disceane the, & to know thy outgoing & ingoing, and to know all that thou doest. And when Joab was come out fro David, he sent messengers after Abner, which brought him agayne from the well of Sira, unknowyng to David. And when Abner was come agayne to Hebron, Joab toke hym a syde in y^e gate * to speake with him secretly, & smote him vnder y^e short rybbes y^e he dyed, & for the bloud of Asahel his brother. And when after warde it cam to Davids eare, he sayd. I and my kyngdom are giltye befoze the Lorde for euer conceyning the bloude of Abner y^e sonne of Ner. Let the bloude remayne on y^e heed of Joab & on all his fathers house y^e y^e house of Joab be neuer wthout one o^r other that hath runyng issues o^r leper, and pleaneth on a staff, and that doth fal on the swerde, & lacketh y^e breed. And the cause wher

* I. re. xxiij. a. & Reg. v. c.

* I. re. xxiij. c.

* II. reg. v. a.

* Gen. xxiij. d.

* II. reg. viij. a.

* I. Par. iii. c.

* II. re. xxiij. c.

* II. re. xxiij. c.

* II. re. xxiij. c.

* II. re. xxiij. c.

* II. reg. v. b.

* Iud. iii. c.

Iſoab and Abiſai ſlue Abner was, & Abner had ſlayne their brother Iſabel at Gibeon in battell. And David ſayd to Iſoab, and to all the people that were with hym. * Rent your clothes, and put on ſackcloth, and mourne before Abner. And hig David himſelf folowed the corſe. And when they buried Abner in Hebron, the kyng liſte vp his voyce, & wepte beſyde the ſepulchre of Abner, and ſo dyd all the people. And the kyng lamented ouer Abner, and ſayde: * I died Abner as a foole dieth: thy handes were not bounde, ner thy fete brought into cheynes: but as a man falleth before wicked childre, ſo felleft thou. And all they that were of the people, wept yet moare ouer hym.

And when all the people cam to cate meate with David, while it was yet daye, David ſware ſaying: So & ſo do God to me, yf I taſt bread or ought elles, tyll the ſonne be downe. And the people wiſt it, and it pleaſed them. And what ſoeuer the kyng dyd, it pleaſed all the people. For all the people & all Iſrael vnderſtoode that day, how that it was not the kynges dede, & Abner the ſonne of Ner was ſlayne. And the kyng ſayde vnto his ſeruautes: know ye not, how that there is a lord and a great man fallen this daye in Iſrael? And I am this daye tender, and anoynted king. And theſe men the ſonnes of ſarua be to hard for me. The Lord rewarde the doer of euil, accordynge to his wyſedneſſe.

The. iiii. Chapter.

Baanah and Rechab ſlew Iſboſeth the ſonne of Saul.

When Sauls ſonne heard that Abner was deed in Hebron, his handes were feble, & all the Iſraelites were afrayed: & Sauls ſonne had two men & were captaynes ouer the ſouldiars, & one called Baanah, and the other Rechab, the ſonnes of Rimmon a Berothite, of the chyldren of Benjamin: for Beroth was rekened to Benjamin. And theſe Berothites fled to Githaim, and ſoiourned there vntill the ſame tyme. * And Ionathas Sauls ſonne had a ſonne that was lame on his feete. And he was fyue yere olde, when the tydings cam of Saul & Ionathas out of Iſrael. And his nourse toke him vp, & fled awaye. And as he made haſt to flee, the childe fell, & began to halt, and his name was Giphioſeth. And the ſonnes of Rimmon the Berothite, Rechab and Baanah wet, and cam in the heat of the daye to the houſe of Iſoſeth, which ſlept on a bed at none. * (And the woman that was the keper of the doore, and clenſed the wheate, was a ſlepe.) And they cam into the myddes of the houſe: * as though they wold haue fetched whete, and Rechab and Baana his brother

ſmote him vnder the ſhort rybbes and fled. For when they cam into the houſe, he ſlept on his bed in his reſting chamber, and they ſmote hym and ſlue him, and beheaded hym, and toke his heed, & gat them awaye thorow the plaine all the night. And they brought the heed of Iſoſeth vnto David, to Hebron, and ſayde to the kyng: behold, there is the heed of Iſoſeth Sauls ſonne, thine enemy which ſought after thy lyfe. And the Lord hath aduenged my lord the kyng this daye of Saul and of his ſeede.

And David answered Rechab and Baana his brother, the ſonnes of Rimmon the Berothite, and ſayde vnto them: * as ſurely as the Lord lyueth, which hath deliuered my ſoule out of all aduerſities: When one tolde me & ſayd that Saul was deed, thinking to haue brought good tydings, I caught hym, and ſlue hym in ziklag: whych thought that I wolde haue geuen hym a rewarde for his tydings bringyng. How much more ſhall I requyte men haue ſlayne a ryghteous perſon, in his awne houſe and vpon his bed: Shall I not requyte his blood of your hande, and take you from the earth? And David commaunded his young men, & they ſlue them, and cut off their handes and fete, & hanged them vp ouer the pole in Hebron. But they toke the heed of Iſoſeth, and buried it in the ſepulchre of Abner in Hebron.

The. v. Chapter.

David is yet agayne anoynted kyng: and taketh the Arcke from Gyon.

When cam all the trybes of Iſrael * to David, vnto Hebron and ſayd, Be holde, we are of thy bone, and of thy fleſhe. And in tyme paſt when Saul was ouer kyng, thou leddeſt Iſrael in and oute. And the Lord hath ſayd to the: thou ſhalt fede my people Iſrael, and thou ſhalt be a captayne ouer Iſrael. And ſo all the elders of Iſrael came to the kyng to Hebron. And kyng David made a couenaunt wyth them in Hebron before the Lord. And they anoynted David kyng ouer Iſrael. David was thirty yere olde, when he began to raygne, and he raygned fourty yere. In Hebron he raygned ouer Iuda ſeven yere, and ſyre monethes: And in Ieruſalem he raygned thirtye and thre yeres ouer all Iſrael and Iuda.

The kyng alſo and his men went to Ieruſalem, vnto the Jebuſites, the inhabitants of the land. Which ſpake vnto David ſayng: * except thou take awaye the blynde and the lame, thou ſhalt not come in hither. For they ſayd: Thou art not able to come in hither. Neuertheleſſe David toke the ſtrong holde of Sion. The ſame is the citie of David. And David ſayd the ſame daye: Who ſoeuer

ſoeuer ſmyteth the Jebuſites, & getteth vp to the gutters of the houſes, & ſmyteth the lame & the blynde & hate * David ſoule: * Wherefore: they ſayd, the blynde and the lame ſhall not come into the houſe. And ſo David dwelt in the towre, & called it the citie of David, & buylt round about it fro Millo inwarde. And David prospered & grew, and the Lord God of hoſtes was with him. And Hiram kyng of Tyre ſent meſſengers to David, and Cedar trees, and carpenters & Maſons for walles: and they built David an houſe. And David perceaued, that the Lord had ſtabliſhed hym kyng ouer Iſrael, & that he had exalted his kingdom for his people Iſraels ſake. And David toke him concubynes and wyues out of Ieruſalem, after he was come from Hebron, & mo ſonnes & daughters were yet borne to David. * And theſe be the names of the ſonnes & daughters that were borne to David in Ieruſalem: Samua, Sobab, Nathan, & Salomo, Ithar alſo and Eliſua, Nepheg, & Iaphia, Eliſama Eliada, and Eliaphalet.

But when the Philiftines heard, & they had anoynted David kyng ouer Iſrael, they cam all vp to ſeke David. And as ſone as David heard of it, he gat hym to an holde. And when the Philiftines cam, they layde the a long in the valeye of Rephaim. * And David asked counsell of the Lord ſayeng: Shall I go vp to the Philiftines? wilt thou deliuer them into my handes? And the Lord answered vnto David: go vp, for I will doubtleſſe deliuer the Philiftines into thy handes. And David cam to the playne of Berazim, and ſmote them there, and ſayd: the Lord hath deuided myne enemies aſondre before me, as waters be deuyded aſondre. And therefore, the name of the place was called: the playne of Berazim: And there they left their Images, & David & his men toke them vp. And the Philiftines cam yet agayne, and layd them ſelues in the valeye of Rephaim. And when David asked at the Lord: * (Shall I go vp agaynſt the Philiftines? & wilt thou deliuer them into my handes?) He answered: Thou ſhalt not go vp: but compaſſe them on the backſyde, & come vpon the ouer agaynſt the Peretrees. And when thou heareſt the noyle of a thing going in the toppes of the Peretrees, then remoue. For thou ſhalt the Lord go out before thee, to ſmyte the hoſte of the Philiftines. And David did as the Lord had commaunded hym, & ſmote the Philiftines from Gaba, vntill thou come to Gazer.

The. vi. Chapter.

The arcke is brought forth of the houſe of Abinadab. Dab is ſtrecken & dyeth, David daunceth before the Lord, & is therefore deſpyſed of his wyfe Achish.

Again: David gathered together all the choſen men of Iſrael, euen thirtye thouſand, & aroſe, & went withall the folke that were with hym of the men of Iuda, to ſett awaye from thence, the Arcke of God: whoſe name is called the name of the Lord of hoſtes that dwellyth vpon it, betwene the cherubyns. And they put the Arcke of God vpon a new cart, and brought it out of the houſe of Abinadab & was at Gibeon. And Uzza and Ahio the ſonnes of Abinadab draue the new carte. And when they brought it out of the houſe of Abinadab that was at Gibeon, with the Arcke of God, Ahio wet before the Arcke. And David and all the houſe of Iſrael playde before the Lord in ſondrye instruments made of Cete wood, with harpes, psalteries, timbrells, fedylles, and ſymbals.

And when they cam to Nachons threſhyng floure, Uzza put his hand to the arcke of God, and held it, for the oxen ſtumbled. And the Lord was wroth wyth Uzza, and God ſmote him in the ſame place for his fault, and there he dyed before the Arcke of God. And David was diſpleaſed, becauſe the Lord had ſmytten Uzza. And the name of the place was called Perez. The retyng of Uzza, vntill thys daye. And David was then afrayed of the Lord, and ſayde: how ſhall the Arcke of the Lord come to me? And ſo David wolde not bring the Arcke of the Lord vnto him into the citie of David. But David caried it into the houſe of Obeth Edom a Gethite. And the Arcke of the Lord continued in the houſe of Obeth Edom the Gethite, thre monethes, and the Lord bleſſed Obeth Edom, and all his houſholde. And one tolde kyng David, how that the Lord had bleſſed the houſe of Obeth Edom, and all that pertayned vnto hym, becauſe of the Arcke of God. And David went and brought the Arcke of God from the houſe of Obeth Edom, into the citie of David wyth gladneſſe. * (And there were with David ſeven ſortes of dauncers, & calues for ſacrifices.) And when they that bare the Arcke of the Lord, had gone ſyre ſpaces, he offered an ox and a fat ſhepe. And David * (played on harpp ſtringes, and) daunced before the Lord withall his myght, and was gyrded with a linnen Ephod. So David and all the houſe of Iſrael brought the arcke: * (of the couenaunt) of the Lord, wyth ſhowtyng and trumpet blowing.

And it fortuneth, that as the arcke of the Lord cam into the citie of David, Michol Sauls daughter looked thorow a window, and ſaw kyng David ſpyng, and daunce before the Lord, and ſhe deſpyſed hym in her heart. And when they brought in the Arcke

of the Lorde, they set it in his place, even in the myddes of the tabernacle & David had pitched for it. And David offered burnt offerings & peace offerings before the lord. And as sone as David had made an ende of offering burnt offerings & peace offerings, he blessed the people in the name of the Lord of hostes, & gaue among all the folke, even amonge the hole multitude of Israel, as well to the women as men, to euery one a Cake of bread, & a peece of fleshe, & a flasket of dryncke. And so all the people departed euery one to his house.

Then David returned to & blessed hys household: and Michol & daughter of Saul came out to mete David, & sayd: & had glorious was & hig of Israel this daye, which was vncouered to daye, in & eyes of & maydens of his seruantes, as if it had bene a lyght brayned felow vncouered. And David sayd vnto Michol. I thought to dance before the Lord, which chose me rather the thy father, & all his kynne, and commaunded me to be ruler ouer all the people of & Lord eue ouer Israel. And therefore will I playe before the Lorde. And wilbe yet more vyle then so, & wilbe meke in myne awne syght: & of the very same maydeseruantes which thou hast spokē of: shal I be had in honoure. Therefore Michol & daughter of Saul had no chylde, vnto the daye of her deeth.

The vii. Chapter.

David wold buyde God a house: but is forbyden of God.

Fortuned, that as the kyng satt in his house (after & the Lord had geuen hym rest roude about fro all his enemies) he sayde vnto Nathan the prophet: behold, I dwell now in an house of Cedar trees, but & the Arcke of God dwelleth within the curtayne. And Nathan sayd vnto the kyng: go & do all that is in thine hert for the Lord is with the.

And it fortunēd the same nyght that the word of the lord came vnto Nathan sayeg: go and tell my seruant David, thus sayth the Lorde: shalt thou bylde me an house to dwelle in? For I haue not dwelt in any house, sence the tyme & I brought the chylde of Israel out of Egypt, vnto this daye: but haue walked, in a tent and tabernacle. In all the places where in I haue walked with all the children of Israel, spake I one word w any of the tribes of Israel (& sence I commaunded the iudges to fede my people Israel) sayeng: why bylde ye not me an house of Cedar trees? Now therefore, so saye vnto my seruant David: thus sayth the Lorde of hostes. * I toke the from the shepe cote (as thou wast folowynge shepe) that thou myghtest be ruler ouer my people Israel.

And I was with the in all that thou wentest to, & haue destroyed all thyne enemies out of thy syght, and haue made the a great name, lyke vnto the name of the great men that are in the worlde. And therefore, I will appoynt a place for my people Israel, and will plant it, & they maye dwell in a place of their awne, and moue no moare, nether shall wyckyd people trouble the any moare, as they did at the beginnyng: sence the tyme that I sett Iudges ouer my people Israel. And I will geue the rest from all thine enemies. And the Lord telleth the, that he will make the an howse.

And when thy dayes he fulfilled, & shalt slepe wyth thy fathers, and I will set vp thy seele after the, which shall proceed out of thy bodye, & will stablyshe his kyngdome. * He shall bylde an house for my name, & I will stablyshe the seate of his kyngdome for euer. * I will be his father, and he shalbe my sonne: * & if he synne, I will chasten hym & wyth soche a rodde as men be chastened w, & w soche plagis as the chylde of me be plagued w. But my mercie shal not depart awaye fro hi, as I toke it fro Saul, whom I put downe before the. And thynne house ad thy kyngdome shall endure w out ende after the, * and thy seate shalbe stablyshed for euer. According to all these wordes and accordyng to all thys visyon, dyd Nathan speake vnto David. Then went David in, and set hym downe before the Lord, and sayde: what am I, O Lord God? and what is my & house? that thou shuldest haue brought me this farre forth? And this was yet a small thing in thy sight, O Lord God, but & hast spokē also of thy seruantes house for a great while to come: For & this is & vyle of mā, O Lord God. And what can David saye moare vnto the: for thou Lord God knowest thy seruant. & Eue for thy wordes sake & according to thine awne hert hast & done all these greates thynges to make them knowen vnto thy seruant.

Wherefore thou art great, O Lord God: for there is none lyke the * nether is there any God saue thou, accordig to all that we haue heard w oure eares. * And what one people in the erth is lyke thy people Israel? * whose God, went & deliuered them, that they myght be his people, & that he myght make hym a name, & to shewe great & terrible things in & erthe, for thy people * which thou redemedst to the out of Egypt, eue the people with their & goddesses. For thou hast ordeyned thy people Israel, to be thy people for euer. And & Lorde art become the & God. And now (Lord God) the worde that thou hast spoken concernyng thy seruant and his house: make it good for euer, and do as thou hast sayd. For so shall thy name be magnified

magnified for euer, of men & shall saye: the Lorde of hostes is the God of Israel: and the house of thy seruant shall be stablyshed before the. For & O Lord of hostes, God of Israel, hast tolde in the care of thy seruant, sayeng: * I will bylde the an house. And therefore hath thy seruant found in his herte, to praye this prayer vnto &. * Therefore now Lord God, thou art God, and thy wordes must be true, thou that hast tolde this goodnesse vnto thy seruant. And now go to, and blesse the house of thy seruant, that it maye contynue for euer before the. For & Lord God hast spokē it, and with thy blessing shall the house of thy seruant be blessed for euer.

The viii. Chapter.

David ouercometh the Philistines.



After this it fortunēd & David smote the Philistines, and subdued them, & toke the byrdell of bondage out of the hande of the Philistines. * And he smote & Moabites & & measured them with a lyne, & cast the downe to the groude. & Euen wyth two lynes measured he them whom he slue, and the length of one lyne saued he a lyne. And so became the Moabites Davids seruantes, & payed tribute. David smote also, Hadarezer the sonne of Rehob kyng of zoba as he went to recouer his border at the ryuer Pherat. And David toke a thousand & seuen hundred horsmen of his hoost, and twenty thousand fote men, and cut of the hofe of all his charette horses, referuyng onely one hundred charettes. And whā the Sirians of Damascon came to succoure Hadarezer kyng of zoba, David slue of the Sirians two and twenty thousand men, and put souldyours in Siria Damascon. And & Sirians became seruantes, to David, payeg tribute. And thus & Lord saued David, in all that he wet vnto. And David toke & shildes of gold that belonged to the seruantes of Hadarezer, & brought them to Jerusalem. And out of Betan & Berothai (cittes of Hadarezer) did David bring exceeding moch brasle. * (whereof Salomon made all the brasen vessel in the temple, & the brasen lanterns, and the pillars, and the altars.)

Whē Choi kyng of Amath heard how David had smytten all the hoste of Hadarezer, he sent Jooram his sonne vnto kyng David, to salute hym with peace, & to blesse hym, because he had fought agaynst Hadarezer, and beaten hym: for Choi had greate warre w Hadarezer, which Jooram brought with hi, vesselles of siluer, vesselles of golde, and vesselles of brasle. Which brasle kyng David dyd dedicat vnto the Lord w the syluer and golde that he had cosecrated of all nacpions, whych he subdued: of Siria of the Moabites, & of the chylde of Ammon, of the Philistines, & of Hamalek, and of the spoule of Hadarezer sonne of Rehob kyng of zoba. And David gat hym a name after that he returned & had smytten of the Sirians in the valeye of Salt. xviii. thousand men. * And he put keepers in Edō, euen thorow out al Edō put he souldyours, & all they of Edom became Davids seruantes. And the Lorde kept David whatsoeuer he toke in hand. And David raygned ouer all Israel, and executed ryght, & Justice vnto all his people. And * Joab the sonne of Zarahiah was ouer the host, and Jehoshaphat & sonne of Ahilud was recorder. And Sadoch the sonne of Ahitob, & Abimelech the sonne of Abiathar were the Priestes, and Sarai was the Scribe. And * Banaiahu & sonne of Jehoiada was ouer & the Crechites and the Phelthites: & Davids sonnes were chiefe rulers.

The ix. Chapter.

David restorēth all the felde of Saul, to Giphith: bofeth the sonne of Jonathan.

And David sayd: is there yet any mā left of & house of Saul? For I will shew hym mercie for Jonathan sake. And there was of & household of Saul a seruant who se name was ziba: & whan they had called hym vnto David, the kyng sayd vnto him: art thou ziba? he sayd: thy seruant is he. And & kyng sayde: remaineth ther yet any man of & house of Saul, who I maye shew the mercie of God vpo: ziba answered the kyng: * Jonathan hath yet a sonne, which is lame on his fete. The kyng sayd vnto him: where is he? ziba sayd vnto the kyng: behold, he is in the house of Machir & sonne of Amiel of Lodeber. Then kyng David sent, & fett hym out of the house of Machir the sonne of Amiel, out of Lodeber. Now whan Giphitholeth the sonne of Jonathan, & sonne of Saul was come vnto David, he fell on his face, and did reuerēce. And the kyng sayde: Giphitholeth: he answered: Behold thy seruant. David sayde vnto him: feare not, for I will surely shew the kindnesse for Jonathan thy fathers sake, & will restore &

all the felde of Saul thy father, & þu shalt eate bred on myne awne table continually. And he bowed hym self, and sayde: what is thy seruaut, that thou shuldest vouchsafe to loke vpon soche a deed dogg as I am?

* 2. Sa. i.

Then the kyng called vnto ziba Sauls young man & sayd vnto him: I haue geuen vnto thy masters sonne, all that pertayned to Saul and to all his house. Se therfore þu thou, & thy sonnes and thy seruantes tyll the lande, and byng in, that * thy masters sonne maye haue fode to eate. But Michiboseth thy masters sonne shall eate bred all-
 * 2. Sa. i. waye vpon my table. For ziba had fiftene sonnes and twente seruantes. Then sayd ziba vnto the kyng: According to all þu my Lord the kyng hath commaunded his seruaut, so shall thy seruaut do. Well, sayd þu kyng Michiboseth shall eate vpon my table, as one of the kynges sonnes. Michiboseth had a sonne that was younge, named Micha, and all that dwelled in the house of ziba were seruantes vnto Michiboseth. And Michiboseth dwelt in Jerusalem, for he dyd eate euer at the kynges table, * and was lame on both his fete.

* 2. Sa. i. b

The .x. Chapter.

The messengers of David are villainously entreated of the kyng of Moab.

It happened after this, þu the hig of the children of Ammon died, & Hanon his sonne raygned in his steade. Then sayd David: I will shewe kynnesse vnto Hanon þu sonne of Na has, as hys father shewed kynnesse vnto me. And David sent to comfort hym by the hand of his seruantes ouer * (the death of) hys father. And Davids seruantes came into the lande of the childre of Ammon, and the Lordes of the children of Ammon sayd vnto Hanon their Lord: thynekst thou þu David dothe honoure thy father, that he hath sent comfortours to the? hath not David rather sent his seruantes vnto þu, to searche þu cytie, & to spye it out, and to ouerthrow it?

* 2. Sa. i.

Wherfore, Hanon toke Davids seruantes, & shaued of the one halfe of euerye manes berd and cut of their garmentes in the myddle, euen harde to the buttockes of the, & sent them awaye. When they tolde it vnto David, he sent to mete the (for they were men exceedingly a shamed) & the kyng sayd: tarye at Jericho untill your beerdes be growen, and then retorne. And when the children of Ammon saw that they stanche in þu sight of David, they sent and hired the Syrians of the house of Rehob, & the Syrians of zoba. xx. thousand fote men, and of kyng Maacha a thousand me, & of Istob twelue thousand men. And when David hearde of it, he sent Joab & all the host of strong men. And the children of Ammon came out, and

waged battell at the entring in of þu gate, & the Syrians of zoba, of Rehob, Istob and Maacha were by them selues in the felde.

When Joab saw þu the front of the battell was agaynst hym before and after, he chose of all the fresh young men of Israel, & put them in araye agaynst the Syrians. And the rest of the people he deliuered into the had of Abisay hys brother, þu he myght put the in araye agaynst þu children of Ammon. And he sayd, þu the Syrians be stronger then I, thou shalt helpe me. But þu the children of Ammon be to strong for the, I will come ad succoure the. Therfore quyte the lyke a man, & let vs stonde stiff for oure people, & for the cities of oure God. And the Lord do þu which is good in his owne eyes. And Joab proceeded forth, & þu people þu was with hym, to fight with the Syrians. But they fled before him. And when the children of Ammon saw that the Syrians were fled, the fled they also before Abisay, and entred into the cytie. And so Joab returned from þu childre of Ammon, & came to Jerusalem. And when the Syrians saw that they were put to þu worlde before Israel, they gathered them to geather. And Hadarezer sent, & brought out the Syrians þu were bepounde the ruuer. And they came with their armpe and Hobab the captayne of the host of Hadarezer went before them.

And when it was shewed David, he gathered all Israel togeather, ad passed ouer Jordan, & cam to Helam: And the Syrians set them selues in araye agaynst David, & fought with him: and the Syrians fled before Israel. And David destroyed seven hundred charettes of the Syrians, and fourty thousand horsemen, and smote Sobah the captayne of their host, which also dyed there. And when all the kynges (that were seruantes to Hadarezer) saw that they were put to the worlde before Israel, they made peace with them, & serued them. And so the Syrians feared to helpe þu children of Ammon any moare.

The .xi. Chapter.

The aduoutye of David with Bethsabe the wyfe of Urias.



Adit came to passe þu (after the year was expyred) in the tyme when kynges * use to go forth to battell, David sent Joab and hys seruantes wyth hym, and all Israel, whych * destroyed the children of Ammon, and beleged Raba. But David tarped styll at Jerusalem. And it chaficed in an euynge, that David arose out of hys bed, and walked vpon the roufe of the kynges palace, and from the roufe he sawe a woman * washyng her selfe: and the womā was very be wyfull to loke vpon. And he sent to enquire what womā it shuld be, sayenge: is it not Bethsabe the daughter of Eliam, and wyfe to Urias the hethite? And David sent messengers, and fett her. And she came in vnto hym * & he laye wyth her. And * (immediatly) she was * purisped from her vncleynesse, and returned vnto her house. And the woman conceaued, & sent and tolde David, & sayd: I am wyth chyld. And David sent to Joab, (sayenge:) sende me Urias the hethite. And Joab sent Urias to David. And whē Urias was come vnto hym, David demaunded of him: howe Joab dyd, and howe the people fared, and howe the me of warre prospered. And David sayd to Urias: go downe to thyne house, and washe thy fete. And Urias departed out of the kynges palace, and there folowed hym a serupce from the kynges table. But Urias slept at the doore of the kynges palace wythall the seruantes of hys Lorde, and wēt not downe to hys house.

* 1. par. 17. a.

* 2. Sa. i. a.

* 2. Sa. i. c.

* 2. Sa. i. d.

* 2. Sa. i. e.

* 2. Sa. i. f.

* 2. Sa. i. g.

* 2. Sa. i. h.

* 2. Sa. i. i.

* 2. Sa. i. j.

* 2. Sa. i. k.

* 2. Sa. i. l.

* 2. Sa. i. m.

* 2. Sa. i. n.

* 2. Sa. i. o.

* 2. Sa. i. p.

* 2. Sa. i. q.

* 2. Sa. i. r.

* 2. Sa. i. s.

* 2. Sa. i. t.

* 2. Sa. i. u.

* 2. Sa. i. v.

* 2. Sa. i. w.

* 2. Sa. i. x.

* 2. Sa. i. y.

* 2. Sa. i. z.

* 2. Sa. i. aa.

* 2. Sa. i. ab.

* 2. Sa. i. ac.

* 2. Sa. i. ad.

* 2. Sa. i. ae.

* 2. Sa. i. af.

* 2. Sa. i. ag.

* 2. Sa. i. ah.

* 2. Sa. i. ai.

* 2. Sa. i. aj.

* 2. Sa. i. ak.

Which whē they had tolde David (sayenge: Urias wēt not downe into hys house.) David sayde vnto Urias: Camst thou not fro thy iorney? why dydest thou not go downe then vnto thyne house? Urias answered David. The arcke & Israel and Juda dwell in paylions: and my Lorde Joab and the seruantes of my Lorde lye vpon the flatterthe: and shall I then go into myne house, to eate, and to dryncke, and lye wyth my wyfe? * By thy lyfe and by the lyfe of thy soule, I wyll not do thys thyng. And David sayde vnto Urias: * tarpe here this daye also, and to morowe I wyll lett the depart. And so Urias abode in Jerusalem that daye, and the morowe. And whā David had called hym, he dyd eate and dryncke before hym, and he made hym droncke. And at eue he went out to lye on hys couche wyth the seruantes of his Lorde, but went not downe to hys house. On þu morow David wrote a letter to Joab, and sent it by the hande of Urias. And he wrote thus in þu letter, sayeng: put Urias in the forefront of the sharpe battell, and come þu backe from hym, that he maye be smytten and dye. So whan Joab beleged the cytie, he assygned Urias vnto a place, where he wyll that stronge men were.

* 2. Sa. i. c.

* 2. Sa. i. d.

* 2. Sa. i. e.

* 2. Sa. i. f.

* 2. Sa. i. g.

* 2. Sa. i. h.

* 2. Sa. i. i.

* 2. Sa. i. j.

* 2. Sa. i. k.

* 2. Sa. i. l.

* 2. Sa. i. m.

* 2. Sa. i. n.

* 2. Sa. i. o.

* 2. Sa. i. p.

* 2. Sa. i. q.

And the me of the cytie cam out, and fought wyth Joab. And there were certē ouerthrowen of the people, and of the seruantes of David, and Urias the hethite dyed also.

Then Joab sent, and tolde David all the thynges concernynge the warre, and charged the messenger, sayenge: when thou hast made an ende of tellynge the matters of the warre vnto the kyng, þu he begynne to summe, and saye vnto the: wherfore approched þu so nye vnto the cytie, whan þu dyd fyght? wyll þu not that they wolde hurle and hote from the wall? who smote Abimelech sonne of Jeroboam? * dyd not a woman cast a pece of a myllstone vpon hym from of the wall, and he dyed in Thebes? why went þu nye the wall? then saye thou: thy seruaut Urias the hethite is deed also.

* 2. Sa. i. b.

* 2. Sa. i. c.

* 2. Sa. i. d.

* 2. Sa. i. e.

* 2. Sa. i. f.

* 2. Sa. i. g.

* 2. Sa. i. h.

* 2. Sa. i. i.

* 2. Sa. i. j.

* 2. Sa. i. k.

* 2. Sa. i. l.

* 2. Sa. i. m.

* 2. Sa. i. n.

* 2. Sa. i. o.

* 2. Sa. i. p.

* 2. Sa. i. q.

* 2. Sa. i. r.

* 2. Sa. i. s.

* 2. Sa. i. t.

* 2. Sa. i. u.

* 2. Sa. i. v.

* 2. Sa. i. w.

* 2. Sa. i. x.

* 2. Sa. i. y.

* 2. Sa. i. z.

* 2. Sa. i. aa.

* 2. Sa. i. ab.

* 2. Sa. i. ac.

* 2. Sa. i. ad.

* 2. Sa. i. ae.

* 2. Sa. i. af.

* 2. Sa. i. ag.

* 2. Sa. i. ah.

* 2. Sa. i. ai.

* 2. Sa. i. aj.

* 2. Sa. i. ak.

* 2. Sa. i. al.

* 2. Sa. i. am.

* 2. Sa. i. an.

So the messenger went, and came, and shewed David all that Joab had sent hym for, and the messenger sayd vnto David: þu me pccapled agaynst vs, and cam out vnto vs into the felde, & we * (wyth violence) take he vnto them, euen vnto the enterpyng of the gate. And the hoters hote from the walles, vpon thy seruantes, and some of the kynges seruantes be deed. And thy seruaut Urias the hethite is deed also. And David sayde vnto the messenger: thus shalt þu saye vnto Joab: let not that thyng trouble the. For * (the chaunce of warre is byrte, and) þu werde deuoureth one as well as another: make thy battell more stronge agaynst the cytie to ouerthrowe it, & se that thou courage Joab. And when the wyfe of Urias heard that her husbāde was deed, she mourned for hym. And whan the mournynge was past, David sent and fett her to hys house, and she became hys wyfe, and bare hym a sonne. But this thyng that David dyd, displeased the Lorde.

The .xii. Chapter.

David is rephoned for the slaughter of Urias. The chyldre conceaued in aduoutye dyeth. Alys is Salomon boyme.

And the Lorde sent Nathan vnto David. And he came vnto him and tolde hym: there were two men in one cytie, the one ryche, and the other poore. The ryche man had exceedynge many shepe and oxen. But the poore had nothyng saue one lytle shepe, whych he had bought, and noyrshed vp. And it grewe vp wyth hym and wyth hys children also, and dyd eate of hys awne meate, and dranke of hys awne cuppe, and slept in hys bosome, and was vnto hym as hys daughter. And there cam a straunger vnto the ryche mā. And he coude not fynde in hys heart to take of hys awne shepe, and of hys awne oxen, to dreffe for the stranger that was come vnto hym. But toke the poore mānes shepe, and dresled it for þu man that

* 2. Sa. i. b.

That was come to him. And David was exceeding wroth wth the man, and sayde to Nathan: as surely as the Lorde lyueth, the man that hath done this thyng is the chylde of death. He shall restore the lambe * twyle foure folde, because he dyd thys thyng, and had no pitie. And Nathan sayth to David: thou art the mā. Thus sayth the Lorde God of Israel, * I anoynted the kyng ouer Israel, and rydde the out of the hāde of Saul, I gaue the thy masters house, and thy masters wyues into thy bosome, and gaue the the house of Israel and of Juda, & might (yf that had bene to lytle) haue geuen the so moche moare. Wherfore then hast thou despised the commaundement of the Lorde, to do wyckednesse in hys syght: thou hast kylde Urias the hethite with the swerde, and hast takē his wife to thy wyfe, & hast slayne hym with the swerde of the chylde of Ammon.

Nowe therfore, the swerde shall neuer depart from thyne house, because thou hast despyled me, and taken the wyfe of Urias the hethite, to be thy wife. Wherfore thus sayth the Lorde: beholde, I wyll steepe euell agaynst the, euen out of thyne awne house, & wyll * take thy wyues before thyne eyes, and geue them vnto thy neyghboure, and he shall lye wth thy wyues in the syght of the sonne. For thou dydest it secretly, But I wyll do thys thyng before all Israel, and in the open sonne lyght.

And David sayde vnto Nathan: I haue synned agaynst the Lorde. And Nathan sayd vnto David: the Lorde also hath put awaye thy synne, thou shalt not dye. Howbeit, because in doyng thys deade, thou hast geuen the enemyes of the Lord a cause to rale, the chylde that is borne vnto the, shall surelye dye. And Nathan departed vnto hys house. And the Lorde stroke the chylde that Urias wyfe bare vnto David, and it sickened sore. David therfore besought God for y^e chylde, and fasted and went in, and laye all nyght vpon the erthe. And the elders of hys house arose and went to hym, to take him vp from y^e erth. But he wolde not, nether dyd he eate meat wth them.

And it happened the seuenth daye, that y^e chylde dyed. And the seruantes of David durst not tell him, that the chylde was deed. For they sayd: beholde, while the chylde was yet alyue, we spake vnto hym, and he wolde not hearken vnto oure voyce. Howe wyll he then beke hym selfe, yf we tell hym, that the chylde is deed? But David seynge hys seruantes whysperynge, perceaued, that the chylde was deed, & David sayd vnto hys seruantes: is the chylde deed? They sayde: yee. And David arose fro the erth, and washed and anoynted hym selfe, and chaiged his apparell, & came into the house of the Lorde, &

worshypped, & after ward cam to hys awne house and badd y^e they shulde set a bryd before hym, and he dyd eate. Then sayd his seruantes vnto hym: what thyng is thys, that thou hast done? Thou dydest faste and wepe for the chylde, while it was a lyue, & as sone as it was deed, thou diddest eate vp, and eate meate. He sayde: while the chylde was yet a lyue, I fasted and wepte. For this I thought: who can tell whether God wyll haue mercey on me, that the chylde maye lyue. * But nowe, seynge it is deed, wherfore shulde I fast: can I byynge him agayne any moare? I shall go to hym, rather the he shall come agayne to me. And David comforted Bethsabe his wyfe, and went in vnto her, and laye wth her, and she bare a sonne, and called his name * Salomon, and the Lorde loued hym. And he sent by the hande of Nathan the prophete, and called his name * Jedidia, of the Lordes behalfe.

Joab fought agaynst Raba the cytie of the chylde of Ammon, and toke the cyty of the kyngdome. And Joab sent messengers to David, sayeng: I haue made assawt to Raba, and haue taken the cytie wth waters. Nowe therfore geather y^e rest of the people together, and besege the cytie, that thou mayest take it: lest I take it, and call it after my name. And David geathered all y^e people together, and went agaynst Raba, & beleged it, and gatt it. * And he toke the kynges crowne from of hys heed, which was yed an hundred wayght of golde, and in it were pcepyous stones. And it was set on Davids heed. And he brought out the spoyle of the cytie in exceeding great aboundance. And he carped out the people that was therein, and put them vpon sawes and vpon yron harowes, and vpo axes of yro, & thrust them into the tylekell. Thus dyd he with all the cyties of the chylde of Ammon. And so David and all the people returned vnto Jerusalem.

The xliij. Chapter.

Amnon Davids sonne despyeth hys syster Thamar. Absalom therfore killeth Amnon.



After this it chaunced that Absalom the sonne of David had a fayre syster, named Thamar, whom Amnon the sonne of David loued. And he was so sore vexed, that he fell sycke for the loue of hys syster Thamar: for she was a veyrgyn, and he thought it harde for hym to haue hys purpose of her. But Amnon had a frende, called Jonadab, y^e sonne of Simeah Davids brother: and Jonadab was a very wyse mā. And he sayde vnto him: how cometh it, that thou beyng the kynges sonne, art thus consumed euery daye? Wylt thou not tell me? Amnon answered hym: I loue Thamar

Thamar my brother Absaloms syster. Jonadab sayde vnto him: laye y^e downe on thy bedde, & make thy selfe sicke. And when thy father is come to se the, saye vnto hym: Oh let my syster Thamar come, and geue me meate, & dresse it in my syght, that I maye se it and eate it of her hande.

And so Amnon laye downe, & made hym selfe sicke. And when the kyng was come to se him, Amnon sayde vnto him: Oh let Thamar my syster come, & make me a couple of frytters in my syght, that I maye eate of her hande. Then David sent home to Thamar, sayeng: go now to thy brother Ammons house, and dresse him meate. So Thamar went to her brother Ammons house, and he was layed downe. And she toke flour, and made paste, and dresed frytters in his syght, & dyd bake them, and toke a platter, & powred them out before him, but he wolde not eate. And Amnon sayde: haue out all men from me. And they went all out from hym. And Amnon sayde vnto Thamar: byynge the meate into the chambze, that I maye eate of thyne hād. And Thamar toke the frytters, whych she had made, & brought them into the chambze to Amnon her brother. And when she had set the before him, to eate, he toke her, and sayd vnto her: come lye wth me my syster. And she answered him: nay my brother, do not force me, for there hath no such thinge bene done in Israel: do not thou this abhominacion. For whither shall I be able to go wth my shame? And thou shalt be as one of the foles in Israel. O speake vnto the kyng, and he shall not denye me vnto the.

Howbeit he wolde not hearken vnto her voyce but toke her, & forced her, and laye wth her. And the Amnon hated her exceedinglye: so that y^e hate wher wth he hated her, was greater then y^e loue, wth which he before loued her. And Amnon sayde vnto her: vp, & get y^e thee. She answered hi: Thou hast no cause. This euell y^e y^e puttest me awaye is greater then y^e other that y^e dydest vnto me. Neuerthelesse he wolde not heare her, but called his boye that serued him, & sayd: put awaye this woman fro me, & bolt y^e doze after her. And she had a kirtell of diuerse coloures vpo her: for soche were y^e kynges daughters (that were virgines) appareled. The his seruante brought her oute, ad locked y^e doze after her. And Thamar toke & put allthes on her heed, & rent her gaye kirtell y^e was on her, & layed her hande on her heed, & so wet: & as she wet, cryed. And Absalom her brother sayde vnto her: hath Amnon thy brother bene with the? Nowe yet be still my syster: he is thy brother. Let not this thyng greue thine hert. And so Thamar remayned desolate in her brother Absaloms house. But when kyng David heard of all these thynges, he was very wroth.

(And he wolde not here the speche of Amnon hys sonne: for he loued hym, because he was hys synboorne.) And Absalom sayde vnto hys brother Amnon nether good ner badd. Howbeit Absalom hated Amnon because he had forced hys syster Thamar.

And it happened after two yere, that Absalom had * shepe shearers in y^e playne of Ba: for besyde the trybe of Ephraim, & bad all y^e kynges sonnes, and cam to the kyng, & sayd: beholde, thy seruant hath shepe shearers, let the kyng & his seruantes come to thy seruante. The kyng answered Absalom: naye my sonne. We will not go all, ner be chargeable vnto the. And Absalom laye soze vpon hym: howbeit he wolde not go, but blessed hym. Then sayd Absalom: yf thou wilt not come, then let my brother Amnon go wth vs. And the kyng answered hym: what nedeth it, that he go wth the? But Absalom made soche instace that he let Amnon, & all y^e kynges chylde go with hym.

Nowe had Absalom comaunded his younge men, sayeng: marke when Ammons hert is mery wth wyne. & when I byd you slayte Amnon, then kyll hym: and feare not, haue not I bydden you: be bolde therfore, & playe the men. And the younge men of Absalom dyd vnto Amnon euen as Absalom had comaunded. And all the kynges sonnes arose, & euery man gat hym vp, vpon hys hule, & fled. And it fortunied, that while they were yet in the waye, rydynge cam to David sayeng: Absalom hath slayne all the kynges sonnes, & there is none left alyue. Then David arose, & tare his garmentes, and laye along on y^e erth: & all his seruantes stode by with theyr clothes rent. And Jonadab the sonne of Simeah Davids brother, answered, and sayde: let not my Lorde suppose y^e they haue slayne all the younge men the kynges sonnes, saue Amnon only is deed. For that hath bene determined in Absaloms mynde, sence he forced hys syster Thamar. Nowe therfore, let not my Lorde the kyng take the thyng so greuouslye, to thincke that all y^e kynges sonnes are deed, saue Amnon only is deed.

But Absalom fled. And the younge man that kept the watche, lyfte vp hys eyes, and looked: And beholde, ther cam moche people by a waye, a longe by the hynder parte on an hylls syde. And Jonadab sayde vnto the kyng: beholde, the kynges sonnes come. As thy seruant sayde, so it is. And as sone as he had lefte speakynge: beholde, the kynges sonnes came, and lyfte vp theyr voyces, and wepte. The kyng also and all hys seruantes wepte exceedingly. But Absalom escaped, and wet to Gethaim the sonne of Amihur kyng of Gethur. And David mourned for hys sonne euery daye. And so Absalom escaped and went to Gethur, and was there

thre yeares. And kyng David desired to go forth unto Absalom: for where as Amnon was deed, he was comforted ouer hym.

The. xliij. Chapter.

*¶ The wife of the woman of Tekoa
Absalom is called agayne.*



The sonne of zaruta perceaued, that the kynges heart was toward Absalom, & he sent to Tekoa, and fett thence a wyle woman, and sayde vnto her: sayne thy selfe to be a mourner, and put on mourning apparel. And anoynt not thy self with oyle. but be as a woman that had longe tyme mourned for some deed bodye. And come to the kyng, and speake of thys maner vnto hym. And so Joab taught her what she shuld saye.

And when the woman of Tekoa had fallen on her face to the ground, and done obeysaunce, she sayde vnto the kyng: helpe me O kyng. The kyng sayde vnto her: what ayleth the? She answered: I am a wedowe, and myne husbnde is deed. And thy handmayde had two sonnes, and they two fought together in the felde, where was no man to go betwene them) but the one smote the other and slewe hym. And beholde, the whole kynred is rylen agaynst thy handmayde, and they sayd: *delyuer vs him that smote hys brother: that we maye kyll hym.

** Deu. xij. c.* And for þe soule of his brother whome he slewe. We will destroye the heyre also. And so they shall quenche my sparkle which is left, that he shall steepe vnto my husbnde) nether name ner issue vnto þe erth. And the kyng sayde vnto the woman: go home to thyne house, I wyll geue a charge for the. And the woman of Tekoa sayde vnto the kyng: My Lord O kyng, thys trespase be on me and on my fathers house, and the kyng and hys seate be gyltlesse. And the kyng sayd: yf any man saye ought vnto the, byng hym to me, and he shall hurte the no moare. Then sayde she: *let the kyng remember hys Lord God, that the auenger of the bloude geather not on heapes together to destroye, and that they slaye not my sonne. And he answered: as sure as the Lord lyueth * there shall not one heere of thy sonne fall to the erthe.

** i. reg. xliij. s.* The woman sayde: let thyne handmayde

speake one worde moare vnto my Lord þe kyng. And he sayde: saye on. The woman sayde: wherfore the hast þe determined such a thyng agaynst þe people of God? For þe kyng doth speake this thyng as one which is fauoure, that he shulde not sett home agayne hys banesched. For we must nedes dye, & perishe as water spilt on the ground, which cannot be geathered vp agayne: * Neither doth God spare any soule. Let the kyng therefore fynde þe meanes, þe hys banesched be not vterly expelled fro hym. Nowe therefore am I come, to speake of this thyng vnto the kyng my Lord: for they þe of the people, haue feared me. And thy handmayde sayde: Nowe wyll I speake vnto þe kyng, parauenture the kyng will perfourme þe request of his handmayde. And the kyng shall heare his handmayde, to delyuer her out of the hande of the man, that wolde haue destroyed me and also my sonne out of þe inheritaunce of God. And thyne handmayde sayde: the worde of my Lord the kyng shall nowe be comfortable: for my Lord the kyng is as an Angel of God, in hearyng of good and badde: therefore the Lord thy God be with the.

Then the kyng answered, & sayde vnto þe woman: hyde not from me (I praye the) the thyng that I shall aske the: And the woman sayde: let my Lord the kyng nowe saye on. And the kyng sayde: Is not the hande of Joab wyth the in all this matter? The woman answered, and sayde: * as sure as thy soule lyueth my Lord kyng, there is els no man on the ryght hande nor on the left) but as my Lord the kyng hath spoken, thy seruauent Joab he bad me, and he put all these wordes in the mouthe of thyne handmayde. For to the intent that I shulde alter my communicacō, hath thy seruauent Joab done this thinge. And my Lord is wise, euen as an Angel of God, to vnderstand all thynges that are in the erthe. And the kyng sayde vnto Joab beholde, I am content to do this thing. So, and fett home the chylde Absalom agayne. And Joab fell to the ground on his face, and bowed hym selfe, & blessed the kyng. And Joab sayde: nowe thy seruauent knoweth, that I haue founde grace in thy syght (my Lord O kyng) in that the kyng hath fulfilled the request of hys seruauent. And so Joab arose, and wēt to Gesur, and brought Absalom to Jerusalem. And the kyng sayd: let him turne to hys awne house, and not se my face. And so Absalom returned to hys awne house, and sawe not the kynges face.

But in all Israel there was not so goodlye a mā as Absalom, for he was very beutifull: so moche þe fro þe sole of his fote to þe toppe of his heed, there was no blemethe in hym. And whē he shaued hys heed (for at euery yeares end he shaued it, because þe heer was heyle on hym,

hym and must nedes shauē it) the heere of his heed wayed two hundred cycles after the kynges weyght. And this Absalom had thre sonnes borne hym and one daughter, named Thamar, whyche was a fayre womā to loke vpon. So Absalom dwelt two yere in Jerusalem, & sawe not the kynges face. Therefore Absalom sent for Joab, to haue sent hym to the kyng. But he wolde not come to him. And whan he sent agayne, he wolde not come. Therefore he sayde vnto hys seruantes: beholde, Joab hath a parcell of lande fast by my place, and he hath barlye therein. Go, and set it on fire. And Absaloms seruantes sett it on fyre. * (And Joabs seruantes came wyth their garments rent, and sayde: Absaloms seruantes haue burnt the pce of lande wyth fyre.

Then Joab arose & came to Absalom vnto his house, & sayde vnto him: wherfore haue thy seruantes burnt my felde wyth fyre. And Absalom answered Joab: beholde, I sent for the, desyringe the to come, because I wolde haue sent the to þe kyng, for to saye: wherfore am I come from Gesur. It had bene better for me, to haue bene there still. Nowe therefore, wolde I se the kynges face. And yf there be any trespase in me, kyll thou me. And so Joab came to the kyng, & tolde him: whych whan he had sent for Absalom, he came to the kyng, and fell to the ground on hys face before hym. And the kyng kysed Absalom.

The. xv. Chapter.

¶ Absalom maketh insurreccion agaynst hys father. David is fayne to flee for feare of hym.

After this it fortuned, that Absalom gatt hym charrettes and horses, and cytic men to runne before him. And he roale vp & crye in the morninges, and stode in the place of the entring in of the gate. And euery man that had anye matter and came to the kyng for iudgement, him dyd Absalom call vnto hym, and sayde: of what cytic art thou? he answered: thy seruauent is of one of the trybes of Israel. And Absalom sayde vnto hym: se, thy matter is good and ryghteous, but there is no man deputed of the kyng to heare the. Absalom sayde mozeouer: Oh, that I were made iudge in the lande, that euery man which hath anye pleye and matter in the lawe, myght come to me, and that I myght do him iustice: And whā any man came nye to hym, and dyd him obeysaunce, he put forth his hande and toke hym to hym, and kysed hym. And on this maner dyd Absalom to all Israel that came to the kyng for iudgement, and he stole the hertes of the men of Israel. And after fourtye yeres it fortuned that Absalom sayde vnto the kyng: let me go nowe, & to Hebron, and paye my vowe which I haue vo-

wed, vnto the Lord: for thy seruauent bowed a vowe * (when I was in Gesur in the lāde of Siria) sayng: yf the Lord shall bringe me agayne to Jerusalem, I will * serue þe Lord. And the kyng sayde vnto hym: go in peace. And so he arose, and went to Hebron.

But Absalom sent spyes thowowe out all þe trybes of Israel sayng: as sone as ye heare the voyce of the tropet blowe, ye shall saye: Absalom raigneth kyng in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called. And they went w pure hertes, not knowinge of any thyng. And Absalom sent also for Ahithophel the Gilonite Davids counsellor, that he shulde come out of hys cytic Gilo, whyle he offered sacrificys. And there was wrought stronge treason. For the people went and increased w Absalom in multitude. And there cam a messenger to David & sayd: the hertes of the men of Israel are turned after Absalom. And David sayde vnto all his seruantes þe were w him at Jerusalem: vp, y we maye be gone, for we shall not else escape from Absalom. Make spede, to departe: lest he come sodēlie, and catche vs, & bringe some myscheffe vpon vs, and synpte the cytic with the edge of the swerde. And þe kynges seruantes sayde vnto him: beholde, thy seruantes are redye, to do whatsoeuer my Lord þe kyng shall apoynte.

And the kyng & all his household departed a fote. And he left behinde hym * ten concubines, to kepe the house. And so þe kyng & all the people went out a fote, & tarried in a place that was farre of. And all his seruantes wēt about him. And all the Gethites and all the Phelthites and all þe Gethites * (myghtie men of warre) (euen. vij. hundred men which were come a fote from Geth) went before the kyng. Then sayde þe kyng to * Jthai the Gethite, wherfore comest thou wyth vs? Returne and abide with the kyng, for thou art a straunger, and art removed fro thyne awne place. Thou camest but yesterdaye, and shulde I vnuyct the to daye to go w vs? I will go whether I can. Therefore returne thou, & carpe agayne thy brethren. Mercye and truthe * (shall the Lord shew vnto the). And Jthai answered the kyng and sayd: as trulpe as God lyueth & as my Lord the kyng lyueth, in what place my Lord the kyng shalbe, whether in deeth or lyfe, euen there also wyll thy seruauent be. And David þe kyng sayde to Jthai: come then, and go forwarde. And Jthai the Gethite went forth, & all hys men, & all the chylde that were w hym. And all the countrepe wepte wyth a loude voyce, & so dyd all the people that wēt forth. The kyng also hym selfe passed ouer the broke Lydon. And all the people went towarde the waye þe leadeth to the wyldernes. And Sadock and all þe Leuites were w hym.

wyth him, and bare the arcke of the apoyntment of God. And there they set downe the Arcke of God. And Abiathar went vp, vntill the people were all come ouer, out of the cytie. And the kynge sayde vnto Sadock. Carpe the Arcke of God agayne into the cytie. If I shall fynde fauoure in the eyes of the Lorde, he will bringe me agayne, and shewe me both it, & the tabernacle therof. But and yf the Lorde thus saye: I haue no lust vnto the, beholde, here am I, let him do wyth me, what semeth good in his eyes.

¶ The kynge sayde also vnto Sadock the preaste: Art not thou a Seer? Returne into the cytie in peace. And take your two sonnes wyth you: Ahimaaz thy sonne, and Jonathan the sonne of Abiathar. Beholde, I will tarpe in the felde of the wyldernesse, vntill there come some worde from you to be tolde me. Sadock therfore and Abiathar carped the Arcke of God agayne to Jerusalem, and they tarped there. And David went vp on mount olyuet, and wepte as he went, and had his heed couered, & went barefote. And all the people that was wyth hym, had euery man hys heed couered, and as they went vp, they wepte also. And one tolde David sayenge: Abithophel is one of them that haue conspired wyth Absalom. And David sayde. O Lorde, turne the counsell of Abithophel into folyshenes.

When David was come to the toppc of the mount, he worshipped God: and beholde, Husai the Arachite came agaynst hym wyth hys coote torne, and haupnge erth vpon his heed. Vnto whome David sayde: pf thou go wyth me, thou shalt be a burthen vnto me. But yf thou returne to the cytie, & saye vnto Absalom: I wyll be thy seruauit. O kynge: (as I haue thus longe bene thy fathers seruauit, so am I nowe thy seruauit) thou mayst for my sake destroye the counsell of Abithophel. And thou hast there with the Sadock and Abiathar the Preastes, vnto whom thou shalt shewe all that thou canst heare out of the kynge's house. And beholde, they haue there wyth the two sonnes: Ahimaaz Sadockes sonne, and Jonathan Abiathars sonne: by them also shall ye sende me all that ye can heare. And so Husai Dauides frende gat hym to the cytie. And Absalom also entred into Jerusalem.

¶ The. xvj. Chapter.

¶ Ziba bypnyng pntences to David, dothe falslye accuse: asiphiboth. Semei curseth David, & howleteth stones at hym. Absalom (by the counsell of Abithophel) lyeth wyth hys fathers concubines.

¶ And when David was a lytle past the toppc of the hyll: beholde ziba the seruauit of Asiphiboth came to mete hym with a couple of Asles saddle, and vpon them two hundred lounes and one hundred bunches of Resynges, and

an hundred trapples of dyed sygges, and a bottell of wyne. And the kynge sayd vnto ziba: what meanest thou wyth these? And ziba sayde. They be Asles for the kynge's household to ryde on, and bread and frute for the younge men to eate, and wyne: that such as be saynt in the wyldernesse, maye drynke. And the kynge sayde: where is thy masters sonne? ziba answered vnto the kynge: beholde, he tarpyeth styll at Jerusalem. For he sayde: this daye shall the house of Israel restore me the kyngdome of my father. Then sayde the kynge to ziba, beholde, thynne are all that pertayned vnto Asiphiboth. And ziba sayde: I do homage to the. I beseeche the that I maye fynde grace in thy syght, my Lorde, O kynge.

And when kynge David came to Bahurim: beholde, thence cam out a man of the kynred of the house of Saul, named Semei the sonne of Gera, and he cam out cursyng. And he cast stones at David, and at all the seruantes of kynge David: And all the people also and all the men of warre were on hys ryght hande, and on hys left. And thus sayde Semei whan he cursed: come forth, come forth thou bloudesteder, and thou man of Belypall. The Lorde hath brought vpon the all the bloude of the house of Saul, in whose steade thou hast raygned, and the Lorde hath deliuered the kyngdome into the hande of Absalom thy sonne. And beholde thou art come to thy mischefe, because thou art a bloudesteder.

Then sayde Absalom the sonne of zarnia vnto the kynge: why doth this deed dogg curse my Lorde the kynge: let me go nowe, and take of the heed of hym. And the kynge sayde: what haue I to do wyth you re sonnes of zarnia: let hym curse: for the Lorde hath bydden hym curse David. Who dare then saye: Wherefore hast thou done so? And David sayde to Absalom, and to all his seruantes, beholde, my sonne whych cam of myne awne bodye, seketh my lyfe. How moche more then maye this sonne of Zarnia do it? Suffre him to curse: for the Lorde hath bydden him: haplye the Lorde wyll loke on my wepyng eyes & wretchednesse, & do me good for hys cursyng this daye. And as David and his men went by the waye, Semei wet alowe on the hylls syde ouer agaynst hym, & cursed as he wet, and threwe stones at him, and cast dust. And the kynge and all that were with him cam wepyng, and refreshed the selues there.

And Absalom and all the people of the men of Israel came to Jerusalem, and Abithophel was wyth him. And as sone as Husai the Arachite was come vnto Absalom, he sayde vnto hym: God saue the kynge, God saue the kynge. And Absalom sayde agayne to Husai: is this thy kyndnesse thou owest to thy frende?

frende? Why wentest thou not wyth hym? Husai answered vnto Absalom: naye not so, but whom the Lorde and this people and all the men of Israel chole, hys will I be, and wyth hym wyll I dwell. Moreover, vnto whome shall I do seruice, but euen to hys sonne? And as I was seruauit before to thy father, euen so shall I be with the. Then spake Absalom to Abithophel: gene counsell, what is best for vs to do. And Abithophel sayde vnto Absalom: get the in vnto thy fathers concubines, which he hath left to kepe the house. And all Israel shall heare, that thou art cast out of thy father: then shall the handes of all that are wyth the, be stronge. And so they pitched Absalom a tent vpon the toppc of the house. And he went in vnto hys fathers concubynes in the syght of all Israel.

And the counsell of Abithophel which he counceled in those dayes, was as a man had asked counsell of God: euen so was all the counsell of Abithophel, both wyth David and wyth Absalom.

¶ The. xvij. Chapter.

¶ Abithophel, seynge hys counsell dysalowed of Husai and forsaken, hangech hym selfe.

¶ Abithophel sayde vnto Absalom: let me chole out nowe twelue thousande men. And I will vp, & folowe after David this nyght. And I wyll come vpon hym, whyle he is wepyng and weake handed, and wyll feare hym: And all the people that are wyth hym, shall flee. And so will I smyte the kynge onely, and wyll bypnyng agayne all the people vnto the, & euen as casely as yf I wolde bypnyng anye other thing. And whan I haue slayne the man whom thou sekest, all the people shall haue rest. And yf saying pleased Absalom well, and all the elders of Israel. Then sayde Absalom: call also Husai the Arachite, and let vs heare his counsell. Whē Husai was come to Absalom, Absalom spake vnto hym, sayenge: Abithophel hath geuen soche counsell: Shall we do after his saying, or no? tell thou.

Husai answered vnto Absalom: the counsell that Abithophel hath geuen, is not good at this tyme: For (sayd Husai) I knowest thy father, & his men, howe that they be strong. And they be chafed in their myndes, and are euen as a Beare robbed of her whelpes in the felde. Thy father is a man also practised in warre, & maketh no tarienge with people. Beholde he lurketh now in some caue, or in some other ströge place. And though some of his men be ouerthrowen at the fyrst brunt, yet they that heare it will saye: The people that foloweth Absalom, be put to the worlde. And the best men thou hast whose hertes are as the hertes of Lyons, shall saynke the-

rat. For all Israel knoweth, that thy father is a myghty man, and they whych be wyth him are all men of warre.

Therefore my counsell is, that all Israel be gathered vnto the, from Dan to Beerseba, (which are as the lande of the see in nobte) and that thou go to batayle in thynne awne person. For so shall we come vpon him in one place or other, where we shall fynde hym, & we will fall vpon him, euen as thicke as the dewe falleth on the grounde. And of all the men that are wyth hym, we shall not leaue hym one. Moreover, yf he be gotten into a towne, then shall all the men of Israel bringe ropes to that cytie, and we wyll drawe it into the ryuer, vntill there be not one stone founde there. And Absalom and all the men of Israel sayde: the counsell of Husai the Arachite is better, then the counsell of Abithophel. For it was euen the Lordes determination to destroye the good counsell of Abithophel: that the Lorde myght bypnyng euell vpon Absalom. Then sayde Husai vnto Sadock and Abiathar the Preastes: of this and that maner dyd Abithophel and the elders of Israel counsell Absalom. And thus and thus haue I counceled. Nowe therefore send quicklye, and shewe David saying: tarpe not all nyght in the felde of the wyldernesse, but gett the ouer, lest the kynge be deuoured and all the people that are wyth hym. Nowe Jonathan and Ahimaaz abode by the well Rogell: for they myght not be sene to come into the cytie. And a weche went and tolde them. And they went, & shewed kynge David.

Neuerthelesse a lad sawe them, and tolde it to Absalom. But they went both of them awaye quyklye, and cam to a manes house in Bahurim, which had a well in his yarde, into the whych they went downe. And a woman toke and spredde a couerlet ouer the welles mouth, and strawed spymment cometheron. And the thynge was not spyed. And when Absaloms seruantes came to the wyfe to the house, they sayde: Where is Ahimaaz & Jonathan? The woman answered the: they be gone ouer the lytell broke of water. And when they had sought them and coulde not fynde them, they returned to Jerusalem. And as sone as they were departed, the other came out of the well, and went and tolde kynge David, and sayde vnto hym: vp, and get you quyklye ouer the water for soche counsell hath Abithophel geuen, agaynst you. Then David arose, & all the people that were wyth hym, and they were come ouer Jordan be that it was daye: so yf there lacked not one of the, yf was not come ouer Jordan. And when Abithophel sawe, yf his counsell was not followed, he saddle his Asse, & arose, & gate hym home to hys awne house, and to hys frende.

awne cytie, and put hys household in order, and hanged him selfe, and dyed, and was buryed in the sepulchre of hys father.

Then David came to Mahanaim. And Absalom passed ouer Jordan, he and all the men of Israel with him. And Absalom made Amasa captain of hys hoste in stede of Joab, whych Amasa was a mannes sonne named Jethra an Israelite, that went into Abigail the daughter of Nahas syster to Zeruia Joabs mother. So Israel and Absalom pitched in the lande of Gilead. And whē David was come to Mahanaim, Hobi the sonne of Nahas out of Rabba the citie of the children of Ammon, & Machir the sonne of Ammiel out of Lodeber, and Berzelai the Gileadite out of Roglim, brought beddes, basens, erthen vessels, wheat & barley, floure, and parched corne, beanes, rice, oormell, hony, butter, shepe and cheefe of kyene, for David and all the people that were with him, to eate. For they sayd: The people is hongrye, wecrye, and thyrstye in the wyldernesse.

The xviij. Chapter.

¶ Absalom is overcome in battell. He hangeth by the beere in an Oke. He is killed & put in a pyche. David is so sorowfull for the deeth of Absalom that he wepeth.

AND David nombred the people that were wth hym, and sett captaines of thousandes and of hundredes ouer them. And David sent forth y^e thirde parte of the people vnder the hande of Joab, and another parte vnder the hande of Abisai the sonne of Zeruia Joabs brother, and the other thyrde parte vnder the hande of Ittai the Gethite. And the kyng sayde vnto the people: I wyll go with you also. And the people answered: Thou shalt not go forth: for yf we fle, oure aduersaries will not care for vs: nether shall they regard vs, though halfe vs were slayne: but part worth ten thousande of vs: wherfore it is better, y^e thou succoure vs out of the cytie. And the kyng sayde vnto them: what semeth you best, that wyll I do.

AND the kyng stode by the gate syde, and all the people came out by hundredes and by thousandes. And y^e kyng commaunded Joab & Abisai, & Ittai sayeng: Intreate y^e yonge man Absalom gently for my sake. And all the people hearde, that the kyng gaue all y^e captaines charge concernynge Absalom. And so the people wet out into the felde agaynst Israel, and the battell was in the woode of Ephraim: where the people of Israel were put to the worst before the seruauntes of David, & there was a great slaughter that daye, euen of twentye thousande men. For y^e felde was fought there in dyuerse places, all abroade vpon the erthe. And y^e wodd deuoured moo people that daye, than dyd the

swerde. And Absalom came before the seruauntes of David rydyinge vpon a Mule, whych carped hym vnder y^e thicke bowes of a great Oke. And y^e mule was caught of the Oke, and he was lifte vp betwene heuen & erthe: & y^e mule that was vnder hym, wet his waye. And one y^e saw it tolde Joab, sayeng: beholde, I sawe Absalom hange in an Oke: and Joab sayde vnto the man y^e tolde him. Yf thou dydest se hym, why dydest not thou there smyte him to the ground, & I wold haue geuen the ten sicles of siluer, & a girdle.

The man sayde vnto Joab: though thou woldest laye a thousande sicles of syluer in my hande, yet wolde I not stretche out myne hande agaynst the kynges sonne. For we hearde with oure eares whē the kyng charged the, and Abisai and Ittai, sayenge: Beware, y^e none touch the yonge mā Absalom. Moreover, yf I had done it, I shulde haue done agaynst myne owne life: for there is no matter hyd from the kyng: yee and thou thy selfe woldest haue bene agaynst me. Then sayde Joab: I may not stande thus taryeng wth the.

And he toke thre speares in his hande, & thrust them thorowe Absalom, while he was yet a lyue on the bodye of the tree. And ten seruauntes that bare Joabs wepōs, turned, and smote Absalom and slue him. And whē Joab blewe the trompet, the people returned from folowynge Israel: for Joab spared the people. And they toke Absalom, and cast hym into a great pytt in the wood, & layed a myghtie great heape of stones vpon hym. And all Israel fled to their tentes. And thys Absalom yet in hys lyfe tyme * toke counsell & reared vp a pyller, whych is in kynges dale. For he sayd: I haue no sonne. And therefore to kepe my name in remembraunce do I it. And he called the pyller after hys awne name. And it is called vnto thys daye: Absaloms pyller.

Then sayde Ahimaaz the sonne of Sadock: let me runne now, and beare the kyng tydings, how y^e Lorde hath iudged hym quyte of the hande of hys enemyes. And Joab sayd vnto hym: y^e art no man to beare good tydynge to daye: y^e shalt beare tydynge another tyme: but to daye y^e shalt beare none, because the kynges sonne is deed. The sayde Joab to Chusi: go and tell the kyng, what thou hast sene. And Chusi bowed him selfe vnto Joab, and ranne. Then sayd Ahimaaz the sonne of Sadock agayne to Joab: come what come wyll, let me also rāne after Chusi. And Joab sayd: wherfore wilt thou runne my sonne: seing that for the tydynge thou shalt haue no rewarde: well (sayde he) come what will, let me runne. He sayd vnto him: runne. The Ahimaaz rāne by y^e playne waye, and came before Chusi.

And

AND David sat betwene the two gates. And the watchman went vp to the rouffe ouer the gate vnto the walle, & lyfte vp hys eyes, and sawe: & beholde, there cam a man runnyng alone. And y^e watchman cryed, & tolde y^e kyng. And the kyng sayde: yf he be alone, there is good tydinges in his mouth. And he came, & drewe nye. And y^e watchman sawe another man runnyng, and he called vnto the porter and sayde: beholde, there cometh another man runnyng alone. And the kyng sayde: he is also a tydinges bynger. And the watchman sayde: me thynketh the runnyng of the formost is lyke y^e runnyng of Ahimaaz the sonne of Sadock. The kyng sayde: he is a good man, and cometh with good tydings. And Ahimaaz called, & sayde vnto the kyng: good tydings, and he fell downe flat to the erth vpon his face before the kyng, and sayde: blessed be the Lorde thy God, which hath shutt vp the men that lyft vp their handes agaynst my Lorde the kyng. And the kyng sayde: is the yonge mā Absalom safe? Ahimaaz answered: Whē Joab sent (Chusi) the kynges seruaunt, and me thy seruaunt, I sawe much a doo. But I whotte not what it was. And y^e kyng sayde vnto him: turne, and stande here. And he turned, and stode still.

And beholde, Chusi came also, and sayde: Good tydings my Lorde the kyng, for y^e Lorde hath quytte the thys daye out of the hande of all them y^e rose agaynst the. And the kyng sayde vnto Chusi: Is the yonge mā Absalom safe? Chusi answered: The enemyes of my Lord the kyng, and all that ryl agaynst y^e, to do the hurt, be as that yonge man is. And the kyng was moued, and went vp to a chambze ouer the gate, and wept. And as he went, thus he sayde: O my sonne Absalom, my sonne, my sonne Absalom, wolde God I had dyed for the: O Absalom my sonne, my sonne.

The xix. Chapter.

¶ David is restored to his kyngdome, and brought agayne to Ierusalem.

AND it was tolde Joab: beholde, y^e kyng wepeth and mourneth for Absalom. And the victorie of that daye was turned into mournynge vnto all y^e people. For the people hearde saye that daye, howe the kyng sorowed for hys sonne. And the people stode a waye that daye from goynge into the cytie, as people conformed stele a waye, when they flee in battell. But the kyng hyd his face, and cryed with a loude voyce. O my sonne Absalom, O Absalom my sonne, my sonne.

And Joab came into the hogg to y^e kyng, and sayde: thou hast shamed this daye the faces of all thy seruauntes, which this daye haue saved thy lyfe, and the lyues of thy sonnes

and of thy daughters, & the lyues of thy wiues, and of thy concubynes, in that thou louest thyn enemyes, and hatest thy frendes. For thou hast declared thys daye, that thou regardest nether thy Lordes nor seruauntes. And this daye I do perceaue, that yf Absalom had lyued, & all we had dyed this daye, that had pleased y^e well. Howe therfore vp, and come out, and speake kyndely vnto thy seruauntes: for I were by the Lorde, except thou come out, there will not tarpe one man with the thys nyght. And that wilbe worse vnto the, then all the euell that fell on the from thy youth vnto thys houre. Then the kyng arose, and satt downe in the Gate. And they tolde vnto all the people, sayenge: Beholde, the kyng doth lytt in y^e Gate. And all the people came before the kyng. But Israel fled, euery man to hys tent.

And it fortunēd y^e all the people were at stryffe thorowe out all the trybes of Israel, sayenge: the kyng saved vs out of the hāde of oure enemyes, he deliuered vs out of y^e hāde of y^e Philistines, and now he is fled out of the lande for Absalom. But Absalom whō we anoynted ouer vs, is deed in battell. Therefore, why are ye so still, that ye bynge not y^e kyng agayne? And kyng David sent to Sadock and Abiathar y^e preastes, sayenge: speake vnto the elders of Iuda & saye: why are ye behynde, to bynge y^e kyng agayne to his house, seynge that such tydings is come fro all Israel vnto the kyng euen to hys house?

(For the kyng had sayde: Thus shall ye saye vnto the people of Iuda.) Ye are my brethzen, my bones & my fleche: wherfore then are ye the last that bynge the kyng home agayne? And saye ye to Amasa: art thou not of my bone & of my fleche? God do so and so to me, yf thou be not captain of y^e host to me for euer in y^e roume of Joab. And he bowed the hertes of all the men of Iuda, euen, as the hert of one man: so y^e they sent this worde to the kyng: Returne thou with all thy seruauntes. So the kyng returned, & came to Jordan. And Iuda came to Gilgal, for to go downe to mete y^e kyng, & to conuey him ouer Jordan. And Simei y^e sonne of Gera, the sonne of Jemini, whych was of Bahurim, hastēd, and came with the men of Iuda to mete king David, and there were a thousande men of Benjamin wth hym, & 300 the seruaunt of the house of Saul and his. xv. sonnes and twentye seruauntes wth hym. And they went quykly ouer Jordan before the kyng. And there went ouer a boate that carped ouer y^e kynges household and they dyd him pleasure.

And Simei the sonne of Gera fell before the kyng (as he was come ouer Jordan) and sayde vnto hi: let not my Lorde impute wickednesse vnto me, ner remember the thynges (that they seruaunt dyd wickedly when my

ff v Lorde

Lozde the kyng departed out of Jerusalem that the kyng shulde take it to herte. For thy seruauit doth knowe, howe I haue done amysse. And therfore beholde, I am the fyrst this daye. Of all the house of Joseph, that am come to go downe, to mete my Lozde the kyng. But Abisai sonne of Nerua answered, and sayde: shall not Semai dye for this, because he cursed the Lords anoynted? And Dauid sayde: what matter is betwene you and me ye sonnes of Nerua? For thys daye ye be aduersaries vnto me. Shall there any mā dye this daye in Israel? Do not I knowe, that I am this daye kyng ouer Israel? And therfore the kyng sayde vnto Semai: thou shalt not dye, & the kyng swaue vnto him.

And Miphiboseth the sonne of Saul came also to mete the kyng, & had nether washed his fete, ner shauen his beard, ner washed his clothes from the tyme the kyng departed, vntill he came agayne in peace. And it fortuned that when he was come to Jerusalem, and mett the kyng, the kyng sayde vnto him: wherfore wentest not thou wyth me Miphiboseth? he answered: my Lozde, O kyng, my seruauit decaued me. For thy seruauit sayde I wolde haue mine Ass led to ryde theron, for to go to the kyng, because thy seruauit is lame. And ziba hath falsely reported of thy seruauit vnto my Lozde the kyng. And my Lozde the kyng is as an angel of God: do therfore what semeth good in thine eyes. For all my fathers house were but deed in befoze my Lozde the kyng: and yet dydest thou put thy seruauit amonge the ydols at thine awne table. What ryght therfore haue I yet, to crye any more vnto y kyng? And the kyng sayde vnto him: why speakest thou yet in thine awne cause? (It is determined, that) I haue sayde: thou and ziba denide the landes betwene you. And Miphiboseth sayde vnto y kyng: pee lett him take all: for so moch as my Lozde the kyng is come agayne in peace vnto his awne house.

And Berselai the Gileadite came downe from Roglim, and went ouer Jordan with the kyng, to conuaye him ouer Jordā. Berselai was a very aged man, euen foure score yere olde, & prouyded y kyng of sustenance, whyle he laye at Mahanaim: for he was a man of verpe great substance. And y kyng sayde vnto Berselai: come thou with me, & I will fede the with me in Jerusalem. And Berselai sayde vnto the kyng: I am thus olde, and howe am I able to go by with the kyng vnto Jerusalem? I am this daye foure score yere olde: and can I decerne betwene good and euell: hath thy seruauit any fast in that he eateth or drinketh? Can he heare any more the voyce of synginge men & women? Wherfore then shulde thy seruauit be yet a burthen vnto my Lozde the kyng?

Thy seruauit will go a lytle waye ouer Jordan with the kyng: and why wyll y kyng reconpence it me with soch a rewarde? Let thy seruauit turne back agayne, that I maye dye in myne awne cytie, and (be buryed) in y graue of my father and of my mother. Beholde, here is thy seruauit. Chimeam let him go with my Lozde the kyng, and do to him, what shall please the.

And the kyng answered: Chimeam shall go with me. And I will do to him that thou shalt be content with. And whatsoeuer thou shalt requyre of me, that same will I do for the. And all the people went ouer Jordan. And whē the kyng was come ouer Jordā, he kyssed Berselai, and blessed him, & he wēt backe agayne vnto his awne place. And then the kyng went to Gilgal, and Chimeam wēt with him, & so dyd all the people of Judā, and brought ouer the kyng, and there were but halfe the men of Israel.

And beholde, all the men of Israel came to the kyng, and sayde vnto him, why haue our brethren y me of Juda stolen the awaye and haue brought the kyng & his household, and all Dauids men with him ouer Jordan? And all the men of Juda answered the men of Israel: the kyng is nere of kynne to vs: wherfore be ye angrye for y matter? thynke ye that we eate of y kynges cost, or that we take vs any gyftes? And the men of Israel answered y men of Juda and sayde: we haue ten partes in the kyng, & haue therto more ryght to Dauid then ye. Why then dyd ye despyle vs, y oure aduise shulde not be fyrst had in restoringe oure kyng agayne? And y wordes of the me of Juda were fearcer, then the wordes of the men of Israel.

¶ The xx. Chapter.

¶ Seba the sonne of Bichri repleth Israel agaynst Dauid. Joab kylleth Amasa traperously. The heed of Seba is deliuered to Joab. Dauids receauers are nombred.



¶ **W**han there cam thither a certayne mā of Belial (named Seba, the sonne of Bichri, a mā of gemini) he blew a troybet & sayde: we haue no parte in Dauid, neither haue we inheritaunce in the sonne of Isai, let the men of Israel departe vnto there tentes. And so euery

euery man of Israel went from Dauid, and folowed Seba the sonne of Bichri. But the men of Juda claued fast vnto their kyng, fro Jordanto Jerusalem.

And Dauid came to his house to Jerusalem, & and toke the ten women his concubines, that he had left behynde him to kepe the house, and put them in warde, and fedd the: but laye no moare wyth them. And so they were enclosed vnto the daye of their deeth, lyvinge in weddowhede.

¶ Then sayde the kyng to Amasa: call me the men of Juda togeather agaynst the thirde daye, and be thou here also. And so Amasa went to gather the men of Juda togeather: but taried longer, then the tyme which he had appoynted him. And Dauid sayde to Abisai: now shall Seba the sonne of Bichri do vs more harme, then dyd Absalom. Take thou therfore y thy Lordes seruantes, & folowe after him: lest he gett him walled cyties, and escape vs. And there went out after hym Joabs men, and the Crethites and the Phelthites, and all the myghtiest me. And they departed out of Jerusalem to folowe after Seba the sonne of Bichri. And when they were at the great stone in Gibeon, Amasa went befoze them. And Joabs garnēt (that he had about him) was gyrded vnto him, and he had gyrded theron, a knyfe, which was ioynd fast to hys loynes, in soch a wyth, y (as he wēt) it fell some tymes out. And Joab sayde to Amasa: art thou in health my brother? And Joab toke Amasa by the chymme with the ryght hande, to & kylle hym. But Amasa toke no hede to the knyffe that was in Joabs hande, for therwith he smote hym

in the thort rybbes, and shedd out hys bowelles to the grounde, and thrust at him no more, and he dyed.

¶ So Joab and Abisai his brother folowed after Seba the sonne of Bichri. And one of Joabs men stode by him, and sayde: he y beareth any fauoure to Joab, or good will to Dauid, let him go after Joab. And Amasa laye walowed in bloude, in the myddes of the waye. And there was a man, which whē he sawe that all the people stode still, he rowled Amasa out of the waye into the felde, & cast a cloth vpon him, because he sawe that euery one that came, stode still by hym. And as sone as he was tombeled out of the waye, all the people went after Joab, to folowe after Seba the sonne of Bichri.

¶ And he went thorowe all the trybes of Israel vnto Abel, and to Bethmaacha and all the places of Barim. And they geathered together, and went after him. And they came, & beleged him in Abel & in Bethmaacha. And they cast vp a bancke agaynst the cytie that stode in the valleye. All the people that was with Joab, thrust at the wall to ouer-

throwe it. Then cryed a wyle woman out of the cytie, heare heare, byd Joab come hither, that I maye speake with hym. When Joab was come vnto her, the woman sayde: art y Joab? he answered: I am he. She sayde vnto him: heare the wordes of thy handmayde. And he answered: I do heare. And she sayde agayne: They spake in the olde tyme, sayinge: men must aske peace first, how mocherather shulde they so do to Abel? For so haue they contynued hytherto: I am one of them that are peaceable and fapthfull in Israel. And thou goest about to destrope a cite and a mother in Israel. Why wilt thou deuoure the inheritaunce of the Lozde?

And Joab answered, and sayde: God forbyd, God forbid it me, that I shulde ether deuoure or destrope. The matter is not so: but a man of mount Ephraim (Seba y sonne of Bichri by name) hath y lyfte vp his hade agaynst the kyng, euen agaynst Dauid. Destroyer vs him only, and I will departe from the cytie. And the woman sayde vnto Joab: Beholde, his heed shall be throwē to the, ouer the wall. And then the woman went vnto all y people, with her wysdome. And they smote of the heed of Seba y sonne of Bichri, and cast it out to Joab. And he blew a trompet, and they scattered from the cytie, euery man to his tent. And Joab returned to Jerusalem, vnto the kyng.

¶ Joab was ouer all the hoste of Israel. And Banai y sonne of Jehoiada was ouer the Crethites & Phelthites. And Aduram was ouer the tribute. And Jeholaphat the sonne of Ahilud was Recorder. Seua was scribe. And Sadock & Abiathar were the preastes. And Ira the Jairite was Dauids preast.

¶ The xxj. Chapter.

¶ The deare peres. The vengeance of the synners of Saul lyghthe on hys seven sonnes, which are daged. Foure great barcelles, whych Dauid had agaynst the Philistines.

¶ **W**hen there fell an hongre in the dayes of Dauid, thre peres together. And Dauid enquired of the Lozde. And the Lozde answered: it is for Saul, and y house of bloude, because he slue the & Gibaonites. And the kyng called the Gibaonites, & sayde vnto them: Nowe the Gibaonites were, not of the & chyldren of Israel, but a remnant of the Ammonites, and the chyldren of Israel swaue vnto them: And Saul sought to slep them, for a zeir that he had to the chyldren of Israel and of Juda. Wherfore Dauid sayde vnto the, what shall I do for you, and wherwith shall I make the attonemēt, that ye maye & blesse the inheritaunce of the Lozde?

¶ The Gibaonites answered hym: we wyll haue no syluer ner gold, of Saul ner of hys house: nether is it oure mynde, y thou shuldest

Sauls sonnes ii. Samuel. are hanged

Wdest kyll any man in Israel. he sayde: what save ye then? I shall do for you? They answered the kinge: the man that consumed vs, & ymagined to byrnye vs to nought him will we destroye, that nought of him continewe in any of the coastes of Israel. Let seven men of his sonnes be deliuered vnto vs, and we will hange them vp vnto the Lorde, in Gibeath of Saul, whom the Lorde dyd chose. And the kynge sayde: I will geue them you.

But the kynge had compassyon on Miphibosheth the sonne of Jonathas, the sonne of Saul, because of the Lorde: for he was bewene them: eue betwene Dauid and Jonathas the sonne of Saul. But he toke the two sonnes of Rizpa the daughter of Aia (whom he bare vnto Saul) euen Armoni and Miphibosheth, & the fyue sonnes of Michol (the daughter of Saul) whom she bare to Adriel the sonne of Barzilai the Gethite. And he deliuered them vnto the handes of the Gibeonites, which hanged them in the hill before the Lorde. And they fell all seven to geather, and were slayne in the dayes of heruest: euen in the fyrst dayes, and in the begynnyng of Barley heruest.

And Rizpa the daughter of Aia toke sackcloth and hanged it vp for the vpon the Rocks, euen from the begynnyng of heruest vntill rayne dropped vpon them out of heuen: and suffered nether the byrddes of the Ayre to fall on them by daye, nor bestes of the felde by nyght. And it was tolde Dauid what Rizpa the daughter of Aia the concubine of Saul had done: and Dauid went, & toke the bones of Saul and of Jonathas his sonne, fro the men of Jabes in Gilead (which had stolen them from the strete of Bethsan, where the Philistines had hanged them whē the Philistines had slayne Saul in Gilboa.) And he brought thence the bones of Saul, and the bones of Jonathas his sonne, & they toke vpon the bones of them that were hanged. And the bones of Saul and Jonathas his sonne buried they in the contrey of Benjamin, in zela, in the sepulchre of Cis his father. And when they had performed all that the kynge commaunded. God was then at one with the lande.

It fortuned, that the Philistines had yet warre agayne with Israel. And Dauid wēt downe & his seruantes with hym, & fought agaynst the Philistines. And Dauid waxed fayntie, and Ielhy of Nob one of the sonnes of the gyautes (the pryn of whose speare wayded thre hundred syces, and he beyng gwyded with a newe swerde) thought to haue slayne Dauid. * But Abisai the sonne of zarua succoured hym, and smote the Philistine, and killed him. Then the seruantes of Dauid sware vnto him, sayinge: Thou shalt go no moare out with vs to battell, that y

quench not the lyght of Israel. And yet after this, there was a battell with the Philistines at Nob, and then Sibbechai the Hushathite slewe Haph which was one of the sonnes of the gyautes.

And there was yet another battell in * Nob with the Philistines, where Elhanan the sonne of Jaere Dargin, a Bethlemitte slewe one Goliath a Gethite: the staffe of whose speare was as great as a weeners cloth beame.

And there was yet another battell in Geth where was a man of a great stature, & had on every hand. vi. fyngers and on every fote vi. toes. xxiij. in all. And was borne also of the kynred of the gyautes in Geth. And whā he defyed Israel, Jonathas the sonne of Simea the brother of Dauid slewe hym. These foure gyautes were borne in Geth, & fell into the hande of Dauid and into the handes of his seruantes.

The xxij. Chapter.

The songe of Dauid for his deliuerance from his enemyes.

And Dauid spake the wordes of this songe vnto the Lorde, what tyme the Lorde had deliuered him out of the hande of all his enemyes, and out of the hande of Saul.

And he sayde the Lorde is my rocke, and my castel, and my deliuerer. God is my strength, in him will I trust: he is my shyld, and the horne of my saluacyon: my wyrtshyp and my refuge: my sauour, thou shalt saue me from wronge.

* I will call on the Lorde which is prayse worthy, and so shall I be saued from myne enemyes. For the corrupcyons of deeth closed me about: the floudes of Belial put me in feare. The sorowes of hell compassed me about: the snares of deeth ouertoke me. In my tribulacyon will I call vpon the Lorde, and crye to my God. And he shall heare my voyce out of his temple, and my crye shall enter into his eares. The erth trembled and quaked: the foundacyons of heuen moued and shoke, whan he was angrie.

Smoke went vp in his wrath, and consuming fyre out of his mouth, coles were kindled therof. And he bowed heuē, and came downe, and there was darcknesse vnder his fete. And he satt vpon Cherub & dyd flye he was sene caried vpon the wynges of the wynde. He made darcknesse a tabernacle rounde about hym, with waters geathered to geather in thicke cloudes. Thowowe the byghtnesse of his presence were the fyre coles kindled.

God thundred from heuen, and he that is most hye, doth put out his voyce. He shotte arrowes, and skatered them: he hurled lyghtenynge,

David

ii. Kynge.

Ho. xlvii.

tenynge, and ouerthrowe them. The flowinges of the see appered, and the foundacyons of the world were sene, by the reason of the rebukinge of the Lorde, and thowowe the blastynge of the breeth of his nostrelles. He shall sende from heauen, and sett me, he shall plucke me out of many waters.

He shall deliuer me from my myghtye aduersarye, and fro myne enemyes, for they are to stryde for me. When they had ouertaken me in the dape of my calamitye the Lorde stayed me vp. For he brought me out into rowmth: he deliuered me, because he had a loue vnto me.

* The Lorde will rewarde me accordinge to my ryghtwysnesse: accordynge to the purenesse of my handes will he recompense me. For I haue kept the wayes of the Lorde, & done no wyckednesse agaynst my God. For all his lawes are in my syght, & his statutes wyll not I put awaye fro me. In his syght also haue I bene vndefyled, & haue kepte me fro myne awne iniquite.

And the Lorde dyd to me agayne, accordynge to my ryghtwysnesse, eue after my purenesse in his eyesyght. Wyth the godly thou shalt be godly, and wth the man that is vncorrupt, thou shalt be vncorrupt. With the pure thou shalt be pure, & with the frowarde thou shalt be frowarde. And the poore people y are in aduersyte, y shalt helpe. And on y proude shalt thou cast thine eyes. Thou art my light O Lorde: y Lorde shall lyght my darcknesse.

For with thy helpe I will runne thowowe an hoste of men, and in my God wyll I sprynge ouer a walle. God is vncorrupt in his waye: the worde of the Lorde is tryed in the fyre: he is the defender of all them that trust in him.

For who is a God, saue the Lorde: & who is myghtie, saue our God? God strenghteth me with power, and y pwyth the waye in battell cleare before me. He maketh my fete lyke hartes fete, & setteth me fast vpon my hye holde.

* He teacheth my handes to fyght, y ene a bowe of slele is to weake for myne armes.

Thou hast geuen me the shield of thy saluacyon, and with thy louinge mekenesse thou dost multiplie me. Thou shalt make me space to walke in, and my legges shall not faile me. I wyll folowe vpon myne enemyes and destroye them, and turne not agayne vntill I haue consumed them.

I will wastethem and smyte them, that they shall not be able to aryse: yee, they shall fall vnder my fete.

Thou hast gwyded me about with myght to battell, and them that roase agaynst me, hast thou subdued vnder me.

And thou madest myne enemyes (& them that hated me) to turne their backs to me,

that I myght destroye them. They loke for helpe, but there is none to saue them: yee, euen vnto the Lorde do they crye, but he heareth them not.

I will beate them as smalle as the dust of the erth: I will stampe them as the dytte of the strete, and will spreade them abroad.

Thou shalt deliuer me from the dyscencion of my people: thou shalt kepe me to be an heed ouer nacyns: the people whych I knewe not, shall serue me.

Strange chyldren dissemble with me: As the hearynge of the eare they obeye me.

Strange chyldre will spycke a waye, and they shall be smytten with feare in their preyre chamber. God is a lyue, and blessed be my maker: magnified be God, my most stronge saluacion. It is God that aduengeth me, and byngeth downe the people vnder me. He deliuereth me fro myne enemyes, y also shalt lyfte me vpon hye from them that crye agaynst me, thou shalt deliuer me from the wicked men.

And therfore I will prayse y (O Lorde) amonge the nacyns, and wyll synge vnto thy name. Whych sheweth greate saluacyon for his kynge, and dealeth mercifully with his anoynted: euen wyth Dauid, and wyth his seide for euer moze.

The xxij. Chapter.

The last communicacyon of Dauid, and the description of the myghty men to hym belonging.

These be the last sayinges of Dauid. Dauid the sonne of Isay sayde. And the mā which was made, the anoynted of the God of Jacob, and the noble Psalmist of Israel sayde: y spake of the Lorde spake by me, & his worde was in my tonge. The God of Israel spake of me, euen y most myghtie of Israel, sayde: he y beareth rule ouer me, ought to rule iustlye in y feare of God. And as y moynynge lyght when the sonne is vp, a moynynge in whych are no cloudes to lett the byghtnesse, and as the grasse of the erth is by the vertue of the rayne. Shall not my house be so w God? * For he hath made with me an euerlastynge coneuant, perfecte and sure in all poyntes: & this is truly all my health & all my desire y it growe but not as grasse. But y vngodly mā of Belial shall be as a thorne cleane pluckt vp, which can not be taken w handes: But the man that shall touche them, must haue pryn, or a longe helue. * Ozeis must they be burnt with fyre in the same place.

These be the names of the myghty men whom Dauid had: & one y satt in y seat of wysdome, beige cheffest amonge thye, pleasaunt was he and stronge: he sleue ryght hundred at one tyme. After him was Eleazar the sonne of Dodi the sonne of Ahobi, one of the thye

worthies wth Dauid, which besyde the Philistines that were there geathered together to battell: whā the men of Israel were gone by. he arose & layed on the Philistines, vntill hys hande was weyre, and claue vnto the swerde. And the Lorde gaue great victorie the same daye. And the people (which had fled) returned, and went after him to runne to the spoyle. After him was Samma the sonne of Age the Hararite: and the Philistines geathered together besyde a towne. (Where was a parcell of lande full of eyce) and the people fled from the Philistines. But he stode in the myddes of the grounde, and defended it, and slue the Philistines. And the Lorde gaue great victorie.

i. Para. xii. b.

* These thre (which were of the thirte chiefe captaynes) went downe to Dauid in þ harvest tyme vnto the caue Adullam, & the hoost of the Philistines abode in the valeye of Grauntes. And Dauid was then in an holde. And the Soudiours of the Philistines were in Bethlehem. And Dauid longed and sayde. Oh, that I had of the water that is in the well by the gate of Bethlehem, for to drinke. And the thre myghtie brake thorow the hoost of the Philistines, & fette water out of the well of Bethlehem that was by the gate, and toke and brought it to Dauid: & euer thelesse he wolde not drynke thereof, but offered it vnto the Lorde, and sayde: the Lorde forbyd that I shulde do so. Is not this the blonde of the men that wente in leoparde of their lyues: and therfore he wolde not drynke it. And these thinges dyd these thre myghtie men. * Abisai the brother of Joab, þ sonne of Saruiab, was chiefe amonge the thre, and he lyfte vp hys speare agaynst the hundred, & slue them, and had the name amonge the thre. For he was nobler man then the thre and was their captayne. Howbeit he attayned not vnto (the first) thre.

ii. Reg. xxi. d.

And Banaiab the sonne of Jehoiada (þ sonne of a myghtie man) valiant in actes, of Iabzeel. slue two stronge lyons, euen lyons of Moab. he went downe also, & slue a lyon in a pyt in tyme of snowe. And he slue an Egypcian, a goodly bygge man, which had a speare in his hande. But he went downe to him with a staffe, and plucked the speare out of the Egypcians hande, and slue him wth hys awone speare. These thynges dyd Banaiab the sonne of Jehoiada, & had the name amonge the thre worthies. he was honorable amonge thirte, but he attayned not to þ (first) thre. And Dauid made him of hys counsell. Aisabel the brother of Joab also was one of the thirte. Then Elhanā the sonne of Dodo of Bethlehem: Samma the haronite: Elica the Harodite: Helez the Palite: Ira the sonne of Akas the Chekoite: Abieser of Anathoth: & Jeonai the Iusathite: zelmōn an Aphite:

Maharai the Netophatite: Heleb the sonne of Baanah an Netophatite: Ittai the sonne of Ribai out of an hill of the chyldre of Benjamin: Banaiab the Phiratonite: Bedai, of the ryuer of Gaas: Abialbon the Arbathite: Ainaueba Barhumite: Elibaba a Saalbonite: and the sonnes of Isen, Ionathas. Samma the Hararite. Abiam the sonne of Sarat an Hararite: Eliphelet the sonne of Asbati the sonne of a Maachathite: Eliam the sonne of Aithophel the Gilonite: Hezrai the Carmelite: Paarai the Arbite: Igal the sonne of Nathan of Zoba: Bani the Gadite: zelec an Amomite: Maharai a Berotphyte, which was the harnesser of Joab þ sonne of Zarua. Ira the Jethrite: Gareb þ Jethrite: & Ira the Jethrite, thirte & seven in all.

The xxiii. Chapter.

Dauid causeth the people to be nombred, and therfore is Israel plagued with pestilence: so that in thre dayes there dyed. lxx. thousande.



And agayne, the Lord was wroth agaynst Israel, and he moued Dauid agaynst the, in þ he sayde: * go and nombre Israel and Juda. For the kyng sayde to Joab the captayne of his host: go thou abroade now, thorow out all the trybes of Israel, euen from Dan to Beer Seba, & nombre ye the people, that I maye knowe the nombre of them. And Joab sayde vnto the kyng: I beseeche þ Lorde thy God, to make þ people as many moo as they be: ye and an hundred tymes so many mo, and that the eyes of my Lorde the kyng maye se them. And what is the cause þ my Lorde the kyng hath a lust to this thinge? For wilt thou dyng the kynges worde preuayled agaynst Joab and agaynst the captaynes of þ hoost: And Joab and the captaynes of the hoost went out from the presence of the kyng, to nombre the people of Israel. And they passed ouer Jordan, and pitched in Arcoer on the ryght syde of the cyrie that lyeth in the myddes of the valeye of Gad, ouer agaynst Jazer. And then they came to Gilead, and to the nether lande, where was a newe habitacyō, & from thence they came to Dan Jaan about to Sidon, & came to the strōge holde of Tyre, and to all the cyties of the Heuites and of the Cananites, & then went out to þ South of Juda, euē to Beerseba. And so, whē they had bene abroade thorowe out all the lande, they returned to Ierusalē agayne, after the ende of nyne monethes and twentye dayes. And Joab deliuered vp the nombre and summe of the people vnto the kyng. And there were in Israel eyght hundred thousande men of myght þ drewe swerdes. And the men of Juda were fyue hundred thousande men.

And Dauid's hert smote hym, after that he had nombred the people. And Dauid sayde vnto the Lorde: I haue synned exceedingly in that

in that I haue done. And nowe Lorde take awaye the trespase of thy seruaut: for I haue done very folyshep. And when Dauid was vp in a mornynge, the worde of the Lorde came vnto the prophet Gad Dauid's sear, sayinge: go and saye vnto Dauid, thus sayth þ Lorde: I offer the thre thynges, chole þ which of them I shall do vnto the.

xxiii. c.

So Gad came to Dauid, and shewed him, & sayde vnto him. Wilt thou haue seven yeres hunger to come in thy lande, or wilt þ see. iij. monethes before thyne enemies, they folowinge the, or that there be thre dayes pestilence in thy lande? Nowe therfore aduise the, & se, what answer I shall geue to him þ sent me. And Dauid sayde vnto Gad: I am in extreme trouble. * We will fall now into the hāde of the Lorde, for moch is his mercye, and lett me not falle into the hande of man.

And so þ Lorde sent a pestilence in Israel. fro the mornynge vnto the tyme appoynted. And there dyed of the people from Dan to Beerseba seventy thousande men. And when the Angell stretched out his hāde vpon Ierusalem to destroye it, the Lorde had compassion to do that euell, and sayde to the Angell that destroyed þ people: it is nowe sufficient: holde thyne hande. And þ angell was by the threshinge place of Arefna the Jebusite. And Dauid spake vnto the Lorde (when he sawe the angell that smote the people) and sayde: loo, it is I that haue synned, and I þ haue done wyckedly. But these shepe, what haue they done: lett thyne hande (I praye the) be agaynst me and agaynst my fathers house.

And Gad came the same daye to Dauid, and sayde vnto him: go vp and reare an altare vnto the Lorde in the threshinge flowre of Arefna the Jebusite. And Dauid (accordinge to the sayinge of Gad) wēt vp, as the Lorde commaunded. And Arefna looked, and sawe the kyng and his seruantes cominge towarde him. And Arefna wēt out, and bowed him selfe before the kyng flat on his face vpon the groude, and Arefna sayde: wherefore is my Lorde the kyng come to his seruaut? Dauid answered: to bye the threshinge flowre of the, and to make an altare vnto the Lorde, that the plage maye cease from the people.

And Arefna sayde vnto Dauid: let my Lord the kyng take and offer what semyth him good in his eyes: Scholde, here be oxen for burnt sacrifice, and sleades and the other instrumentes of the oxen for wood. All these thynges dyd Arefna geue vnto the kyng, & sayde mozeouer vnto the kyng: þ Lorde thy God accept the. And the kyng sayde vnto Arefna: not so, but I wyll bye it of the at a pryce, and wyll not offer sacrifice vnto the Lorde my God of þ which doth cost me nothyng. And so Dauid bought þ threshinge

flowre, & the oxen & for fyfte pyles of syluer. And Dauid buyt there an altare vnto þ Lorde, & offered burnt sacrifices and peace offerings. And so the Lorde was intreated for the lāde. And the plage ceased fro Israel.

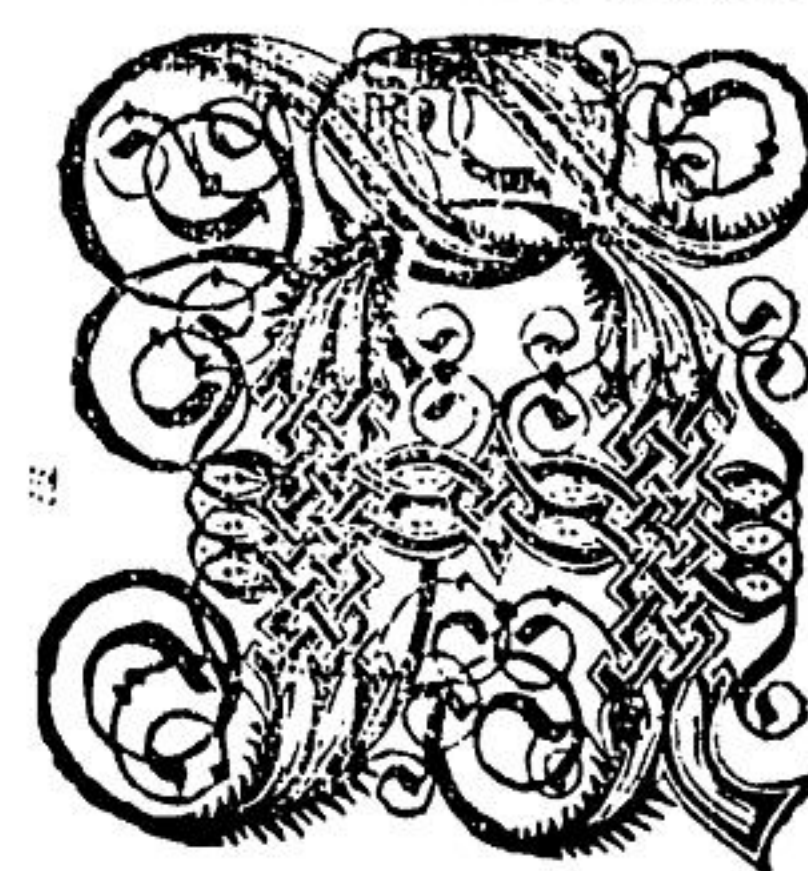
The ende of þ second boke of Samuel: other wyse called the seconde of the kynges.

The thirde boke of

the kynges after the rekonyng of the Latynistes: which thirde boke and the fourth also, is but one with the hebrues.

The first Chapter.

The younge virgin Absag kepeth Dauid in his extreme age. Adonia occupieth the realme vnto his tyme to his father. Salomō is annoynted kyng, and so Adonia getteth him awaye.



And kyng Dauid was olde & stryken in yeres: so þ whan they couered hym wth clothes, he caught no heat. wherfore his seruantes sayde vnto hi: let there be sought for my Lord þ kyng a younge mayden, to stonde before þ kyng and to cheryshe hi. And let her lye in thy bosome, þ my Lorde the kyng maye get heate. And so they sought for a fayre damosell thorow out all þ coastes of Israel, & founde one Absag a Sunamite, & brought her to the kyng. And the damosell was exceedinge fayre, & cheryshed þ kyng, & ministred to hi. But þ kyng knewe her not.

And Adonia the sonne of Hagith exalted him selfe, sayinge: I will be kyng. And he gatt him charettes & horsmen, and fyfte men to runne before him. And his father wolde not displease him at anye tyme, nor sayd so moch to him as, why doest thou so? And he was a goodlye mā, & his mother bare him next after Absalom. And he toke counsell at Joab the sonne

the sonne

the sonne of zarua, & at Abiathar p̄ prest: And they helpeſed Adonia. But Sadock the prest, Banaiahu p̄ sonne of Jehoiada, Nathan the prophet, Semel and Rei, and all the men of myght which were with David, fauoured not Adonia. And Adonia sacrificed shepe and oxen, and fatt catell, by the stone of zobelet, which is fast * by the well of Rogell, and called all his brethren the kynges sonnes, and the men of Iuda the kynges seruantes. But Nathan the prophet and Banaiahu, and the other myghtie men, and Salomon his brother, he called not.

* 2. Reg. 15. b.

Wherefore, Nathan spake vnto Bethsabe the mother of Salomon, sayinge: hast thou not hearde howe that Adonia p̄ sonne of Hagith doth rayne, and David oure Lord knoweth it not: Nowe therfore come, & I will geue p̄ counsell, howe to saue thyne a wone lyfe, & the lyfe of thy sonne Salomon. So and get the in vnto kyng David, and saye vnto him: didst not I (my Lord & kyng) sweare vnto thy handmayde, sayinge: Salomō thy sonne shall raygne after me, & he shall syt vpon my seate: why is then Adonia kyng? Beholde, whyle thou yet talkest there with p̄ kyng, I will come in after p̄, & cōfirme thy wordes.

And Bethsabe went in vnto the kyng in to the chāber. And the kyng was very olde, and Abisag the Sunamite ministred vnto p̄ kyng. And Bethsabe stowped, & made obeysaunce vnto the kyng. And p̄ kyng sayde: what is thy matter? She answered him: My Lord, thou swarest by the Lord thy God vnto thyne handmayde: Salomō thy sonne shall raygne after me, & he shall syt vpon my seate. And beholde, nowe is Adonia kyng, & my Lord the kyng wotteth not of it. And he hath offered oxen, fatt catell, & many shepe, and hath called all the sonnes of the kyng, & Abiathar the prest, and Joab the captayne of the hoste. But Salomon thy seruant hath he not byddē. And nowe my Lord (p̄ kyng,) the eyes of all Israel waite on the, p̄ thou shuldest tell them, who ought to syt on the seate of my Lord the kyng after him. For elles when my Lord the kyng shall sleape with his fathers, I and my sonne Salomon shalbe *synners*.

* 2. Reg. 15. b.

And whyle she yet talked with the kyng, Nathan p̄ prophet came also. And they tolde the kyng sayinge: beholde, here cometh Nathan the prophete. And whē he was come in to the kyng, he made obeysaunce before the kyng vpon his face on the ground, & Nathan sayde: My Lord (p̄ kyng) hast thou sayd, Adonia shall raygne after me, & he shall syt vpon my seate? For he is gone downe this daye, & hath slayne many oxen, & fatt shepe, and hath called all the kynges sonnes, & the captaynes of the host, & Abiathar the prest. And beholde, they eate and dryncke before

him, and saie: God saue kyng Adonia. But me thy seruant, and Sadock the prest, and Banaiahu the sonne of Jehoiada, & thy seruant Salomon hath he not called. Is this thyng done of my Lord the kyng, & p̄ hast not shewed it vnto thy seruant, who shulde syt on p̄ seate of my Lord p̄ kyng after him?

Then kyng David answered & sayde: call me Bethsabe. And she came into the kynges presence, and stode before him. And p̄ kyng iware sayinge: As truly as the Lord lyueth (p̄ hath rydd my soule out of all aduersyte) euen as I sware vnto the by the Lord God of Israel, sayinge: Salomon thy sonne shall raygne after me, & he shall syt vpon my seate for me, so will I do this daye. Then Bethsabe bowed on her face to the erth, & dyd reuerence vnto the kyng, & sayde. I praye God p̄ my Lord kyng David (p̄ maye lyue euer. And kyng David sayde: call me Sadock the prest, & Nathan the prophet, and Banaiahu the sonne of Jehoiada. And they came before the kyng. The kyng also sayde vnto them: take vpon the seruantes of poure Lord, & set Salomon my sonne vpon myne a wone chyle, & carpe him downe to Gihon. And let Sadock the prest, & Nathan the prophet anoynte him there, kyng ouer Israel. And blowe ye w̄ trompettes, & saie: God saue kyng Salomō. And then come vp after him, that he maye come and syt vpon my seate. For he shalbe kyng in my steade. And I will cōmaunde him to be captayne ouer Israel and Iuda. And Banaiahu the sonne of Jehoiada answered the kyng, & sayde, Amen. I praye God p̄ the Lord God of my Lord p̄ kyng saye so to. And as God hath bene with my Lord the kyng, eue so be he with Salomō also, & make his seate greater, then the seate of my Lord kyng Davids hath bene.

And so Sadock the prest, and Nathan the prophet, & Banaiahu the sonne of Jehoiada, & the Crethites and Phelchites went downe, & sett Salomon vpon kyng Davids chyle, and brought him to Gihon. And Sadock the prest toke an horn of oyle out of the tabernacle, and anoynted Salomō. And all they of the people blew trompettes, and sayde: God saue kyng Salomō. And all the people cam vp after him, pyping with pipes and reioysynge greatlye, so p̄ the erth range with the sounde of them.

And Adonia and all the gesses p̄ he had called vnto him, hearde it, euen as they had made an ende of eatynge. And when Joab hearde the sounde of the trompet, he sayde: howe happeneth it p̄ there is soche a noyse in the cytie? And as he yet spake: beholde, Jonathan p̄ sonne of Abiathar p̄ prest came. And Adonia sayde vnto him: come in, for p̄ art a valeant man, and byrnyng good tydynges. And Jonathan answered & sayd to Adonia: Merely

Merely oure Lord kyng David hath made Salomon kyng. And the kyng hath sent to him, Sadock the prest, & Nathan the prophet, and Banaiahu the sonne of Jehoiada, and the Crethites, and the Phelchites, and they haue set him vpon p̄ kynges mule. And Sadock the prest, and Nathan the prophet haue anoynted hym kyng in Gihon. And they came vp agayne, and reioysed, that the cytie dyd sounde agayne. And that is the noyse, that ye haue hearde. And Salomon syteth on the seate of the kingdome. And mozeouer the kynges seruantes came to blesse oure Lord kyng David, sayinge: thy God make the name of Salomon moze honorable then thy name, and make hys seate greater then thy seate. And the kyng bowed hym selfe vpon the bedd. And thus sayde the kyng: Blessed be the Lord God of Israel: which hath made one to syt on my seate this daye, myne eye seynge it.

And all the gesses that were with Adonia were afrayed, and rose vp, and went euery man hys waye. And Adonia fearyng the presence of Salomon, arose, and went *to the tabernacle of the Lord* and caught holde on the hornes of the aultare. And one tolde Salomon, sayinge: beholde, Adonia doth feare kyng Salomon: for he hath caught holoe on the hornes of the aultare, sayinge: let kyng Salomon swere vnto me this daye that he wyl not slep his seruant with the swerde. And Salomon sayde: yf he wylbe a chyld of vertue, there shall not an heer of hym fall to the earth. But and yf wickednes be foude in him, he shall dye. And so kyng Salomon sent, and they brought hym fro the aultare. And he came, and dyd obeysaunce vnto kyng Salomon. And Salomon sayde vnto hym: gett the to thyne house.

* 2. Reg. 15. b.

The ij. Chapter.

David dyeth. Adonia requyeth to haue Abisag to hys concubine, and therfore Salomon commaundeth to slaye hym. Abiathar is put from his presthode. Semel and Joab are slayne.

* 2. Reg. 15. b.

* 2. Reg. 15. b.

* 2. Reg. 15. b.

The dayes of David drewe nye p̄ he shulde dye, and he charged Salomon hys sonne, sayinge. I go the waye of all the worlde, * be thou stronge therfore, and shewe thy selfe a man. Kepe thou the watch of the Lord thy God, that thou walke in hys wayes, and kepe his statutes, and his preceptes, hys iudgements, and hys testimonyes, euen as it is wyrtten in the lawe of Moyses: that thou mayest prospere in all that thou doest, and in euery thyng that thou medlest withall.

That the Lord also maye make good hys worde which he spake vnto me, sayinge: yf thy chyldren take heade to theyr waye, that they walke before me in truethe, with all their hertes, and with all their soules, * then

* 2. Reg. 15. b.

shalt thou not be without a man on the seat of Israel.

* Mozeouer, thou wottest howe Joab p̄ sonne of zarua serued me, and what he dyd to that two captaynes of the hostes of Israel: vnto Abner the sonne of Ner, and vnto Amasa the sonne of Jether: whom he slue and shed bloude in tyme of peace (euen as it had bene in warre) and put the bloude of warre vpon hys gyrdle that was about hys loynes, and in hys shoes that were on hys fete. Deale with hym therfore accordynge to thy wylsome, and byrnyng not hys hoore heed downe to the graue in peace. * But shewe kyndnes vnto the sonnes of Berselai the Gileadite, that they maye eate at thy table. For they came to me, when I fled from Abisalon thy brother.

* And beholde, thou hast with the Semel the sonne of Gera, the sonne of Gemin, of Bahurim, which cursed me with an horrible curse, in the daye whā I went to Mahanaim. But he came to mete me at Jordan, and I sware to hym by the Lord, sayinge: I wyl not slep the with the swerde: But thou shalt not counte him as vngyltic. For thou art a man of wylsome, and knowest what thou oughtest to do vnto hym. His hoore heed shalt thou byrnyng to the graue with bloude.

And so * David slepte with hys fathers, and was buryed in the cytie of David. And the dayes which David raygned vpon Israel, were fourtye yeres: seuen yeres raygned he in Hebron: and thirtie and thre yeres raygned he in Ierusalem. * Then satt Salomon vpon the seate of David his father, & his kyngdome was stablished mightely.

And Adonia the sonne of Hagith came to Bethsabe the mother of Salomon. And she sayde: * Comest thou peaceably? And he sayde: peaceably. He sayde mozeouer: I haue somwhat to saye vnto the. She sayde: saye on. And he sayde: thou knowest that the kyngdome was myne, and that all Israel set their faces on me, that I shulde raygne, howbeit, p̄ kyngdome is turned awaye, and geue to my brother: for it is appoynted him of the Lord: and nowe I aske a petition of the: denye me nott. And she sayde vnto him: Saye on. And he sayde: speake, I praye the, vnto Salomon the kyng, for he will not saye the naye, that he geue me Abisag the Sunamite to wyfe. And Bethsabe sayde: well, I will speake for the vnto the kyng.

Bethsabe therfore went vnto the kyng Salomon, to speake vnto him for Adonia. And the kyng rose vp to mete her, and bowed hym selfe vnto her, and satt him downe on his seate. And there was a seate sett for the kynges mother, and she sat on his right syde. Then she sayde: I desyre a lytell petition of the

* 2. Reg. 15. b.

* 2. Reg. 15. b.

* 2. Reg. 15. b.

the, I praye the, save me not naye. And the kyng sayde vnto her: Alke on, my mother: for I will not save the naye. She sayde: lett Abisag the Sunamite be geuen to Adonia thy brother to wyfe. And kinge Salomon answered and sayde vnto his mother: why doest thou alke Abisag the Sunamite for Adonia: alke for him the kyngdome also: for he is myne elder brother, and hath for hym Abiathar the prest, and Joab the sonne of zarua. Then kyng Salomon sware by the Lorde, sayinge: God do so, and so to me, yf Adonia haue not spoken this word agaynst his awne lyfe. Howe therefore, as trulye as the Lorde lyueth, which hath ordeyned me, and set me on the seate of Dauid my father, and made me an house, as he promised, Adonia shall dye thys daye. And kyng Salomon sent by the hande of Banaiahu the sonne of Jehoiada, and he smote hym, that he dyed.

And vnto Abiathar the prest, sayde the kyng: get the to Anatoth vnto thynne awne felde: for thou arte worthy of deeth: but I wyll not at this tyme kylle the, because thou barest the arke of y^e Lorde God befoze Dauid my father, and because thou hast suffred with my father in all hys afflictions. And so Salomon put awaye Abiathar from being prest vnto the Lorde: that he myght fulfill the wordes of the Lorde which he spake ouer the house of Eli in Silo. Then tidynge came also to Joab: for Joab had turned after Adonia: though he turned not after Absalom. And Joab fled vnto the tabernacle of the Lorde, and caught holde on the hornes of the altare. And it was tolde kyng Salomon, howe that Joab fled vnto the tabernacle of the Lorde, and stode by the altare.

Then Salomon sent Banaiahu the sonne of Jehoiada, sayinge: go and fall vpon him. And Banaiahu came into the tabernacle of the Lorde, and sayde vnto hym, Thus sayeth the kyng: come out. And he sayde: naye, but I will dye eue here. And Banaiahu brought the kyng worde agayne, sayinge: thus sayd Joab, and thus he answered me.

And the kyng sayde. Do euen as he hath sayde: smyte hym, and burpe hym, that thou mayest take awaye the bloude, which Joab shed causelesse, from me, and from the house of my father. And the Lorde shall bypnyng hys bloud vpon his awne heed, for he smote two men right wyse and better then he, and slue them with the sward, my father Dauid not knowynge therof: euen Abner the sonne of Ner, captayne of the hoost of Israel, and Amasa the sonne of Jether captayne of y^e hoost of Iuda. Theyr bloude shall therfoze retorne vpon the heed of Joab, and on the heed of hys seed for euer. But vpon Dauid, and vpon his seed, and vpon hys house, and vpon hys

seate shall there be peace for euer of the Lorde. So Banaiahu y^e sonne of Jehoiada wet vp, and smote hym, and slue hym, and buried hym in hys awne house in the wylder-nesse. And the kyng put Banaiahu the sonne of Jehoiada in hys rowme ouer the hoost and put Sadock the prest in the rowme of Abiathar.

And the kyng sente and called Semei, and sayde vnto hym: buylde the an house in Jerusalem, and dwell there: and se that thou go not forth thence any whether. For be thou sure, that the daye that thou goest out, and passest ouer the ryuer of Cedron, thou shalt dye y^e daye, and thy bloude shall be vpon thynne awne heade. And Semei sayde vnto the kyng. Thys is a good thinge: as my Lorde the kyng hath sayde: so wyll hys seruauit do. And Semei dwelt in Jerusalem many a daye. And it chaunced after thre yeres, that two of the seruantes of Semei ranne away vnto Achis, sonne of Maacha king of Geth. And they tolde Semei, sayinge: beholde, thy seruantes be in Geth. And Semei stode vp, & sadled hys asse, and gat hym to Geth to Achis, to seke hys seruantes, and returned, and brought hys seruantes agayne from Geth.

And it was tolde Salomon, howe that Semei hath gone from Jerusalem to geth, and was come agayne. And the kyng sent, and called Semei, and sayd vnto hym: whyd I not charge the by the Lorde with an othe, and testified vnto the, sayinge: be sure, that whensoever thou goest out, and walkest abroad any whether, thou shalt dye y^e deeth. And thou saydest vnto me: it is good tidynge that I haue hearde. Why then hast thou not kept the othe of the Lorde, and the commaundement that I charged the withall?

The kyng sayde mozeouer to Semei: thou remembrest all the wyckednesse which thynne hert knoweth, and that thou dydest to Dauid my father. The Lorde also shall bypnyng thy wyckednesse vpon thynne awne heed: and kyng Salomon shall be blessed, and the seat of Dauid stablyshed befoze y^e Lorde for euer. So the kyng commaunded Banaiahu the sonne of Jehoiada: which went out, and smote hym that he dyed: And the kyngdome was stablyshed in the hande of Salomon.

The. iij. Chapter.

Salomon taketh Pharaos daughter to wyfe. The Lorde apereyth to hym and geueth hym wys- dome. The pleasyng of the two harlottes who shulde owe the lpyng chylde: and Salomons sentence therein.

Salomon made affinite with Pharaos kyng of Egypt, & toke Pharaos daughter, and brought her in to y^e cytie of Dauid, vntyll he had made an ende of buyldinge his awne

his awne house, & the house of the Lorde, and the wall of Jerusalem rounde about. Onely the people sacrificed in altars made on hyll-les, because there was no house buylte vnto the name of y^e Lorde, vntill thole dayes. And Salomon loued y^e Lorde, and walked in the ordynaunces of Dauid hys father, saue one-ly that he sacrificed and offered incense vpon altars in hyllles.

And the kyng went to Gibeon, to offer there: for that was a speciall offerynge place. A thousand burntofferings dyd Salomon offre vpon that altare: and in Gibeon the Lorde aperead to Salomon in a dreame by nyght. And God sayde: aske what thou wilt, that I maye geue it the. And Salomon sayde: thou hast shewed vnto thy seruauit Dauid my father great mercy, when he walked befoze the in trueth, in ryghtewesnes, & in playnesse of hert with the. And thou hast kepte for hym this greute mercy, that y^e hast geuen hym a sonne, to sytt on hys seate: as it is come to passe thys daye. * And nowe, O Lord my God, it is thou y^e hast made thy seruauit kyng in steade of Dauid my father, * And I am but ponge, and wote not howe to go out and in. And thy seruauit is in the myddes of thy people, which thou hast chosen. And verely, the people are so manye, that they cannot be tolde nor nombred for multitude. * Geue therfoze vnto thy seruauit an vnderstandynge hert, to iudge thy people, y^e I maye decerne betwene good and bad. For who is able to iudge thys, thy so myghtye a people?

And thys pleased the Lorde well, y^e Salomon had despyred thys thynge. And God sayde vnto him: because thou hast asked this thynge, and hast not asked longe lyfe, nether hast asked ryches, nor y^e soule of thynne enemyes, but hast asked vnderstandynge and discrecyon in iudgement.

Beholde, I haue done accordynge to thy petycon. For I haue geuen the a wyse and an vnderstandynge herte, so that there was none like the befoze the, nether after the shall eny aryle lyke vnto the. And I haue also geuen the, that which thou hast not asked, eue rychesse and honoure, so that there shall be no kyng lyke vnto the all thy dayes. And yf y^e wilt walke in my wayes, to kepe myne ordynaunces and my commaundmentes, * as thy father Dauid dyd walke, I will lengthen thy dayes. When Salomon awoke, behold, it was a dreame. * And he came to Jerusalem and stode befoze the arke of the testament of the Lorde, and offered burntofferings and peaceofferings, and made a feast to all his seruantes.

Then came there two women, that were harlottes, vnto the kyng. and stode befoze hym. And the one woman sayde: O

my Lorde, I and thys woman dwell in one house. And I was deliuered of a chylde with her in the house. And the thyrde daye after that I was deliuered, she was deliuered also: and we were together, and no straunger with vs in the house, saue we two. And thys wyues chylde dyed in the nyght, for she smothered it. And she rose at mydnyght, and toke my sonne from my syde, whyle thynne handmayde slepte, and layde it in her bosome, and putt her deed chylde in my bosome. And when I rose vp to geue my chylde sucke: beholde, it was deed. But wha I had looked vpon it in the moynyng, beholde, it was not my sonne, which I dyd beare.

The other woman sayde: it is not so: but my sonne lyueth, and thy sonne is deed. And she sayde agayne: No, but thy sonne is deed, and my sonne is alpye. And thus they pleated befoze the kyng. Then sayde the kyng: the one sayth, this that is alpye is my sonne: and the deed is thynne. And the other sayth, naye: but thy sonne is the deed, & the lyuing chylde is myne. And the kyng sayde: bypnyng me a swerde. And they brought out a swerde befoze the kyng. And the kyng sayde. Deuyde the lyuing chylde in two, and geue the one halfe to the one, and the other to the other.

Then spake the woman, whose the ly-uyng chylde was, vnto the kyng, for her bowelles yerned vpon her sonne, and sayde: I beseeche the my Lorde, geue her the lyuing chylde, and in no wyse slepe it. But the other sayd: let it be nether myne nor thynne, but deuyde it. Then the kyng answered and sayd: * geue her the lyuing chylde, and slepe it not: for she is the mother therof. And all they of Israel hearde of the iudgement, which the kyng hath iudged, and feared the kyng: for they sawe that the wysdome of God was in hym, to do iustice. R

The. iij. Chapter.

The pynces and rulers vnder Salomon. The purpauce for his sayles. The nombze of his houses and of hys parables.

And so kyng Salomon was a kyng ouer all Israel. And these were hys lordes. Azariahu the sonne of Sadock the prest. Elihozeoph and Abiah the sonnes of Sifa, scriybes. Jehosaphath the sonne of Ahilud, the recorder. Banaiahu the sonne of Jehoiada was ouer the hooste. And Sadock and Abiathar were the prestes. And Azariahu the sonne of Nathan was ouer the officers. And zabud the sonne of Nathan was a prest, the kynges companyon. And Abisar stewarde of household. And Adoniram the sonne of Abda was ouer the trybutes.

And Salomon had twelue officers ouer all Israel

all Israel, which prouyded vitayle for the kyng and his houtholde: eche man hys moneth in a yere, made prouision for necessary thinges. And these are they names: the sonne of Hur in mount Ephraim: the sonne of Dekar in Makaz, and in Shaalbin & Bethsames, Elon and Bethhanā: the sonne of Hefed in Aruboth, to whom perteyned Socho and all the land of Isepher: the sonne of Abinadab in all the region of Dor, which had Tapheth the daughter of Salomō to wyfe. Baana the sonne of Ahilud was ouer Chanach & Hagiddo, & ouer all Bethsan, which is by zarthana beneath Jezrael, frō Bethsan to the playne of Mehola, eue vnto the place that is oueragaynst Tcherneam: the sonne of Gaber had Ramoth Gilead, & his were the townes of Iair: the sonne of Manasse, which are in Gilead, & vnder him was the region of Argob which is in Basan thre skore greete cyties with walles and barres of brasse.

Ahinadab the sonne of Hiddo had Ahenaim. Ahimaz was in Nephtalim, and he toke Basmath the daughter of Salomō to wyfe. Baana the sonne of Husai was in Aser & in Aloth. Icholaphat the sonne of Paruah was in Issachar. Semel the sonne of Elai was in Benjamin. Gaber the sonne of Ery was in the countrey of Gilead, the lande of Schon kyng of the Amozites, & of Og kyng of Basan, and was officer alone in the lande. And Juda and Israel were many, euen as the land of the see in nobre, eatyng, drynkyng & making mery. And Salomō raygned ouer all kyngdoms, frō the ryuer vnto the lande of the Philistines: eue vnto the border of Egypt, and they brought presentes, and serued Salomon all the dayes of hys lyfe.

And Salomons breed for one daye was xxx. quarters of māchet flour, and thre skore quarters of meale: ten stalled oxen, and xx. out of the pastures, and a hundred shepe, besyde hertres, buckes, and wilde goates, and capons. For he ruled in all the region on the other side Euphrates, frō Chiphlah to Azaz, ouer all the kynges on the other syde the ryuer. And he had peace with all hys seruantes on euery syde. And Juda and Israel dwelt without feare, euery man vnder hys vyne and vnder hys fygg tre, from Dan to Beerseba, all the dayes of Salomon.

And Salomō had xl. M. stalles of horses for charrettes, and xij. M. horsmen. And the officers prouyded vitayle for kyng Salomon and for all that came out of any place to kyng Salomons table, euery man hys moneth, so that there lacked nothyng. Barlye also and straw for the horses and mules, brought they vnto the place where the officers were, euery man in hys offyce.

And God gaue Salomō wysdome and vnderstandyng exceedinge moche, and a

large hert, euen as the sand that is on the see shore: and Salomons wysdome excelled the wysdome of all the chyldren of the east contrey, and all the wysdome of Egypt. For he was wyser then all men, pee then, Ethan the Ezrahite, and Heman, Chalcol, & Darda the sonnes of Mahol. And his name was spoken of thowowe out all nacjons on euery syde. And Salomō spake thre thousand prouerbes. And his songes were a thousand and fyue. And he spake of trees, euen frō the Cedar tre that groweth in Libanon, vnto the floe that spryngeth out of the wall. He spake also of beastes, of foules, of wormes, and of spylhes. And there came of all nacjons to heare the wysdome of Salomō, and from all kynges of the earth, which had hearde of hys wysdome.

The v. Chapter.

King Hiram sendeth Cedar timber to the buyldyng of the temple. The description of the workes.



And Hiram kyng of Tyre sent his seruantes vnto Salomon, for he had heard, that they had annoynted hym kyng in the rowme of hys father. For Hiram was euer a louer of Dauid. And Salomon sent to Hiram, saying: thou knowest how that Dauid my father coule not builde an house vnto the name of the Lorde hys God, for the warres which were aboute hi on euery syde, vntyll the Lorde putt them vnder the soles of hys fete. But now the Lorde my God hath geue me rest on euery syde, so that there is nether aduersarye, nor anye euill plage. And behold, I am determined to buyld an house vnto the name of the Lorde my God, as the Lorde spake vnto Dauid my father saying: thy sonne whom I wyll set vpo thy seate for the, he shall buyld an house vnto my name. Nowe therfore, comaunde thou that they heve me Cedar trees out of Libanon. And my seruantes shalbe with thyne, and vnto tye, wyll I geue the hye for thy seruantes, accordyng to all soche thynges as thou shalt appoynte, for thou knowest that there are not amonge vs, that can skyll to heve tymber, lyke vnto the Sidonys.

Whā Hiram heard the wordes of Salomō, he reioysed greatly, & sayd. Blessed be the Lorde this daye which hath geue vnto dauid a wyse

a wyse sonne ouer this myghty people. And Hiram sent to Salomō, saying: I haue conseyded the thynges which thou sentest to me for: & will accōplysh all thy desyre, concerning tymber of Cedar trees & fyre. My seruantes shal bring them frō Libanon to the see. And I will conuey them by ship vnto the place that thou shalt therewe me: & wyll cause the to be discharged there, & thou shalt receaue the. And thou shalt do me a pleasure agayne if thou mynstre fode for myne house. And so Hiram gaue Salomon cedar trees & fyre trees, accordyng to all hys desyre. And Salomon gaue Hiram. xx. M. quarters of whete for fode to his houtholde, and twente buttes of pure oyle. Thus much gaue Salomō to Hiram yere by yere.

And the Lorde gaue Salomon wysdome as he promised him. And ther was peace betwene Hiram and Salomon: & they two were cōfedered together. And king Salomon reysed a some out of all Israel. And the some was thirtie thousande men, whom he sent to Libanō. & a moneth by course, so that when they had bene one moneth in Libanō, they abode two monethes at home.

And Adonira was ouer the some. And Salomon had thre skore and ten thousande that bare burthenes, and foure skore thousande masons in the mountaynes, besydes the lordes, whō Salomō appoynted to ouer se the worke, euen thre thousand and thre hundred, which ruled the people (and them) & wrought in the worke. And the kyng commaunded them to bring great stones, weighty stones and hewed stones for the foundation of the house. And Salomons masons and the masons of Hiram dōd heve them, w the worke of the corners. And so they prepared both tymber & stones for the buyldyng of the house.

The vi. Chapter.

Howe, and when the temple was buylded.

And it came to passe in the iij. C. and lxxx. yere (after the chyldren of Israel were come out of the land of Egypt) and the iij. yere of the raygne of Salomon vpo Israel: and in the moneth xij. which is the ij. moneth, he beganne to buylde the house of the Lord. And the house which Salomon buylt for the Lorde, was lx. cubytes longe, and xx. cubytes broad, and xxx. cubytes hye. And he made a porche before the body of the temple, which was xx. cubytes long after the bredth of the house, and lx. cubytes broad, euen in the forefront of the house. And in the house he made wyndowes broad without, and narrow within.

And in the wall of the house, he made chambers rounde about, (eue in the walles of the house) rounde about the temple & the queer: and made sydes rounde about. The nether-

most chamber was fyue cubytes broad, and the myddle was fyue cubytes broad, & the thyrde was leue cubytes broad. For without in the wall of the house he layd beames round about, that the beames of the chambers shuld not be fastened in the walles of the house. And the house was buylt of stone, made perfecte already before it was brought thither, so that there was neither hammer, ner axe, ether any tole of yron heard in the house, whyle it was in buyldyng.

The doore of the myddle chamber was in the ryght syde of the house: and men went vpo windyng stappes into the myddle chamber, and out of the myddle, into the thyrde. And so he buylt the house and fynylhed it, and rouffed it with beames of Cedar timber. And then he buylt chambers to all the temple, of fyue cubytes heygth, and they were ioyned to the house with beames of Cedar.

And the worde of the Lorde came to Salomon, saying: concerninge the house which thou arte in buyldyng, if thou wilt walke in myne ordinaunces, and execute my lawes, and kepe my commaundementes, to walke in the: then wyll I make good vnto the my promys, which I promysed Dauid thy father. And I wyll dwell amonge the chyldren of Israel, and will not forsake my people Israel. Salomon therfore built the house and fynylhed it, and syled the walles of the house within, w borders of Cedar tre: euen frō the panemēt of the house vnto the rouffed he syle the walles of it within, with Cedar tre: and boarded the floure of the house w planckes of fyre.

And he syled xx. cubytes in the sydes of the queer of the temple, both floore & walles with bordes of Cedar, & dressed it within in the secrete place of the temple, euen in the moost holpe. And the fyrst house, that is to saye, the body of the temple without, was fourty cubytes longe. And the Cedar of the house within, was kerned with knoppes, & graue with floures, and all was Cedar timber, so that no stone was sene. And the queer that was within the temple, he prepared, to set there the arke of the appoyntemēt of the Lorde: And the queer before was twente cubytes lōge, and twente cubytes in bredth, and twente cubytes in heygth. And he syled it with pure golde, and boarded the aultare with Cedar.

And Salomō also syled the house within with pure golde. And he made golden barres runne alonge the queer, which he had couered with golde. And the whole house, he ouerlayd with golde vntyll he had ended it. And the aultare was in the queer he ouerlayde with golde also.

And within the queer he made ij. chambers of olyue tree, ten cubytes hye. If yue

* Gene. xv. d.
* Exo. xvi. d.
* Psal. lxxv. d.

* Euphrates.

* O. Gaza.

* Deu. xvii. d.

* Ecc. xlviii. d.

* ii. Reg. vi. d.
* ii. Par. iii. d.
* i. Par. xlviii. d.

* ii. Reg. viii. d.

* iii. Reg. i. d.

* ii. Par. iii. d.

* i. Reg. viii. d.

* John. x. d.
* Act. i. d.
* i. Cor. x. d.

* ii. Reg. viii. d.
* i. Cor. x. d.

* i. Cor. x. d.

Salomons iii. Kynges. house.

cubytes longe was a wyng of the one Cherub, and fyue cubytes longe was a wyng of the other Cherub: so that fro the vntermost parte of one wyng vnto the vntermost part of the other, were ten cubytes.

And the other Cherub was ten cubytes hie also, so y both the Cherubes were of one measure & one syde. For the heigth of the one Cherub was ten cubytes, and so was it of y other. And he put the Cherubes within the pinner house. * And the Cherubes stretched out their winges, so that the one wyng of y one touched the one wall, and the one wyng of the other touched the other wall. And the other two winges of them touched one another in the myddes of y house. And he overlaid the Cherubs with golde.

And in all the walles of the house round about, he made fygures of carued and syled worke: as namelpe, pictures of Cherubs and Palmetrees and grauen floures, both within in the queer, & without in the temple. And the floure of the house he couered with golde both within in y queer and also without in the temple. And in the enterpyng of the queer he made two dozes of Oliue tree. And both the upper & two syde postes were .v. square. The two dozes also were of Oliue tree, and he graued them with grauyng of Cherubs and Palmetrees, and grauen floures, & couered them with gold, and layed thynne plates of golde vpon the Cherubs and Palmetrees. And in like maner dyd he in the doze of the temple, sauyng that the postes were of Oliuete founsquare. The two dozes were of fyre tree: and epyther doze with two folding leaues, he graued therō Cherubs Palmetrees, and flours: and couered them with golde, which was layed thynne vpo the carued worke. And he buylt the pinner court w thre rowes of hewed stone, and one rowe of Cedar wodde.

In the fourth pere was the foundation of the house of the Lorde layed: euen in the moneth ziff. And in the eleuenth pere in the moneth Bull, which is the eyght moneth, was the house full fynished thowout all the partes therof, and accordyng to all the fashyon of it. And so was he seuen pere in buyldyng it. **The. vii. Chapter.**

The buyldyng of the house of Salomon. The house of Pharaos daughter. The forme of the pylers of brasle, of the brasen see &c.

But Salomon was buyldyng his awne house thirtene pere, & fynished it all. And he buylt the house in the wodd of Libanon, an hundred cubytes longe, and fyfthe cubytes broad, & .xxx. cubytes hie. And it stode vpon foure rowes of Cedar pylars, and Cedar beames were layed vpon the pylers. And y rounke was Cedar aboue vpon the beames, that laye on the pylers: euen fyue and four-

tye beames in fyftene rowes. And there were wyndowes in thre rowes: and the wyndowes were one agaynst another thre folde. And the dozes with the syde postes, and the upperposte were founsquare, and had wyndowes one agaynst another thre folde.

And he made a porch by the pylars, that bare vpo the house. I. cubytes longe, and .xxx. cubytes broad: & that porch was before those & the other pylers. For there was a thicke tree set before them. Then he made a porche to spt a iudge in, syled with Cedar & thowout all the pauementes. And hys awne house (that he kept residue in: & that was in another court without y porch) was made of that same worke. And then Salomon made an house for Pharaos daughter: who he had taken to wyfe, lyke vnto the fashyon of that porche. And all these were of the best stones, hewed after a measure, and sawed w sawes within and without, from the foundation vnto the beames that laye aboue, after the measure, & euen so on the outsyde toward the great court. And the foundation was layed vpon ryche stones & y very great stones: wherof some were .x. cubytes, & some viij. cubytes. And aboue were good stones squared after a certayn rule, & couered w Cedar. And the great court round about was w thre rowes of hewed stone, & one rowe of Cedar plackes, after y maner of the pinner court of the house of the Lorde, & of the porch of the temple. * And kyng Salomon sent and fett one hiram out of Tyre, a wedowes sonne of the tribe of Nephtalim, his father beyng a man of Tyre. Which hiram was a craftesman in brasle: full of wysdome. vnderstandyng and conyng: to worke all maner of worke i brasle. And he came to kyng Salomō, & wrought all his worke. For he cast * two pylers of brasle of .xviij. cubytes hie a pece, & a stringe of .xij. cubytes dyd compass ether them about. And he made .ij. heed peeces of molten brasle (after the fashio of a crowne) to sett on the toppes of the pylers. The heigth of the one heed pece contained .v. cubytes, & the heigth of the other heed pece cōteyned .v. cubytes also: he made also net worck & garlandes of cheyne worcke, vpo the heed peeces that were on the top of the pylers, euen seuen rowes vpo the one heed pece, and seue vpon the other. And so he made the pylers, and two rowes round about, in the one wethen worcke, to couer the heed peeces y were vpon the pomgranates. And thus dyd he also for the other heed pece. And the heed peeces that were on the toppes of the pylers, couered he aboue with a curyous worke of roses: toward the palace by the space of .iiij. cubytes. Likewyle, vnder y heed peeces in those .ij. pylers beneath, oueragaynst y myddes & before y net worke. And vpo the secōde heed pece were

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were ther .ij. pomgranates in two rowes round about. And he set vpo the pylers in the porch of the tēple. And whē he had set vpo the right pillar, he called y name therof: Joachi: & whā he had set vpo the left pillar, he called y name therof: Boaz. And in the toppe of the pylers was a worke of roses, and so was y workmanshyp of the pylers fynished.

And he made a molten lauatory, ten cubytes wyde fro byrm to byrm, round in compass, & .v. cubytes hie. And a stryng of thitye cubytes dyd cōpasse it about: and vnder the byrm of it, there were knoppes round about, ten in one cubite: and they cōpassed the lauatory round about. And y knoppes were cast w it, in two rowes, when it was caste. And it stode on twelue oxen: of which thre looked toward the north, .ij. toward the west, .ij. toward the south, & .ij. toward the east. and the lauatory stode vpo them, & all they hinderpartes were inward. It was an hand breadeth thyecke, & y byrm wrought lyke the byrm of a cup w floures of lylies. And it cōteyned two thousand & bates.

And he made .x. sockettes of brasle .iiij. cubytes longe, and .iiij. cubytes broade a pece, & .iiij. cubytes hie. And the worke of the sockettes was on this maner. They had sides, and the sydes were betwene the ledges. And on the sydes that were betwene the ledges, were lyons, oxen and cherubs. And lykewyle, vpo the ledges that were aboue: and beneth the lyons and oxen were certayne addicions made of thynne worke. And vnder euery socket, were foure brasen wheles, and bordes of brasle. And in the foure corners therof, were vnderletters vnder the lauatory, cast eche oueragaynst hys felowe.

And the stalle of the lauatory was in the myddle of it, (where it is sente on the out syde) one cubite hie, and a cubite and an halfe rounde: and in the heigth of it were grauen worckes, whose sydes were made founsquare, and not rounde. And vnder the sydes were .iiij. wheles: and the axeltrees ioynd fast to the botome. And the heigth of euery whele was a cubyte and an halfe. And the workmanshyp of the wheles was lyke the worke of a charret whele. And the axeltrees, the nauelles, spokes and shaftes were all molten: And there were foure vnderletters in the .iiij. corners of one socket: and the vnderletters were of the very bottome selfe. And in y heigth of the bottome was there round compass of a cubite hie: and in that heigth of the bottome, there proceeded both ledges & sydes out of the same. For in the bordes of the ledges, and on the sydes, he had grauen pyctures of cherubins, lyons and palmetrees, one by another rounde aboute. Thus made he the ten sockettes after this maner. And they had all one fashyon of castyng: one measure, and one

life. Then made he .x. laucers of brasle, one lauer conteyning .xl. bates: and one lauer was ffoure cubytes, and vpon euery one of the ten sockettes, he put one lauer. And he put fyue of those sockettes on the right syde of y house and other fyue on the lefte. And he set the lauatory on the ryght syde of the house eastward and toward the south.

And hiram made pottes, shouels and basens, and so fynished all the worke y he made kyng Salomon for the house of the Lorde: y is to saye, two pylers, two round heed peeces, that were to be sett on the toppes of the two pylers. .ii. net worckes to couer the two round heed peeces set vpo the toppes of the pylers, and .iiij. pomgranates for the two net worckes, eue two rowes of pomgranates in one net worke, to couer the two heed peeces that were to be sett on the toppes of the pylers. And the ten sockettes, and ten laucers on the sockettes. The lauatory and .xij. oxen vnder it: and pottes, shouelles and basens. And all these vessels which hira made to kyng Salomō for the house of y Lord, were of bright brasle. In the playne of Jordan did the kyng cast them: euen in the thyecke claye betwene Sococh and zarthan. And Salomon left all the vessels vnwayed, because they were so excedyng many, neyther founde they oure the weyght of the brasle.

And so Salomō made all the vessels that pertayned vnto the house of the Lorde: the golden aulter and the golden table, wher on the shewe bread was. And fyue candellstyeckes, for the ryght syde, and fyue for the lefte before the queer of pure golde: with floures, lampes, and snuffers of golde: & boules, flat peeces, basons, spones and masoures of pure golde: and hinged made he of golde for the dozes of the queer, the place moost holy, and for the dozes of the temple also.

And so was ended all y worke that kyng Salomon made for the house of the Lorde. And Salomō brought in y thinges which Dauid his father had dedicated: euen the siluer, golde, & vessels: and layed the vpon amōge the treasures of the house of the Lorde.

The. viij. Chapter.

The ark is borne into the temple. A cloude fyllech the temple. The temple is blessed.

Then Salomō gathered together the elders of Israel, all y heades of the tribes, and them that were captaynes among the father of y childre of Israel, vnto him in Jerusalem, that they might byng vpo the ark of the appointemet of the Lorde: out of the cite of Dauid, which is Syon. And all the men of Israel assembled vnto kyng Salomon to the festac that falleth in the monethe Chananim, which is the seuenth moneth. And all the elders of Israel were come and

the prestes toke vp the arke. They bare the arke of the Lord into the tabernacle of witness, and all the holy vessels that were in the tabernacle: those dyd the prestes and the Levites beare. And kyng Salomon and all the congregacion of Israel that were assembled vnto hym, and went wyth hym before the arke, dyd offer shepe and oren, that coulde not be tolde nor nombred for multitude.

And so the prestes brought the arke of appoyntement of the Lord vnto his place: euē into the queer of the temple a place most holy, vnder the wynges of the cherubs. For the cherubs stretched out their wynges ouer the place of the arke, & couered both it & also the stauers therof a hie vpon it. And they drew out the stauers, & the endes of the myght appeared out of the holy place within the queer:

but they were not sene wout. And there they haue bene vnto this daye: and ther was nothynge in the arke, & saue the two tables of stone, which Moses put there at horeb, in the which tables the Lord made an apoyntement with the chyldren of Israel, when he brought them out of the lande of Egypt.

And it fortuned when the prestes were come out of the holy place, the cloude fylled the house of the Lord, & the prestes coulde not stāde and minister, because of the cloude: for the glory of the Lord had fylled the house of the Lord. Then spake Salomon: the Lord & sayde: the wolde dwell in the darck cloude. I haue built the an house to dwell in

an habitacō for the, to abyde in for ever. And the kyng turned his face, and blessed all the congregacion of Israel: and all the congregacion of Israel stode styl. And he sayd: Blessed be the Lord God of Israel, which spake whys mouth vnto Dauid my father,

and hath whys hande fulfilled it, saying: Sene the daye I brought my people Israel out of Egypt, I chose no cytie of all the trybes of Israel, to buyde an house, & my name myght be therein. But I haue chosen Dauid to be ruler ouer my people Israel.

And it was in the herte of Dauid my father to builde an house for the name of the Lord God of Israel. And the Lord sayd vnto Dauid my father. Where as it was thyne herte to buyde an house vnto my name, thou didest well, & thou was so mynded. Neuertheless I shalt not buyde the house, but thy sone that shall come out of thyne loynes, he shall buyde the house vnto my name. And the Lord hath made good his worde & he spake. And I am rylen vp in the rowme of Dauid my father, and sitt on the seate of Israel as the

Lord promised and haue buylt an house for the name of the Lord God of Israel. And I haue prepared therein a place for the arke wherein is the couenānt of the Lord, which he made with our fathers, when he brought

them out of the lande of Egypt, Salomon stode before the aultare of the Lord in the syght of all the congregacion of Israel, and stretched out hys handes toward heauen, and sayde: * Lord God of Israel, ther is no God like the in heauen aboue, or in the earth beneth, thou that kepest couenānt and mercy for thy seruantes that walke before the with all their hert: thou that hast kept with thy seruānt Dauid my father, & thou promysedest hym. Thou spakest also with thy mouth, and hast fulfilled it w thyne hāde, as it is come to passe this daye. Therefore nowe Lord God of Israel kepe with thy seruānt Dauid my father & thou promysedest hym, saying: * thou shalt not be without a mā in my syght to syt in the seate of Israel: so that thy chyldre take hede to their waye, that they walke before me as thou hast walked in my syght. And nowe, O God of Israel, let thy worde be verifed, which thou spakest vnto thy seruānt Dauid my father.

Will God in dede dwell on the erth? We holde the heauens, and heauens of all heuens are not able to cōteyne the. And howe shulde thā this house do it, that I haue builded: haue I therfore respect vnto the prayer of thy seruānt, and to hys supplicacyon, O Lord my God, to heare the voyce and prayer before the this daye: that thyne eyes maye be open toward this house, night and daye, euen toward this place, of which thou hast sayde: * My name shall be there. That I mayest herken vnto the prayer which thy seruānt prayeth in this place. And regarde I, & supplicacyon of thy seruānt & of thy people Israel, whē they praye in this place. And heare thou in heauen thy dwelling place, & when thou hearest, haue mercy. * If any man trespass against his neyghbour, and there go an oth betwene them, and the one cōpelled the other, and come I wearyng before thyne aultare in this house, then herken thou in heauen, and worke and iudge thy seruantes, that I condempne the vngodly to byrnyng hys waye vpon his head, and iustifye the righteous to geue hym accordyng to hys ryghteousnesse. * When thy people Israel be put to the worse before the enemye, because they haue synned agaynst the: and afterwarde turne agayne to the, and knowledge vnto thy name, and praye and make intercessiō vnto the in this house: then heare thou in heauen, to be mercifull vnto the synne of the people Israel, & byrnyng them agayne into the lande, which thou gauest vnto their fathers.

* If heaue be shut vp, & there be no rayne because they haue synned agaynst the: yet if they praye in this place, & knowledge vnto thy name, & turne from their synne, thozow thy scourgyng of them: then heare thou in heauen, and be mercifull (vnto the synners) of thy

thy seruantes and of thy people Israel, that thou shewe them a good waye to walke in, and geue rayne vpon thy lōde that thou hast geuen vnto thy people to enheret.

If there be in the lande derty, or pestilence, or drought, blastynge, grechopper or caterpillar, or if they enemye belege them in the lande of theyr cyties, or whatsoeuer plague or synnelle chaunce: * then what prayers & supplicacyon soeuer be made of any man of all thy people Israel, which shall knowlege euery man the plague of his awne hert, and stretch forth hys handes toward thy house: heare thou then in heauen, euen in thy dwelling place, and be mercifull, and worke, and geue euery man accordyng to all hys wayes (eue as thou that only knowest his hert, for thou onely knowest the hertes of all the chyldren of men:) that they maye feare the as lōge as they lyue in the lāde, which thou gauest vnto our fathers. And lyke wyse, if a straunger that is not of thy people Israel * come out of a farre contrey for thy names sake, for they shall heare of thy grete name, & of thy myghtie hāde and of thy stretched out arme & shall come and praye in this house. Therefore, heare thou in heauen thy dwelling place, and do all that the straunger calleth to the for: that all nacions of the erth maye knowe thy name and feare the, as do thy people Israel: and that they maye knowe that thy name is called vpon in this house whych I haue buylt.

If thy people go out to batell agaynst their enemye, whether soeuer thou shalt sende the and shall praye vnto the, (O Lord) * toward the waye of the cytie whyche thou hast chosen, and toward the house that I haue buylt for thy name: heare thou in heauen theyr prayer and supplicacyon, and iudge their cause.

If they synne agaynst the * (for there is no man that synneth not) and thou be angrie with them, and deliuer them into the hande of theyr enemyes: so that they carye them awaye prysoners vnto the lande of theyr enemyes, whether farre or neare, yet if they turne agayne vnto theyr hertes in the lande (to the whych they be carryed awaye captiue,) and retorne and praye vnto the in the lāde of theyr enemyes, saying: we haue synned, we haue done wyckedlye, and haue committed vngodlynesse, and so turne agayne vnto the with all theyr herte, and all theyr soule in the lande of their enemies, which led them awaye captiue, and praye vnto the toward the waye of theyr lande, whych thou gauest vnto theyr fathers, and toward the cytie, which thou hast chosen, & toward the house which I haue buylt for thy name: then heare thou theyr * prayer and supplicacyon in heauen thy dwelling place, & iudge theyr cause:

and be mercifull vnto thy people, that haue synned agaynst the, and vnto all theyr iniquities, wherby they haue done wyckedlye agaynst the, and get thou them the fauoure of those which led them awaye captiue, that they maye haue compassyon on them. For they be thy people, and thyne enheritaunce, which thou broughtest out of Egypte, euen from the myddes of the fornace of yron. And let thyne eyes be open vnto the prayer of thy seruānt, and vnto the prayer of thy people Israel * to herken vnto the, in all that they call for vnto the. For thou dydest separt the, from amonge all the nacions of the erth, to be thyne owne enheritaunce (as thou saydest by the hande of Moses thy seruānt, when thou broughtest our fathers, & out of Egypte O Lord God.

* And when Salomō had made an ende of prayinge all this prayer and supplicacyon vnto the Lord, he arose from before the aultare of the Lord, and from knelyng on hys knees, and from stretchynge of his hādes vp to heauen, an stode and blessed all the congregacion of Israel with a loude voyce, saying. Blessed be the Lord, that hath geuen reste vnto hys people Israel, accordyng to all that he promised, * there hath not failed one word of all the good promysse, which he promysed by the hande of Moses hys seruānt. The Lord our God be with vs, as he was with our fathers, and forsake vs not, neither leaue vs: but that he maye bowe our hertes vnto hi, that we maye walke in all his wayes and kepe hys commaundementes hys statutes and hys lawes, whyche he commaunded our fathers. And these my wordes whych I haue prayed before the Lord, be nye vnto the Lord our God daye and nyght, that he defende the cause of his seruānt, and the cause of hys people Israel: what thyng soeuer chaunce at any tyme that all nacions of the erth maye knowe, that the Lord is God, and none but he. Let youre herte therfore be perfecte with the Lord our God, that ye walke in hys statutes, and kepe hys commaundementes, as this daye.

And the kyng and all Israel with hym, offered offerynges before the Lord. * And Salomon offered a sacrifice of peace offeringes vnto the Lord, and he offered vnto the Lord. xxi. thousande oren and an hundred & twenty thousande shepe. And so the kyng & all the chyldren of Israel dedicated the house of the Lord. The same daye dyd the kyng halowe the myddel of the court, that was before the house of the Lord: for there he offered burnt offerynges, meate offerynges and the fat of peace offeringes: because the brazen aultare that was before the Lord, was to lytle to receaue the burnt offerynges, meate offerynges, and the fat of the peace offerynges.

And Salomon helde that same tyme an hye feast & all Israel with hym, a very great congregacyon, euen from the entrynge in of hemath vnto the ryuer of Egypt, before the

* Deu. xvi. c. **Lorde oure God, * seuen dayes & seuen dayes euen, xiiii. dayes. And the eyght daye he sent the people a waye. And they blessed the kyng and went vnto theyr tentes ioyous and with glad herte, because of all the goodnesse that the Lorde had done for Dauid his seruaunt, and for Israel hys people.**

The. ix. Chapter.

The Lorde appeareth the seconde tyme to Salomon. Salomon geueth Tributes to Hyram. The Canaanites become tributaries. He sendeth Shyppes for golde. He buyldeth many cyties.

And when Salomon had * fynys-
shed the buyldynge of the house of the Lorde and the kynges palace, & all that he had in hys mynde, and was apoynted to make: the Lorde appered vnto hym agayne, as he appered to hym at Gibeon. And the Lorde sayde vnto hym: I haue hearde thy prayer and thy intercessyon, that thou hast made before me. For I haue halowed this house (which thou hast buylt) to put my name there for euer, and myne eyes and myne herte shalbe there perpetuallye. And yf thou wilt walcke before me (as Dauid thy father walcked) in purenesse of herte and in ryghteousnesse, to do all that I haue commaunded the, and wilt kepe my statutes, & my lawes, then will I stablyshe the seate of thy kyngdome vpon Israel for euer, as I promysed to Dauid thy father sayinge.

* Thou shalt not be without a man vpon the seate of Israel.

But and yf ye and youre chyldren turne awaye from me, and will not kepe my commaundementes and my statutes (whyche I haue set before you) but go and serue other Goddes, and worshyppe them: then will I wede Israel oute of the lande, whyche I haue geuen them. And this house whyche I haue halowed * for my name, will I cast oute of my syght. And Israel shalbe a prouerbe and a fable amonge all nacjons. And this house shalbe taken awaye: so that euery one that passeth by it, shalbe astonied, and shall hyffe, and they shall saye: * why hath the Lorde done thus vnto this lande and to this house? And they shall answer: because they forsoke the Lorde theyr God, whyche brought theyr fathers out of the lande of Egypt, and haue taken holde vpon other Goddes, and haue worshipped them, and serued the, therefore hath the Lorde brought vpon them all this euell. * And it fortuneth, that at the ende of twente yeres, Salomon fynys-
shed the buyldynge of the two houses, that is to wete, the house of the Lorde and the kynges palace. And Hyram the kyng of

Tyre brought Salomon tymbre of Cedar, and fyre trees, golde, and whatsoeuer he desired. And Salomon agayne gaue Hyram xx. cyties into the lade of Galile. And Hyram came oute from Tyre to se the cyties whyche Salomon had geuen hym, and they pleased hym not. And he sayde: what cyties are these, which thou hast geuen me, my brother? and he called them the lande of Canaan vnto this daye. And Hyram sent the kyng fyre skore hundred wayght of golde. And this is the summe, which kyng Salomon rayled for a tribute whan he buylded the house of the Lorde and hys awne house, and the wyllo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gazer.

For Pharaos kyng of Egypte went vp, & toke Gazer, and burnt it with fyre, and shue the Canaanites ydwell in the cytie, and gaue it for a present vnto hys daughter, Salomons wyfe. And Salomon buylt Gazer and Beth Horon the nether: and Baalath and Chammar in the wyldernesse and in the lande: and all the treasure cyties that Salomon had, (and were unwalld: those he made stronge) and cyties for hys charettes, & cyties for hys horsen, and all that Salomon desired and wolde buyld in Jerusalem, in Libanon, and in all the lande of hys dominyon.

And all the people that were left of the Amorites, Hethites, Pheresites, Heuites ad Jebusites, (whyche were not of the chyldren of Israel) theyr chyldre that were left after them in the lande, whom the chyldren of Israel also were not able to destroye. Those dyd Salomon compell to byng tribute vnto this daye. But of the chyldren of Israel dyd Salomon * make no bonde men. But they were men of warre, hys ministers, hys Lordes, his captaynes, and rulers of his charettes, and of hys horsen. And these were the Lordes, that were sett ouer Salomons worke: euen fyue hundred were they and fyfte, and they ruled the people that wrought the worke.

And Pharaos daughter came vp oute of the cytie of Dauid vnto the house which Salomon had buylt for her. And then dyd he also buyld the wyllo. And this ye dyd Salomon offer burnt offerings and peace offerings vpon the altare, whyche he buylt vnto the Lorde. And he burnt incense vpon the altare that was before the Lorde, and so he fynished the house.

And kyng Salomon made a nauye of shyppes in Azion Gaber whyche is besyde Elath, on the byrnke of the redd see, in the lande of Edom. And Hyram sent by shyppe also of hys seruautes, that were shypmen, and had knowledge of the see, with the seruautes of Salomon. And they came to Ophyr and fet from thence one and twente skore

skore hundred weyght of golde, & brought it to kyng Salomon.

The. x. Chapter.

The quene of Saba cometh to heare the wysdome of Salomons, whose royallte is here described.

And the * Quene of Saba hea-
ryng the fame of Salomon (concernynge the name of the Lorde) came to proue hi with harde questyons. And she came to Jerusalem with a very great trayne: with Camelles that bare swete odoures, and golde exceedynge moche, and precious stones. And she came to Salomon and comened with him of all that was in her hert. And Salomon declared vnto her all her questyons, so that there was not one thinge hydd from the kyng, which he expounded not vnto her.

And the quene of Saba cōspydred all Salomons wysdome, and the house that he had buylded, and the meate of his table, & the sytynge of hys seruautes, the order of hys mynisters, and theyr apparell, hys dryncke, and his burnt sacrifices that he offered in the house of the Lorde, and she was astonied. And she sayde vnto the kyng. It was a true worde that I hearde in myne awne lande of thy sayinges, and of thy wysdome. Howbeit I beleued it not, tyll I came, & sawe it with myne eyes. And beholde, the one halfe was not tolde me: for thy wysdome and prosperite exceedeth the fame whych I hearde of the. Happy are thy men: and happye are these thy seruautes, which stāde euer before the, and heare thy wysdome. Blessed be the Lord thy god, which loued the, to set the on the seat of Israel, because the Lord loued Israel for euer, and made the kyng, to do equyte and ryghte wysnesse.

And she gaue the kyng fyre skore hundred weight of golde, and of iwete odoures exceedynge moche, and precious stones. There came nomore soche aboundaunce of swete odoures, as the quene of Saba gaue to kyng Salomon. The nauye also of the * shyppes of Hyram (that carped golde from Ophyr) brought lyke wyse greate plenty of Almyge tre and precious stones. And the kyng made of the Almyge trees, pillers for the house of the Lorde and for the kynges palace, and made harpes and psalteryes for syngers. There came no moare suche Almyge trees, nor were anye moare sene vnto this daye. And kyng Salomon gaue vnto the Quene of Saba accordynge to all her desire whatsoeuer she asked: besydes that he gaue her of a fre wyll with his awne hande. And so she returned vnto her awne countrey: both she, and her seruautes.

The weyght of golde that came to Salomon in one yere, was fyre hundred thre

score and fyre talentes of golde, besydes that he had of chapmen and of marchautes and of Botycarres, and of all the kynges of Arabia, and of the Lordes of the countrey. And kyng Salomon made two hundred bucklers of beate gold, fyre hundred sycles of gold went to a buckler. And he made thre hundred shylde of beaten golde, thre ponde of golde went to one shylde, and the kyng put them in the * house of the wood of Libanon.

And the kyng made a great seate of pure yre, and couered it with the best golde. And the seate had fyre steppes. And the toppe of the seate was rounde behynde, & there were pomelles on ether syde on the place of the seate and two Lyons stode besyde the pomelles. And there stode xii. Lyons on the steppes. vi. on a syde. Ther was none lyke (worke) sene in any kyngdome. * And all kyng Salomons drynckynge vessels were of golde, & lyke wyse all the vessels of the house of the wood of Libanon were of pure gold. And as for syluer, it was nothing worth in the dayes of Salomons, for the kynges nauye of shyppes wet on the see vnto Charis with the nauie of Hyrams shyppes: eue once in the yere wet the nauye to Charis, & brought golde and syluer, & Elephantes teth, apes and peco-

kes. * And so kyng Salomon excceeded all the kynges of the erth both in riches & wysdome. And all the worlde resorted to Salomon, to heare his wysdome, which God had put in hys herte. And brought him euery man his present, vessels of syluer and vessels of golde, rayment, harnesse, and swete odoures and horsen and Mules, yere by yere. And Salomon gathered together charettes and horsen: and he had a thousande and foure hundred charettes, & twelue thousande horsen, whom he bestowed in the charette cyties, and with the kyng at Jerusalem.

* And the kyng made syluer in Jerusalem as plenteous as stones, & Cedar as plenteous as the wyld fygge trees that growe abundantly in the felde. The byngynge of horsen also out of Egypt: & the collection of the wares: dyd the kynges marchautes take agayne, and sold the stuffe for a pryce. A charet came vp out of Egypt for fyre hundred sycles of syluer: that is, one horse for an hundred and fyfte. And euen so for all the kynges of Syria, dyd they byngynge them oute thowowe theyr handes.

The. xi. Chapter.

Salomons hath seuen hundred quenes and thre hundred Concubynes, which byngynge hym to Idolatrye. His aduersaries rebell agaynst hym. He dyeth.

And kyng * Salomon loued many outlandishe women: and the daughter of Pharaos: and women of the Moabites, Ammonites, Edomites, Idomites,

uites and heathens. Where as yet (concernynge these nacyns) the Lorde sayde vnto the chyldren of Israel: * Come not ye at them, nor let them come at you: elles wyll they turne youre hertes after theyr goddes. Neuerthelesse, Salomō claued vnto them in lone. * And he had seuen hundred Quenes, and thre hundred concubines, and his wyues turned a waye his hert. For it came to passe, when Salomon was olde, hys wyues turned his herte after other Gods: and his herte was not perfecte with the Lorde his God, as was the herte of Dauid his father: for Salomon folowed Astaroth the God of the zydons, and Milcom, the abhominacion of the Ammonites. And Salomō wrought wyckednesse in the sight of the Lorde, & folowed not the Lorde perfectly, as dyd Dauid hys father. For than did Salomō buylde an hye place for Chamos the abominacyon of Moab, in the hyll that is before Jerusalem, & vnto Moloch the abhominacyon of the chyldren of Ammon. And lykewise dyd he for all his outlandish wyues, which burnt incense and offered vnto theyr gods. And the Lorde was angrie with Salomon, because hys hert was turned from the Lorde God of Israel: * which had appeared vnto him twyfe, and gaue him a charge (concerninge this thinge) that he shuld not folowe other gods. But he kepte not that, which the Lorde commaunded him, wherfore the Lorde sayde vnto Salomon: for as moch as this is done of the, and thou hast not kepte myne appoyntment, and my statutes (which I commaunded the) I wyll rent the kyngdome from the, and wyll geue it to thy seruauant. Notwithstandynge in thy dayes I will not do it because of Dauid thy father but will take it fro the hāde of thy sonne. Howbeit, I will not take awaye all thy kyngdome: but will geue **¶** one trybe to thy sonne, because of Dauid my seruauant, and because of Ierusalem which I haue chosen.

And the Lorde stered vpon an aduersarye vnto Salomō: euen one Hadad an Edomite of the kynges seide, which was in Edō. For whē Dauid was in Edom, and Joab the capayne of the hoste was gone vp to burie the that were slayne, he smote all the men chyldren in Edom. For syxe monethes dyd Joab remayne there and all Israel, tyll he had destroyed all the men chyldren in Edom. And thys Hadad fled and certen other Edomites of hys fathers seruantes with him, to come into Egypte: Hadad beyng yet a lytle chyld. And they arose out of Madian, and came to Paran, and toke mē with them out of Parā and came to Egypte vnto Pharaō kyng of Egypte, which gaue him an house, & appoynted him vitayles, and gaue him lande.

And Hadad gat greate fauoure in the syght of Pharaō, so that he gaue hym to wyfe the

lyster of his awne wyfe, euen the lyster of Chahpenes the quene. And the lyster of Chahpenes bare him Genubath his sonne, whom Chahpenes nozished in Pharaos house. And Genubath was of Pharaos household amonge the sonnes of Pharaō. And when Hadad hearde in Egypte, that Dauid was layde to slepe wyth hys fathers, and that Joab the capayne of the host was deed also, he sayd to Pharaō: let me departe, that I maye go to myne awne contreye. Pharaō sayde vnto hym: what hast thou lacked here with me, & thou woldest thus go to thine awne contreye? he answered. Nothing. howbeit, let me go. And God stered him vpon an other aduersarye, one Rezon the sonne of Eliada, whiche fled from his Lorde Hadadezer kyng of Zobā. And he gathered men vnto hym, and became capayne ouer the companye, when Dauid slewe them. And they went to Damasco, and dwelt there, and reigned in Damasco. Therfore was he an aduersarye to Israel all the dayes of Salomō. And this was the myschefe, in that Hadad dyd abhorre Israel, and raygned ouer Syria.

And Jeroboam the sonne of Nebat an Ephraimite of Zareda (whose mother was called Zerah, which was a wydowe, and he Salomons seruauant) **¶** lyfte vpon his hande agaynst the kyng. But this was the cause, that he lyfte vpon his hande agaynst the kyng. Salomon buylte Bethel, & mended the breke places of the cytie of Dauid his father. And this felowe Jeroboam was a man of warre. And Salomon sawe the younge man, that he was able to do the worke, he made hym ruler ouer all the tribute of the house of Ioseph. And it chaunced at that ceason, that Jeroboam went out of Ierusalem, and the prophete Abiah the Silonite mett him by the waye haupnge a newe mantell on hym, and they two were alone in the felde. And Abiah caught the newe mantell that was on hym and rent it in twelue peces, and sayde to Jeroboam take the ten peces. For thus sayth the Lorde God of Israel: behold, I wyll rent the kyngdome oute of the handes of Salomon, and wyll geue ten tribes to the: * and he shall haue one, for my seruante Dauid sake and for Ierusalem the cytie whiche I haue chosen out of all the trybes of Israel: because they haue forsaken me, and haue worshypped vnto Astaroth the God of the zydons, & Chamos the God of the Moabites, and Milcom the God of the chyldren of Ammon, and haue not walked in my wayes (to fulfill my pleasure, my statutes and my lawes) as dyd Dauid hys father.

I wyll not take the whole kyngdome out of his hāde: but wyll make hym chiefe all hys lyfe longe, for Dauid my seruantes sake, whom I chose: because he kepte my commaundementes

dementes and my statutes. * But I wyll take the kyngdome out of his sonnes hande, & wyll geue it vnto the, euen ten tribes of it: and vnto hys sonne wyll I geue one trybe, & Dauid my seruauant maye haue a lyght allwaye before me in Ierusalem, the cytie which I haue chosen me, to put my name there. And I wyll take the, & thou shalt raygne accordynge to all that thy soule desyret, & shalt be kyng ouer Israel. And yet thou heke vnto all that I commaunde the, & wyll walke in my wayes & do that is ryght in my syght, that thou kepe my statutes & my commaundementes (as Dauid my seruauant dyd) then wyll I be with the, & buylde the a sure house that shall contynewe, as I buylte for my seruauant Dauid, and wyll geue Israel vnto the. And I wyll for thys offence (which Salomon hath commytted) bere the seede of Dauid, but not for euer.

Salomon sought therfore to kyll Jeroboam, and Jeroboam arose, and fled into Egypte vnto Sisak kyng of Egypte, and continued there in Egypte vntill the deeth of Salomon. The rest of the wordes that concerne Salomon, and all that he dyd, and hys wysdome: are they not wyrtten in the booke of the wordes of Salomon: The tyme that Salomon raygned in Ierusalem vpon all Israel, was fourtye yere. And Salomon slepte and he layde him with hys fathers, and was buried in the cytie of Dauid his father, and Rehoboam his sonne raygned in hys steade.

The .xii. Chapter.

The kyngdome is deuyled, Rehoboam raygneth ouer ii. trybes, and Jeroboam ouer x. Aduam is founded. Jeroboam maketh golden calves.

¶ Rehoboam went to Sichem: for all Israel were come to Sichem, to make him kyng. And Jeroboam the sonne of Nebat (which was yet in Egypte) hearde of it: for he fled to Egypte from the presence of kyng Salomon, & dwelt in Egypte. So they sent and called hym, and Jeroboam and all the congregacyon of Israel came, and spake vnto Rehoboam, sayenge thy father made oure greuous pocke greuous, now therfore, make thou the greuous service of thy father and hys fore pocke which he putt vpon vs, lyghter, & we wyll serue the. And he sayde vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kyng Rehoboam toke coucell with the olde men that stode before Salomon hys father, while he yet lyued, and sayde: what coucell geue ye, that I maye haue matter to answer thys people? And they sayde vnto hym: If thou be a seruauant vnto thys people this daye, and folowe theyr myndes and answer them, and speake kynde wordes to them: they wyll be thy seruantes for euer.

But he forsoke the counsell that the olde men had geuen him, and called vnto hys counsell yonge men, that were growen vp with him, and wayted on hym.

And he sayde vnto them: what counsell geue ye, that we maye answer thys people? for they haue commoned with me, sayenge: make the pocke which thy father dyd putt vpon vs, lyghter: And the yonge men that were growen vp with hym, spake vnto hym sayenge: Thus shalt thou speake vnto thys people (that haue sayde vnto the: thy father made oure pocke heuye, butt make thou it vs lyghter) Euen thus shalt thou saye vnto them: * My lytle synger shall be wayghtier, than my father was in the loynes. And nowe where as my father did lade you & put a greuous pocke vpon you, I wyll make it heuyer. My father also corrected you with scourges, but I wyll chastyse you with scorpions. And so Jeroboam and all the people came to Rehoboam the thyrde daye, as the kyng had apoynted, sayenge: come to me agayne the thyrde daye. And the kyng answered the people churlyshly, and left the olde mens counsell (that they gaue hym) & spake to them after the counsell of the yonge men, sayenge. My father made youre pocke greuous, and I will make it greuouser. My father also chastised you with whippes, but I wyll chastise you with scorpions. And the kyng hekened not vnto the people. for it was the ordinaunce of God, that he myght performe hys sayenge, which the Lorde spake by Abiah the Silonite vnto Jeroboam the sonne of Nebat.

And so, when all Israel sawe, & the kyng regarded them not, the people answered the kyng with these wordes, sayenge. * what porcion haue we in Dauid: we haue no inheritance in the sonne of Isai. * To youre tentes, O Israel, nowe se to thine awne house Dauid. And so Israel departed vnto theyr tentes. howbeit, ouer the chyldren of Israel which dwelt in the cytie of Iuda, dyd Rehoboam raygne styll. Then kyng Rehoboam sent Adura the receauer of the tribute. And all they of Israel stoned hym to deeth. But kyng Rehoboam made spede to gett hym vp to hys charet, and to fflye to Ierusalem. And they of Israel rebelled agaynst the house of Dauid, vnto thys daye. And when all Israel heard that Jeroboam was come agayne, they sent and called hym vnto the multitude, and made hym kyng ouer all Israel: and there was no trybe that folowed the house of Dauid, but Iuda onely. * And when Rehoboam was come to Ierusalem, he gathered all the house of Iuda, with the trybe of Beniamin an hundred & foure skore thousande of chosen men (which were good warryours) to fyght agaynst the house of Israel,

Jeroboam iii. Kynges. maketh calves

rael, and to bynne the kyngdome agayne to Rehoboam the sonne of Salomon.

And the worde of God came vnto Se-
maia the man of God, sayenge: speake vnto
Rehoboam the sonne of Salomon kyng of
Juda, and vnto all the house of Juda & Ben-
Jamin, and to the remnant of the people,
sayenge: Thus sayth the Lorde. Ye shall not
go vp, nor yet fyght agaynst your brethren
the chyldren of Israel, retorne euery man to
his house, for this thynge is my doing. They
herkened therfore to the worde of the Lorde,
and returned to departe, accordynge to the
worde of the Lorde. Then Jeroboam buyt
Sichem in mount Ephraim, & dwelt therein.
And went from thence, & buyt Peniel.

* Judi. viii. d

And Jeroboam thought in his hert: nowe
shall the kyngdome retorne to the house of
David. For yf this people go vp and do sa-
crifice in the house of the Lorde at Ierusalem,
then shall I hert of this people turne agayne
vnto the Lorde Rehoboam kyng of Juda:
and so shall they kyll me, and go agayne to
Rehoboam kyng of Juda. * Wherupon the
kyng toke counsell, and made two calves
of golde, and sayde vnto them. It is muche
for you to go vp to Ierusalem. * Beholde,
O Israel: these are thy goddes, which brou-

* 2hob. i. a.
Eccle. xlii. d
Erod. rrr. d.

* ero. rrr. a

ght you out of ylande of Egypte. And he set
the one in Bethel, and the other set he in Dan.
And this thynge turned to synne. for the peo-
ple went (because of the one) as farre as Da.
And he made an house of hillaultares, * and
made preastes of the lowest of the people,
which were not of the sonnes of Levi. And
Jeroboam made a feaste the xv. daye of the
eyght moneth, lyke vnto the feaste that is in
Juda, and offered on the aultare. And so did
he in Bethel, to offer vnto the calves that
he had made. And he put in Bethel the prea-
stes of the hillaultares, which he had made.
And he offered burnt offerings vpon the al-
ter, which he had made in Bethel, the xv.
daye of the eyght moneth: eue in the moneth
which he had ymagined of hys awne herte:
and made a solempne feast vnto the chyldre
of Israel, and offred vpon the aultare, and
burnt incense.

* Rume. iij. a
iii. reg. vii. g

The. xiiij. Chapter.

Jeroboam doynge sacrifice vnto the calves, is re-
prehended of the prophete. Hys hande dyeth vp,
while he putteth it out agaynst the prophete. The
prophete is kyled, and buried.

And beholde, there came a man
of God out of Juda (by the worde of
the Lorde) vnto Bethel, & Jeroboam
stode by the aultare to put incense. And he cried
agaynst the aultare in the worde of the Lorde
& sayde. O aultare, aultare, thus sayth the
Lorde: Beholde, a chyld shall be borne vnto
the house of David, (Josia by name) & vpon
the shall he offer the preastes of the hillaulta-
res that burne incense vpon the, & menkes

bones shall be brent vpon the. And he gaue a
token the same tyme, sayenge: thus is the to-
ken, that the Lorde hath spoken it. Beholde,
the aultare shall rent, and the ashes that are
vpon it, shall fall out.

And when the kyng heard the sayenge
of the ma of God (which had cryed agaynst
the aultare in Bethel) he stretched out hys hande
from the aultare, sayenge: hold him. And his
hande which he put forth agaynst him, dyed
vp, & he coude not pull it in agayne to hym:
the aultare also claued asunder, and the ashes
fell out from the aultare, accordynge to the to-
ken which the man of God had geuen by the
worde of the Lorde. And the kyng answered,
and sayde vnto the man of God. * Oh
praye vnto the Lorde thy God, and make in-
tercessyon for me, that my hande maye be re-
stored me agayne. And the man of God be-
sought the Lorde, and the kynges hande was
restored agayne, & became as it was afore.

* 2pbe. viij. d
Rume. iij. d
Actes. viii. d

And the kyng sayde vnto the ma of God
come home with me, that thou mayest dyne,
and I will geue thee a rewarde. And the ma
of God sayde vnto the kyng: yf thou wol-
dest geue me halfe thyne house, I will not go
in with thee, neither will I eate breade or drin-
cke water in thy place. For so was it char-
ged me, thou owe the worde of the Lorde,
sayeng: eate no bread nor dryncke water, nor
turne agayne by the same waye that thou ca-
mest. And so he went another waye, & retur-
ned not by the waye that he came to Bethel.
And there dwelt an olde prophet in Be-
thel, & hys sonne came, and tolde hym all the
wordes, that the man of God had done that
daye in Bethel: & the wordes which he had
spoken vnto the kyng & tolde they the
father also. And the father sayde vnto the
what waye went he? And his sonnes shewed
him what waye the ma of God went, which
came from Juda. And he sayde vnto hys son-
nes: saddle me the Ass. Which whan they had
saddled, he gatt hym vpon theron, & went af-
ter the man of God, & founde hym syttinge
vnder a tre. And he sayde vnto him: art thou
the ma of God that camest from Juda? And
he sayde: I am.

He sayde vnto him: come home with me,
and eate bread. He answered: I maye not re-
turne with thee, to go in with the nether will
I eate bread or dryncke water with thee in this
place. For it was sayde to me in the worde of
the Lorde: Thou shalt eate no bread, nor drin-
cke water there, nor turne agayne to go by
the waye that thou camest. He sayde vnto him:
I am a prophet also as well as thou, and an
Angell spake vnto me in the worde of the Lor-
de, sayenge: bynne him agayne with the in-
to thyne house, that he maye eate bread and
dryncke water. And he lped vnto hym. And
so he went agayne with hym, and dyd eate
bread

Jeroboam iii. Kynges. Jo. lvi.

bread in hys house and dryncke water,

And it fortuneth, that as they late at the
table, the worde of the Lorde came vnto the
prophete, that brought him agayne. And he
cryed vnto the man of God that came from
Juda, sayenge: thus sayth the Lorde: because
thou hast disobeyed the mouth of the Lorde,
and hast not kept the comaundement which
the Lorde thy God commaunded the, but ca-
mest backe agayne, and hast eaten bread and
dryncke water, in the place (concernynge the
which the Lorde dyd saye vnto the: Thou
shalt eate no bread nor dryncke water) thy
carkasse shall not come vnto the sepulchre of
thy fathers.

And so it came to passe, that when he had
eaten bread and dryncke, the prophete which
brought him agayne, saddled him an ass. And
whan he was gone, * a Lyon mett hym by
the waye, and slue him, and his carkasse was
cast in the waye, and the Ass stode therby,
and the Lyon stode by the coarfe also. And
men that passed by, sawe the carkasse cast in
the waye, and the Lyon standynge therby:
& they came and tolde it in the towne where
the olde prophete dwelt. And when the pro-
phete that brought him backe agayne from
the waye, heard the thereof, he sayde: it is the ma
of God: he was disobedient vnto the worde
of the Lorde, and therfore the Lorde hath de-
lynced him vnto the Lyon, which hath rent
him and slayne him, accordynge to the worde
of the Lorde, which he spake vnto hym. And
he spake to his sonnes, sayenge: saddle me an
Ass: and so they dyd. And he went, and foude
hys bodey cast in the waye, and the Ass and
the Lyon stode by the coarfe. And the Lyon
had not eaten the carkasse, nor hurt the Ass.
And the prophete toke vpon the bodey of the
man of God, and layed it vpon the Ass, and
brought it agayne: and the olde prophete ca-
me to the cytie to lament, and to burye hym.
And he layde hys bodey in hys awne graue,
and they lamented ouer him. (Alas my bro-
ther.) And when he had buried him, he spake
to his sonnes, saying. whē I am deed, se that
ye burye me in the sepulchre wherein the man
of God is buried: laye my bones beynde hys
bones. * For the sayenge which he cryed at
the worde of the Lorde agaynst the aultare in
Bethel (and agaynst all the houses of hill
aultares which are in ycyties of Samarie)
shall come to passe.

iii. Reg. x.
vi. d.

Howbeit, for all that, Jeroboam conuer-
ted not from hys wyched waye: but turned
backe, and made of the lowest of the people
preastes of the hillaultares. And whoso plea-
sed hym, he fylled hys hande, and he became
preaste of the hillaultares. And this thynge
turned to synne vnto the house of Jeroboam
euen to destruction hym, and to bynne hym to
naught from of the face the erthe.

The. xliiij. Chapter.

Jeroboams wyfe asketh counsell of Ahia the
prophete. Jeroboam dyeth. Shisack kyng of Egypte
robberth the house of the Lorde. Rehoboam dyeth,
and Abiam succedeth hym.



That tyme Abia the sonne of A-
Jeroboam fell sycke. And Jer-
oboam sayde vnto hys wyfe: vp
(I praye the) and disguise thy
selfe, that thou be not knowen
to be the wyfe of Jeroboam, and get the to
Silo. For ther is Ahia the Prophete which
tolde me * that I shulde be kyng ouer this
people. And take with the ten loues, and cra-
cknelles, and a cruse of honye, and go to him:
that he maye tell the what shall become of
the childe. And Jeroboams wyfe dyd so: and
arose, and wet to Silo, and came to the hou-
se of Ahia. But Ahia coude not se, for hys
eyes were woren dymme for age.

* 16. 12. c. 1. f.

And the Lorde sayde vnto Ahia: beholde,
the wyfe of Jeroboam cometh, to aske a thynge
of the for her sonne, for he is sycke. But thus
shalt thou saye vnto her. And when she came
in, she feyned her selfe to be a nother woman.
But when Ahia hearde the sounde of her fete
as she came in at the doze, he sayde: come in
thou wyfe of Jeroboam, why feynest thou
thy selfe so, to be another? I am sent to the to
shewe the heuy thynges.

13

Go, tell Jeroboam, thus sayth the Lorde
God of Israel. It repenteth me for as moche
as * I exalted the from amonge the people,
and made the pryce ouer my people Israel.
I dyd rent the kyngdome awaye from the
house of David and gaue it the: Neuerthe-
les, thou hast not bene as my seruauit Da-
uid, which kepte my commaundementes,
and folowed me wyth all hys herte, to do y
whych is ryght in myne eyes: but hast done
cuyll, aboue all that were before the: for
thou hast gone, and made the other goddes,
and molten ymages, to prouoke me, and hast
cast me behynde thy backe: therfore beholde,
I will bynne euell vpon the house of Je-
roboam, and will rote out from Jeroboam
euen hym that * ysseth agaynst the wall
and hym that is in prison and forsaken in
Israel, and will take awaye the remnant
of the house of Jeroboam, as a man taketh
awaye donge, tyll he hath carped out all.

* 16. 12. c. 1. f.

* 1. 12. c. 1. f.

Whosoener

^{19. 1. c. r. b. a} * Whosoever (of Jeroboams house) dye in the towne, hym shall the dogges eate: & he þ dieth in the felde, shall the fowles of the ayre eate: for the Lorde hath sayde it. Up therfore and gett the to thynne house. Beholde, whan thy fot entereth into the cytie, þ chylde shall dye. And all they of Israel shall mourne for him, and burie hym: for he onely of Jeroboam, shall come to the sepulchre, because in hym there is founde goodnesse toward the Lorde God of Israel in the house of Jeroboam.

Wherconer, the Lorde shall stee hym up a kyng over Israel, which shall destroye the house of Jeroboam in that dape. ^{19. 1. c. r. b. a} But what is it now? For the Lorde shall synpte Israel, as whan a rede is shak in the water and he shall wede Israel out of thys good lande (which he gaue to theyr fathers,) and shall skatter them beyonde the ryuer, because they haue made the Idoles groues, and angred the Lorde. And he shall geue Israel up, because of the synnes of Jeroboam, which dyd synne, and made Israel to synne.

^{19. 1. c. r. b. a} And Jeroboams wyfe arose, and departed, and came to Thirzah, and whan she came to the thersholde of the doze, the chylde was deed. And all Israel buried hym, and lamented hym, accordynge to the worde of þ Lorde which he spake by the hãde of hys seruauit Abia the Prophete. And the rest of the wordes that concerne Jeroboam, howe he warred, and howe he raygned. Beholde they are wyrtte in the boke of the Cronicles of the kynges of Israel. And the dayes which Jeroboam raygned, were. xlii. yere. And whan he was layed aslepe with hys fathers, Nadab his sonne raygned in his steade.

^{19. 1. c. r. b. a} Rehoboam the sonne of Salomon raygned in Juda, and Rehoboam was. xli. yere olde when he beganne to raygne, and he raygned. xlii. yere in Jerusalem (the cytie which the Lorde dyd chole out of all the trybes of Israel, to put his name there.) His mothers name was Naama an Ammonite. And Juda wrought wickednesse in the syght of the Lorde, and angred him in moo thynges then their fathers dyd, in their synnes, which they synned. For they also made the hyll alters, Images, & Idols groues on euery hye hyll, & vnder euery thicke tre. And there was a truce of male chyliden in the lande, & they dyd accordynge to all the abhominacions of the nacions which the Lorde cast out before the chyliden of Israel. And it fortuneth, that in the fyft yere of kyng Rehoboam: Silack kyng of Egypte came up agaynst Jerusalem, and toke awaye the treasures of þ house of the Lorde, & the treasures of the kynges house, & spoyled all that was to be had. And he toke awaye the spylde of golde * which Salomon had made. In whose steade kyng Rehoboam made brasen spylde, and comit-

* 11. 1. c. r. b. a

ted them vnto the handes of the keepnge of the captaynes of the garde, which wayted at the doze of the kynges house. And whan the kyng went into the house of the Lorde, they of the garde bare them, and brought them agayne into the garde chambze.

The rest of the wordes that concerne Rehoboam, and all þ he dyd, are they not wyrtten in the boke of the Cronicles of the kynges of Juda: And there was warre betwene Rehoboam and Jeroboam all theyr lyues. And Rehoboam slepte with his fathers, and was buried besyde his fathers in the cytie of Dauid. Hys mothers name was Naama an Ammonite. And Abiam hys sonne raygned in hys steade.

The. xv. Chapter.

¶ Wicked Abia raygneth ouer Juda, & epyhtewes Ala succedeth in hys rowme. The battell betwene Ala & Baasa. Jehosaphat succedeth Ala. Nadab succedeth Jeroboam. Baasa killeth Nadab.

^{19. 1. c. r. b. a} In the xvij. yere of kyng Jeroboam the sonne of Nabat, raygned Abia ouer Juda. The yere raygned he in Jerusalem. And hys mothers name was Maacha the daughter of Abisalom. And he walked in all the synnes of his father, which he had done before hym and hys hert was not perfect with the Lorde hys God * as the hert of Dauid his father. ^{19. 1. c. r. b. a} Neuerthelesse for Dauids sake dyd the Lorde hys God geue hym a lyght in Jerusalem, that he sett vp his sonne after hym, and to stablishe Jerusalem: because Dauid dyd that which was ryght in the syght of þ Lorde, and turned from nothyng that he commaunded hym all the dayes of hys lyfe. ^{19. 1. c. r. b. a} He onely in the matter of Arias the Hethite. And there was warre betwene Rehoboam and Jeroboam as longe as he lyued. The rest of the wordes that concerne Abiam, and all that he dyd, are they not wyrtten in the boke of the Cronicles of the kynges of Juda: And ther was warre betwene Abiam and Jeroboam. And Abiam slepte with hys fathers, and they buried hym in the cytie of Dauid. And Ala his sonne raygned in his steade.

^{19. 1. c. r. b. a} In the. xx. yere of Jeroboam kyng of Israel, raygned Ala ouer Juda. xli. yere raygned he in Jerusalem, & hys mothers name was Maacha, the daughter of Abisalom. And Ala dyd that semed ryght in the eyes of the Lorde, as dyd Dauid his father. * And he toke awaye the whoze keepers out of the lande, and put awaye all the abhominable Idols that his fathers had made. And he put downe Maacha & hys mother from beyng rule, because she had made ymages in groues. And Ala destroyed her ymages, and burnt them by the broke Cedron. ^{19. 1. c. r. b. a} But þ hyllalters were not put downe. Neuerthelesse Alaes herte was perfecte with the Lorde all

all his dayes. He brought in the holy vessels of his father, (& þ he had dedicat) vnto þ house of the Lorde: golde & syluer, & Jewelles. And there was warre betwene Ala & Baasa kyng of Israel all theyr dayes.

^{19. 1. c. r. b. a} And Baasa kyng of Israel, went up agaynst Juda, & buyt Rama, so þ he wolde let none go out or in, to Ala kyng of Juda. Then Ala toke all the syluer & golde, that was lefte in the treasures of the house of the Lorde, & the treasures of the kynges house, and deliuered them vnto the handes of hys seruantes, & Ala sent them to Benhadad the sonne of Tabzimmon the sonne of Hezion kyng of Siria, (that dwelt at Damasco,) sayenge: there is a bonde betwene me & the, betwene my father and thy father. And beholde, I haue sent vnto the a present of syluer & golde þ thou come & breake the bonde þ thou hast w Baasa kyng of Israel, that he maye departe from me. So Benhadad herkened vnto kyng Ala, and sent the captaynes of the hostes (which he had) agaynst the cyties of Israel, & smote Hion, & Da, & Abel, Beth Macab, & all the region of Ceneroth with all the lande of Nephtali. And whan Baasa heard therof, he lefte buylding of Rama & dwelt i Thirza. Then kyng Ala made a proclamacyon thowout all Juda, þ none shuld be excused. And so they toke the flores of Ramah & the tymber (wherwith Baasa had buylded,) & kyng Ala buyt with them the hyll of Ben Amin and Mizpa.

The remnaunt of all the wordes that concerne Ala, and all hys myght and all that he dyd, & the cyties whych he buylded, are they not wyrtten in the boke of the chronicles of the kynges of Juda: Neuerthelesse in hys olde age he was diseased in hys fete. And Ala slepte wyth hys fathers, & was buried besyde his fathers in the cytie of Dauid hys father. And Jehosaphat his sonne raygned in his steade. And Nadab the sonne of Jeroboam beganne to raygne vpon Israel the seconde yere of Ala kyng of Juda, and raygned vpo Israel two yere. And he dyd euell in the syght of the Lorde, walkynge in the waye of hys father and in hys synne wherwith he made Israel synne. And Baasa the sonne of Abia (whych was of the house of Achab) conspired agaynst hym, and Baasa smote him at Gibbethon which is a cytie of the Philistines: for Nadab & all Israel layed seage to Gibbethon. Euen in the thirde yere of Ala kyng of Juda, dyd Baasa slaye him, and raygned in his steade. * And it fortuneth that whan he was kyng, he smot all þ house of Jeroboam, and lefte him naught that breathed, vntyll he had put hym cleane out, accordynge vnto the sayeng of the Lorde, which he spake by his seruauit Abia the Shelonite: because of the synnes of Jeroboam wherwyth

he synned and made Israel synne, whan he wyth hys prouocacyon angred the Lorde God of Israel.

The rest of the wordes that concerne Nadab, and all that he dyd, are they not wyrtte in the boke of the chronicles of the kynges of Israel: And there was warre betwene Ala and Baasa kyng of Israel all theyr dayes.

So in the thyrde yere of Ala kyng of Juda, began Baasa the sonne of Abia to raygne ouer all Israel in Thirza. xliij. yere. And he dyd þ which is euell in the syght of þ Lorde, walkynge in the waye of Jeroboam, & in his synne, which made Israel to synne.

The. xvi. Chapter.

¶ Jehu propheth agaynst Baasa, whom Ela succedeth. Zimri killeth hys master Ela, and destroyeth þ house of Baasa. Abab succedeth Amri, and taketh to wyfe wycked Jezabel.

^{19. 1. c. r. b. a} Then the worde of the Lorde came to Jehu the sonne of Hanani agaynst Baasa, sayeng: for as moch as I exalted the out of þ dust, & made the captayne ouer my people Israel, and thou hast walked in the waye of Jeroboam, and hast made my people Israel to synne, to angre me w theyr synnes: Beholde, I wyll roote out the posterite of Baasa, and the posterite of hys house, and wyll make hys house lyke the house of Jeroboam the sonne of Nabat. * That man of Baasa whych dyeth in the cytie, hym shall the dogges eate: and that man of hym whych dyeth in the felde, shall the fowles of the ayre eate.

The rest of þ wordes þ concerne Baasa, & what he dyd, & his power, are they not wyrtten in þ boke of þ chronicles of the kynges of Israel: And so Baasa slepte w hys fathers, & was buried in Thirza. And Ela his sonne raygned in his steade. And by the hãde of the prophete Jehu þ sonne of Hanani, came the worde of the Lorde agaynst Baasa, and agaynst his house, & agaynst all the wyckednesse that he dyd in the syght of the Lorde (in angrenging hym w the worke of his awne handes) that he shulde be lyke the house of Jeroboam, & because he kyled hym. (that is to saye Jehu the sonne of Hanani the prophete.

The. xvij. yere of Ala kyng of Juda beganne Ela þ sonne of Baasa to raygne ouer Israel in Thirza, two yere. And his seruauit zimri (which was captayne of halfe his charrettes) conspired agaynst hym, as he was in Thirza dynckynge: and was droncken in þ house of Arza stuard of hys house in Thirza. And zimri came, and smote him, and kyled hym in the xvij. yere of Ala kyng of Juda, and raygned in hys steade. And it fortuneth that whan he was kyng * and satt on hys seate, he slue all the house of Baasa, not leauynge therof, one to pille agaynst a wall: Pee, he slue hys kynskolles and frendes, also. And

* 11. 1. c. r. b. a

* 19. 1. c. r. b. a

* 19. 1. c. r. b. a

And thus dyd zimri destrope all the house of Baala, accordyng to the worde of the Lorde, whych he spake agaynst Baala by the hande of Ichu the prophet, for all the synnes of Baala & synnes of Ela hys sonne, whych they synned, and made Israel to synne, and angre the Lord God of Israel with their vanities. The rest of þ wordes þ concerne Ela, & all he dyd, are they not wyrtte in the boke of the Chronicles of the kynges of Israel?

In the xxvij. yere of Aia kyng of Iuda, dyd zimri raygne. vij. dayes in Chirza, and the people was then in the hoost besegunge Gebethon a citie of þ Philistines. And þ people in the hoost heard one saye: zimri hath conspired, & slayne þ kyng: Wherefore, all they of Israel made Amri (the captayne of the hoost) kyng ouer Israel that same daye, euē in þ hoost. And Amri departed by fro Gibethon, and all Israel with hym, & they beseged Chirza. And when zimri sawe þ the citie must nedes be taken, he went into the pallas of the kynges house, and burnt him selfe and the kynges house wþ fyre, and so dyed, for his synnes whych he synned, in doyng þ which is euell in the syght of the Lorde, and in walkyng in the waye of Jeroboam and in hys synnes whych he dyd, and in that he made Israel to synne.

The rest of the wordes þ concerne zimri and the treason þ he wrought, are they not wyrtten in the boke of the Chronicles of the kynges of Israel? Then were the people of Israel deuyded into two partes, for halfe þ people folowed Chibni þ sonne of Sinath, makynge hym kyng: & the other halfe folowed Amri. But the people that folowed Amri, preuailed agaynst the people that folowed Chibni the sonne of Sinath. And so Chibni dyed, and Amri raygned.

In þ xxxi. yere of Aia kyng of Iuda, beganne Amri to raygne ouer Israel. xii. yere. Sixe yere raygned he in Chirza. he bought the hyll * Schomron of one Schemar for two talentes of syluer, and buyt in the hyll, and called the name of the cytie whych he buyt, after the name of Schemar whych had bene owner of the hyll Schomron. But Amri wrought that which is euell in þ eyes of the Lorde, and dyd worse then all þ were before hym. For he walked in all þ waye of Jeroboam the sonne of Nebat, & in hys synnes, þ made Israel synne, to angre þ Lorde God of Israel wþ their vanities. The rest of the wordes þ concerne Amri, & all þ he dyd, & his strength þ he shewed, are they not wyrtten in the boke of the Chronicles of þ kynges of Israel: And so Amri slepte wþ hys fathers and was buryed in Schemaron, and Ahab hys sonne raygned in hys steade.

In þ xxxviij. yere of Aia kyng of Iuda, beganne Ahab the sonne of Amri to raygne

ouer Israel, and the same Ahab the sonne of Amri raygned ouer Israel i Samaria. xxiij. yere. And Ahab the sonne of Amri dyd euell in the syght of the Lord, aboue all that were before. For it semed vnto hym but a lyght thinge to walke in the synnes of Jeroboam the sonne of Nebat. he toke Jezabel also the daughter of Ethbaal kyng of the Sidonites to wyfe, and * went and serued Baal, & worshypped hym. And he reared vp an altare for Baal in the temple of Baal, whych he had buylded in Schomron. And Ahab made groues, and proceeded further in angryng the Lorde God of Israel then all the kynges of Israel that were before hym.

In his dayes dyd Hiel of Bethel buylde Jericho. And it * coste him Abirā his eldest sonne whē he layde þ foundation, & his youngest sonne Segub, whē he sett vp the gates, accordyng vnto the worde of þ Lorde * whych he spake by Iosua the sonne of Nun.

The xxvij. Chapter.

Elia is noryshed and fed of rauens, and after is sent to zarphath (otherwyse called Saraptha) to a woman, whose chyld he rapseth to lyfe.



And Elia the Thelbite (whych was of þ inhabitants of Gilead) layde vnto Ahab: * as truly as the Lord God of Israel lyueth, before whome I stande * there shalbe nether dewe nor rayne these yeres, but accordyng to my worde.

And the worde of the Lorde came vnto hi, sayng: gett the henc, & turne the estwarde, & hide thy selfe in þ brooke Cherith, þ is it that lyeth before Jordā: Thou shalt drynck of þ ryuer, & I haue comaunded the rauens to fede þ there. And so he wēt, & dyd accordyng vnto the worde of þ Lorde: For he wēt, & dwelt by þ brooke Cherith, þ is before Jordan. And þ rauens brought him bread & fleshe in the mornynge, & lykewise bread & fleshe in þ enenig, & he dranke of the brooke. And it chaunced after a while, þ the brooke dryed vp, because ther fell no rayne vpo þ erth. And þ word of the Lorde came vnto him, sayng: * vp & gett the to zarphath, whych is in Sidō, & dwell there. Beholde I haue comaunded a wydowe there to sustayne the. So he arose, & went to zarphath. And whē he came to the gate of the cytie, the wedowe was there, gathering stikes. And he called to her, & sayd: * fet me I praye þ, a lytle water in a vessell, þ I maye dryncke. And as she was goyng to fet it, he cryed after her, and sayd: byyng me I praye the, a morsell of bread also in thyne hande. She sayd: As truly as the Lord thy God lyueth, I haue no bread readye, but euē an handfull of meale in a barell, and a lytle oyle in a cruse. And behold, I am gathering two stikes for to go in, & dresse it for me and my sonne, that we maye cate it, and dye.

And Elia sayde vnto her: feare not, come and do

do as thou hast sayde: but make me therof a lytle cake fyrst of all, & bringe it vnto me: and afterwarde make for the and thy sonne. For thus sayeth the Lorde God of Israel: the meale in the barell shall not be wasted ne the oyle in the cruse be mynished, vntyll the Lorde haue sent rayne vpon the erthe. And he went, and dyd as Elia sayde. And she & he & her house dyd eate a good space, and the meale wasted not out of the barell, nether was the oyle spent out of þ cruse accordyng to the worde of the Lorde, whych he spake by the hande of Elia.

And after these thynges, it happened, that the sonne of the wyfe of the house fell sycke. And his sycknesse was so soze, þ there was no breath left in him. And she sayde vnto Elia: what haue I to do with the, O thou man of God: art thou come vnto me, to call my sonne agayne to forembraunce, & to slaye my sonne? he sayde vnto her: geue me thy sonne. And he toke him out of her lappe, and carped him vp into a loft where he abode, & layde him vpo his awne bedd, & called vnto the Lorde, and sayde: O Lorde my God, hast thou punysshed also this wedowe (wþ whom I dwell as a stranger) & hast slayne her sonne? And he stretched hym selfe vpon the chyldre thre tymes, & called vnto the Lorde, and sayd: O Lorde my God, let this childe soule come into him agayne. And the Lorde hearde the voyce of Elia, and the soule of the chyldre came into hym agayne, & he reuyned. And Elia toke the boye, and brought hym downe out of the chambere into the house, & deliuered hym vnto hys mother, and Elia sayde: beholde, thy sonne lyueth. And the woman sayde vnto Elia: nowe I knowe, that thou art a man of God, and that the worde of the Lorde in thy mouth, is true.

The xxvij. Chapter.

Elia is sent to Ahab. Obadia (otherwyse called Abdia) hyeth an hundred prophetes. Elia killeth all Baals prophetes: & afterwarde obtayneth rayne.



After procelle of many dayes þ worde of the Lord came to Elia in the thyrde yere, sayng: go shewe thy selfe vnto Ahab, and * I wyll sende rayne vpon the erth. And Elia went to shewe hym selfe vnto Ahab, & ther was a great fa-

mement in Schomron. And Ahab called Obadia, whych was the gouernour of hys house: & Obadia feared God greatly: For when Jezabell destroyed the prophetes of þ Lorde, he toke an hundred prophetes and hyd the, liffie mē in one caue & fytie in another, & prouyded bred & water for the. And Ahab sayde vnto Obadia: Go into the lāde, vnto all fountaynes of water, & vnto all brokes, þt haply we maye fynde grasse, to saue the horsēs & the mules, & that we destrope not some of the beastes. And so they deuyded the lāde betwene the, to walke thorow it. Ahab went one waye by hym selfe, and Obadia went another waye by hym selfe.

And it chaunced that as Obadia was in the waye, Elia mett hi. And Obadia knewe hym, & fell on hys face, & sayde: art not þ my Lord Elia? And he answered hym: I am he. So and tell thy Lorde: beholde, Elia is here. he sayde: what haue I synned, that þ woldest deliuer thy seruāt into þ hād of Ahab, to slei me? As trulic as the Lord thy God lyueth, there is no nacyon or kyngdome, whether my Lorde hath not sent, to seke the. And when they sayde: he is not there, he tooke an othe of the kyngdome & nacyō, whan he founde the not. And nowe thou sayest: goo & tell thy Lorde, that Elia is here. And as soone as I am gone from the, the spete of the Lord shall carie the into some place that I do not knowe. and so when I come and tell Ahab, & he canne not finde the, he shall slei me. But I thy seruāt feare the Lorde from my youth vp. Was it not tolde my Lorde, what I dyd, when Jezabell slue the prophetes of þ Lorde howe I hydde an hundred men of the Lordes prophetes, fytie mē in one caue and fytie in another, and prouyded the of breed and water: And nowe thou sayest, goo thou nowe and shewe thy Lorde. Beholde, Elia is here, that he maye slei me?

And Elia sayde: as truly as the Lorde of hostes lyueth, before whō I stande, I wyll shewe my selfe vnto him this daye. So Obadia went to mete Ahab, and tolde hym. And Ahab went to mete Elia. And it fortunēd þ whan Ahab sawe Elia, he sayde vnto him: art thou he that troubleth Israel? he answered: it is not I that haue troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the commaundementes of the Lorde, and thou hast folowed Baal. Nowe therfore sende and geather to me all Israel vnto mount Carmel, and the prophetes of Baal * foure hundred and fytie, and the prophetes of the Idols groues foure hundred, which cate of Jezabels table. So Ahab sent vnto all the chyldren of Israel, & gathered þ prophetes togeather vnto mount Carmel.

And Elia came vnto all the people, and sayde: howe lōge halte ye betwene two oppo-

nions: If the Lord be God, folowe hym: but yf Baal be he, then go after hym. And the people answered hym not one worde. Then sayde Elia vnto the people agayne. I onely remaine a prophete of y Lord: but Baals prophetes are foure hundred and fyftie. Let them therfore geue vs two oxen, & let them chose the one, & cut hym in peces, & lape hym on wodd, and put no fyre vnder: and I will dresse the other oxe, & lape him on wodd, and will put no fyre vnder. And call ye on the name of youre God, & I wyll call on the name of the Lord: and then the God that answereth by fyre, let him be God.

* i. reg. ix. c. And all the people answered & sayde. yf is well spoken. And Elia sayd vnto the prophetes of Baal: chose you an oxe, and dresse hym fyrst (for ye are many) and call on the name of your goddes, but put no fyre vnder. And they toke the one oxe that he dyd geue them, & they dresse it: & called on the name of Baal from moorninge to noone: sayng. O Baal heare vs. But there was no voyce nor one to answer. And they lepte vpon the altier that they had made. And at none it fortuned, that Elia mocked them, and sayde: crye lowde, for he is a God: peradventure he is talkinge or occupied (in folowinge vpon his enemyes) or is in his iourneye, or happily he slepeth, & must be awaked wth the poure crye. And they cryed lowde, and cut the selues, as their maner was, wth knyues & lasticers, tyll the bloude folowed on them. And it chaunced, y when myddaye was passed

* Mat. vi. a. they prophesied vntill y tyme of y eue nyng sacrifice. But there was nether voyce ner one to answer, ner any y regarded the.

And Elia sayde vnto all the folke: come to me. And all y people came to hym. & And he repayred the altier of the Lord, that was broken. * And Elia toke xij. stones accordig to the nombre of the xij. trybes of the sonnes of Jacob: vnto who the worde of the Lord came, sayng. * Israel shal be thy name. And with the stones he made an altiare in the name of the Lord. And he made a dyche rōnde about y altier, & as brode as two forowes of the corne felde. And he put the wodd in order, & he wed the oxe in peces, & laped hym on the wodd, and sayde: fyll foure barels w water, and powre it on the burnt sacrifice & on the wodd. And he sayd: do so agayne. And they dyd so the seconde tyme. And he sayde agayne: do it the thyrde tyme. And they dyd it the thyrde tyme. And the water ranne rōnde about the altier, and he fylled the pitte wyth water also.

* i. reg. xiii. c. And it fortuned whē y tyme came (when y burnt sacrifice of y eveninge vled to be offered) Elia the prophete came & sayd: Lord God of Abraham, Isaac & of Israel, it shal be knowen this daye, that thou art the God in

Israel, & that I am thy seruant, & y I haue done all these thynges at thy commaundemēt: Heare me (O Lord) heare me, y this people maye knowe, that thou art y Lord God, & y hast turned theyr herte agayne now at the last. * And the fyre of the Lord fell, & consumed the burnt sacrifice & y wodd, the stones & the dust, & lyked vpon the water y was in y pitte. And whē all y people sawe it, they fell on their faces, & sayd. The Lord, he is God, y Lord, he is God. And Elia sayde vnto the. Take the prophetes of Baal, & let not one of them escape. And they toke them, and Elia brought the vnto y brooke Rison, & slue the there. And Elia sayd vnto Ahab: gett y vp, eate and drinke, for ther is a soude of moche rayne. And so Ahab went vp to eate and to drinke, & Elia wēt vp to y toppe of Carmel. And he layde y selfe flat vpon the erth, & put his face betwene his knees, & sayd to his seruāt: go vp (I praye y) & looke toward the wape of the see. And he wēt vp & looked, & sayde: there is nothyng. And he sayde: go agayne. vij. tymes. And it fortuned, y at y seuenth tyme he sayd: behold, there ariseth a little clowde of the see, lyke a mānes hande. he sayde: go, & saye vnto Ahab, Make fast thy charret, & gett the downe, y the rayne stoppe the not. And it came to passe, y in the meane while, y heuē was blacke w clowdes & wide, & there was a great rayne. And Ahab gatt vnto Jezreel. And the hād of y Lord was on Elia, & he gyrded vpon his loynes, & ranne before Ahab, tyll he came to Jezreel.

The xix. Chapter. Elia fleing from Jezabel is nourished of the Angell of God, and is commaunded to annoynte Ahab, Jehu and Eliseus, whom the Hebrewes call, Elisa.

And Ahab tolde Jezabel, all that Elia had done, and howe he had slayne all the prophetes wyth the swerde. Then Jezabel sent a messenger vnto Elia, sayng: * so & so let the goddes do to me, yf I make not thy soule lyke one of theyrs, by to morowe thys tyme. When he sawe that, he arose & went for his lyfe, and came to Beerseba in Iuda, & left his seruāt there. But he hym selfe went a dayes iourney into the wyldernesse, and came and satt downe vnder a Juniper tree, and despyred for his soule: that he myght dye, and sayde, * it is nowe ynough (O Lord) take my soule, for I am not better then my fathers.

And as he laye and slepte vnder the Juniper tree: beholde, an Angell touched hym, and sayde vnto hym: vp, and eate. And whā he looked aboute hym: beholde, there was a loaffe of bryled breade & a vessel of water at his heed. And he dyd eate and drinke, and layde him downe agayne to slepe. And the Angell of the Lord came agayne the seconde tyme, and touched him, and sayde: vp, and eate, for thou hast yet a great iourneye. And

And he arose, and dyd eate and dryncke, and walked in the strength of that meate * fourtye dayes & fourtye nyghtes, euen vnto hored the mount of God. * Whan he came thither into a caue, he lodged there in, all nyght.

And beholde, the worde of the Lord came to him & sayde vnto hym: what doest y here Elia? And he answered. I haue bene gelouse for the Lord God of hostes sake. For the chyldre of Israel haue forsake thy couenāt, & broken downe thyne altiers and slayne thy prophetes with the swerde, and I onely am lefte, and they seke my lyfe to take it awaye. And he sayde: come out & stande vpon the mount, before the Lord. And beholde * y Lord went by, & a myghtie stronge wynde that rent the mountaynes & brake the rockes before the Lord. But the Lord was not in the wynde. And after the wynde came an erth quake. But the Lord was not in the erthe quake. And after the erthe quake, came fire: but the Lord was not in the fyre. And after the fyre, came a small styll voyce. And when Elia hearde it, he couered his face with his mantle, & went out & stode in the entringe in of the caue. And beholde, there came a voyce vnto him, & sayd. what doest thou here Elia? And he answered. I haue bene gelouse for y Lord God of hostes sake: because the chyldren of Israel haue forsaken thy couenānt, cast downe thyne altiers, & slayne thy prophetes with the swerde, & I onely am lefte, & they seke my lyfe to take it awaye. And the Lord sayde vnto him: go & turne thy wape to the wyldernesse vnto Damasco, that thou mayest annoynte * hazael, kyngue ouer Siria. And Jehu y sonne of Nimsi, shalt thou annoynt kyng ouer Israel. And Elysa the sonne of Saphat of Abel Meholah shalt y annoynt to be prophete in thy rowme. And it shal come to passe that whoso escapeth y swerde of hazael, hym shall Jehu slaye: and yf any man scape the swerde of Jehu, hym shall Elisa put to death. And therto * I haue lefte me seuen thousande in Israel, of whych neuer man bowed his knees vnto Baal, nor kyssed him wyth his mouth.

So he departed thence, & founde Elisa the sōne of Saphat plowynge, & hauyng twelue yocke of oxen before him, & he w the twelue. And Elia wēt by him, & cast his matell vpon him. And he lefte the oxen, & ranne after Elia & sayde: * let me y praye the, kysse my father & my mother, & then I will folow y. he sayd vnto him: go backe agayne, for what is it, y I haue done to y? And whā he wēt backe agayne frō him, he toke a couple of oxen, & slue them, and dresse the fleshe wyth the instrumentes of the oxen, & gaue vnto the people, and they dyd eate. And then he arose, & went after Elia, and mynistred vnto hym.

The xx. Chapter.

The first and seconde tyme y Samaria was beseged of Benhadad kyng of Syria.

And Benhadad the kyng of Siria gathered all his hoste together, hauyng. xxij. kynges w hym, and hostes and charrettes: & went vp and beseged Samaria, & warred agaynst it. And he sent messengers to Ahab kyng of Israel into the cytie, and sayde vnto him: thus sayeth Benhadad. Thy syluer and thy golde is myne, and the sayrest of thy wyues, and of thy chyldren be myne. And the kyng of Israel answered and sayde. My Lord kyng accordynge to thy sayeng, I am thyne and all that I haue.

And whan the messengers came agayne, they sayd: thus sayeth Benhadad. For as moche as I haue sent vnto the, sayinge: thou shalt deliuer me thy syluer & thy golde, and thy wyues, & thy chyldren. I wyll therfore sende my seruātes vnto y to morow this tyme: & they shal serche thyne house, & the houses of thy seruātes. And what soeuer is pleasaunt in thyne eyes, they shal take it in their hādes, and bryng it awaye. Then the kyng of Israel sent for all the elders of the lande, & sayde: take hede I praye you & se, howe thys felow goeth about myschefe. For he set vnto me, for my wyues, for my chyldre, for my syluer & for my golde: & I denyed hym not. And all the elders & all the people sayde: herken not vnto hym, nor consent.

Wherfore he sayde vnto the messengers of Benhadad: tell my Lord the kyng, all that thou dydest send for to thy seruāt at the fyrst tyme, that I wyll do, but this thing I maye not do. And the messengers departed, and brought answer agayne. And Benhadad sent vnto hym agayne, and sayd: and thus do the Gods vnto me, yf y dust of Samaria be ynough for all the people that folowe me, to take euery man an hādfull. And the kyng of Israel answered, & sayde: tell hym: let not him that putteth on his harness boote hym selfe, as he that putteth it of. And it fortuned, that whē Benhadad hearde that tydynge, as he was w y kynges drynkyng within the payllyons, he sayde vnto his seruātes, put on y harness. And they set them selues in aray agaynst the cytie.

And beholde there came a Prophet vnto Ahab kyng of Israel, sayinge: thus sayeth the Lord. Halt thou sene all this great multitude: beholde, I wyll deliuer it into thyne hande this daye, and thou shalt knowe, that I am the Lord. And Ahab sayd: By who? he sayde: thus sayeth the Lord: euen by the seruātes of y gouernours of the sheres. he sayde agayne: who shal ordre the batayll? And he answered: thou. Then he nombred the seruātes of the gouerners of the sheres: and they were two hundred and. xxij. And

End

ouer fyfte (with his fyfte men) which came to him, & beholde, he satt on the toppe of an hyll. And he spake vnto hym: Thou man of God, the kyng hath sayd: come downe. Elia answered and sayd to the captayne ouer the fyfte: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyfte. * And there came fire of God, and consumed him and his fyfte. And the kyng went agayne, & sent to him another captaine ouer fyfte wpyth hys fyfte. And he answered and sayde vnto hym: O man of God, thus hath the kyng sayd: make hast, and come downe. Elia answered and sayd vnto them: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyfte. And there came fyre of God downe from heauen, & consumed hym and hys fyfte.

* Luke. ix. g.

And the kyng went agayne and sent the thirde captayne ouer fyfte wpyth hys fyfte me. And the thirde captayne ouer fyfte went vp and came & fell on his knees before Elia adde sought him, and sayde vnto hym: O man of God, let my lyfe and the lyfe of these fyfte thy seruantes be precious in thy syght. Beholde, there came fire downe from heauen, and burnt vp the two fore captaynes ouer fyfte with their fyfties: therfore let my lyfe now be precious in thy syght. And the Angell of the Lorde sayd vnto Elia: go downe wpyth him, & be not afraid of him. And he arose, and went downe wpyth hym vnto the kyng.

And he sayd vnto hi, thus sayth the Lorde: for as moch as thou hast sent messengers to aske counsell at Beelzebub the God of Ekron as though there had bene no God in Israel whose worde thou mightest seke after: therfore thou shalt not come downe of the bedd on which thou art gone vp, but shalt dye the death. And so he dyed accordyng to the worde of the Lorde which Elia had spokē. And Jehoram his brother beganne to raygne in his steade, in the seconde yere of Jehoram the sonne of Jehosaphat kyng of Iuda, because he had no sonne. The rest of the wordes that concerne Ahazia, what thynges he dyd, are they not writte in the boke of the chronicles of the kynges of Israel?

The ii. Chapter.

Elia deuileth the waters with his mantell. He is taken vp into heuē. The better & benemouse waters are healed. The chyldren that mocke Eliseus (otherwise called Elia) are rent in peces.

* Genes. v. c.

And it chaunced, that when the Lorde wolde take vp Elia in to heuē by a whorlewind, Elia went with Elisa from Gilgal. And Elia sayd vnto Elisa: tary here I pray the, for the Lorde hath sent me to Bethel. Elisa sayd vnto him: as surely as the Lorde lyueth, and as thy soule lyueth, I will not leaue the. And they came downe to Bethel, and the chyldren of the pro-

* i. cc. xlviii. d.

phetes were at Bethel, came out to Elia, & sayde vnto hym: knowest thou not, how the Lorde will take awaye thy master from thy head this daye? He sayd: I knowe it also, holde ye poure peace.



And Elia sayd vnto him: Elia, tary here I praye the, for the Lorde hath sent me to Jericho. He sayd: as surely as the Lorde lyueth, and as surely as thy soule lyueth, I will not leaue the, & so they came to Jericho. And the chyldren of the prophetes were at Jericho, came to Elia & sayd vnto hym: knowest thou not, that the Lorde will take awaye thy master from thy head this daye? He answered: I knowe it also, holde ye poure peace. And Elia sayd vnto hi: tarye I praye the here, for the Lorde hath sent me to Iordā. He sayd: as surely as the Lorde lyueth, and as thy soule lyueth, I will not leaue the. And so they two went together. And fyfte men of the sonnes of the prophetes came and stode on the other syde afaire of, and they two stode by Iordan.

And Elia toke his matell and wrapte it together, & smote the waters, and they were deuiled, parte the one waye & parte the other, so that they two went ouer thowow the drye lande. And it fortuned, that as sone as they were ouer, Elia sayd vnto Elisa: aske what I shall do for the, yf I be takē awaye from the. And Elia sayd: I praye the, let thy sprete be dowble vpon me. And he sayd: thou hast asked an hard thinge. Neuerthelesse, yf thou se me whan I am taken awaye fro the, thou shalt haue it so: yf thou do not, it shall not be. And it fortuned, as they went walking and talkyng: beholde, there appeared a charet of fyre and horyles of fyre, and parted them both asondre. * And Elia went vp thowow the whorlewinde into heauen. And Elia, sawe, & cryed: O my father, O my father, the charet of Israel and the horymen therof, & he sawe hym nomoore: and he toke his awne clothes, & rent them in two peces.

He toke vp also the mantell of Elia that fell from hym, & went backe agayne & stode by Iordans syde, & toke the mantell of Elia (that fell from him,) and smote the waters (and they parted not asunder,) and he sayd: where is the Lorde God of Elia, and he hym selfe? And when he had smyten the waters, they parted

* ecc. xlviii. d.

This is a Variatior of the
transmission April 1540 having
the of al A 14 lines deep.
The Kings Ch. 1. I have never
found back this one & one in my
collection; in all the copies of
transmission ver. 100 I have
never seen. Francis J. J.
Cott. in. V. 10. 1863

And the charet in the pole of Samaria * and the dogges lycked vp his bloude (and harlottes washed by the pole syde) accordyng vnto the worde of the Lorde which he spake.

The rest of the wordes that concerne Ahab & all that he dyd, & the Iuorie house which he made, and all the cyties that he buylded, are they not written in the boke of the chronicles of the kynges of Israel? And so Ahab slepte with his fathers, and Ahazia his sonne raygned in his steade.

* Josaphat the sonne of Asa beganne to raygne vpon Iuda in the fourth yere of Ahab kyng of Israel, and Jehosaphat was. xxxv. yere olde when he beganne to raygne, & raygned. xxxv. yere in Ierusalem. His mothers name was Azuba the daughter of Silhi. And he walked in all the wayes of Asa his father and bowed not therfro: but dyd that which was ryght in the eyes of the Lorde. Neuertheles, the hyllaulters were not taken out of the waye: for the people offered & burnt incense yet, in the hyllaultares. And Jehosaphat made peace with the kyng of Israel.

* The rest of the wordes that concerne Jehosaphat, and the myght that he vled, and howe he warred, are they not wyrtten in the boke of the chronicles of the kynges of Iuda? And the remnaunt of the stues of the males, which remayned in the dayes of his father, he put cleane out of the lande. There was then no kyng made in Edom. And Jehosaphat made ten shippes in the se, to come & thowowe Charis to Ophir for golde, but they went not: for the shippes brake at ozion Gaber. Then sayde Ahazia the sonne of Ahab vnto Jehosaphat: let my seruantes go with thy seruantes in the shippes. But Jehosaphat wolde not. And Jehosaphat dyd slepe with his fathers, and was buryed with hys father in the cytie of Dauid his father: And Jehoram his sonne raygned in his steade.

Ahazia the sonne of Ahab beganne to raygne ouer Israel in Samaria, the seuenth yere of Jehosaphat kyng of Iuda, & raygned two yeres ouer Israel. But he did euell in the syght of the Lorde, and walked in

the waye of his father, & in the waye of his mother, & in the waye of Jeroboam the sonne of Nebat, which made Israel to synne. For he serued Baal, & worshypped him, and prouoked the Lorde God of Israel vnto wrath, accordyng to all that his father had done.

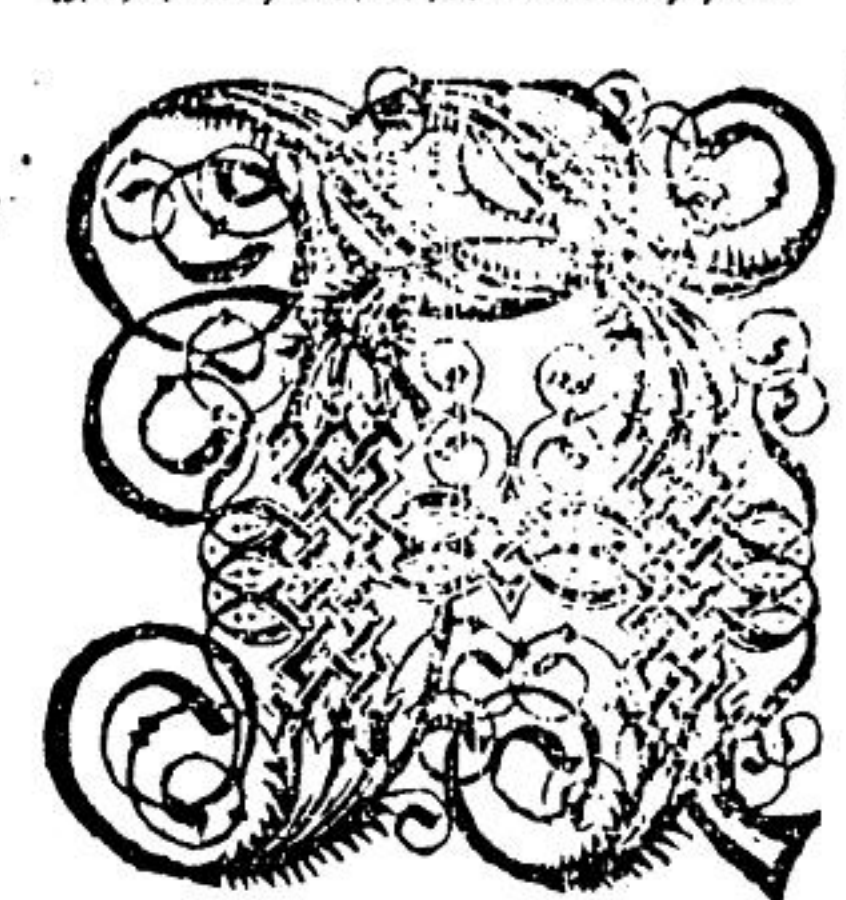
The ende of the thyrde boke of the kynges, after the reconyng of the Latinystes which the hebrues call the fyfth boke of the kynges.

The fourth boke of

the kynges, after the Latinystes, which boke, & the thyrde together, is but one with the hebrues.

The fyfth Chapter.

The captaynes ouer spyle with their souldars are burnt with fyre from heauen, by the prayer of Elia. Ahazia is reproued of Elia, and dyeth, & Jeho:am his brother succedeth him.



And Moab & did wic- kedly agaynst Israel after the deeth of Ahab. And Ahazia fell thowowe a graate of hys vypper chambze yf he had in Samaria:

* Ahazia is otherwise called Jeho:am.

and whyle he was in his sycknesse, he sent messengers, and sayde vnto them: go and enquire of Beelzebub the God of Ekron, whether I shall recouer of this my diseale. But the angell of the Lorde spake to Elia the Chesbyte: Arise, and go vp agaynst the messengers of the kyng of Samaria & saye vnto the: Is there not a God in Israel, yf ye go to aske counsell at Beelzebub the God of Ekron? Wherfore, thus sayth the Lorde: thou shalt not come downe fro the bed on which thou art gone vp, but shalt dye the death. And Elia departed.

And whan the messengers turned backe agayne vnto him, he sayde vnto them: why are ye nowe come agayne? They answered him: there came a man vp against vs, & sayde vnto vs: go & turne agayne vnto the kyng yf sent you, & saye vnto him: Thus sayeth the Lorde. Is there not a God in Israel, yf thou sendest to enquire of Beelzebub the God of Ekron? Therfore thou shalt not come downe fro the bed on which thou art gone vp, but shalt dye the death. And he sayde vnto the: what manner a man was that which came vp in poure waye, & tolde you these wordes? And they answered him: it was an heary man & and gyrded with a gyrdle of lether about his loynes. And he sayde: it is Elia the Chesbyte.

* Mat. ix. a.

Then the

ouer fyfte: (with his fyfte men) which came to him, & beholde, he satt on the toppe of an hyll. And he spake vnto hym: Thou man of God, the kyng hath sayd: come downe. Elia answered and sayd to the captayne ouer the fyfte: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyfte. * And there came fire of God, and consumed him and his fyfte. And the kyng went agayne, & sent to him another captayne ouer fyfte wth his fyfte. And he answered and sayde vnto hym: O man of God, thus hath the kyng sayd: make hast, and come downe. Elia answered and sayd vnto them: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyfte. And there came fyre of God downe from heauen, & consumed hym and his fyfte.

* Luke. ix. g.

phetes
& sayd
p Lord
thy he
holde



And Elia sayd vnto him: Elia, tary here I praye the, for the Lord hath sent me to Jericho. He sayd: as surely as the Lord lyueth, and as surely as thy soule lyueth, I wil not leaue the, & so they came to Jericho. And the chyldren of the prophetes were at Jericho came to Elia & sayd vnto hym: knowest thou not, that the Lord will take awaye thy master from thy head this daye? He answered: I knowe it also, holde ye your peace. And Elia sayd vnto hi: tarye I praye p here, for the Lord hath sent me to Iordā. He sayd: as surely as the Lord lyueth, and as thy soule lyueth, I wil not leaue the. And so they two went together. And fyfte men of the sonnes of the prophetes came and stode on the other syde as farre of, and they two stode by Iordan.

And Elia toke his matell and wrapte it together, & smote the waters, and they were deuided, parte the one waye & parte p other, so that they two went ouer thow the drye lande. And it fortuned, that as sone as they were ouer, Elia sayd vnto Elia: aske what I shall do for the, per I be take awaye from the. And Elia sayd: I praye the, let thy sprete be dowble vpo me. And he sayd: thou hast asked an hard thinge. Neuerthelesse, yf thou se me whan I am taken awaye fro the, thou shalt haue it so: yf thou do not, it shall not be. And it fortuned, p as they went wal- kyng and talkyng: beholde, there appeared a charet of fyre and hoxles of fyre, and parted them both asondre. * And Elia went vp thow the whorlewinde into heauen. And Elia, sawe, & cryed: O my father, O my father, the charet of Israel and the hoxmen therof, & he sawe hym nomoare: and he toke his awne clothes, & rent them in two peces.

He toke vp also the mantell of Elia that fell from hym, & went backe agayne & stode by Iordans syde, & toke the mantell of Elia (that fell from him,) and smote the waters (and they parted not asunder,) and he sayd: where is the Lord God of Elia, and he hym selfe? And when he had smyten the waters, they parted

Elia deuiderh p waters with his mantell. He is taken vp into heuē. The better & benemouse waters are hea- led. The chyldren that mocke Elia (otherwise cal- led Elia) are rent in peces.

* Genes. v. c.

* i. re. xviii.

d.

And a certen man drew a bowe ignozat- lye and * (by chaunce) smote p kyng of Israel betwene the ribbes, and his harnesse. Where- fore he sayde vnto p dyuer of his charettes: turne thy harte, and carye me out of the host, for I am * (so) sycke. And the battell encrea- sed p daye, & the kyng stode still in his charet agaynst the Syrians, & dyed at euē. And the bloude ranne out of the wounde into p mpy- des of the charet. And there went a procla- macyō thow out the hoste aboute the go- ynge downe of the sonne, sayinge: every man to his cytie, & to his awne countreye. And so p kyng of Israel dyed, and they came to Sa- maria, and lurped him there. And onewal- shed the charet in p pole of Samaria * and the dogges lycked vp his bloude (and har- lottes washed by the pole syde) accordyng vnto the worde of the Lord which he spake.

The rest of the wordes p concerne Ahab & all that he dyd, & the Tuoze house which he made, and all the cyties that he buylded, are they not wrytten in the boke of the chro- nicles of the kynges of Israel? And so Ahab slepte with his fathers, and Ahazia his son- ne raygned in his steade.

* Jolaphat the sonne of Asa beganne to raygne vpon Iuda in p fourth yere of Ahab kyng of Israel, and Jeholaphat was. xxxv. yere olde when he beganne to raygne, & ray- gned. xxxv. yere in Ierusalem. His mothers name was Azuba the daughter of Silbi. And he walked in all the wayes of Asa his father and bowed not therfro: but dyd that which was ryght in the eyes of the Lord. Neuertheles, the hyllaulers were not taken out of the waye: for p people offered & burnt incense yet, in the hyllaulares. And Jehola- phat made peace with the kyng of Israel.

* The rest of the wordes that concerne Jeholaphat, and p myght that he used, and howe he warred, are they not wrytten in the boke of the chronicles of p kynges of Iuda? And the remnant of the stues of the males, which remayned in the dayes of his father, he put cleane out of p lande. There was then no kyng made in Edom. And Jeholaphat made ten shippes in the se, to come & tho- rowe Charis to Ophir for golde, but they went not: for the shippes brake at ozion Ga- ber. Then sayde Ahazia the sonne of Ahab vnto Jeholaphat: let my seruantes go with thy seruantes in the shippes. But Jehola- phat wolde not. And Jeholaphat dyd slepe with his fathers, and was buryed with his father in the cytie of Dauid his father: And Jehoram his sonne raygned in his steade.

Ahazia the sonne of Ahab beganne to raygne ouer Israel in Samaria, the seuen- tenth yere of Jeholaphat kyng of Iuda, & raygned two yeres ouer Israel. But he did euell in the syght of the Lord, and walked in

the waye of his father, & in the waye of his mother, & in the waye of Jeroboam p sonne of Nebat, which made Israel to synne. For he serued Baal, & worshypped him, and pro- uoked the Lord God of Israel vnto wrath, accordyng to all that his father had done.

The ende of p thyrde boke of the kynges, after the reconyng of the Latinystes which the hebrues call the fyrt boke of the kynges.

The fourth boke of

the kynges, after the Latinystes, which boke, & the thyrde together, is but one & with the hebrues.

The fyrst Chapter.

The captaynes ouer fyfte with their souldars, are burnt with fyre from heauen, by the prayer of Elia. Ahazia is reposed of Elia, and dyeth, & Jehoram his brother succedeth him.



And Moab & did wic- kedly aga- ynst Israel after p de- cth of A- hab. And Ahazia fell thow a grate of his vpper chambze p he had in Samaria:

* Ahazia is re- posed of Elia, and dyeth, & Jehoram his brother succedeth him.

and whyle he was in his sycknesse, he sent messengers, and sayde vnto them: go and enquire of Beelzebub the God of Ekron, whether I shall recouer of this my discafe. But p angell of the Lord spake to Elia the Chelbyte: Aryse, and go vp agaynst p mes- sengers of p kyng of Samaria & saye vnto the: Is there not a God in Israel, y pe go to aske coucell at Beelzebub p God of Ekron? Wherefore, thus sayth the Lord: p shalt not come downe fro the bed on which p art gone vp, but shalt die p death. And Elia departed.

And whan the messengers turned backe agayne vnto him, he sayde vnto them: why are ye nowe come agayne? They answered him: there came a mā vp agaynst vs, & sayde vnto vs: go & turne agayne vnto the kyng p sent you, & saye vnto him: Thus sayeth the Lord. Is there not a God in Israel, p p sendest to enquire of Beelzebub p God of Ekron? Therefore thou shalt not come downe fro the bed on which thou art gone vp, but shalt dye the death. And he sayde vnto the: what ma- ner a man was that which came vp in poure waye, & tolde you these wordes? And they answered him: it was an heary man * and gyrded with a gyrdle of lether about his loy- nes. And he sayde: it is Elia the Chelbyte.

* i. re. lvi. a.

Then the

Then the kyng sent vnto him a captayne ouer fyfte, with his fyfte men, which came to him: and beholde, he satt on y^e toppe of an hyll. And he spake vnto him: Thou man of God, the kyng hath sayd: come downe. Elia answered and sayde to the captayne ouer the fyfte: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyfte. And there came fyre of God, and consumed him and his fyfte. And the kyng went agayne, & sent to him another captayne ouer fyfte with his fyfte. And he answered and sayde vnto him: O man of God, thus hath the kyng sayd: make hast, and come downe. Elia answered and sayde vnto them: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyfte. And there came fyre of God downe from heauen, & consumed him and his fyfte.

And the kyng went agayne and sent the thirde captayne ouer fyfte wth his fyfte men. And the thirde captayne ouer fyfte w^{et} vp and came & fell on his knees before Elia and besought him, and sayde vnto him: O man of God, let my lyfe and the lyfe of these fyfte thy seruantes be precious in thy syght. Beholde, there came fyre downe fro heauen, and burnt vp the two fore captaynes ouer fyfte with their fyfties: therfore let my lyfe nowe be precious in thy syght. And the Angell of the Lorde sayde vnto Elia: go downe to him, & be not afraid of him. And he arose, and went downe with him vnto the kyng.

And he sayde vnto him, thus sayth the Lorde: for as moch as thou hast sent messengers to aske counsell at Beelzebub the God of Ekron as though there had bene no God in Israel whose worde y^e mightest seke after: therfore thou shalt not come downe of the bedd on which thou art gone vp, but shalt dye the death. And so he dyed accordyng to the worde of the Lorde which Elia had spoken. And Jehoram (his brother) beganne to raygne in his steade, in the seconde yere of Jehoram the sonne of Jehosaphat kyng of Iuda, because he had no sonne. The rest of y^e wordes that concerne Ahazia, what thynge he dyd, are they not wyrtten in the booke of the chronicles of the kynges of Israel?

The iiij. Chapter.

Elia deuiceth the waters with his mantell. He is taken vp in to heuen. The better & venemouse waters are healed. The chyldren that mocked Elia (otherwyle called Elisa) are rent in peces.

And it chaunced, that whā the Lorde wolde take vp Elia in to heauen, by a whorlewinde, Elia went with Elisa from Gilgal. And Elia sayde vnto Elisa tary here I praye the, for the Lorde hath sent me to Bethel. Elisa sayde vnto him: as surely as the Lorde liueth, and as thy soule lyueth, I will not leaue the. And they came downe to Bethel, And the chyldren of the pro-

phetes y^e were at Bethel, came out to Elia, & sayde vnto him: knowest thou not, howe that the Lorde will take awaye thy master fro thy head this daye? he sayde: I knowe it also holde ye your peace.



And Elia sayde vnto him. Elisa, tary here I praye the, for the Lorde hath sent me to Jericho. he sayde: as surely as the Lorde lyueth and as surely as thy soule lyueth, I will not leaue the, & so they came to Jericho. And the chyldren of the prophetes y^e were at Jericho came to Elia and sayde vnto him: knowest thou not, that the Lorde will take awaye thy master from thy head this daye? he answered: I knowe it also, holde ye your peace. And Elia sayde vnto him: tarye I praye the here, for the Lorde hath sent me to Jordan. he sayde: as surely as the Lorde lyueth, and as thy soule lyueth, I will not leaue y^e. And so they two went together. And fyftie men of the sonnes of y^e prophetes came and stode on y^e other syde a farre of, and they two stode by Jordan.

And Elia toke his mantell and wrapte it together, & smote the waters, and they were deuicd, parte the one waye & parte y^e other, so that they two went ouer thozowe drye lande. And it fortuneth, that as sone as they were ouer, Elia sayd vnto Elisa: aske what I shall do for the, y^e I be take awaye from the. And Elisa sayde: I praye the let thy sprete be dowble vpon me. And he sayde: thou hast asked an hard thynge. Neuerthelesse, yf thou se me whā I am taken awaye fro the thou shalt haue it so: yf thou do not, it shall not be. And it fortuneth, y^e as they went walking and talkyng: beholde, there appeared a charet of fyre and hoxses of fyre, and parted them both a sondre. And Elia went vp thozowe the whorlewinde in to heauen. And Elisa, sawe, & cryed: O my father, O my father, the charet of Israel and the hoxsemen therof, and he sawe him nomoore: & he toke his awne clothes, & rent them in two peces.

he toke vp also the mantell of Elia that fell from him, & went backe agayne & stode by Jordans syde, & toke the mantell of Elia (that fell from him,) and smote the waters (and they parted not asunder,) and he sayd: where is the Lorde God of Elia, and he him selfe? And whā he had smyten the waters, they parted

Jehoram

iii. Kynges.

Jo. lii.

parted this waye & that waye, & Elia went ouer. And whā the chyldren of the prophetes which were at Jericho sawe hym from a farre, they sayde: the spyte of Elia doth rest on Elia, and they came to mete him, and fell to the grounde before him, & sayde vnto him. Se: there be with thy seruantes fyfte stōge men: let them go & seke thy master: haplye the spyte of the Lorde hath taken hym vp, and cast hym vpon some mountayne or in to some valeye. And he sayde. Ye shall sende none. And whā they laye vpon him tyll he was a shamed, he sayde. Send. They sent therfore fyfte men, which sought him thre dayes and thre nyghtes, but founde him not. And whā they came agayne to him, which taryed at Jericho, he sayde vnto the: dyd I not saye vnto you, that ye shulde not go?

And the men of the cyprie sayde vnto Elia beholde, Syr, the dwellynge of this cyprie is pleasaunt as thou thy selfe seest: but the water is naught & the grounde baren. he sayde. Wrynge me a new cruse, and put salt therein. And they brought it to him. And he w^{et} vnto the springe of the waters, and cast the salt in thither, & sayde: thus sayth y^e Lorde. I haue healed this water, ther shall not come hereafter the ether deeth or barenesse. So y^e waters were healed vnto this daye, accordyng to the sayinge of Eliseus, which he spake.

And he went vp fro thence vnto Bethel. And as he was goynge vp the waye, there came lytle chyldre out of the cyprie, & mocked him, & sayd vnto him. Go vp thou bald heed, go vp thou bald heed. And he turned backe, and looked on them, and cursed them in the name of the Lorde. And there came two the Beares out of that woodd, & tare. xliij. chyldren of them. And he went from thence to mount Carmel, and from thence he turned agayne to Samaria.

The iiij. Chapter.

The kynges of Israel, Iuda and Edom lacke water, which they obtayne throughte the prayer of Eliseus. The kyng of Moab fighteth against Israel.

Jehoram the sonne of Ahab beganne to raygne vpon Israel in Samaria the. xviij. yere of Jehosaphat kyng of Iuda, and raygned twelue yeres. And he wrought euell in the syght of the Lorde: but not lyke his father and lyke his mother, for he put awaye y^e ymages of Baal, that his father had made. Neuerthelesse, he cleaved vnto the synnes of Jeroboam the sonne of Nebat (which made Israel to synne) and departed not therefrom.

And Mesa kyng of Moab was a Lorde of shepe, and rendered vnto the kyng of Israel an hundred thousande lamhes & an hundred thousande raimmes with y^e wolles. But whā Ahab was deed, it fortuneth, that the

kyng of Moab rebelled agaynst the kyng of Israel. And kyng Jehoram went out of Samaria the same ceason, and nombred all Israel, & w^{et}, & sent to Jehosaphat y^e kyng of Iuda, sayinge: the kyng of Moab hath offended agaynst me, wilt thou come wth me agaynst Moab to battell? he answered: I wyll come vp, for as I am, so art thou, and as my people be, so are thy people, & thy horses as myne. And he sayde. what waye shall we go vp? And he answered. The waye thozowe the wilderness of Edom.

And so the kyng of Israel toke his iourneye, and the kyng of Iuda, & the kyng of Edom. And whā they had compassed y^e waye seven dayes, they had no water for the hooft and for the cattell that folowed them. And y^e kyng of Israel sayde. Alas, y^e Lorde hath called these thre kynges together, to deliuer the ouer into the hande of Moab. But Jehosaphat sayde: is there not here a prophet of the Lorde, that we maye enquire of y^e Lorde by him? And one of the kynges of Israel's seruantes answered and sayde: here is Elisa y^e sonne of Saphat, which powred water on the hādes of Elia. And Jehosaphat sayde: Is not the worde of the Lorde wth hym? And so the kyng of Israel, & Jehosaphat and the kyng of Edom went downe to him.

And Elisa sayde vnto the kyng of Israel. what haue I to do with the? Set the, to the prophetes of thy father, and to the prophetes of thy mother. And the kyng of Israel sayde vnto him. O thynge, for the Lorde hath called these thre kynges together to deliuer the into the hāde of Moab. And Elisa sayde: as sure as y^e Lord of hostes lyueth, in whose syght I stand, and it were not, y^e I regarde y^e presence of Jehosaphat the kyng of Iuda, I wolde not loke toward the, nor yet se the. But nowe bringe me a mynstrell. And whā the mynstrell played, the hande of the Lorde came vpon him. And he sayde. Thus sayeth y^e Lorde. Make this playne grounde full of ditches. For thus sayth the Lorde: ye shall see neither wynde nor rayne, & yet the broke shalbe fylled wth water, that ye maye dryncke, both ye, and your beastes, and your catell. And this is yet but a small thynge in the syght of the Lorde, for as moch as he will geue ouer y^e Moabites also into your handes. And ye shall smyte euery stronge towne, and euery goodlye cyprie, and shall sell euery pleasaunt tree, and stoppe euery well of water, and marre euery good platte of grounde with stones. And in the morninge, whā the meate-offeryng was offred, it fortuneth, that there came water by the waye from Edom, and the contreye was fylled with water.

And whā all the Moabites heard y^e the kynges were come vp to syght agaynst the, they gathered all to geather, fro y^e youngest that

that was able to put on harnesse and so vnderwarde, and stode in the border of the lande.

And they were vp early in the morninge and the sonne shone vpon the water, that the Moabites sawe the water a farre of as red as bloude, and they sayde. This is y^e bloude of slaughter: the kynges are slayne and one hath slaynt another. Nowe therfore Moab getteth the to the spoyle. And whē they came to the hoste of Israel, the Israelites stode vp and smote the Moabites, so that they fledde before them, but they folowed vpon them, & smote Moab. And they ouerthrew the cities, & on euery good parcell of lāde, cast euery mā his stone, and fylled it, and they stoote all the welles of waters, and felde all y^e good trees. Onely in the cite of brick left they the stones therof: howbeit they went aboute it with synges, and smote it.

And when the kyng of Moab sawe, that the battell was sore agaynst him, he toke wth him seuen hundred men that drew y^e swerde to haue gone thowowe, euen vnto y^e kyng of Edō: but they coude not. And then he toke his eldest sonne (that shulde haue raygned in his steade) & offered him for a burnt offering vpon the wall. And ther was great indignacyon agaynst Israel, and they departed from him, and returned to their awne lande.

The. iij. Chapter.

God geueth a certen poore woman oyle & flour by which she maketh a childe for hys hostelle: which death and is after rayned to lyfe. He maketh swete the porage: and multiplieth the loaves.

And there cryed a certen woman vnto Elisa, sayinge: thy seruau^t my husbande is deed, and thou knowest, that thy seruau^t dyd feare the Lorde.

And the creditor is come, to sett my two sonnes, to be his bondemen. Elisa sayde vnto her. Tell me what shall I do for y^e? What hast thou in thyne house? She sayde, thyne handmayde hath nothinge at all in y^e house, save a pitcher with oyle. He sayde vnto her: Go & borowe vessel for the, of them that are without euen of all thy neybores, emptie vesselles and that not a fewe. And when thou art come in, thou shalt shutt the doze after the and after thy sonnes, and powze out into all those vesselles, and sett asyde y^e which is full.

And so the woman went from him, and shutt the doze after her and after her sonnes. And they brought to her, & she powzed out. And it came to passe, that when the vesselles were full, she sayde vnto her sonne: byynge me yet a vessel. And he sayde vnto her: I haue no mo. And the oyle ceased. Then she came, and tolde the man of God. And he sayde: go & sell the oyle, & paye the y^e thou art in debt vnto, but lyue y^e & thy chyldren of y^e rest. &

And it fell on a daye, that Elisa came to Sunem, where was a great woman, & toke him in, for to eate bread. And so it came to passe, that fro that tyme forth (as ofte as he came y^e waye) he turned in thither to eate bread. And she sayde vnto her husbande. Beholde, I perceaue, that this is a holy man of God, that cometh so oft by oure place. Let vs make him a chambze (I praye the) with walles, & let vs set him there a beed, & a table, a stole & a candellsticke: that he maye turne in thither when he cometh to vs.

And it fortuneth on a daye, y^e he came thither & turned into the chambze, & laye there in, and sayde to Gehezi his seruau^t: call this Sunamite. And whan he called her, she presented hyr selfe before hym. And agayne he sayde vnto him: Tell her. Beholde, thou hast bene carefull for vs, and hast made all thys prouisiō. what shall we nowe do for y^e? woldest thou be spoken for to the kyng or to the captayne of the hoste? She answered. I dwell amonge myne awne people. And he sayde agayne, what is to be done for her? Gehezi answered. Surely she hath no chylde, & her husbande is olde. And he sayde: call her. And whan he had called her, she stode in the doze. And he sayde * by such a tyme, and as sone as the frute can lye, thou shalt embrace a sonne. And she sayde: Oh naye my Lorde, y^e mā of God, do not lye vnto thine handmayd. And the wyfe conceaued, and bare a sonne y^e same cealon that Eliscus had sayde vnto her as sone as the frute coude haue lyfe.

And when the chylde was growne, it fell on a daye, that he wēt out to his father, and to the reapers. And he sayde vnto hys father, my heed, my heed. And he sayd to a lad. Carpe him to his mother. And whan he had taken him and brought him to his mother, he sate on her knees tyll none, and then dyed. And she went vp, and layde him on the bed of the man of God, and shutt the doze about him, and went out, and called vnto her husbande and sayde: sende with me (I praye y^e) one of the younge mē & one of the asses, for I wyll runne to the man of God, and come agayne. And he sayde: wherfore wilt thou go to him seinge that to daye is nether newe mone nor Saboth daye. She answered: For health. Then she labelled an asse, & sayde to hir seruau^t: leade awaye the asse, and make her not to go slowly (because I ryde vpon her) but whan I byd the.

And so she went & came vnto the man of God, to mount Carmel. And it fortuneth: that when the mā of God sawe her farre of, he sayde to Gehezi his seruau^t. Beholde, yonder is the Sunamite. Runne therfore to mete her, and saye vnto her: Is all well with the and with thy husbande, & with the ladd? And she answered. All is well. And whē she came to the

to the man of God vp to the hyll, she caught him by the fete. But Gehezi went to her, to thrust her awaye. And y^e man of God sayde: let her alone, for her soule is vered within her, and the Lorde hath hid it from me, and hath not tolde it me. Then she sayde: dyd I desyre a sonne of my Lorde: dyd I not requyre the, that thou shuldest not disceane me?

Then he sayde to Gehezi: * gyde vp thy loynes, and take my staffe in thyne hāde, and go thy waye. * If y^e meete anye mā & salute him not. And yf any salute the, and were him not agayne. And laye my staffe vpon the face of the chylde. And the mother of the chylde sayde: * as sure as the Lorde lyueth, & as thy soule liueth. I will not leaue y^e. And he arose and folowed her. Gehezi went before them, & layed the staffe vpon the face of the chylde. But there was nether voyce nor any feling. Wherfore he went agayne to mete him, and tolde him, sayinge: the chylde is not awaked.

And when Elisa was come into y^e house: Beholde, the chylde was deed and layde vpon his bed. He went in therfore, & shutt the doze to the ladd and him, and prayed vnto y^e Lorde. * And went vp & laye vpon the ladd, & put his mouth on his mouth, & his eyes vpon his eyes, & his handes vpon his hādes, and whā he so laye vpon the chylde, the fleische of the chylde waxed warme. And she wēt agayne, & walked once vp and downe in y^e house, and then went vp, and layed him selfe vpon him agayne. And then y^e chylde gasped seuen times and opened his eyes. And he called Gehezi, & sayde: Call for this Sunamite. So he called her: which whē she was come in vnto him, he sayde vnto her: * take thy sōne. Therfore she went in, and fell at his fete, & bowed her selfe to the grounde, and toke vp her sonne, and went out. * Elisa came agayne to Gilgal, and there was a derth in the lande, and the chylde of the prophetes dwelt with him. And he sayde vnto his seruau^t. Set a great pot on the fyze, and make pottage for the chyldren of the prophetes. And one went out into the felde, to gather herbes, & founde a wilde vyne, and gathered therof wyld Colopuntidas his lappe full, & came, & shred them into the pott of potage: for they knewe it not. So they powzed out for the men to eate. And it fortuneth, y^e when they tasted of the pottage, they cryed out, and sayde: O thou man of God (there is derth in the pot: and they coude not eate therof. But he sayde: byynge meale. And he cast it into y^e pot, & sayde: fyll for the people, that they maye eate, and there was no moze harme in the pot.

There came a man from Baal Salisa, & brought the man of God bread of y^e fyrt frutes, eue. xx. loafes of barley, and newe corne which was yet in his bagges. And he sayde:

Geue vnto the people, that they maye eate. And his mynster answered: roby, shall I set this before an hundred men? He sayde agayne: geue it vnto the people that they maye eate. For thus sayth the Lorde * they shall eate, and ther shall be left ouer. And so he sett it before them, & they dyde eate, and left ouer, accordynge to the worde of the Lorde.

The. v. Chapter.

Naaman the Syrian is healed of hys leprosie. Gehezi is repented with a leprosie, because he toke money and rayment of Naaman.

Naaman, captayne of the hoste of the kyng of Siria, was a greate man, and honorable in the syght of his master: because y^e by him the Lorde had geue * health vnto Siria. He was also a myghtie man, and experte in warre, but he was a leper. And the Syrians had gone out by copanies, & had brought out of the contreye of Israel a lytle mayde, & she was with Naamāns wyfe. And she sayde vnto her ladye: I wold to God my Lorde were with the prophet that is in Samaria: for he wolde deliuer him of his leprosie. And she went in, and tolde his Lorde, sayinge: thus and thus sayde the mayde, that is of y^e lāde of Israel. And y^e kyng of Siria sayde: Come and entrein and I wyll sende a letter vnto the kyng of Israel. And he came, and toke with him ten talentes of syluer, and y^e thousande peces of golde, & ten chaunge of raymetes, and brought the letter to y^e kyng of Israel contaynyng this tenoure: Nowe when this letter is come vnto the: Beholde, I haue therewith sent Naaman my seruau^t to the, that thou mayest rydde him of his leprosie. And it fortuneth, that when y^e kyng of Israel had redde the letter, he rent his clothes, and sayde: * am I God, that I shulde slaye, & make alyue: for he doth sende to me that I shulde deliuer a man fro his leprosie. Wherfore cosyder (I praye you) and se howe he seeketh a quarell agaynst me. which whē Elisa the man of God had hearde, howe that the kyng of Israel had rent his clothes, he sent to y^e kyng, sayinge. Wherfore hast thou rent thy clothes: let him come nowe to me, & he shall know, y^e there is a prophet in Israel.

And so Naaman came to his hostelles and with his charettes, ad stode at the doze of the house of Elisa. And Elisa sent a messenger vnto him, sayinge: go and wathe y^e in Jordā seuen tymes, & thy fleische shall come agayne to the, & thou shalt be cleansed. But Naamā was wroth, & wēt awaye, & sayde. Beholde I thought wth my selfe: he wolde surely come out, and stande & call on the name of y^e Lorde his God, and put his hande on the place that he maye heale the leprosie. Are not Abana & Pharphar, ryuers of Damasco, better then all the waters of Israel: yf I waihe me also in them

in them, Shall I not be cleaſed? And ſo he turned him, and departed with diſpleaſure. And his ſeruauntes came, & cōmoned with hym, and ſayde: Father, yf the prophete had bydd the do ſome great thinge, oughteſt thou not to haue done it? How moche rather then, whā he ſayth to the: waſhe, and be cleane? Then went he downe, & waſhed him ſelſe ſeuē tymes in Iordā, accordynge to the ſayinge of ſ man of God, & his fleſhe chaūged, like vnto
* Luke. iiii. c. ſ fleſhe of a lytle chylde, * & he was cleaſed.

And he turned agayne to the man of God,
he and all his cōpanie, and stode before him,
and sayde: Beholde, I knowe nowe þ there
is no God in all the worlde, but in Israel. ¶
¶ Nowe therfore like a blessinge of thy ser-
uaunt. But he saide: * as surely as the Lorde
liueth (before whom I stande) I will reccaue
none. And whan the other wolde haue con-
strayned hym to reccaue it, he wolde not.

And Naaman sayde: * (Euen as thou wilst, but I beseeche thee.) ¶ Shall there not be giuen to thy seruaunt as much of this erthe as two mules maye beare? For thy seruaunt will keepe forth offer neither burnt sacrifice nor offeringe vnto any other God, saue vnto the Lorde. But herin the Lorde be mercifull to thy seruaunt, that when my master goeth into the house of Rimmon, & doth worshyppe there, & leaneth on my hande, and I also worshyppe in the house of Rimmon. (When I do worshyppe I saue) in the house of Rimmon, the Lorde be mercifull vnto thy seruaunt because of this thinge. Vnto whō he sayde: go in peace. And when he was departed from him as it came

¶ when he was departed from him as it were a furlonge of grounde, Sehezi the seruaunt of Elisa the man of God, sayde: beholde, my master hath spared Naaman thys Syrian, that he wolde not receaue of hys hande those thynges þe offered. As surely as the Lorde lyueth, I wyl runne after him, & take some what of him. And so Sehezi folowed Naaman. And whē Naamā sawe him runninge after him, he lpyght downe from the charet,

* iij. re. iij. d

to mete him, and sayde: * is all well? he answered: All is well. Beholde, my master hath sent me, sayinge: se, there be come to me euernow frō mount Ephraim two yonge men of the chyldren of the prophetes: geue them. ¶ I praye the, one talēt of syluer and two chaunge of garmētes. And Raamā sayde: With a good will. Take two talentes: & he compelled him to bynde two talentes of syluer in two bagges, with two chaunge of garmētes, and layed them vpon two of his seruantes, to beare them befoze him. And whan he came in to a secrete place, he toke them frō their hande, & bestowed it in the house, & the men were let go, and they departed.

But he went in, and stood before his master. And Elisa sayde vnto him: whence comest thou? He sayde: thy seruauunt went

no whether. But he sayde vnto hym: went
not in yne hert with the, when the man tur-
ned agayne from his charct to mete the. ¶ Is
it now a tyme to receaue moniepe, to recea-
ue garmentes, olyue trees, vynepardes, she-
pe and oxen, men seruauentes & mayde serua-
uantes? The leprosy thefore of Jaaman
shall cleaue vnto the, and vnto thy seed for-
euer. * And he went out from his presence
a leper, as whyte as snowe.

The.vj.Chapter.

¶ Eliseus maketh prou to swimm aboue the wa-
ter. The Philistins beseege Iherl, so that two wo-
men agree together to eate their alone childe.

The chyldre of the prophetes sayde vnto Elisa: Beholde, the place where we dwell with þy, is to lye for vs. We wyll therfore go vnto Iordane, and take thence euery mā a beame, and buylde vs a place, to dwell in. And he answered: goo. And one sayde: be content I praye the, and come with thy seruautes. And he answered: I wyll come, and so he went with them.

And when they came to Iordan, they cutt
downe wood. But it fortuned, that as one
was felling downe of a tre, the axe hee fel.
into the water. And he cryed, & sayde: Alas
master, it was lent me. And the man of God
sayde. Where fell it? And he shewed him the
place. And he cutt downe a stycke, & cast it in
thither, & immediatly the yxō dyd swymme.
Therfore sayde he: take it vp. And he stret-
ched out his hande, and toke it vp.

But the kynge of Siria warred agaynst
Israel, & toke counsell with his seruantes,
and sayde: In yonder secreete place shalbe my
remayninge. And the man of God sent vnto
the kynge of Israel, sayinge: Beware, that
thou go not ouer to such a place, for there the
Sirians are lurking. Therefore the kynge
of Israel sent to the place which the man of
God tolde him, and warned him of, and sa-
ued him selfe from it, not once nor twyse.

And the hert of the kynge of Siria was troubled for this thinge, and he called for his seruantes and sayde vnto them: wyll ye not therewe, which of oure mē^{er} (betrayeth me) to the kynge of Israel? And one of his seruantes sayde: none my Lorde o kynge. But Elisa the prophet, that is in Israel, telleth the kynge of Israel, yea euen, the wordes þ thou speakst in thy preuye chābre. He sayde: go, & spie where he is, that I maye sende and fett him. And one tolde him, sayinge: beholde, he is in Dothā. Therfore sent he thither hories and charettes, and a myghtye hoste. And they came by nyght, & cōpassed þ citie about.

And when the seruau't of the mā of God
rose vpe early to go out: Beholde, there was
an host round about the towne with horses
and charettes. And his seruau't sayde vnto
him:

him: Alas master, what shall we do? he answered * feare not, for they that be with vs, are moore then they that be wyth them. And Elisa prayed and sayde: Lorde (I beseeche þe) open þys eyes, that he maye se. And the Lorde opened the eyes of the yonge man. And beholde, the mountayne was full of horses, and charettes of fyre rounde aboute Elisa. And when they came downe to hym, Elisa prayed vnto the Lorde, and sayde: Smyte thys people (I praye the) with * blindness. And he smote them with blindnes, accordinge to the desyre of Elisa. And Elisa sayde vnto them this is not the waye, nether is this the towne: folowe me, and I wyll bringe you to the mā whom ye seke. But he ledde them to Samaria.

And it fortuned, that when they were come to Samaria, Elisa sayde: Lorde, opene their eyes that they may see. And the Lorde opened their eyes, and they sawe. And behold, they were in the myddes of Samaria. And the kynge of Israel sayde vnto Elisa, when he sawe them: My father, shall I smyte them: And he answered: Thou shalt not smyte them. But smyte those that thou hast taken with thyn awne swerde, and wth thyn awne bowe. But rather set bread and water befoze them, that they maye eat and drinke, and go to their master. And he prepared a great refecceyon for them. And when they had eaten and dröcke, he sent the a waye and they went to their master. And so the soudpoures of Syria came nomoze into the lande of Israel.

ff After thys it chaunced, that Benhadad kynge of Syria gathered all his hoste & wit vp, and beseged Samaria. But there was a greate dertth in Samaria: and beholde, they beseged it, vntyll an Asses heed (was solde for foure saore syluer pens, and the fourth part of a Cab of dones donge for fyue sicles. And as y^e kynge of Israel was gouinge vpo the wall, there cryed a womā vnto him sayinge: helpe, my Lorde O kynge. he sayd: yf y^e Lord do not succoure the: wherewith can I helpe the: wth the barne, oz wth the wyne presse. And the kynge sayde vnto her: what wilt y^e? She answered: yonder womā sayde vnto me: byynge thy sonne, y^e we maye eate him to daye, and we wyll eate myne to morowe. * And so we dressed my sonne and dyd eate him. And I sayde to her the other daye: Byynge thy sonne y^e we maye eate hym, and she hath hyd her sonne. And it came to passe, that when the kynge hearde y^e wordes of the woman, he rent his clothes, and went vp on the wall. And the people looked: and beholde he had a sack cloth vnder, vpon hys fleshe. Then he sayde: * God do so & so to me, yf the heed of Elisa y^e sonne of Saphat shall stāde on him this daye. But Elisa satt in his house

and the elders satt by him, & the kynge sent
a man before him. But y^et the messenger ca-
me to him, he sayde to the elders: haue ye not
sene, howe that ~~the~~ the sonne of this murthe-
rar hath sent, to take awaye myne heed: be
circumspect when the messenger commeth,
and shut the doore, and holde him at the doore:
is not the sounde of hys masters fete behinde
him: Whyle he yet talked with the: & holde
y^e messenger came downe vnto him, & sayde
behoide, ~~this~~ this euell is of y^e Lorde, & what
more shall I loke for of the Lorde=

¶ The. viij. Chapter.

¶ Elisa propheseth piteous fates of bntailles and
other thpuges to Samaria. The Syrians runne
away & haue no man folowinge them. The Lorde
that wolde not beleue the worde of Elisa is tro-
den to death.

Ehen Elisa sayde: heare ye the wor-
de of the Lorde: thus sayth y Lorde.
* to morowe thys tyme shall a
boushell of fyne floure be solde for
a Sicle, and two boushelles of Barley for
a Syele in the gate of Samaria. Then a cer-
tayne Lorde on whose hand the kynge lea-
ned answered the man of God, and sayde:
beholde, yf the Lorde wolde make win-
dowes in heuen, myghte this sayinge come to
passe: he sayde: Beholde, thou shalt se it w
thyne eyes, but shalt not eate therof.

And there were foure leperous men at y entringe in of y gate. And they sayde one to another, why sytt we here, vntill we dye: Yf we saye: we will entre into the citie, beholde: the death is in the cytie, and we shall dye therein. And yf we sytt styll here, we dye also. Howe therfore come, and let vs fall vpo the hoste of the Sirians: If they saue oure lyues we shall lyue: Yf they kyll vs, then are we deed. And so they arose in the nyght, to go to the hoste of y Sirians. And when they were come to the vtmost parte of the hoste of Siria: beholde, there was no man there.

It of the Lozde had made the holste of the
 Siriaſs * to heare a noyle of charettes and a
 noyle of horſſes, & the noyle of a great holſte. * 27. Iſa. b. a.
 Eſa. 10. a.
 In ſo moch ꝑ they ſayde one to another, lo, ꝑ
 kynge of Iſrael hath hyzed agaynſt vs ꝑ kyn
 ges of the hehthites, and the kyngeſ of the
 Egypceans, to come vꝑo vs. Wherefor the y
 aroſe and fled in ꝑ nyght, and left their tētes
 their horſſes, and their Aſſes, and the felde
 which they had pychede enē as it was, & fled
 for their lyues. And when theſe lipperſ came
 to the edge of the hoſt, they wēt into a tent, &
 dyd eate, & dꝛ yncke, & carped thence ſyluer, &
 gold and raymēt, and went and hyddit: ca-
 me agayne and entred into another tent, and
 carped thence alſo, and went and hiddit.

Then sayde one to another: We do not
well thys daye, for asmoch as it is a daye to
bringe good tydings, & we holde our peace
If we tarpe tyll þe daye lyght, some mischeffe
wyl

wpill come vpon vs. Howe therfore come, that we maye goo, and tell the kynges howe. And so they came, & called vnto the porter of the cytie, and tolde them sayinge: we came to the pailions of the Syrians: & se, there was no man there, neither voyce of man, but hollies and asses tyed, and the tentes were, euen as they were wont to be.

And so the man called vnto the porters, & they tolde the kynges house within. And the kyng arose in the nyght, and sayde vnto his seruantes. I wpill shewe you now, what the Syrians haue done vnto vs. They knowe that we be hungrye, & therfore are they gone out of the pailions, to hyde them selues in the felde, sayinge: Whā they come out of the cytie, we shall catch them alyue, and get into the cytie. And one of his seruantes answered, and sayde. Let men take (I praye you) fyue of y^e hollies that remayne, and are left in the multitude. Beholde, & they are euen as all the multitude of Israel that are left in y^e cytie: beholde (I saye) they are euen as all the multitude of y^e Israelites that are consumed, & we wpill sende, & se. They toke therfore the hollies of two charettes, and the kyng sent after the hoste of the Syrians, sayinge: go, & se. And they went after them, euen vnto Jordan: and lo, all the waye was full of clothes and vesselles which the Syrians had cast from them in their haste.

And the messengers returned, and tolde the kyng. And the people went out, & spoyled the tentes of the Syrians. And so it came to passe, that a bushel of fyne flowre was sold for a syle, and two bushelles of barley for a syle. * accordyng to the worde of the Lorde. And the kyng appointed y^e Lorde (on whose hand he leaned) to be at the gate. And y^e people trode vpon him in the gate, and he dyed, accordyng to the worde of the man of God which he sayde, when y^e kyng came downe to him. And so came the thyng to passe y^e the man of God had spoken to y^e kyng, sayinge: two bushelles of barley for a syle, & a bushell of fyne flowre for another, shalbe * to morowe this tyme in the gate of Samaria. Wher vnto that Lorde answered the mā of God, and sayde. Yee, and yf y^e Lorde made wyndowes in heauē myght it come to passe? And he sayde: Beholde, thou shalt se it with thyne eyes, & shalt not eate therof. And euen so chaunced it vnto him: for the people trod vpon him in the gate, and he dyed.

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soeuer thou canst, for y^e Lorde hath called for a derth, and the same shall come vpon y^e land seuen yeres. And the woman arose, and dyd after the sayinge of y^e man of God, and went both she and her household, & sojourned in the lande of the Philistines seuen yere. And at y^e seuen yeres ende, it fortuned, that the woman came agayne out of the lande of y^e Philistines, and went out to call vpon the kyng for her house and for her land. And the kyng talked with Gehazi the seruant of the man of God, sayinge: tell me I praye the all the great deedes that Elisa hath done: he tolde y^e kyng, howe he had restored a deed bodye to lyfe agayne: but in the meane tyme y^e woman (whose sonne he had rayled vpon agayne) cryed to y^e kyng for her house & for her land. And Gehazi sayde: My Lorde & kyng, this is the woman, and this is her sonne whom Elisa rayled vpon agayne. And whan y^e kyng asked the woman, she tolde hym. And so the kyng deliuered her a chābrelayne, sayinge: restore thou vnto her all that are hers, and all the frutes of the felde, sence the daye that she left the lande, vnto this tyme.

And * Elisa came to Damascos, & Benhadad the kyng of Siria was sycke. And one tolde him sayinge. The mā of God is come hither. And y^e kyng sayde vnto Hazeal: * take a present in thine hāde, and goo mete the man of God, that thou mayest aske the Lorde by him, whether I shall recouer of this disease. And so Hazeal wēt to mete him and toke the present with him, and of euery good thinge of Damascos, eue as moch as fourty Camels coulde beare, and came & presented hym selfe before hym, and sayde: Thy sonne Benhadad kyng of Siria hath sent me to the, sayinge, shall I recouer of this dyscase?

And Elisa sayd vnto him: go & saye vnto him: thou shalt recouer, howbeit y^e Lorde hath shewed me, y^e he shall surely dye. And he looked asyde, and was ashamed, and y^e man of God wepte. And Hazeal sayde: why wepeth my Lorde? he answered: for I knowe the euill thinges that thou shalt do vnto the chyldren of Israel: for their stronge cyties shalt thou sett on fyre, and their polige men shalt thou sle with y^e swerde & shalt dash out the braynes of their suckynge chyldren, & all to teare their women with chyldre.

But Hazeal sayde: what is thy seruait, a dogge, that I shulde do this great thyng? And Elisa answered: the Lorde hath shewed me, that thou shalt be kyng of Siria. And so he departed from Elisa, & came to his master, which sayde to him. What sayde Elisa to the? he answered: he tolde me, that thou shuldest recouer. And on the morowe it fortuned, that he toke a thicke cloth, and dypt it in water, and spread it on his face, and he dyed, and Hazeal raygned in his steade.

The fyfte

The fyfte yere of Jehoram the sonne of Ahab kyng of Israel, Jehosaphat beyng also kyng of Iuda, Jehorā the sonne of Jehosaphat kyng of Iuda, begāne to raygne. * xxxii. yere olde was he, when he beganne to raygne, and he raygned eyght yere in Jerusalem. And he walked in the wayes of the kynges of Israel, as they that were of y^e house of Ahab: for the daughter of Ahab was his wyfe, and he dyd euell in the syght of the Lorde. And y^e Lorde wolde not destroye Iuda, and that because of Dauid hys seruait, * as he promysed hym to geue hym all waye a lycht amonge hys chyldren.

* In those dayes Edō dyd wickedly whē he was vnder the hande of Iuda. For they made them a kyng of theyr awne. So Jehoram went to zair, he and all his charettes with hym. And he rose by nyght, and smote the Edomites, which compassed hym in, with the captaynes of hys charettes, & the people fledd into theyr tentes. But Edom rebelled, so that he wold not be vnder the hāde of Iuda vnto this daye. And then Lobnah began to be disobedient euen that same tyme.

The rest of the wordes that cōcerne Joram and all that he dyd, are they not wrytten in the boke of the chronicles of the kynges of Iuda? And Joram rested with hys fathers, and was buryed besyde his fathers in the cite of Dauid. And * Ahaziah his sonne raygned in his steade. In the xij. yere of Joram the sonne of Ahab kyng of Israel, dyd Ahaziah the sonne of Jehorā kyng of Iuda begynne to raygne. Two & twenty yere olde was Ahaziah when he begāne to raygne, and he raygned one yere in Jerusalem, and hys mothers name was Athaliah the daughter of Omri kyng of Israel. But he walked in the waye of the house of Ahab, and dyd euell in the syght of the Lorde, euen as dyd the house of Ahab. For he was y^e sone in lawe of the house of Ahab.

And he went with Jorā the sonne of Ahab to warre agaynst Hazeal kyng of Siria, in Ramoth Gilead, & the Sirians wounded Joram. And * kyng Joram went back agayne to be healed in Jezabel of the woundes which the Sirians had geue hym at Ramoth, when he fought agaynst Hazeal kyng of Siria. And Ahaziah the sonne of Jehoram kyng of Iuda went downe to se Jorā the sonne of Ahab in Jezabel, because he was sycke there.

The ix. Chapter.

Jehu is made kyng of Israel, and killeth Jehorā the kyng therof, and Ahaziah, otherwyle called Jehoazas, the kyng of Iuda also, and causeth Jezabel to be caste downe out of a wyndowe, and the dogges eate her.

And Elisa the prophete called one of the chyldren of the prophetes, & sayd vnto him: * ggyde vpon thy loynes, and take thys bore of oyle in

thyne hande, and get the to Ramoth in Gilead. And when thou comest thither, loke where is Jehu the sonne of Jehosaphat, the sone of Nimsi, and go to him, and make him aryse vpon from amonge hys brethren, & carpe hym to a secret chambze. Then take the bore of oyle, and powze it on hys heed, and saye: thus sayth the Lorde: I haue anoynted the to be kyng ouer Israel. And then open the doze, and flee without any taryng. And so the seruait of the prophete gat him to Ramoth Gilead: and when he came in, beholde, the captaynes of the host were sittyng together. And he sayde: I haue an errand to y^e, o captayne. And Jehu sayde: vnto which of all ys? he sayde: to the, o captayne. And he arose, and went into the house.

And he powzed the oyle on hys heed, and sayde vnto hym: thus sayth the Lorde God of Israel: * I haue anoynted the to be kyng ouer the people of the Lorde, euen ouer Israel. Thou shalt smyte y^e house of Ahab thy master, that I maye aduege the bloud of my seruantes the prophetes, and the bloude of all the seruantes of the Lorde, of the hande of Jezabel, for the whole house of Ahab shalbe destroyed, and * I wpill destroye from Ahab, euen hym y^e maketh water agaynst the wall, and him that is psoned and forsaken in Israel: and I wpill make the house of Ahab lyke the house of Jeroboam the sonne of Nebat, and lyke the house of Baasa y^e sonne of Ahia. And as for Jezabel * the dogges shal eate her in the felde of Jezabel, and ther shalbe none to burye her. And he opened the dore, and fledd.

Jehu came out to the seruantes of hys lord, and one sayde vnto hym, is all well? Wherefore came this madd felowe to the? And he sayde vnto the: ye knowe what manner of man it is, and what hys comunicacyō is. They sayde vnto hym agayne: it is not so, tell vs. He sayde: thus and thus spake he to me, sayinge: Thus sayth the Lorde: I haue anoynted the to be kyng ouer Israel. Then they * besyde the horologe hasted, and toke euery man hys garment, and put it vnder hym, and blewe with trompettes, sayinge: Jehu is kyng. And so, Jehu the sonne of Jehosaphat the sonne of Nimsi conspyred agaynst Joram. Joram kepte Ramoth Gilead, he and all Israel because of Hazeal kyng of Siria: and * kyng Joram returned to be healed in Jezabel, of the woundes which the Sirians had geuen him, when he fought with Hazeal kyng of Siria.

And Jehu sayde: If it be poure myndes, then let no man departe and scape out of the cite, to go, & tell in Jezabel. So Jehu gatt vpon into a charette, and wente to Jezabel, where Joram laye, & Ahaziah kyng of Iuda was come downe thither to se Jorā. And the

the watchman that stode on þe towre in Jezrael. spyed the company of Jehu as he came, and sayde: I see a companye. And Jehozam sayde: take an horsman, and sende to mete the, that he maye aske whether it be peace. And so there went one on horsbacke to mete him, and sayde: thus sayth the kyng: is it peace? and Jehu sayde: what hast thou to do with peace? turne the behynde me. And the watchman tolde, sayinge: the messenger came to them, but he cometh not agayne.

Then he sent out another on horsbacke, which came to them, and sayde: thus sayth the kyng: is it peace? Jehu answered: what hast thou to do with peace? turne the behynde me. And the watchman tolde, sayinge: he came to them also, and cometh not agayne, and the drynge is lyke the drynge of Jehu the sonne of Nimshi: for he drincketh the charet as he were madd. And Jehozam sayde: make ready. And þe charet was made ready. And Jehozam kyng of Israel, and Ahaziah kyng of Juda went out ether of them in hys charet agaynst Jehu, and met hym in þe furlonge of Naboth þe Jezraelite. And it fortuned, that when Jehozam sawe Jehu, he sayde: is it peace Jehu? he answered: What peace shalde there be, so longe as þe whoredoms of thy mother Jezabel, and her witchcraftes are so great? And Jehozah turned his handes, and fledd, and sayde to Ahaziah: ther is falsed, o Ahaziah. And Jehu toke a bowe in hys handes, and smote Jehozah betwene the armes, & the arrowe went thorow hys hert.

And he fell downe flatt in hys charet. Then sayde Jehu to Sidkar a captayne: take him, & cast him in the plat of the grounde of Naboth the Jezraelite. For I remembre þe whan I and þe roade together in a charet after Ahab his father, þe Lorde layed this heuy burthe vpon hym. I haue sene yesterdaye þe bloud of Naboth, & the bloude of his sonnes, sayde the Lorde: & I will quyte it the in this ground, sayth the Lorde. Nowe therfore take him, & cast hym in the plat of ground, accordyng to the worde of the Lorde. But whē Ahaziah the kyng of Juda sawe this, he fledd by the waye of the gardē house. And Jehu folowed after hym, & layde: smyte hym also in the charet: & (and they smote hym) in hys charet. at þe goynge vp to Gur by Jiblea, & he fledd to Magiddo, & ther dyed. And his seruantes caried hym in a charet to Jerusalem, & buryed hym there in his sepulchre, w his fathers, in þe cite of Dauid. And in the xi. yere of Jozah þe sonne of Ahab, beganne Ahaziah to raygne ouer Juda. And whē Jehu came to Jezrael

Jezabel hearde of it, & starched her face, & fired her heed, & looked out at a windowe. And as Jehu entred at þe gate, she sayde: had I my peace which I sue hys master? And he lyft vp his eyes to the windowe, and sayde:

who is of my syde, who? And ther looked out to hym two of thre chamberlaynes. And he sayde: throwe her downe. So they thre we her downe, and her bloude dashed towarde the wall, & toward the horses, and he troade her vnder fote.

And when he was come in, he dyd eate & drinke, & sayde: go & vset I praye you ponder cursed creature, and burie her: for she is a kynges daughter. And so when they came to burie her, they founde nomore of her then the skulle, and the fete, and the palmes of her handes. Wherfore they come agayne, & told hym. And he sayde: thus is the worde of the Lorde, which he spake by the hāde of his seruante Elia the Thesbite, sayinge: * in the felde of Jezrael shall dogges eate the flesh of Jezabel. And so þe carkas of Jezabel was euen as donge vpon the earth, in the felde of Jezrael: so that no man myght saye: This was Jezabel.

The x. Chapter.

Jehu causeth the. iij. sonnes of Ahab to be slayne and after þe. xij. of hys brethren. He spyneth a meane also to kyll all the prestes of Baal. After hys deeth, hys sonne raygneth in hys steade.



Ahab had. lxx. sonnes in Samaria. And Jehu wrote letters, and sent to Samaria vnto þe rulers of Jezrael, to the elders, and to them that brought vp Ahab's children, sayinge: nowe whan this letter cometh to you, ye þe haue with you your masters sonnes, ye haue with you both charettes and horses: a strong cite haue ye also: and harness, loke which of your masters sonnes is best and most mete, and let hym on hys fathers seate, & and fyght for youre Lordes house. But they were exceedingly afrayde, & sayde: se, two kynges were not able to stande before hym, how shall we then be able to stande? And he that was gouernour of Ahab's house, and he that ruled the cite, & elders also, & þe tutors sent to Jehu, sayinge: we are thy seruantes, & will do all þe shalt byd vs: we wyll make no man kyng: therfore do þe what semeth good i thine eyes.

Then he wrote another letter to the, sayinge: If ye be myne, and wyll hearken vnto my voyce, then take the heedes of the me that are youre masters sonnes, and come to me to Jezrael by to morowe this tyme. And the kynges sonnes were. lxx. persones, and they were with the great men of the cite, which brought them vp. And when the letter came to them, they toke the kynges chyldren, and slue them, euen. lxx. persones, & layed theyr heeddes in basnettes, and sent them to him to Jezrael. And there came a messenger, and tolde hym, sayinge: they haue brought the heeddes of the kynges sonnes. And he sayde: let them laye them on two heapes in the enterpynge in of the gate, vntyll the morynge. And

And whā it was daye, he went out, and stode, & sayde to all þe folke: ye be ryghteous. Beholde, I conspired agaynst my master, and slue him. But who slue all these? Lerne here, þe ther shall fall vnto the erth nothyng of the worde of þe Lorde, which he spake concerning the house of Ahab. For þe Lorde hath brought to passe the thynges þe he spake: by þe hāde of his seruante Elia. And so Jehu slue all þe remayned of the house of Ahab, in Jezrael: and all þe were great w him, & his kynfolkes and hys prestes, so þe he let nothing of him remayne. And he arose, & departed, & came to Samaria. And whā Jehu was in the waye to the house where the shepherdes byd there their shepe, he met w the brethren of Ahaziah kyng of Juda, & sayde: what are ye? They answered: the brethren of Ahaziah are we, and go downe to salute þe chyldren of þe kyng and of þe quene. And he sayde: take the alpye. Whō when they had taken them alpye, they slue them at the well which was by the house where the shepe are thozen, euen two and fouretye men, nether left he any of them.

And when he was departed thence, he met w Jehonadab þe sonne of Rechab comynge agaynst him. And he blessed him, & sayde to hym: is thine hert ryght, as myne hert is true w thine? And Jehonadab answered: yea that it is, & (if it be sayth he) then geue me thine hande. And whā he had geuen him his hand, he toke him vp to him into þe charet, & sayde: come w me, & se the zeale that I haue for the Lorde: & so they made him ryde in hys charet. And when he came to Samaria, he slue all þe remayned vnto Ahab in Samaria, tyll he had wypte him out, accordyng to the saying of the Lorde which he spake to Elia.

And Jehu gathered all þe people together and sayd vnto the: Ahab serued Baal a lytle. But Jehu shall serue hym more. Nowe therfore call vnto me all þe prophetes of Baal, all soch as serue him, & all hys prestes, and let none be lackyng. For I haue a grate sacrifice to do to Baal: & therfore, whosocure is mysted, he shall not lyue. But Jehu dyd it for a sutteltye, to the intēt that he might destroye þe seruantes of Baal. And Jehu sayde: Proclayme an holy conuocacyon for Baal, and Jehu sent vnto all Israel. And all þe seruantes of Baal came, þe ther was not a mā left behynde that came not. And they came into the house of Baal, & the house of Baal was full from one ende to another.

And he sayde vnto hym that was the keeper of the vestrye, bringe forth garmētes for all the seruantes of Baal. And he brought them out garmētes. And when Jehu went with Jehonadab the sonne of Rechab into þe house of Baal, he sayde vnto the seruantes of Baal: searche, and loke, that there be here w you none of the seruantes of the Lorde,

but the seruantes of Baal only. And when they wēt in to offer sacrifice & burnt offeringe: Jehu appoynted. lxxx. men without, & sayd: If any of the me whom I haue brought vnder youre handes, escape, he that letteth him go, shall dye for hym.

And it fortuned, þe assone as he had made an ende of offering the burnt sacrifice, Jehu sayde to the men of warre, and to the captaynes: go in, and slepe them, let none come out. And they smote them with the edge of the swerde. And the men of warre and the captaynes cast them out, and went vnto the cite of the temple of Baal, and fet the ymages out of the temple of Baal, and burnt them. And they brake the ymage of Baal, & razed ke the house of Baal, & made a drafft house of it vnto this daye. And so Jehu destroyed Baal out of Israel. But fro þe synnes of Jeroboam the sonne of Nebat, which made Israel to synne: Jehu departed not, nether from following of them: (nether forsoke he) the golde calves that were in Bethel and in Dan.

And the Lorde sayde vnto Jehu: because thou hast done ryght well, in bypnyng to passe the thyng that is ryght in myne eyes, and hast done vnto the house of Ahab accordinge to all thynges þe are in myne hert, therfore shall thy chyldren vnto the fourth generation sit on the seate of Israel. But Jehu cared not for this, to walke in the lawe of the Lorde God of Israel with all his hert: for he departed not from the synnes of Jeroboam, which made Israel to synne.

And in those dayes the Lorde began to cut Israel short: & and Hazael smote the in all þe coastes of Israel, fro Jordan eastward: eue all the land of Gilead, the Gadites, the Rubenites, and the þe were of Manasses, fro Aroer vnto the ryuer of Arnon: euen Gilead & Basan. The rest of the wordes þe concerne Jehu, & all þe he dyd, and all his power, are they not witten in the boke of the Chronicles of the kynges of Israel? And Jehu slept w hys fathers, & they buryed him in Samaria, and Jehoahaz his sonne raygned in hys steade. And the tyme that Jehu raygned vpon Israel in Samaria, is xxviij. yeres.

The xj. Chapter.

Athalia putteth to deeth all the kynges sonnes except Jehozah þe sonne of Ahaziah, which is hid: den and after her deeth is made kyng.



And Athalia the mother of Ahaziah, when she sawe that her sonne was deed, she arose, and destroyed all the kynges seede. But Jehosaba the daughter of kyng Joaz, and syster of Ahaziah, toke Joas the sonne of Ahaziah, and scale hym from amonge the kynges sonnes that were slayne, & hid his nource with hym, out of a slepyng chābre, and hyd hym from Athalia, that he was not slayne. And he was with her hyd in the house of þe Lorde

vj. yere. And Athalia did raigne ouer y lade. And the vij. yere Jehoiada sent and fet y rulers ouer hundredes, w the captaynes, & the of the garde, and toke them to hym into the house of the Lorde, and made a bonde w the, and toke an othe of them in the house of the Lorde, and the wed them the kynges sonne. And he comaunded the, saying: thys is it y ye must do: one thyrde parte of you, whose dewty is to come on y Sabbath daye, shall kepe the watch of the kynges house. And another thyrde parte shall kepe the gate of Sur: and another thyrde parte shall kepe y gate, which is behynde them of the garde: and so shall ye kepe the watche of the house of Yeshah, & two partes of you, that is, all that go out on the Sabbath daye, shall kepe the watche of the house of the Lorde about the kyng, and ye shall copasse the kyng rounde about, and euery ma shall haue his weapen in his hāde. And whosoeuer cometh with in the ranges, let hym be slayne. And se that ye be with the kyng as he goeth out and in.

*ii. Paralip.
xiii. a.

And the captaynes ouer y hundredes dyd, according to all thinges that y Jehoiada the preste comaunded: and they toke euery man hys me, that were to come in on y Sabbath daye with the that shuld go out on y Sabbath, and came to Jehoiada the preste. And to the captaynes ouer hundredes, dyd the preste geue kinge Dauids speares & sylides that were in the tēple. And they of the garde stode, & euery man had his weapen in hys hande rounde about the kyng, fro y ryght corner of the temple to the left, alonge by the altar and the tēple. And he brought out the kynges sonne, & put the crowne vpon him: & deliuered hym * & the witnesse, and made hym kyng, & anoynted hym. And they clapt their handes, and sayde: God saue the kyng.

*2. cor. xiii. d



*ii. pa. xlii d

*And when Athalia heard the noyse of y ruyng of the people, she came to the people into the tēple of the Lorde. And when she looked, behold, the kyng stode by a pillar, as the manner was, and the syngers & the trōpettes by the kyng, and all the people of the lande reioyced, and blew w trōpettes. And Athalia rent her clothes and cryed: treason, treason. But Jehoiada the preste commaunded the captaynes of the hundredes that had the

rule of the host, and sayd vnto the: haue her out without the tēple, y she maye be within the ranges, and yf any folowe her, kyll hym with the swearde: for the preste had sayd she maye not be slayne in the house of the Lorde. And they layde hādes on her tyll she came in to the waye, by the which the horses went in to the kynges palace: & there was she slayne. D

*ii. pa. xlii d

* And Jehoiada made a bonde betwene the Lorde and the kyng, and the people, that they shuld be the Lordes people, and also betwene the kyng and the people. And all the people of the lade wet into y house of Baal, and destroyed it, his altars also. & his ymagges brake they downe lustely, and slue Athalia the preste of Baal before the altars. And the preste set a watch ouer the house of the Lorde, and roke the rulers ouer hundredes, the captaynes & them of the garde, and all the people of the lande. And they brought the kyng from the house of the Lorde: and came by the waye of the gate of them of the garde to the kynges palace. And he sat hym downe on the seate of the kynges. And all the people of the lande reioyced, and the cytye was in quyet. And they slue Athalia w the swearde besyde the kynges palace. Seue yere olde was Jehoas, when he beganne to raigne.

The xij. Chapter.

Jehoas maketh prouision for the reparinge of the tēple, he is kille by two of hys seruantes, and Amaziabu raigneth in hys steade.

And he beganne to raigne in the vij. yere of Jechu. xl. yere raigned he in Jerusalem: & his mothers name was Zebiah of Beersaba. And he did y which was good in the syght of y Lorde, as longe as Jehoiada the preste enfourmed hym. But the hylaltars were not take awaye, for y people offered & burnt incense yet vpon the hylaltars. And Jehoas sayde to the prestes: all the syluer of dedicat thinges y be brought to the house of the Lorde in curraunt moneye, y is to saye, the money that euery man is set at, and all the money y euery man with a willing hert geueth & bringeth into the house of the Lorde, let the prestes take it to the, euery ma of his aquayntaunce, to repayre the broken places of the house, wheresoeuer any decaye is foude. And so it came to passe, that vnto the xxij. yere of king Jehoas, y prestes had mended nothing, that was decayed in y temple. Then kyng Jehoas called for Jehoiada the byshop, and the prestes, and sayde vnto the: why repayre ye not the broke places of the temple? Howe therfore, se that ye receaue nomore money of your aquayntaunce, except ye deliuer it to repayre the temple withall. And the prestes consented to receaue nomore money of the people: except to repayre the decayed places of the temple.

But

But Jehoiada the preste toke a chest and bozed an hoale in the lyd of it, & set it besyde the altare on the ryght syde, as euery ma cometh into the temple of the Lorde. And the prestes y kepte the vessels, put therinall the money y was brought into the house of the Lorde. And it fortuned, that when they saw there was moche money in the chest, * y kynges scribe and the hye preste came, vp, and tolde the money that was foude in the house of the Lorde, and put it in to a bagg.

*ii. cor. xiii. d

And they gaue the money sealed into the hādes of the that executed the worke, and that had the ouersyght of the house of the Lorde: and they brought it out to the carpenters and buylders (that wrought vpon the house of the Lorde) and to masons and hewers of stone: And they bought tymber and fre stone, to repayre the decay in the house of the Lorde, and to all that went out to mende the temple: howbeit there was not made for the house of the Lorde, bowles of syluer, instrumentes of Musicke, basens, trumpettes or any vessels of golde, or vessel of syluer, of the money that was brought in to the house of the Lorde: But they gaue that to the workemen, and repayred therewith the house of the Lorde. Moreover, they rekoned not wyth the men, into whose handes they deliuered that money to be bestowed on workemen: for they dyd their busynes saythfully. Howbeit there was moneye and synne money was not brought in to the house of the Lorde, for it was the prestes.

Then came Hazael kyng of Siria vp, and fought agaynst Geth and toke it, & Hazael set hys face to go vp to Jerusalem. And Jehoas kyng of Juda toke all the halowed thynges that Jehosaphat, Jehoram and Haziah his fathers kynges of Juda, had dedicated, and that he hym selfe had dedicated, and all the golde that was foude in the treasures of the house of the Lorde and in the kynges house, and sent it to Hazael kyng of Siria: and so he departed from Jerusalem.

The remnaunt of the wordes that concerne Jehoas and all that he dyd, are they not written in the boke of the Chronycles of the kynges of Juda: And hys awne seruantes arole, and wrought treason, and slue Jehoas in the house Hillo, whan he came downe to Silla. Jozabar the sonne of Seameath and Jehozabad the sonne of Somer hys seruantes, smote hym, & he dyed. And they buried hym wyth his fathers in y ctye of Dauid. And Amaziabu hys sonne raigned in hys steade.

The xij. Chapter.

Jehoahaz the sonne of Jechu is deliuered into the handes of the Syriens, & dyeth. Joas hys sonne raigneth in hys steade. Elisa dyeth.



In the xxij. yere of Joas the sonne of Jehoahaz the sonne of Jechu beganne to raigne ouer Israel in Samaria seuentene yere. And he wrought that whych was euell in the syght of the Lorde, and followed the synnes of Jeroboam the sonne of Nebat whych made Israel to synne, and departed not ther fro. And the Lorde was angry wyth Israel, and deliuered them into the hand of Hazael kyng of Siria, and into the hande of Benhadad the sonne of Hazael all theyr dayes.

And Jehoahaz besought the Lorde, & the Lorde heard him. For he considered the trouble of Israel, wher with the king of Siria troubled them. And the Lorde gaue Israel a deliuerer, so that they went out from vnder the subiection of the Syriens. And the chyldre of Israel dwelt in theyr tentes as before tyme. Neuerthelesse they departed not fro the synnes of the house of Jeroboam, whych made Israel synne, but walked i the. And there remained an Idols groue tyll also in Samaria. Neither dyd he leaue of the people to Jehoahaz, but syltye horsemen ten charettes, & ten thousande fotemen * for the kyng of Siria destroyed them, and made them lyke threshed dust. The rest of the wordes that concerne Jehoahaz, and all that he dyd, and hys power, are they not wyrtte in the boke of the Chronycles of the kynges of Israel: And Jehoahaz slepte wyth hys fathers, and they buried hym in Samaria, and Joas hys sonne raigned in hys steade. In the xxxvij. yere of Joas kyng of Juda, beganne Jehoas the sonne of Jehoahaz to raigne ouer Israel in Samaria syxtene yere, and dyd that whych is euell in the syght of the Lorde, and departed not from all the synnes of Jeroboam the sonne of Nebat, (that made Israel synne) for he walked therein.

*ii. cor. xiii. d

The remnaunt of the wordes that concerne Joas & all y he dyd, & hys power wher wyth he fought agaynst Amaziabu kyng of Juda are they not wyrtte in the chronycle boke of the kynges of Israel: And Joas slepte with his fathers, and Jeroboam sat vpon his seate. And Joas was buried in Samaria amonge the kynges of Israel.

When Elisa was fallen speke of hys synnes (wherof he dyd) Joas the kyng of Israel came downe vnto hym, & wepte before him, & sayd: * O my father, my father, & the charet of Israel, & the horsemen of the same. Elisa sayde vnto hym: take bowe & arrowes. And he toke vnto him bowe & arrowes. And he sayde to the kyng of Israel: put thine hāde vpo the bowe, & he put his hāde vpo it. And Elisa put his hādes vpo the kynges hādes, & sayde: open a window east ward: & whā he had opened it, Elisa sayde: Note, & he spote.

*iii. reg. ii. d

And

And he sayd: the arrowe of belth of the Lord: and the arrowe of helth agaynst Siria, for þu shalt smyte Siria in Apphek, tyll thou haue made an ende of them.

And he sayd: take þu arrowes: & he toke the: And he sayd vnto the kyng of Israel: smyte the grounde: & he smote thyle and ceased. And the man of God was angrie wth him, & sayd: þu shuldest haue smyte syue or syue tymes: * (or syuen tymes) & then thou haddest smytten Siria tyll thou haddest made an ende of them: where nowe þu shalt smyte Siria but thyle. And so Elisa dyed and they buryed hym, & þe souldiars of the Moabites came into þe lād, the same yere. And it chaunced as some of them were buryenge a man, and spyed the souldyars, they cast the mā into the sepulchre of Elisa. And whā the mā was rolled downe, and touched the body of Elisa: * he reuyned, and stode vpon hys fete.

* ecc. xlviii. a

But hazael vered Israel, all the dayes of Jehoahaz. And þe Lord had mercey on them & pitied the, & had respecte vnto the, because of his appointmēt made wth Abrahā, Ishaac & Jacob, and wolde not destroe the, nether cast he the from hym as yet. So hazael the kyng of Siria dyed and Shadad his sonne raygned in his steade. And Jehoahaz þe sonne of Jehoahaz wēt agayne, and toke out of the hāde of Benhadad þe sonne of hazael, the cyties which he had taken awaye out of the hande of Jehoahaz hys father, in warre: for thre tymes dyd Joas beate him, and restored the cyties vnto Israel agayne.

The xliij. Chapter.

Amaziah the kyng of Iuda puttech to deeth the manquellers of his father, and after smytch Edom. Joas dyeth & Jeroboam hys sonne succedeth in hys rowme. & after hym raygnech zacharias. Amaziah is kyled in Lachis, and Azaria raygnech in hys steade.

* ii. pa. rrb. a

In the seconde yere of Joas sonne of Jehoahaz kyng of Israel raygned Amaziah the sonne of Joas kyng of Iuda: * he was. xxv. yere olde when he began to raygne, and raygned. xxix. yere in Jerusalem, & hys mothers name was Jehoaddan, of Jerusalem. And he dyd þe which is good in the syght of the Lord, yet not lyke Dauid his father:

* iiii. re. rii. b

but dyd accordynge to all thynges as Joas hys father dyd. Nether were the byllaulters taken awaye: for as yet the people dyd sacrifice & burnt incense on the byllaulters. And as sone as the kyngdome was setteled in hys hande: * it came to passe, that he slue hys seruantes which had kyled the kyng hys father. But the chyldren of those myrtherars he slue not, accordynge vnto it that is writte

* deu. xxiij. b. ii. par. rrb. a. iiii. re. rii. c. iiii. re. rii. d.

in the boke of the lawe of Moyses: where in the Lord commaunded, sayinge: * let not the fathers dye for the chyldren, nor let the chyldren be slayne for the fathers: But let euery mā be put to deeth for his awne synne.

he slue of Edom in the salt valeye: * ten thousande, and toke the castell on the rock in the same battell, & called the name of it Joktheel vnto this daye.

Then Amaziah sent messengers to Jehoahaz the sonne of Jehoahaz sonne of Jehu kyng of Israel, sayinge: come, & let vs sece the other. And Jehoahaz the kyng of Israel sent to Amaziah kyng of Iuda, sayinge: * dyd not a thystle þis in libanon, sende to a Cedre tre that is in Libanon, sayinge: geue thy daughter to my sonne to wyfe: And the wyldc beaste that was in Libanon, wēt and troade downe the thistell. Thou hast smytte Edom, thyn hart hath made the proude: Eniope thys gloze, & tarpe at home. Why dost thou prouoke to mischeue, þu thou shuldest be ouerthrowen, and Iuda wyth the?

* iud. i. c. iiii. re. rii. d.

But Amaziah wolde not heare. And Jehoahaz kyng of Israel wēt vp, and he and Amaziah kyng of Iuda sawe ether other at Bethlames whych is in Iuda. And Iuda was put to the worse before Israel, and they fled euery man to theyr tentes. And Jehoahaz kyng of Israel toke Amaziah kyng of Iuda, the sonne of Jehoahaz the sonne of Ahaziah, at Bethlames, and came to Jerusalem & brake downe the wall of Jerusalem from the gate of Ephraim to þe corner gate, foure hundred cubytes. And he toke all the golde and syluer and all the vesselles that were founde in the house of the Lord, & in the treasures of the kynges house, and the chyldren toke he to be hys wardes & returned to Samaria agayne.

The rest of the actes of Jehoahaz which he dyd, & hys power, and howe he fought with Amaziah kyng of Iuda, are they not writte in the Chronycle boke of the kynges of Israel: and Jehoahaz slepte with his fathers, and was buryed at Samaria, amonge the kynges of Israel: and Jeroboam hys sonne raygned in hys steade.

Amaziah the sonne of Joas kyng of Iuda, lyued after the deeth of Jehoahaz sonne of Jehoahaz kyng of Israel, fyftene yere. And the remnaunt of the wordes that concerne Amaziah, are they not wyrtten in the boke of the Chronycles of the kynges of Iuda: But they conspired treason agaynst him in Jerusalem: and whā he fled to Lachis, they sent after him to Lachis, and slue hym there. And they brought hym on horsys, & he was buryed at Jerusalem wyth hys fathers in the cytye of Dauid. * And all the people of Iuda toke Azaria, whych was. xvi. yere olde, and made hym kyng for hys father Amaziah. He buylt * Elath, and brought it agayne to Iuda, after that the kyng was layde to rest wyth hys fathers.

* ii. pa. rrb. a

* iiii. re. rii. b

In the xv. yere of Amaziah the sonne of Joas kyng of Iuda, was Jeroboam þe sonne of Joas

Joas made kyng ouer Israel in Samaria, and raygned. xli. yere, and wrought þe which was euell in þe syght of þe Lord. Nether turned he awaye from all the synnes of Jeroboam the sonne of Nebat which made Israel to synne. He restored the coaste of Israel fro the enterynge of Hemath vnto the see of þe wilderness, according to the worde of the Lord God of Israel, which he spake by the hande of his seruauit * Jona the sonne of Amithai the prophete, which was of Seth hepher. For the Lord sawe howe that the aspycyon of Israel was excedynge bytter, in so moche that the presoned and the forsaken were at an ende. And ther was none to helpe Israel. And the Lord sayde not, that he wolde putt out the name of Israel from vnder heauen, but he helped the by the hande of Jeroboam the sonne of Joas.

* i. pa. rrb. a

* iiii. re. rii. d.

The rest of the wordes þe concerne Jeroboam, and all that he dyd, and hys strength, which he executed in the warres, and howe he restored Damasco, and Hemath to Iuda in Israel, are not they wyrtten in the boke of the chronycles of the kynges of Israel: And Jeroboam slepte with hys fathers, euen wth the kynges of Israel, and zacharia his sonne raygned in hys steade.

The xv. Chapter.

Azaria the kyng of Iuda becommeth a leper. Of Jotha, Shallum, Menahem, Pekahia, Cistiah, Jotham, and Ahaz.

* ii. pa. rrb. a

In the xxvij. yere of Jeroboam kyng of Israel, beganne Azaria sonne of Amaziah kyng of Iuda to raygne. Syxtene yere olde was he when he was made kyng, and he raygned two and fyftye yere in Jerusalem, and hys mothers name was Jecheleiah of Jerusalem. And he dyd that which was ryght in the syght of the Lord, accordynge to all thynges as dyd hys father Amaziah: saue þe the byllaulters, were not put awaye: for the people offered, and burned incense styll on the byllaulters.

* iiii. re. rii. d.

And the Lord smote the kyng, and he was a leper vnto þe dape of his deeth, * and dwelt in a leuerall house at libertye, and Jotha the kynges sonne gouerned the palace, and iudged the people of the lande. The reste of the wordes þe concerne Azaria and all þe he dyd, are they not wyrtten in the boke of þe chronycles of the kynges of Iuda: And so Azaria slepte with his fathers, and they buryed him with hys fathers in the cytye of Dauid, and Jotham hys sonne raygned in hys steade.

In the xxxviij. yere of Azaria kyng of Iuda dyd zacharia the sonne of Jeroboam raygne vpon Israel in Samaria. vi. monethes: and wrought þe which was euell in þe syght of the Lord, as dyd hys fathers: and turned not awaye from the synnes of Jeroboam the sonne of Nebat, which made Israel to synne. And Shallum the sonne of Jabez conspyred

against hym, & smote hym in the syght of the people, & kyled him, & raygned in his steade.

The rest of the wordes that concerne zacharia, beholde, they are wyrtten in the boke of the Chronycles of the kynges of Israel. Thys is also the worde of the Lord, which he spake vnto Jehu, sayinge: * thy sonnes shall sit on the seate of Israel in þe fourth generation after the. And it came so to passe.

* iiii. re. r. f

Shallum the sonne of Jabez beganne to raygne in the. xxxix. yere of Azaria kyng of Iuda: & he raygned a moneth in Samaria. For Menahem the sonne of Gadi went by fro Thirza, & came to Samaria, & smote Shallum the sonne of Jabez in Samaria, & slue him, & raygned in his steade. The rest of the wordes that concerne Shallum, & the treason which he conspyred, beholde, they are wyrtten in the boke of the chronycles of the kynges of Israel. The same tyme Menahem destroied Thiphlah, & all þe were therein, & the coastes therof fro Cherzahi. And because they opened not to hym he smote it, and rpyte vp all their women with chylde.

The. xxxix. yere of Azaria kyng of Iuda began Menahem the sonne of Gadi to raygne vpon Israel ten yere in Samaria. And he dyd euell in the syght of the Lord, & turned not awaye all his dayes fro the synne of Jeroboam the sonne of Nebat, which made Israel to synne. And Phul the kyng of Assiria came vpo þe lāde. And Menahem gaue Phul a. talentes of syluer, that his hand might be with him and stablyshe the kyngdome in his hande. And Menahem made a proclamaciō for the money in Israel, that all men of substance shulde geue the kyng of Assiria fyfetye cycles of syluer a pece. And so the kyng of Assiria turned back agayne, and tarped not there in the lande. The rest of the wordes þe concerne Menahem, and all that he dyd, are they not wyrtte in the boke of the chronycles of the kynges of Israel: And Menahem slepte with his fathers, & Pekahia his sonne dyd in his steade succede him in the kyngedome.

In the fyfttyth yere of Azaria kyng of Iuda, beganne Pekahia the sonne of Menahem to raygne ouer Israel in Samaria two yere, & dyd that which was euell in the syght of the Lord: and lefte not of fro the synnes of Jeroboam the sonne of Nebat, which made Israel synne. But Pekah the sonne of Remaliahu, which was a captayne of his, conspyred agaynst hym, and smote hym in Samaria, euen in the palace of the kynges house with Argob and Aria: and with him were fyfttye men of the Gilcadites: and he kyled hym, and raygned in hys rowme. The rest of the wordes that concerne Pekahia, and all that he dyd, beholde, they are wyrtte in the boke of the chronycles of the kynges of Israel.

* f

In the liij. yere of Azaria kyng of Juda beganne Pekah the sonne of Remaliahu, to raygne ouer Israel in Samaria. xx. yere, & dyd euell in the syght of the Lorde, and turned not awaye fro the synnes of Jeroboam the sonne of Nebat, that made Israel synne. In the dayes of Pekah kyng of Israel, came Tiglath Pelesar kyng of Assyria, and toke Iion, Abel, Bethmaacha, Tanoah, Kedesh, Hazor, Gilcad, Galile, and all the lande of Nephtali, & caried the awaye to Assyria.

And Hosea sonne of Elia conspired treason agaynst Pekah the sonne of Remaliahu, and smote him, and slue him: and raygned in hys steade in the xx. yere of Jotham the sonne of Azariah. The rest of the wordes y concerne Pekah and all that he dyd, behold, they are wyrtte in the boke of the chronycles of the kynges of Israel.

The seconde yere of Pekah the sonne of Remaliahu kyng of Israel, beganne Jotham the sonne of Azariah kyng of Juda to raygne. ffyue and twentye yere olde was he when he began to raygne: and he raygned fytene yere in Jerusalem. Hys mothers name was Jerusa the daughter of Zadok. And he dyd y which is ryght in the syght of the Lorde: eue accordyng to all as dyd his father Azariah, so dyd he. But the hyllalters were nott put awaye: for the people offered ad burnt incense styll in the hyllalters: he buylt the hygher dore of the house of the Lord. The rest of the wordes that concerne Jotham, and all that he dyd, are they not wyrtte in the boke of the chronycles of the kynges of Juda. In those dayes the Lorde beganne to sende into Juda, Rezin the kyng of Siria, and Pekah the sonne of Remaliahu. And Jotham slepte w his fathers, and was buried w his fathers in the cite of Dauid hys father, and Ahaz hys sonne raygned in his steade.

The. xvi. Chapter.

Ahaz kyng of Juda consecrateth hys sonne in syer, and hath many battayles agaynst the kyng of Israel. In the steade of Ahaz raygneth Hezekiah hys sonne.



In the xvij. yere of Pekah sonne of Remaliahu kyng of Israel, Ahaz the sonne of Jotham kyng of Juda, beganne to raygne. Twentye yere olde was he, when he was made kyng:

and raygned fytene yere in Jerusalem, and dyd not that which was ryght in the eyes of the Lorde hys God, lyke Dauid hys father: But walked in the waye of the kynges of Israel, yee, and made hys sonne to go thowen the syer, after the abhominacyons of the heythen, whom the Lorde cast out before the chyldren of Israel. And he offered and burnt incense in the hyllalters, and on the hylls, and vnder euery thicke tree. * Then Rezin kyng of Siria and Pekah sonne of Remaliahu kyng of Israel came vp to Jerusalem to syght. And they fought agaynst Ahaz, but coulde not ouercome hym. At the same tyme Rezin kyng of Siria brought Tiglath agayne to Siria, and rydd the Jewes thence. And the Sirians * came to Elath, and dwell therein vnto this daye.

So Ahaz sent messengers to Tiglath Peleser kyng of Assyria, sayinge: I am thy seruant and thy sonne, come vp and deliuer me out of the hande of the kyng of Siria, & out of the hande of the kyng of Israel, which ryse vp agaynst me. And Ahaz toke the syluer and the golde that was founde in y house of the Lorde, and in the treasures of y kinges house, and sent a rewarde to the kyng of Assyria. * And the kyng of Assyria consented vnto hym. For the kyng of Assyria wet vp agaynst Damasco. And when he had taken it, he caried the people awaye to kyz, and slue Rezin.

And kyng Ahaz went to Damasco, to mete Tiglath Peleser kyng of Assyria. And when kyng Ahaz sawe an aulter that was at Damasco, he sent to ARIA the preste the paterne of the aulter, & the fastyon of it, and all the worckmanthp therof. And ARIA the preste made an aulter in all poyntes lyke to the paterne which kyng Ahaz had sent from Damasco: euen so dyd ARIA the preste make it, agaynst kyng Ahaz came from Damasco. And so, when the kyng was come from Damasco, he sawe the aulter, and the kyng wet to it, & offered theron. And he burnt his burnt-offeringe, and hys meatofferinge, and powdered hys dypnckofferyng: and sprynckled the bloude of hys peaceofferynges besyde y aulter, y was by y brassen aulter which was before the Lord, and set it wout the temple betwene the aulter and the temple of the Lord: and put it on the northsyde of the aultare.

And kyng Ahaz commaunded ARIA the preste, and sayde: vpon the greates aulter set on syer in the moynynge the burnt offeringe, & in the euen the meatofferinge, and the kinges burnt sacrifice & his meatofferinge, with the burnt offeringe of all the people of the lande, and their meatofferinge, & their dypnckofferynges: & powze therby, all the bloude of the sacrifice offerynges. But y brassen aulter will I come and se. And ARIA the preste dyd accordyng

to all thynges as kyng. Ahaz commanded hym. * And kyng Ahaz brake the sydes of the botomes, and toke the lauer fro of them, and toke downe the Lauatoze fro of the brassen oren that were vnder it, & put it vpon a paucmet of stones. And the veyle for the Sabbath (that they had made in the house) & the kynges entree without turned he to the house of the Lorde, for feare of the kyng of Assyria. The reste of the wordes y concerne Ahaz, what he dyd, are they not wyrtten in the boke of the Chronicles of the kynges of Juda: And Ahaz slepte with hys fathers, and was buried with hys fathers in the cite of Dauid: and Hezekiah hys sonne raygned in hys steade.

The. xvii. Chapter.

Hosea kyng of Israel is taken. And he and all hys realme brought to the Assyrians.

In the xii. yere of Ahaz kyng of Juda, beganne Hosea the sonne of Elia to raigine in Samaria vpo Israel. ix. yere, and dyd y which was euell in the syght of the Lorde, but not as the kynges of Israel that were before him. And Salimanasar kyng of Assyria came vp agaynst him, and Hosea became hys seruant, and gaue hym presentes. And the kyng of Assyria founde treason in Hosea: for he had sent messengers to So, kyng of Egypte, and brought no presente vnto y kyng of Assyria, from yere to yere: and therfore the kyng of Assyria toke hym: and put hym in pryson. * And then the kyng of Assyria came vp thowout all the lande, & gat vp agaynst Samaria, and briedged it thre yere. In y nynti yere of Hosea, the kyng of Assyria toke Samaria, and carped Israel awaye vnto Assyria, and put them in halya, in haboz by the ryuer of Goza, and in the cyties of the Medes. For it came to passe, that the chyldren of Israel synned agaynst the Lorde theyr God, which had brought them out of the lande of Egypt, from vnder the bande of Pharao kyng of Egypte, and feared other Gods. And they walked in the ceremonies of the heythen, whom the Lorde cast out before the chyldren of Israel, & in the ceremonies which the kynges of Israel had made. And the chyldren of Israel went about to hyde those thynges that were not well, fro the Lorde theyr God. And they buylt them hyllalters in all theyr cyties, bothe in the towres where they kept watch, and also in the stroge townes. And they made the ymagines and groues in euery hye hyll, and vnder euery thych tre. And there they burnt incense in all the hyllalters, as dyd y heythen (whom the Lorde carped awaye before them) and wrought wycked thynges to angre y Lorde withall: for they serued most vyle Idoles, wherof the Lorde had sayde vnto them.

* Ye shall do no soche thyng.

And the Lorde restified in Israel, and in Juda by all the prophetes and by all y sears, sayinge. * Turne fro youre wycked wayes, and kepe my commaundementes and my statutes, accordyng to all the lawe which I commaunded youre fathers, and which I sent to you by my seruantes the prophetes. * Notwithstandinge they wolde not heare: * but rather hardened theyr neckes, lyke to y stubburnesse of their fathers that dyd not beleue in the Lorde their God. For they refused hys statutes, and hys appoyntmet that he made with theyr fathers, & the witness (wherewith he witnessed vnto the) & they folowed vanyte, and became wayne, and went after the heythen that were rounde aboute the: concerning whom, the Lorde had charged the, that they shuld not do lyke the. But they left the commaundementes of the Lord theyr God, and made them Images of metall * euen two calves: and made Idole groues, & worshipped all the hoste of heauen, and serued Baall. * And they sacrificed theyr sonnes & theyr daughters in fyre, and vled witchcraft and enchauntementes: * euen sellynge them selues to worke wyckednesse in the syght of the Lorde, and to angre hym.

And the Lorde was exceedinge wroth w Israel and put them out of hys syght: * that there was left but the trybe of Juda onely. Neuer theles, Juda also kept not the commaundementes of the Lorde theyr God, but walked in the ceremonies of Israel, which they made. And the Lorde cast vp all the seed of Israel, and vered them, and deliuered them into the handes of spoylers, vntill he had cast them out of hys syght. For Israel deuyded them selues from the house of Dauid, & made them a kyng, euen Jeroboam the sonne of Nebat. And Jeroboam & drew we Israel awaye, that they shulde not folowe the Lorde: and made them synne a greates synne: For the chyldren of Israel walked in all the synnes of Jeroboam which he dyd, and departed not therfro, vntill the Lorde put Israel awaye out of hys syght, as he had sayde by all hys seruantes the prophetes. And so was Israel carped awaye out of theyr awne lade to Assyria eue vnto this daye.

And the kyng of Assyria brought men from Babylon, from Cutha, from Aua, fro Hanath, and from Sepharuaim, and put the in the cyties of Samaria, in steade of y chyldren of Israel. And they possessed Samaria, and dwell in the cyties therof. And it fortuneth, that at the begynnyng of theyr dwellinge there, they feared not the Lorde. And y Lorde sent Lyons amonge them, which slue them. Wherfore, men sayde to the kyng of Assyria. The nacyns which thou hast translated, & put in y cyties of Samaria, knowe not the Lorde: therefore shall they forsake the, & goe awaye. And the kyng of Assyria sayde vnto them. I v not

not the lawe of the God of the lande, therfore he hath sent Lyons vpon them: and beholde they slaye them, because they knowe not the maner of worshyping of God of the lade.

Then the kyng of Assyria commaunded sayenge: carye thether one or twayne of the Preastes, whom ye brought thence, and let them go, and dwell there, and teache them of fastyon howe to serue the God of the cōtre. And then one of the Preastes which they had carped thence came, and dwelt in Bethel, and taught them howe they shulde feare the Lorde. Howbeit euery nacyon made them Gods of theyr awne and put them in the houses of the hyllaulters which the Samaritans had made, euery nacyon in their cyties wherin they dwelt. The me of Babilō made Socoth Benoth: and the men of Cuth made Mergal: and the men of Hamath made Mima. The Auites made Ribbaz, and Tharthak. And the Sepharuites burnt theyr chyldren in fyre for Adramelech and Anamelech, the Gods of Sepharuaim. And so they feared the Lorde, and made them Preastes of the hyllaulters, which sacrificed for them in the house of the hyllaulters. And so they feared the Lorde, and serued theyr awne Gods after the maner of the people, whom they carped thence.

And vnto this daye they do after the olde maner: and nether feare God, nether do after theyr ordinaunces and customes, and after the lawe and commaundement which the Lorde commaunded the chyldren of Jacob, who he called Israel. And the Lorde made an appoyntement wyth them, and charged them, sayenge: * feare none other Goddes, nor bowe youre selues to them, nor serue the nor sacrifice to the: but feare the Lorde which brought you out of the lade of Egypte with greate power and a stretched out arme: hym feare, and to hym bowe, and to hym do sacrifice. The statutes, ordinaunces, lawe and commaundement which he wrote for you, se that ye be diligent to do for euermore, & feare not any other goddes. And the appoyntment that I haue made with you, se ye forget not and feare none other goddes: but the Lorde poure God ye shall feare, and he shall deliuer you out of the handes of all poure enemyes. Howbeit, they dyd not hearken, but dyd after theyr olde custome. And so these nacions feared the Lorde, and serued theyr ymages also: lyke as dyd theyr chyldren and theyr chyldrens chyldren. Euen as dyd theyr fathers, so do they vnto this daye.

The xliii. Chapter.

Hezekia kyng of Iuda putteth downe the brasen serpent, and destroyeth the Idoles. Salmanaasar kyngeth Israel to the Assyrians. The blasphemie of Sennacherib or Sancherib.



In the thyrde yere of Hosa sonne of Ela kyng of Israel it came to passe, that Hezekia the sonne of Abaz kyng of Iuda dyd raygne. * Twetye and fyue yere olde was he, when he beganne to raygne, and raygned. xix. yere in Ierusalem. His mothers name also was Abi the daughter of zacharia, and he dyd in which is ryght in the syght of the Lorde accordyng to all as dyd Dauid hys father. * He put awaye the hyllaulters, and brake the ymages and cut downe the groues, and all to brake the * brasen serpent that Hoses had made: for vnto thole dayes the chyldren of Israel dyd burne sacrifice to it, & he called it Nehustan. He trusted in the Lorde God of Israel, so that after hym was none lyke him amonge all the kynges of Iuda, nether were there anye soche before hym. For he claued to the Lorde, and departed not from hym, but kepte hys commaundementes, which the Lorde commaunded Moses. And the Lorde was with hym: so he prospered in all thynges which he toke in hande. And he rebelled agaynst the kyng of Assyria, and serued him not. He smote the Philistines euen vnto Gaza and coastes therof, & both castels where they kepte watches and stronge cyties.

* And in the fourth yere of kyng Hezekia, (which was the seuenth yere of Hosa sonne of Ela kyng of Israel) it fortuned, that Salmanazar kyng of Assyria came vpon agaynst Samaria, & beleged it. And after thre yeres they toke it euen in the syxte yere of Hezekia: that is to saye, in nyth yere of Hosa kyng of Israel. And Samaria was wonne. And the kyng of Assyria, dyd carye awaye Israel vnto Assyria, and put them in Halah and in Habor by the ryuer of Gozan, and in the cyties of the Medes: because they wolde not hearken vnto the voyce of the Lorde theyr God: but transgressed hys appoyntment, and all that Moses the seruaunt of the Lorde commaunded, & wolde nether heare them nor do them.

* Therfore in the liiii. yere of kyng Hezekia dyd Sennacherib kyng of Assyria come vpon agaynst all the stronge cyties of Iuda, and toke them. And Hezekia kyng of Iuda sent to the kyng of Assyria to Lachis, saying: I haue offended: departe from me, and

me, and all that thou puttest on me, that will I beare. And the kyng of Assyria appoynted vnto Hezekia kyng of Iuda thre hundred talentes of syluer, & thirtie talentes of gold. * And Hezekia gaue him all the syluer that was fonde in the house of the Lorde, & in the treasures of the kynges house. At the same reason dyd Hezekia rent of the dores of the temple of the Lorde & the pillers (whyche the sayde Hezekia kyng of Iuda had couered ouer) & gaue the to the kyng of Assyria.

And the kyng of Assyria sent Tharthan and Rabaris and Rablake from Lachis to kyng Hezekia with a great hoste agaynst Ierusalem. And they went vpon, and came to Ierusalem, & gat them vpon, & stode by the cōduyte of the vpper pole which is in the waye of the fullers felde. And whan they had called to the kyng, there came out to them, Eliakim sonne of Elia which was stuarde of houtholde, and Sobna the scribe, & Joah the sonne of Asaph, the recorder. And Rablake sayde vnto them: Tell ye Hezekia I praye you: thus sayth the great kyng, eue the kyng of Assyria: What confidence is this that thou hast? Dost thou speake soche a lyghe worde in dede? By cosicell and powre I wil be ready to make warre. On who then dost thou trust, that thou rebellest agaynst me? * Dost thou truste to the staffe of this broken reede Egypte, on which yf a mā leane, it wyl go into his hande, and pearce it. Euen so is Pharaon kyng of Egypte vnto all that trust on him. * If ye saye vnto me, we trust in the Lorde oure God: Is not that he whose hyllaulters and his other aulters, Hezekia hath put downe, and hath sayde to Iuda & Ierusalem, ye shall worshyppe before this aultre here in Ierusalem.

Howe therfore deliuer wardes to my Lorde the kyng of Assyria, that ye rebell not, & I wyl deliuer the two thousande horses, yf thou be able to sett ryders vpon the: Why thynkest thou scoone at the presence of one of the lest dukes of my masters seruantes, & trustest to Egypte for charettes and horsmen? * Moreover, am I come now without bydinge of the Lorde to this place, to destroye it: the Lorde sayde to me: go vpon to this lade, and destroye it. And Eliakim the sonne of Helkia & Sobna, & Joah sayde vnto Rablake: speake (I praye the) to thy seruantes in the Assyrians language, for we vnderstande it: & talke not w vs in the Iewes tonge, in the eares of this people that are on the wall. And Rablake sayde vnto them: hath my master sent me to thy master and to the, to speake these wordes? hath he not sent me because of the men which sytt on the wall, that they maye eate their awne donge, & dryncke their awne piss with you?

And so Rablake stode, and cryed with a

lowde voyce in the Iewes language, and spake sayenge: heare the sayenge of the great kyng of Assyria. Thus sayth the kyng: let not Hezekia begyle you, for he shall not be able to deliuer you out of myne hande: nether let Hezekia make you to trust in the Lorde, sayenge: the Lorde shall surely deliuer vs, and this cytie shall not be geuen ouer into the hande of the kyng of Assyria. Herken not vnto Hezekia, for thus sayth the kyng of Assyria.

* Deale kindly with me, & come out to me. And then eate euery man of his awne vyne, and of his awne fygge tree, & dryncke euery mā of the water of his awne well, tyll I come, and sett you to as good a lande as youres is: a lande of corne and wyne, a lande of bread and vyneyardes, a lande of oyle, of olyue trees, and of honny: that ye maye lyue, and not dye. And herken not vnto Hezekia, for he begyleth you, sayenge: the Lorde shall deliuer vs. * hath euery one of the Gods of the nacions deliuered his lande, out of the hande of the kyng of Assyria: where is the God of Hamath, & of Arphad: and where is the God of Sepharuaim, Hena & Iua: dyd they deliuer Samaria out of myne hande, & what God is it amonge all the goddes of the nacions, that hath deliuered his lande out of myne hande, shall the Lorde deliuer Ierusalem out of myne hande?

But they were of the people helde their peace, and answered not him a worde: for the kyng had comaunded, sayenge: answer him not. Then Eliakim which was the stuarde of houtholde, and Sobna the scribe, and Joah the sonne of Asaph the recorder, came to Hezekia with their clothes rent, and tolde him the wordes of Rablake.

The xix. Chapter.

The Angell of the Lorde killeth an hōdred foure thowse and fyue thousande men of the Assyrians. Sennacherib is killeth of his awne sounes.

It came to passe, in the nyth yere of Hezekia hearde it, he rent hys clothes, and put on sacke, and came into the * house of the Lorde, and sent Eliakim which was stuarde of houtholde, and Sobna the scribe, & the elders of the preastes clothed in sacke, to Asaph the prophete the sonne of Amos. And they sayde vnto him, thus sayth Hezekia: this daye is a daye of tribulacion and of rebuke and blasphemie. For the chyldren are come to the byrth, and there is no strenght to be deliuered. Paraduventure the Lorde thy God wyl heare all the wordes of Rablake, who the kyng of Assyria his master hath sent, to rayle on the lyvinge God, and to rebuke him with wordes, which the Lorde thy God hath hearde: And lyfte thou vpon thy prayer for the remnant that are left. So the seruantes of kyng Hezekia came to Asaph: And Asaph

Isaie sayd vnto them: So shall ye saye to poure master: Thus sayth the Lorde: be not afrayde of þe wordes which thou hast heard, with which the younge men of the kyng of Assyria haue rayled on me. Beholde, I will put him in another mynde, and he shall heare thydinges, and so returne to hys awne lande: * And I will bringe to passe, þe shall fall vpon the swerde * euen in his awne lande.

And Rabshakeh went backe agayne, and founde þe kyng of Assyria fyghting agaynst Libna: for he had hearde, howe that he was departed fro Lachis. And whē he hearde men saye of Tirhaka kyng of þe blacke Moyses: Beholde, he is come out to fyght agaynst þe, he departed, & sent messengers vnto hezekia sayinge. Thus speake to hezekia kyng of Iuda, sayinge: let not thy God disceane þe, in who þe trustest, sayinge: Jerusalem shall not be deliuered into the hande of the kyng of Assyria. Beholde, thou hast heard, what the kynges of Assyria haue done to all landes, howe they haue vtterly destroyed the. And shalt thou * (alone) escape: haue the Gods of the hethen deliuered the, which myne an-
* fectures haue destroyed: As Gozan, & haran, Rezech, & the chyldren of Eden which were in Withlasar: where is þe kyng of Hamath, and the kyng of Arphad, the kyng of the cy-
* tie of Sepharnaim, & of Hena & Iuar?

So hezekia receaued the letter of þe hande of the messengers, and redd it: And hezekia went vp into the house of the Lorde, & layde it abroade before the Lorde. And hezekia prayed before the Lorde, and sayde: O Lord God of Israel, which dwellest betwene the Cherubs, þe art God alone ouer all the kyng-
* domes of the erth, thou hast made heauen & earth Lord, howe downe thine eare, & heare: Open Lord thine eyes (I beseeche the) & se: and heare the wordes of Sennacherib which hath sent thys man to rayle on the lypunge God. Of a truthe Lorde, the kynges of Assyria haue destroyed nacys and their landes, and haue sett fyre on their Gods. For they were no Gods, but the worcke of the handes of man: euen of wood & stone. And they destroyed them. Nowe therfore, O Lorde oure God, I beseeche the, saue thou vs out of hys hāde, þe all the kyngdomes of the earth maye knowe, that thou onely art the Lorde God. And I say the sonne of Amoz sent to hezekia, sayinge: thus sayth the Lord God of Israel: þe which thou hast prayed me, concerning Sennacherib kyng of Assyria, I haue hearde it. This is therfore the worde that þe Lord hath sayde of him: * The virgin enē the daughter of Sion hath despyled the, and laughed the to scoone (o þe kyng of Assyria) the daughter of Jerusalem hath shaken her head at the. * Whom hast thou rayled on, & whom hast thou blasphemed? Agaynst who

hast thou exalted thy voyce, and lysted by thine eyes to hys. Euen agaynst the holy of Israel. * By the hande of thy messengers thou hast rayled on the Lorde and sayde: w the multitude of my charettes I am come vp to the toppes of the mountaynes, euen alonge by the sydes of Libanon, and I will cut downe the hye Cedar trees and the lustie fyre trees therof: and I will go into the lod-
* ging of his nest, & into þe wood of his playne. I haue digged & droncke straunge waters, and w the steppe of my goynge will I drye all the water poles that are beleaged.

Hast thou not hearde, howe I haue ordey-
* ned soch a thynge a great while ago, & haue prepared it fro þe begynninge: And shall I not nowe bringe it forth, þe it maye destroye, and to bringe stronge cyties into wast hea-
* pes of stones: And þe inhabitants of the shalbe of lytle power, & saynt herted, and confoun-
* ded, and * shalbe lyke the grasse of the felde, or grene herbe, or as þe hye on the toppes of the houses: or as þe corne þis vntripe, & smyt-
* ten w blastinge. I knowe thy dwellinge, thy commynge out, and thy goynge in, * (and thy waye) & thy furre agaynst me. And because þe ragest agaynst me, and thynkest thy selfe so bleisid: this is come vp vnto myne eares, & I will put my hoke in thy nastreis, and my bytt in thy lypnes, and will bringe the backe agayne, the same waye thou comest.

And this shalbe a sygne vnto the (O he-
* zekia) þe shall eate this pere of soch thynge as growe of them selues, and the next yere soch as come vp of those that dyd growe of their awne accorde. And the thirde yere sowe ye and reape, plant vyneyardes and eate the frutes therof. And it that is escaped & lefte, of þe daughter of Iuda, shall yet agayne take rotinge downe warde and beare frute vnto warde. For out of Ierusalem shall go a rem-
* nant, and a nombze that shall escape out of mount Sion: the zeile of the Lorde of hostes shall bringe thys thynge to passe.

Wherfore, thus sayth þe Lorde, concerninge the kyng of Assyria: he shall not come to this cytie, nor shote an arrowe into it, nor come before it with shilde, nor cast bancke agaynst it: but shall go backe agayne the waye he came, & shall not come into this cytie sayth the Lorde. For I will defende this cytie, to saue it, for myne awne sake, and for Dauid my seruautes sake.

And so it came to passe that the selfe same nyght þe angell of the Lorde wēt out & smote in the hoste of the Assyrians an hūdzred foure skore and fyue thousande. And when þe rem-
* nant were vp erlye in the moynynge: they sawe, they were all deed coarles. * And so Sennacherib kyng of Assyria auoyded and departed, and went agayne, & dwelt at Ri-
* niue. And it fortunēd, þe as he was in a tēple worshyping

worshypinge Mithroch hys God, Adrame-
* lech & Sarezar his awne sonnes smote hym with the swerde. And they escaped into the lande of Armenia, and Asarhaddon hys son-
* ne raygned in his steade.

The xx. Chapter.

Hezekia is speke, and receaueth the sygne of his health. He receaueth rewardes of Berodach, and is reprehended of Ilay because he shewed hym the treasure. He dyeth and Manasse hys sonne raygneth in hys steade.

About that tyme * was hezekia speke vnto þe deeth. And the pro-
* phete Ilay þe sonne of Amoz came to him, and sayde vnto hym. Thus sayth þe Lorde: * put thy-
* ne houtholde in an ordze, for thou shalt die, and not lyue. And hezekia turned his face to the wall, & prayed vnto the Lorde, sayenge: I beseeche the nowe, O Lorde, remēbze howe I haue walked before the in truthe and with a perfecte herte, and haue done that which is good in thy syght, and hezekia wepte soze.

And it fortunēd that * afore Ilay was gone out into the myddle of the courte, the worde of þe Lorde came to him, sayinge: tur-
* ne agayne, and tell hezekia the captayne of my people: Thus sayth þe Lorde God of Da-
* uid thy father: I haue herde thy prayer, and sene thy teares. And beholde, I will heale þe, so that on the thyrde daye thou shalt go vp into the house of the Lorde. And I will adde vnto thy dayes yet fyftene yere, and will deli-
* uer the and this cytie out of the hāde of the kyng of Assyria, and will defende thys cy-
* tie for myne awne sake, and for Dauid my seruautes sake. And I say sayde. Take a lo-
* pe of fygges. And they toke and layed it on the soze, and he recovered.

And hezekia sayde vnto Ilay. what shalbe the sygne, that the Lorde will heale me, and that I shall go vp into the house of the Lord the thyrde daye? Ilay answered: thys sygne shalt thou haue of the Lorde, that the Lorde will do that he hath spoken. * Shall the sha-
* dow go forwarde ten degrees, or go backe agayne ten degrees: hezekia answered: it is a lyght thynge for the shadowe to go downe ten degrees. * (neither is that my desyre,) but yf the shadow go backwarde ten degrees, it is no lyght thynge. And I say the prophete called vnto the Lorde, * and he brought the sha-
* dow ten degrees backwarde by which it had gone downe in the dyall of Abaz.

* The same reasoun Berodach Baladan the sonne of Baladā kyng of Babilon sent letters ad a present vnto hezekia, for he had hearde, howe that hezekia was speke. And hezekia was glad of them, and shewed them all hys treasure house syluer, golde, odoures, precious opynmente, all the house of hys ar-
* moyse, and all that was founde in hys trea-
* sures: there was nothynge in hys house, & in all his realme, that hezekia shewed the not.

And I say the prophete came vnto kyng D
* hezekia, and sayde vnto hym. What sayed these men, and from whēce came they to the? And hezekia sayde: they be come from a far-
* re countree, euen from Babilon. And he say-
* de agayne: what haue they sene in thy house? hezekia answered: all the thynge that are in my house haue they sene: there is nothynge amōge my treasures, that I haue not shewed them. And I say sayde vnto hezekia: heare the worde of the Lorde: Beholde, the dayes come, that all that is in thy house, and what soener thy father & haue layde vp in store vnto thys daye * shalbe carped into Babilon, and nothynge shalbe lefte sayth the Lorde. And of thy sonnes (that shall procede oute of the, and which thou shalt begette) shall they take awaye, and they shalbe chambze-
* lains in the palayce of the kyng of Babilon. And hezekia sayde vnto Ilay: wellcome be the worde of the Lorde which thou hast spo-
* ken: And he sayde: shall ther not be peace and truthe in my dayes?

The remnaunt of the wordes that con-
* cerne hezekia, and all hys power, and howe he made a pole and a conduyte, and brought water into the cytie, are they not written in the boke of the Chronicles of the kynges of Iuda: * And hezekia slepte w his fathers, * and Manasse hys sonne raygned in hys steade.

The xxi. Chapter.

Manasse was twelve yere olde, when he beganne to raygne and raygned fyfty & fyue yere in Jeru-
* sale: hys mothers name also was hephziba. And he dyd euell in the syght of the Lorde, euen after the abhomi-
* nacyons of the hethen whom the * Lorde cast out before the chyldren of Israel. For he went and buylt vp the hyllaulters, * which hezekia hys father had destroyed. And he reared vp aulters for Baal, and made Idoll
* groues: as dyd Abaz kyng of Israel, and worshypped all the hoste of heauen, and ser-
* ued them. And he buylt aulters in the house of the Lorde, of which the Lorde sayde: * in Ierusalem will I put my name. And he buylt aulters for all the host of heauen, eue in two
* courtes of the house of the Lorde. * And he offered hys sonnes in fyre, and gaue hede vnto witchcraft and sojcery, and mayntened
* workers with spretes, and tellers of fortun-
* nes: and brought moche wyckednesse in the syght of the Lorde to angre hym.

And he put an ymage of a grone (that he
* had made) euen in the temple, of which the Lorde had sayde to Dauid and to Salomon his sonne, * in thys house and in Ierusalem
* (which

* Isa. lxxv.
* Jer. lxxv.

* Jer. lxxv.

* Jer. lxxv.

* iii. Reg. i.
* Jer. lxxv.

* ii. Para.
* Jer. lxxv.

* ii. Para.
* Jer. lxxv.

* Jer. lxxv.

* ii. Reg. i.

* ii. Reg. i.

* Jer. lxxv.

* mat. lxxv.
* Jer. lxxv.

* ii. Reg. i.

(which I haue chosen out of all trybes of Israel) wyll I put my name for euer. Neither will I make the fete of Israel more any more out of the lande, which I gaue theyr fathers: so that they wyll obserue and do all that I haue commaunded them, and accordyng to all the lawe that my seruauit Moyses commaunded them. But they hearkened not: and Manasse ledd them out of the waye to do more wyckedlye then dyd the hethen people, whom the Lord destroyed befoze the chyldren of Israel.

And the Lord spake by his seruantes p prophetes, sayinge: because Manasse kyng of Juda hath done soche abhominacions, and hath wrought more wyckedlye then all that the Amozites (which were befoze hym) dyd: & hath made Juda synne also with hys Idoles. Therefore thus sayth the Lord God of Israel. * Beholde, I wyll byynge soche euell vpon Jerusalem and Juda, that whoso heareth of it both his eares shall tynge. And I wyll stretch ouer Ierusalem & the squaryng lyne of Samaria, and the plommet of the house of Ahab. And I wyll wyppen out Ierusalem, as a mā wyppeth a dishe, and when he hath wypped it, turneth it vpon syde downe. And I wyll leaue the remnant of myne inheritance, and deliuer them into the hande of theyr enemies, and they shall be robbed and spoyled of all their aduersaries: euen because they haue done euell in my syght, & haue angered me, fence the tyme theyr fathers came out of Egypte vnto this daye.

And Manasse shedd innocent bloude exceedinge moche, tyll he replenished Jerusalem from corner to corner, besyde hys synne wherwith he made Juda to synne, and to do euell in the syght of the Lord.

The rest of the wordes p concerne Manasse, and all that he dyd, and hys synne that he synned, are they not writen in the boke of the chronicles of the kynges of Juda? And Manasse slepte with hys fathers, and was buried in his awne house, eue in the garden of Aza: & Amon his sonne raygned in hys steade.

* Amon was. xxii. yere olde whē he beganne to raygne, and he raygned two yere in Jerusalem. Hys mothers name also was Hilemeth the daughter of Harum of Jotba. And he did euell in the syght of the Lord (as his father Manasse dyd), and walked in all the waye p his father walked in: & serued the ydoles p his father serued, & worshypped the. And he forsoke the Lord God of hys fathers, & walked not in the waye of the Lord.

And the seruantes of Amon conspyred agaynst hym, and slue the kyng in hys awne house. And the people of the lande slue all the that had conspyred agaynst kyng Amon, & the people made Josia hys sonne kyng, in hys steade. The rest of the wordes that con-

cerne Amon, what thynges he dyd, are they not wyrtten in the boke of the chronicles of the kynges of Juda? And they buried hym in hys sepulchre, in the garden of Aza: & Josia hys sonne raygned in hys steade.

The. xxii. Chapter.

After Josiah hearde of the boke of the lawe that was founde in the temple, he sendeth to Siah the prophetisse for counsell.



Josia was * epght yere olde when he beganne to raygne, and he raygned. xxxi. yere in Jerusalem. Hys mothers name also was Jedida the daughter of Adaia of Boz: cath. he dyd that which is ryght in the syght of the Lord, and walked in all the wayes of Dauid his father, and bowed nether to the ryght hande or to the left.

* And it came to passe, that in the. xviii. yere of the raygne of kyng Josia, p kyng sent Saphan the sonne of Azalia the sonne of Meshulā the scribe, to the house of the Lord, sayenge: * go vp to Helkia p hys preast, that he maye somme p slyuer which is brought into the house of the Lord, which the keepers of p porche haue gathered of the people, and let them deliuer it into the hande of them that do the worke, and that haue the ouerlyght of the house of the Lord: and let them geue it to them that worke in the house of the Lord (to repayre the decayed places of the temple, euen vnto carpenters & masons, and workers vpon the walles, and for to bye tymbre and fre stone to repayre the temple. howbeit, let no rekonynge be made with the of the monye that is deliuered into their hāde, for their vse is to deale faithfully.

* And Helkia the hys preste sayd vnto Saphan the scribe: I haue founde the boke of the lawe in the house of the Lord, and Helkia gaue the boke to Saphan, and he red in it. And Saphan the scribe came to the kyng, and brought him worde agayne, and sayde: thy seruantes haue bestowed p monye (that was founde in the temple) & haue deliuered it vnto them that do the worke, & that haue the ouerlyght of the house of the Lord. And Saphan the scribe shewed the kyng, sayeng: Helkia the preaste hath deliuered me a boke. And Saphan red in it befoze the kyng.

And it fortuned, p whan the kyng had hearde p wordes of the boke of the lawe, he rent his clothes. And the kyng commaunded Helkia the preast, & Ahikam p sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scribe, and Ahabia a seruauit of the kynges, sayenge: * go ye and enquire of the Lord for me and for the people, and for all Juda, cōcernynge the wordes of thys boke that is founde. For great is the wrath of the Lord that is kindled agaynst vs, because

cause oure fathers haue not hearkened vnto the wordes of thys boke, to do accordyng vnto all that which is writen therein for vs.

So Helkia the hys preast and Ahikam, Achbor, and Saphan, and Ahabia went vnto Hulda the prophetisse the wyfe of Sullā the sonne of Chikua the sonne of Harham keeper of the wardrope: whyche prophetisse dwelt in Ierusalem in the house of the doctrine, and they commoned with her. And she answered them: thus sayth the Lord God of Israel. Tell the man that sent you to me: thus sayth the Lord: beholde, I wyll byynge euell vpon thys place, and on the inhabitants therof. (eue all the wordes of the boke which the kyng of Juda hath red) because they haue forsaken me, and haue burnt incense vnto other Gods, to angre me with all the wordes of theyr handes: My wrath also shall be kindled agaynst thys place, and shall not be quenched.

But to the kyng of Juda (which sent you to aske counsell of the Lord,) so shall ye saye: thus sayth the Lord God of Israel as touchynge the wordes which ye haue heard: Because thyn herte dyd melt, and because thou hast humbled thy selfe befoze me the Lord, when I heardst what I spake agaynst thys place, and agaynst the inhabitants of the same (howe that they shulde be destroyed and accursed:) and hast rent thy clothes and wepte befoze me: of that also haue I hearde, sayth the Lord. Beholde therefore, I wyll reueale the vnto thy fathers, and thou shalt be put into thy graue in peace, and thyn eyes shall not se all the euell, which I wyll bringe vpon thys place. And they brought the kyng worde agayne.

The. xxiii. Chapter.

Josia readeth Deuteronomie befoze the people. He putteth downe the ydoles, after he had kyled the preastes therof. He kepeth pasture. He was kyled in ageddo, and hys sonne Jehoahaz raygned in hys steade. After he was taken, hys sonne Jehoahaz was made kyng.

And then * the kyng sent, and there gathered vnto hym all the elders of Juda and of Ierusalem. And the kyng went vp into the house of the Lord, with all the men of Juda and all the inhabitants of Jerusalem, with the preastes, and prophetes and all the people both small and grete. And he red in the eares of them * all the wordes of the boke of the coneuant, which was founde in the house of the Lord. And the kyng stode by a pyler * and made a coneuant befoze the Lord, that they shulde walke after the Lord, and kepe his commaundmentes, hys wytnesses, & hys statutes with all theyr herte, and all theyr soule, and make good the wordes of the sayde appoyntment that were wyrtten in the sayde boke. And all the people consented to the appoyntment.

And the kyng commaunded Helkia the hys preaste, and the inferioure preastes and the keepers of the ornamentes, to bynne out of the temple of the Lord, all the vesselles p were made for Baal, for the Idole groues, & for all the hoste of heauen. And he burnt the without Jerusalem in the felde of Cedron, and carped the ashes of them into Bethel. And he put downe p ministers of Baal whom the kynges of Juda had founded to burne incense in the * hyllaulters and cyties of Juda, that were rounde aboute Jerusalem, and also them that burnt incense vnto Baal, to the sonne, to the mone, to the planetes, and to all the hoste of heauen. And he brought out the groue from the temple of p Lord without Jerusalem vnto the broke Cedron, and burnt it there at the broke Cedron, and stampete it to pouldre, and cast the duste therof vpon the graues of the chyldren of the people. And he brake downe the celles of the male stues that were by the house of p Lord, where the women wone hangynges for the Idole groue.

And he brought all the preastes out of the cyties of Juda, and despyled the hyllaulters, where the preastes had burnt incense: euen fro Geba to Beerseba, and destroyed the alters of the Gates, that were in p enterynge in of the gate of Josia the gouernoure of the cite which were (as a man goeth in) on the left hande of the gate of the cytie. Neuerthelesse the preastes of the hyllaulters came not vp to the altar of the Lord in Jerusalem, saue onlye they dyd eate of p swete breade among theyr brethren.

And he despyled * Topheth, which is in the valeye of the chyldren of Hinom, because no man shulde offer hys sonne or hys daughter in fyre to Molech: he put downe the horses that the kynges of Israel had geuen to the sonne at the enterynge in of the house of the Lord, by the chābre of Nathaniel the chamberlaine which was ruler of the suburbs, and burnt the charettes of the sonne with fyre. And the alters that were on the toppe of the parloure of Ahab (which p kynges of Juda had made) and the * alters which Manasse had made in p two courttes of the house of the Lord, dyd the kyng brake downe, and ranne thence, and cast the dust of them into the broke Cedron.

And the hyllaulters that were befoze Jerusalem on the ryght hande of the mounte Oliuete * (which Salomon the kyng of Israel had buyded for Asarothe Idoll of the zidons, and for Chamosh the Idoll of the Moabites, and for Milchom the abhominable Idoll of p chyldren of Ammon) toke the kyng despyled: and brake the ymages, and cut downe p Idoll groues, and fylled theyr places with the bones of men.

* iii. Regu. rii. a. **W**herouer * the autler that was at Bethel, the hyllautler made by Jeroboam the sonne of Nabat (which made Israel synne) bothe the autler and also the hyll, he brake downe and burnt the hyll alter and stampede it to powder, and burnt y^e Idole grone. And as Josia turned hym selfe, he spyed the graues that were in the mount, and sent and fette the bones out of the graues, and burnt them vpon the autler, to polute it, accordynge to y^e worde of the Lorde that the man of God prophesied * which tolde the same wordes.

* iii. Regu. rii. a. **T**hen he sayde: what graue stone is y^eonder that I see? And the men of the cytie tolde hym, it is the sepulchre of the man of God, whych came from Juda, and tolde the selfe same thynges that thou hast done to the autler of Bethel. And he sayd let hym be: for that no man moue hys bones. And so hys bones were laied with y^e bones of a prophete that came out of Samaria.

And all the houses of the hyllautlers in the cyties of Samaria which the kynges of Israel had made, to angre * (the Lorde) with all: those Josia put out of the waye, and dyd to them according to all the actes that he had done in Bethel. And he sacrificed all y^e preestes of the hyllautlers y^e were ther euen vpon the autlers, and burnt mennes bones vpon them, and returned to Jerusalem.

* ii. Para. rii. a. **A**nd the kyng commaunderd all the people, sayeng: * kepe the feast of passeouer vnto the Lorde your God: as it is wyrtten in the boke of thys couenaunt. * There was no passeouer holden lyke that, from y^e dayes of the iudges that iudged Israel, and in all the dayes of the kynges of Israel and of the kynges of Juda. In the .xviii. yere of kyng Josia was this passeouer holden to the Lorde in Jerusalem.

And thereto workers with spyetes, & sothfayers, ymages, ydoles, and all the abhominacions that were spyed in the lande of Juda and in Jerusalem, those did Josia put out of the waye, to perfourme the wordes of the lawe, which were wyrtten in the boke, that Helkia the p^reastre founde in the house of the Lorde: lyke vnto him was there no kyng before hym, that turned to the Lorde with all hys herte, with all his soule & all hys myght accordynge to all the lawe of Moyses, nether after hym arose there any soche as he.

* iii. Regu. rii. a. **N**ot withstandinge the Lorde turned not fro the scarcenesse of hys great wrath (wherewith he was angrie agaynst Juda) because of all the prouocacions that Manasse had prouoked hym withall. And the Lorde sayde: * I wyll put Juda also, out of my syght, as I haue done awaye Israel, and wyll cast of thys cytie Jerusalem which I haue chosen; and the house of whych I sayde: my name shalbe there.

Therest of the wordes that concerne Josia and all that he dyd, are they not wyrtten in the boke of the Chronycles of the kynges of Juda?

* ii. Para. rii. a. **I**n hys dayes Pharaos Necho kyng of Egypte wet v^y agaynst the kyng of Assyria to the ryuer of Euphrates. And kyng Josia went agaynst hym, and was slayne of hym at Magiddo, when he had sene hym. And hys seruantes caried hym deed from Magiddo, and brought hym to Jerusalem & buried hym in hys awne sepulchre. And the people of the lande toke Jehoahaz the sonne of Josia, and anoynted hym, and made hym kyng in hys fathers steade.

Jehoahaz was .xxiii. yere olde when he beganne to raygne, and raygned thre monethes in Jerusalem. Hys mothers name also was Hamiel y^e daughter of Jeremia of Libna. And he dyd euell in the syght of y^e Lorde, accordynge to all thynges as his fathers had done. And Pharaos Necho put hym in bonds at Ribla in the lande of Hamath, that he shulde not raygne in Jerusalem, and put the lande to a trybute of an hundred talentes of syluer and a talent of golde. And Pharaos Necho made Eliakim y^e sonne of Josia kyng in the rowme of Josia his father, and turned hys name to Jehoakim, and toke Jehoahaz awaye, whych when he came to Egypte, dyed there.

And Jehoakim gaue the syluer and the golde to Pharaos: & taxed the lande, to geue the moneye accordynge to the request of Pharaos: requyringe of euery mā (accordynge to theyr abylyte) syluer and golde: euen of the people of the lade, to geue vnto Pharaos Necho. Jehoakim was .xv. yere olde when he beganne to raygne, and he raygned .xi. yere in Jerusalem. Hys mothers name also was Zebuda the daughter of Bedaia of Kuma. And he dyd that which was euell in y^e syght of the Lorde, accordynge to all thinge as his fathers had done.

The .xxiii. Chapter.

Jehoakim dyeth, Jerusalem is besieged of the Babylonians. Jehoakim yeldeth hym selfe to the kyng of Babylon. And in hys rowme came Zedekiah, which was called Zedekiah.

In hys dayes came Nabuchodonosor kyng of Babylon v^y, and Jehoakim became hys seruant thre yere, and then turned, and rebelled agaynst hym. And the Lorde sent vnto him men of warre from amonge the Caldeys, from amonge the Syrians, out of the Moabites, and from the chyldren of Ammon: and sent them agaynst Juda, to destroye it, accordynge to the sayinge of the Lorde, which he spake by hys seruantes the prophetes. Onely, at the byddynge of the Lorde happened it so to Juda, to put them out of his syght, for the synnes of Manasse, accordynge

accordynge to all that he dyd: and for the innocent bloude that he shed, and fylled Jerusalem with innocent bloude: and the Lorde wolde not be reconcyled.

* ii. Para. rii. a. **T**herest of the wordes that concerne Jehoakim, & all that he dyd, are they not wyrtten in the boke of the chronycles of the kynges of Juda? And so Jehoakim slepte wth hys fathers: and Jehoachin hys sonne raygned in hys steade. And the kyng of Egypt came nomore out of his lande: for the kyng of Babylō had taken fro the ryuer of Egypt vnto the ryuer of Euphrates, all y^e pertayned to the kyng of Egypte. Jehoachin was .xviij. yere olde, & raygned in Jerusalem thre monethes. Hys mothers name also was Nechusta, y^e daughter of Elnathā of Jerusalem. And he dyd y^e which was euell in the sight of the Lorde, according to all as hys father had done. * In that tyme came the seruantes of Nabuchadnezar kyng of Babylō v^y agaynst Jerusalem, & the cytie was beleged. And Nabuchadnezar the kyng of Babylō came agaynst the cytie: & his seruantes dyd belege it. * And Jehoachin y^e kyng of Juda came out to the kyng of Babylō, he and hys mother, hys seruantes, hys lordes, and hys chamberlaynes. And the kyng of Babylō toke him, in the cyght yere of hys raygne.

* iii. Regu. rii. a. **A**nd he caried out thence all the treasures of the house of the Lorde, & the treasure of the kynges house: and brake all the vessels of golde, which Salomon kyng of Israel had made in the temple of the Lorde, as the Lorde had sayde. And he caried awaye all Jerusalem, and all the lordes, and all the strong men of warre, euen .x. M. into captiuite: and all craftes men and keepers, none remayning saue the poore common people of the lande.

And he caried awaye Jehoachin to Babylon, and the kynges mother, and the kynges wyues, his chamberlaynes, and the that were myghty in the lande: those caried he awaye into captiuite fro Jerusalem to Babylō. And all the actiue mē of warre, euen .viij. M. and craftesmen, and porters .M. all y^e were stronge and apte for warre, dyd the kyng of Babylon bring to Babylō captiue. * And the kyng of Babylon made Mathania hys fathers brother, kyng in his steade, & chaunged hys name to Zedekia.

* iii. Regu. rii. a. **Z**edekia was .xvi. yere olde when he beganne to raygne, and he raygned eleue yere in Jerusalem. Hys mothers name also was Hamital the daughter of Jeremia of Libna. And he dyd euell in the syght of the Lorde, accordynge to all as Jehoachin had done. For the wrath of the Lorde was moued agaynst Jerusalem and Juda, vntyll he cast the out of hys syght. And Zedekia rebelled agaynst the kyng of Babylon.

The .xxv. Chapter.

Jerusalem is besieged of Nabuchadnezar, other: wyse called, Nebuchadnezar, and it and the temple are bothe burnt. The sonnes of Zedekia are slayne before hys eyes, and after are hys awne eyes put out. Juda is brought to Babylon, and after is Jehoachin cralled.

In the tenth daye of the tenth moneth: Nebuchadnezar kyng of Babylō came, he and all his host agaynst Jerusalem: and pitched agaynst it, and made engynes agaynst it on euery syde. And the cytie was beleged vnto the eleuenth yere of kyng Zedekia. * And the tenth daye of the tenth moneth, there was so greate hongre in the cytie, that there was no breed for the people of the lande.

And the cytie was broke v^y: and all the men of armes fledd by nyght, by a waye thowre a gate which is betwene two walles, by the kynges garden: the Chaldees lyinge about the cytie.

And the kyng went the waye toward the playne. And the soudyers of y^e Chaldees folowed after the kyng, and toke him in the playne of Jericho, and all hys armie were scattered awaye from hym, * (and lefte hym.) * So they toke the kyng, and brought hym to Nebuchadnezar the kyng of Babylō to Ribla, where they reasoned wth hym. And they slue the sonnes of Zedekia before hys eyes: and he put out the eyes of Zedekia, and fettered him with two chaynes, and caried hym to Babylō.

And the .vij. daye of the .v. moneth which is the .xix. yere of kyng Nabuchadnezar kyng of Babylō, came Nebusaradan a seruant of the kyng of Babylō, and chefe captayne of the men of warre, vnto Jerusalem: & burnt the house of the Lorde, and the kynges house, & all the houses of Jerusalem, & all great houses burnt he wth fyre. And all the soudyers of the Chaldees that were with the chefe captayne of the men of warre, broke downe y^e walles of Jerusalem rounde about. But the rest of the people y^e were left in the cytie, and them y^e were fledd to the kyng of Babylō, wth the remaunt of the comen people, dyd Nabusaradan the chefe captayne of the mē of warre carie awaye: but the captayne of the soudyers lefte of the poore of the lande, to dresse the vynes, and to tyll the grounde.

* iii. Regu. rii. a. **A**nd the pylers of brasle that were in y^e house of the Lorde, and the sockettes, and the brasen lauatoz that was in the house of the Lorde dyd the Chaldees brake, and caried all the brasle of them to Babylō. And the pottes, thowelles, dresynge knyues, spones, and all the vessels of brasle that they minystrered in, toke they awaye. And the fyre panes, and basens, and soch thinges as were of golde, & of siluer, the toke the chefe captayne awaye: euen two pylers, one lauatoz, and the

the sockets which Salomon had made for the house of the Lord. The brasie of all these vessels was without waight. The height of the one pyller was xviij. cubytes, and the heed therof was brasie, and the cubytes hye and vpon the heed was there a wrethe worke and pomegranates rounde aboute, all of brasie. And of the same fassyon was the seconde pyller, with a wrethen worke.

And the chefe captayne of y me of warre toke Saraia the chefe preste, and zephoniah the hyest preste saue one, and the the kepers of the holy thynges. And out of the cite he toke a chamberlayne, that had the ouersight of the men of warre, and v. men of the that were enen in y kynges presence, which were founde in the cite: and him that was scribe to the captayne of the host, which brought out the people of the lade to warre, and the skore men of the people of the lande, y were founde in the cite. And Nebusaradan the chefe captayne of the me of warre toke these, and brought them to the kyng of Babylon to Ribla. And the kyng of Babylon smote them, and slue them at Ribla in the hande of Hanath. And so Juda was carped awaye out of the lande.

Howbeit, there remayned people in the lande of Juda, whom Nebuchadnezar kyng of Babylon lefte, & made Gedalia the sonne of Ahikam the sonne of Saphan ruler ouer the. And all the captaynes of the souldyers, and other men hearde, y the kyng of Babilon had made Gedalia gouernour: and there came to Gedalia to Nazpah: Ismael the sonne of Nethania, Johannah the sonne of Iarea, Saraia the sonne of Chanhumeth y Netophathite, and Jazania the sonne of Maachati, & the men. And Gedalia swaue to them and to the me whom they had with them, and sayde vnto the: feare not ye because ye are the seruautes of the caldees, dwell in the lande, and serue the kinge of Babilon, and ye shal be well.

But it chaunced in the seventh moneth, that Ismael the sonne of Nethania the sonne of Elisama, of the kynges bloude, came, and ten men with hym, and smote Gedalia, that he dyed: and so dyd he the Jewes and y Chaldee that were with hym at Mizpa.

And all the people, bothe small and grete, and the captaynes of warre arose, and came to Egipte: for they were afrayd of the Chaldee. Notwithstandyng yet in the seuen and thyrtye pere after Jehoachin kyng of Juda was carped awaye the seuen and twente dawe of the twelue moneth, Cullmerodach kyng of Babylō, the same peare y he begane to raygne, dyd & lyfte vp the heade of Jehoachin kyng of Juda out of the prison, and spake kyndely to hym, and set hym seate aboue the seate of the kynges that

were with hym in Babylon: and chaunged hym prison garmentes. And he dyd euer cate bread befoze hym, all the dayes of hym lyfe.

Hys porcyon was a contynual porcyon that was assigned hym of the kyng, euery dawe a certayne, as longe as he lyued.

The ende of the fourth boke of the kynges.

The fyrst boke of

the Chronycles, called in Latin, *Terba dierum*: or after the Grekes, *Paralipomenon*: which the hebreues call *Dibre haaimim*, and reken both the bookes but for one.

The fyrst Chapter.

A brieft reherfall of all the genealogie of Adam, and so forth vnto the sonnes of Esau and Jacob.



Adam, * Seth, Enos, Kenā, Mahalehel, Jared, Henoch, Methusalah, Lamech, Noah, Sem, Ham, & Japheth. * The sonnes of Japheth, Gomer, Magog, Madai, Jauan, and Chubal, Mesek, and Thiras. The sonnes of Gomer, Aschenaz, Diphat and Thogarma. And the sonnes of Jauan, Elisa, and Tharsis, Citim and Dodanim.

The sonnes of Ham, Chus, and Mizraim, Phut, and Chanaan. The sonnes of Chus, Siba, and Hauila, Sabbetha, and Rahma, and Sabtheca. And the sonnes of Rahma, Seba, and Dedan. And Chus begat Nimrod: and he beganne to be myghty vpon the earth. Mizraim begat Ludin, and Anamin, Lababim, and Naphtaim, Phatrusim, and Casluim, of which came y Philistines and the Caphtorites. Canaan begat Zidon hym eldest sonne, and Heth, Jebu, also and Amoz, and Sirgasi, Heni, Arakhi, and Sini, and Aruadi, zamari and hemathi. The sonnes of Sem, Elam, and Asur, Arphacsd, Lud, and Aram, and Uz, Hul, and Gether, and Masech. Arphacsd begat Selah, and Selah begat Eber. And vnto Eber were borne two sonnes: the name of the one was Peleg, because that in hym dayes the lande was deuyned. And hym thers name was Joktan. Joktan begat Almodad, and Saleph, Hazeramaneth and Jerah, Haboram also and Usal, and Diska, Ebal and Abimacl, and Seba, and Ophir, Hauila and Jobab.

All

All these were y sonnes of Joktan. * Se, Arphacsd, Selah, Eber, Peleg, Rehu, Serug, Nahor, Terah, Abrahā other wyse called Abraham. The sonnes of Abrahā, Isahac and Jmacl. And these are the thez generacions: * the eldest sonne of Jmacl was Nabaioth, then Kedat, Adbecl, and Mibsam, Mibma, and Dumah, Malha hadad, and Thema, Jetur, Naphis, and Kedma. These are the sonnes of Ismacl. The chyldren of Ketura Abrahams concubyn: the bare zimram, Joklan, Medan, Midian, Jisbok, and Suah. The chyldren of Joklan: Seba, and Dedan. * The chyldren of Dedan: Asum, and Latumim, & Laomim. The chyldren of Midian, Ephā, & Ephar, Henoch, Abida and Eldaa. * All these are chyldren of Ketura.

And so Abrahā begat Isahac. The sonnes of Isahac, Elau and Israhel. The sonnes of Elau: * Eliphaz, Reuel, Jebus, Jaelam, and Kozab. The chyldren of Eliphaz: Thema, Omer, zephi, & Gathā, Kenas, Chinnā, & Amalek. The chyldren of Reuel: Nabath, zerah, Samma, and Miza. * The sonnes of Seir: Lotan, Sobal, zibeō, and Ana, Dison, Ezer, and Disan. The chyldren of Lotan: Hori, and Homan: & Chimna was Lotans wyfe. The chyldren of Sobal: Allian, Hanabath, Ebal, Sephi, and Dnam. The sonnes of zibeon: Aia, & Ana. And the sonnes of Ana: Dison. The sonnes of Dison: Hāran, Elvan, Jithzan, and Cheran. The sonnes of Ezer: Bilhan, zaean, and zakā. The sonnes of Disan: Uz, and Aran.

* These are the kynges that raygned in the lande of Edom, befoze any kyng raygned ouer the chyldren of Israhel: Bela the sonne of Beor. and y name of hym cite was Dinhaba. And Bela dyed, and Jobab the sonne of zerah of Bozra raygned in his steade. And when Jobab also was deed, husam of the lande of the Chemanytes raygned in hym steade. And whā husam was deed, Hadad the sonne of Bedad which smote Midian in the felde of Moab, raygned in hym steade, and the name of hym cite was Aulth. So Hadad dyed, and Samla of Masacka raygned in hym steade. And Samla dyed, and Saul of Rehoboth by the ryuer syde, raygned in hym steade. And whā Saul was deed, Baalhanan the sonne of Achboz raygned in hym steade. And Baalhanan dyed, and Hadad raygned in his steade, & the name of hym cite was Dabi, and hym wyues name was Mehetabeel the daughter of Hattat the daughter of Esalahab.

Hadad died also, and there were dukes in Edom: Duke Chimna, Duke Aliab, and Duke Jerberh, Duke Apholibama, Duke Elaz, Duke Pinon, Duke Kenaz, Duke Themam, Duke Mibzar, Duke Magdiel,

and Duke Iram. These are the Dukes of Edom.

The ij. Chapter.

The genealogie of Juda vnto Acl the l. cher of Dauid.



These are the sonnes of Israhel: Ruben, Simeon, Leui, Juda, Isachar, and zabulon, Dan, Joseph, Benjamin, Nephtali, Gad, and Aser. * The sonnes of Juda: Er, Onan, and Sela.

These thre were borne vnto hym of Bath, Sua the Cananytelle. And Er the eldest sonne of Juda was euell in the syght of the Lorde, and he slue hym. And Chamar hym daughter in lawe bare hym Pharez, and zara: and so all the sonnes of Juda were fyue.

* The sonnes of Pharez: Hezron and Hamul. The sonnes of zarah: zimri, Ethan, Heman, Chalchol, and Dara: which were fyue in all.

And the sonnes of Charni, * Achar that troubled Israhel, transgressynge in the thing, that was damned. The sonnes of Ethan: Azaria. The sonnes also of Hezron y were borne vnto him: Jerhameel, Ram and Chelubab. * And Ram begat Aminadab: and Aminadab begat Nahson a lord of the chyldren of Juda. And Nahson begat Salma: and Salma begat Boaz: Boaz begat Obed: and Obed begat Isai. * And Isai begat hym eldest sonne Eliab: and Aminadab the seconde, and Simaa the thyrde, Nathanael the fourth, and Radai the fyfte, Ozem the syxte, and Dauid the seuenth. Whose sytters were zeruia and Abigail. The sonnes of zeruia: Abisai, Joab, & Azabel, thre. And Abigail bare Amaza: * the father of which Amaza was Jerher an Ismaelite.

And Caleb the sonne of Hezron begat Asuba, of hym wyfe Asuba, and Jerihoth, whose sonnes are these: Jaser, Sobab, and Ardon. And when Asuba was deed, Caleb toke Ephrata, which bare hym hur. * And hur begat Uri, and Uri begat Bezaleel.

Afterward came Hezron to the daughter of Machir the father of Gilead, and toke her when he was thre skore yere olde. And he bare hym Segub: and Segub begat Jair, which had thre and twente ctytes in the lande of Gilead. And he ouercame Gessur and Aram, the townes of Jair from them which dwell in them: and Kenath and the townes therof: euen thre skore townes. All these were the sonnes of Machir the father of Gilead. And after that Hezron was deed at Calebi Ephrata, Abia Esros wyfe, bare him * Achur the father of Thekoa.

And the sonnes of Jerhameel the eldest sonne of Hezron were: Ran the eldest, Buna, Na,

na, Oren, Ozen, and Ahia. And Jerhameel had yet another wyfe named Tara which was the mother of Onam. And the sonnes of Oam the eldest sonne of Jerhameel were: Maaz, Jamin, and Ekar.

The sonnes of Onam were: Samai, and Jada. The sonnes of Sammai: Nadab and Abisur. And the wyfe of Abisur was called Abihail, and she bare hym Abhan and Abid. The sonnes of Nadab: Seled and Appaim. And Seled dyed without chyliden.

The sonne of Appaim: Jesei. And the sonne of Jesei: Selan. And the sonnes of Selan: Ahai. And the sonnes of Jada the brother of Samai: Jether and Jonatham. And Jether dyed without chyliden. The sonnes of Jonatham: Peleth and Zaza. These were the sonnes of Jerhameel. Selan had no sonnes: but daughters. And Selan had a servant that was an Egyptian named Jarha: to whom he gave his daughter to wyfe: and she bare hym Athai. And Athai begat Nathan. And Nathan begat zabad. And zabad begat Aphlal. And Aphlal begat Obed. Obed begat Jehu. And Jehu begat Azaria. Azaria begat Alez. And Alez begat Elasa. Elasa begat Silamai. And Silamai begat Sallum. Sallum begat Iecania: Iecania begat Elisamah.

The sonnes of Caleb the brother of Jerhameel: Mesa his eldest sonne, which was the father of * ziph. And the sonnes of Mesela the father of Hebron. The sonnes of Hebron: Corah, & Capuah, Rekem & Sama. Sama begat Raham the father of Jerkoa. And Rekem begat Sammai. The sonne of Sammai was Maon. And Maon was the father of Bethzur.

And Ephra a concubine of Calebs bare Haran, and Mola, and Gazez. Haran begat Gazez. The sonnes of Jahbair were: Kegg, Jothan, Selan, Pellet, Ephra, and Saaph. And Maacha was Calebs concubine, of whom he begat Semer and Thirhana. And she bare also Saaph the father of Madmana, and Sena the father of Nachbena and the father of Gibea: * And Achsa was Calebs daughter. These were the sonnes of Caleb & sonne of Hur the eldest sonne of Ephrata: Sobal the father of Kiriath Jearim, Salma the father of Bethlehē, and Hareph the father of Beth Sader, and Sobal the father of Kiriath Jearim had sonnes, and he gave the halfe of the countrey of the mansions.

The kyndredes of Kiriath Jearim are these: the Jithrites, the Happuthites, the Hassumathites, and the Hamisraites. And of them came the zarathites & the Esthaultes. The sonne of Salma: the Bethlehemit, and Metopahthites p glory of the house of Joab, and halfe the countrey of the mansions gat the zaraites. The kyndredes of the

writers dwelt at Jabes, the Tirathites, the Simeathites, the Suchathites, * which are the Kenites, that came of Hemath the father of the house of Rechab.

The. iij. Chapter.

The Genealogie of David in Hebron, and in Jerusalem.



These were the sonnes of David which were borne vnto hym in Hebron: * the eldest, Ammon of Rhinoam the Israelitess. The seconde Daniel of Abigail the Carmelitess. The thyrde Absalom the sonne of Maacha daughter of Thalmakinge of Gessur. The fourth Adonia the sonne of Hagith. The fyft Sephatia of Abital. The sytte Jethreā by Egla his wyfe. These. vi. were borne vnto him in Hebron, & there he raygned. vii. yere & syxe monethes. And in Jerusalem he raygned. xxxij. yere. * And these were borne vnto hym in Jerusalem: Simeia, Sobab, Nathan & Salomon. iij. of Bathsua the daughter of Amiel, Jibhar also & Elisama, Elipale, Hoga, Nepheg, & Japhia, Elisama, Eliada, & Elphelet: nyne in number. These are all the sonnes of David, besyde the sonnes of the concubynes, and Thamar was the sytster.

Salomons sonne was Rehoboā, whose sonne was Abia: and Abia was his sonne, and Jehosaphat his sonne: whose sonne was Jozan: and his sonne was Ahaziah: and Jozan was his sonne. Amasia his sonne, Azariah his sonne, and Jotham his sonne. Ahaz was his sonne, Hezekiah his sonne, and Manasse his sonne. And Amos was his sonne, and Josiah was his sonne. And the sonnes of Josiah were: * eldest sonne Johanan, the seconde Jehoakim, the thyrde zedekiah, and the fourth Sallum. The sonnes of Jehoakim were, Jeconiah his sonne, and zedekiah his sonne.

The sonne of Jeconia: Assir, and Schealthiel his sonne. Malchiram also and Phedania, Senazer, Iecania, Hofama and Nedabia. The sonnes of Nedania were: zurobabel and Simehi. The sonnes of zurobabel, Mesulam, Hanania, and Selumith the sytster, and Hafubah, Ohel, Berechia, Hasadiah, and Iulabhesed, syne in nombre.

The sonnes of Hanania: Delatia, and Jesaia, whose sonne was Rephaah, and his sonne Arnan, and his sonne was Obadia, and his sonnes Sechania. The sonne Sechaniah was Sematah. And the sonnes of Sematah were Hatus, Igeal, Bariah, Naariah and Saphat, and Sela, syxe. And the sonnes of Naariah were Elioenai, Hezekia, and Azricam, thre. And the sonnes of Elioenai were Hodajah, Elialib, Phelcia, Akub, Johanan, Dealtai, & Anani, seven.

The

The. iij. Chapter.

The genealogie of the sonnes of Juda and Symeon.



The sonnes of Juda: * Pharez, Hezron, Carmi, Hur and Sobal. And Reata the sonne of Sobal begat Jahath. And Jahath begat Ahumai and Lahad: and these are the kyndredes of the zoreathites. And of these came the father of Etham, Jezrael, Isma and Jibbas, and the name of the sytster was Hazelpeni. Denuel was the father of Sedoz. And Eser the father of Hula. And these are the sonnes of Hur the eldest sonne of Ephrata the father of Bethlehem. And Hur the father of Chekoa had two wyfes: Heleah and Naara. And Naara bare hym Abusam, Hephher, Chemmi and Hahastari. These were the sonnes of Naarah. And the sonnes of Heleah were Zareth, Jezoar and Ethnan. And Coz begat Amib and Zobebe, and the kyndred of Tharhel the sonne of Harum. And Joabes was more honorable then his brethren. And his mother called his name Jabes, sayinge. because I bare hym with sorowe. And Jabes called on the God of Israel, sayinge: If thou wylt blesse me in dede, and enlarge my coastes, and shalt let thynne hād be with me. and wylt kepe me from euell that it hurt me not: And God graunted hym his desyre.

Chelub the brother of Suah begat Melchir, whych was the father of Esthon. And Esthon begat Bethrapha, and Daleha, and Chehinna the father of the cite of Nabas: these are the men of Rechab. The sonnes of Kenas: Dthniel and Sarala. And the sonnes of Dthniel were Hathath.

And Meonothi begat Ophran. And Seraia begat Joab the father of the valepe of craftes men (so called) because they were craftes men. And the sonnes of Caleb the sonne of Jephune were: Jru, Ela and Naā. And the sonne of Ela was Kenas. And the sonnes of Jehalelel were ziph, and ziphah, Thiria and Alarel. And the sonnes of Ezra: were: Jether, and Mered, Ephra, Jalon, Thahar, and Miriam, and Sammai, and Alibah the father of Esthemoa. And his wyfe Jehudia bare Jered the father of Sedoz, and Heber the father of Socho, and Jeruthiel the father of zanoah. And these are the sonnes of Bithiah the daughter of Pharaon, whych Mered toke. The sonnes of the wyfe of Hodia the sytster of Naham the father of Keilah were: Barmi, and Esthemoa. the Maachathite. The sonnes of Symon were: Ammon, and Rimma, Benhanan and Thilon. And the sonnes of Issi were: zabeth, and Benzabeth.

* The sonnes of Selah the sonne of Juda were: Er the father of Lecha, and Laada the father of Marefa, and the kyndredes

of the householdes of them that wrought linnen in the house of Asbea. And Jokim and the men of Chozebah, and Joas, and Saph, whych had the dominion in Moab, and Jafubi Lehem: These also are wordes of olde. These were potters, and dwelt there amonge trees & hedges, nye vnto the kyng: because of his worke.

The sonnes of Simeon were: Nemuel, Jamin, Jarib, Zerah and Saul: whole sonne was Sallum: and the sonne of hym was Mibsam, and his sonne was Misma. And the sonne of Misma was Hamuel, and his sonne was zachur, and the sonne of hym was Simchi. Simchi had sytten sonnes & syxe daughters. But his brethren had nott manye chyliden, neyther was all the kyndred of them lyke to the chyliden of Juda in multytude. And they dwelt at Beerseba, Molada, and at Hazar Sual, at Bilha, at Ezem, and at Tholad, at Bethuel, at Hozma, and at ziklag, at Bethmarcaboth, Hazar Susim, at Bethbirci, and at Saaram. These were theyr ctyes vnto the raygne of David. And theyr vyllages were: Etan, and Ain, Rimmon, Tochen and Anan, syue townes: and all theyr vyllages that were rounde aboute the same ctyes vnto Baal. Thys is the habitacyon of them, and theyr genealogie.

Mosobab and Jamlech, and Josa & sonne of Amasia: and Joel and Jehu the sonne of Josibia, the sonne of Saraia, the sonne of Asiel: and Elioenai, and Jaakoba, Jfohara and Alaiyah, Adiel, Isimiel and Benara: ad ziza the sonne of Schibbi, the sonne of Alon, the sonne of Jcoara, the sonne of zemri, the sonne of Semata. These are famous captaynes in their kyndredes, setting vp greatly the house of theyr fathers.

And they went to the entryng in of Sedoz, euen vnto the east syde of the valepe, to seke pasture for ther shepe. And they founde fatt pasture and good, and a wyde lande, quyet and frutefull: for they of Ham had dwelt ther before. And thesenow afore written by name, came in the dayes of Hezekiah kyng of Juda, and smote the ttees of them, and the habitacions that were solide there, and destroyed them vterly vnto this daye, & dwelt in theyr rowmes: because there was pasture there for theyr shepe.

And some of the chyliden of Symeon went to mount Sepe, euen syue hundred men, haupnge for theyr captaynes, Phelathia, Nearia, Raphaia and Azriel the sonnes of Issi: and smote the reste of the Amalekites that were escaped, and they dwelt there vnto this daye.

The. v. Chapter.

R ij

The

The genealogie of Ruben and Gad and of the halfe trybe of Manasse.

* Gen. xlii. a
Exo. vi. b.
Num. xxi. a.



he sonnes of Ruben the eldest sonne of Israel: forasmuche as he was the eldest. * and had begotten his fathers bedd, his byrthright was geuen vnto the sonnes of Joseph the sonne of Israel. howbeit, the genealogy is not reckoned after this byrthright. For Juda, be puenapled aboue his brethren, and of this trybe came schefe, and the byrthright was geuen to Joseph. The sonnes then of Ruben the eldest sonne of Israel were: Henoch, Phalu, hebron and Charai.

The sonnes of Joel: Samaiah: his sonne, Gog his sonne, and Sembi his sonne, Micah his sonne, Reaia his sonne, and Baal his sonne, Beera his sonne. Whome Thiglath Pileser kynge of Assyria carryed awaye: for he was a great lord among the Rubenites. And when his brethren in theyr kynredes, reckoned the genealogie of theyr generacyons: Jeiel and zachariah were the chiefe.

And Baal the sonne of Azan, the sonne of Sema, the sonne of Joel, dwelt in Aroer: and so forth vnto Rebo and Baalmicon. And eastwarde, he inhabited vnto the entrynge in of the wylderneesse, from the ryuer Euphrates: for they had moche catell in the lande of Silcad.

And in the dayes of Saul, they warred with the Hagarites, which were ouerthrowen into theyr hande. And they dwelte in theyr tentes thowout all the east lande of Silgal.

And the chyldren of Gad dwelte ouer against them in the lande of Basan, euen vnto Saleha. And in Basan, Joel was schefe, and Sapham the nexte, then Janai and Saphat. And they brethren of the household of theyr fathers, were Michael, Meosuesam, Seba, Jozai, Jahcan, zia, Eber, Senen. These are the chyldren of Abihail the sonne of Huri, the sonne of Jerobah, the sonne of Silcad, the sonne of Michael, the sonne of Jesilai, the sonne of Jahdo, the sonne of Suz. Abi (the sonne of Abdiel, the sonne of Sumi) was a captayne of the household of theyr fathers. And they dwelt in Silcad, in Basan, and in her townes, and in all the suburbes of Sharon, and in theyr borders.

All these were reckoned by kynredes in the dayes of Jotham kynge of Juda, and in the dayes of Jeroboam kynge of Israel. The sonnes of Ruben, and of Gad, and of halfe the trybe of Manasse, were fyghtynge men, and able to beare shyld and swerde, and to shote with bowe, excercysed in warre, euen foure and fourty thousande, seuen hundred

and thyskore, that wente out to the warre. And they fought with the Hagarites, with Jetur, Nephtis and Modab. And they were helped of the Lorde against the, and the Hagarites were deliuered into their hande, and so were all that were with them. For they cryed to God in the battayll, and he hearded them, because they put theyr trust in hym. And they toke of theyr catell and of theyr camels, fyfthe thousande, and two hundred and fyfthe thousande shepe, and two thousande asses, and of the soules of men, an hundred thousande: and there fell many wounded, because of warre was of God. And they dwelt in theyr steades, vntill the tyme that they were carryed awaye.

And the chyldren of the halfe trybe of Manasse dwelt in the lande, from Basan vnto Baal hermon, and Semir, and vnto mount hermon: for they were growne to a greete multitude. And these were the heedes of the householdes of theyr fathers: Ephraim, and Jeeli, Eliel and Aziel, Jeremia and Hodania, and Jaohdiel, stronge men and valeaunt, famous men, and heedes of the householdes of theyr fathers.

And they transgressed agaynst the God of theyr fathers, and went a whoyringe after the goddes of the people of the land, whiche God destroyed before them: and God stered by the spere of Phul kynge of Assyria, and the spere of Thiglath Pileser kynge of Assyria, and carryed them awaye: euen the Rubenites, the Gaddites, and the halfe trybe of Manasse, and brought them vnto Halah, Habor, Hara: and to the ryuer Gozan, vnto this daye.

The vi. Chapter.

The genealogie of the sonnes of Leui.



he sonnes of Leui: Gerson, Cahath and Merari. * The sonnes of Cahath: Amram, Jazar, hebron and Aziel. The chyldren of Amram: Aaron, Moyses and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar & Ithamar. Eleazar begat Phinehes. Phinehes begat Abisua. Abisua begat Boki: Boki begat Aziel. Aziel begat zarahia. zarahia begat Meraioth. Meraioth begat Amaria, and Amaria begat Abitob. Abitob begat zadoc, and zadoc begat Ahimaaz. Ahimaaz begat Azaria, and Azaria begat Johanan. Johanan begat Azaria, which ministred in the temple that Salomon buylte in Jerusalem.

* Azaria begat Amaria, Amaria begat Abitob. Abitob begat zadoc, and zadoc begat Hallum. Hallum begat Helkia, and Helkia begat Azaria. Azaria begat Sarai, and Sarai begat Jehozech. And Jehozech departed, whiche the Lorde carryed awaye

* Gen. xlii. b.

* ii. pa. xvii. b.

* iiii. re. xvii. b.

* iiii. re. xvii. b.

awaye Juda and Jerusalem by the hande of Nebuchadnezar.

* Exo. vi. c.

* The sonnes of Leui: Gerson, Cahath and Merari. And these be the names of the sonnes of Gerson: Libni and Simhi. And the sonnes of Cahath were: Amram, Jazar, hebron and Aziel. The sonnes of Merari: Mahli & Mushi, and these are the kynredes of Leui, concernynge theyr fathers.

The sonne of Gerson was Lobni, whose sonne was Jahath, and his sonne zemma, and his sonne Joah, and his sonne Jodo, and his sonne zerah, and his sonne Jeathrai. The sonnes of Cahath: Aminadab and his sonne Roza, and his sonne Ahyr, and his sonne Elcana, and his sonne Ebiaph, and his sonne Ahyr, & Cahath was his sonne, and Aziel his sonne, and Azia his sonne, and Saul was his sonne.

The sonnes of Elcana: Amasai, & Ahimoth & Elcana. The sonnes of Elcana, zophai, whose sonne was Nahath, & his sonne Eliab, and Jeroham his sonne, and Elcana his sonne, and Samuel the sonne of hym. And the sonnes of Samuel: the eldest Asai, and Abia.

The sonnes of Merari: Mahli, and his sonne Libni, and his sonne Simhi, and his sonne Aza, and his sonne Simha, and his sonne Hagia, and his sonne Alai.

And these be they, whom Dauid set for to singe in the house of the Lorde, after that the Arcke had reste. And they ministred before the dwellinge place, and the Tabernacle of wyrtnesse wyth synginge, vntill Salomon had buylt the house of the Lorde in Jerusalem. And then they wayted on theyr offices, accordynge to the order of them.

These are they that wayted with theyr chyldren, of the sonnes of Cahath: Heman a synnger, which was the sonne of Joel, the sonne of Semuel, the sonne of Elcana, the sonne of Jeroham, the sonne of Eliel: the sonne of Choah, the sonne of zuph, the sonne of Elcana, the sonne of Nahath, the sonne of Amasai, the sonne of Elcana, the sonne of Joel, the sonne of Alai, the sonne of zephania, the sonne of Cahath the sonne of Ahyr, the sonne of Ebiaph, the sonne of Roza, the sonne of Jazar, the sonne of Cahath, the sonne of Leui, the sonne of Israel.

And his brother Asaph stode on his ryght hande, and Asaph was the sonne of Barachia, the sonne of Simha, the sonne of Michael, the sonne of Baalaia, & sonne of Melchiah, the sonne of Atham, the sonne of zarah, the sonne of Adia, the sonne of Ethan, the sonne of zima, the sonne of Simhi, the sonne of Jahath, the sonne of Gerson, the sonne of Leui.

And they brethren the sonnes of Merari stode on the left hande: euen Ethan the sonne of Kyfi, the sonne of Abdi, the sonne of Maluch, the sonne of Mahabia, the sonne of Amasia, the sonne of Helkia, the sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.

They brethren also the Leuites were appointed vnto all maner of seruike of the tabernacle of the house of God. But Aaron & his sonnes burnt incense vpon the altier of burnt offeringe & on the altier of incense (and were appointed, for all that was to do in the place moste holy, and to make an attonement for the of Israel, accordynge to all that Moses the seruant of God had commaunded.

These are the sonnes of Aaron: Eleazar, whose sonne was Phinehes, & his sonne Abisua: & his sonne Boki, whose sonne was Aziel, and his sonne zerahia: and the sonne of hym Meraioth, and his sonne Amaria, and the sonne of hym, Abitob: and zadoc his sonne, and Ahimaaz his sonne.

And these are the dwellinge places of them (thowout theyr townes & coastes) euen of the sonnes of Aaron thowout the kynredde of the Caathites, for so the lot fell for them. And they gaue vnto the Hebron in the lande of Juda & the suburbes therof rounde aboute it. But the felde of the cytie, & the villages pertaynyng therto they gaue to Caleb the sonne of Jephune. And to the sonnes of Aaran they gaue the cyties of refuge: euen Hebron and Libna, with theyr suburbes: Jathyr & Esthemoa wyth theyr suburbes: and Jilen wyth her suburbes, and Debit wyth her suburbes: Asan and her suburbes, Bethemes and her suburbes. And out of the trybe of Beniamin, Seba and her suburbes, Alemeth and her suburbes, Anathoth and her suburbes, all theyr cyties thowout theyr kynredes were xiiij.

And vnto the sonnes of Cahath the remnant of the kynne of the trybe, were cyties geuen out of the halfe trybe of Manasse by lotte: euen ten cyties. And the sonnes of Gerson thowout theyr kynredes, had out of the trybe of Issacar, out of the trybe of Aser, and out of the trybe of Naphtali: and out of the trybe of Manasse in Basan, thytene cyties. And vnto the sonnes of Merari were geuen by lot thowout theyr kynredes out of the trybe of Ruben, and out of the trybe of Gad, and out of the trybe of Zabulon, twelue cyties.

And the chyldren of Israel gaue the Leuites cyties wyth theyr suburbes, & that by lot, out of the trybe of the chyldren of Juda, and out of the trybe of the chyldren of Symeon, and out of the trybe of the chyldren of

* Josu. xxiij. a.
and. xxi. b.

* E

of Benjamin these cities which they called by their names.

And they were of the kindreds of the sons of Ephraim, had cities and they coasted out of the tribe of Ephraim. * And they came unto them cities of refuge: Sichem in mount Ephraim and her suburbs, Gazer and her suburbs, Tadmor and her suburbs, Bethhoron and her suburbs, Ai and her suburbs, Geth Rimmom and her suburbs. And out of the half tribe of Manasse, Aner and her suburbs, and Beileam and her suburbs for the kindred of the remnant of the sons of Ephraim.

And unto the sons of Serson were given out of the kindred of the half tribe of Manasse: Golan in Basan and her suburbs, and Ashtaroth and her suburbs. Out of the tribe of Issachar, Kedesh and her suburbs, Dabzath and her suburbs, Ramoth also and her suburbs, Anem and her suburbs. And out of Aser, Basal and her suburbs. Abdon and her suburbs, Hukok and her suburbs, Rehob and her suburbs. Out of the tribe of Naphtali, Kedesh in Galilee and her suburbs, Hammon and her suburbs, Kiriatshaim and her suburbs.

And unto the rest of the children of Menasse were given out of the tribe of Zabulon. Rimmom and her suburbs: Chabor and her suburbs. And on the other side Jordan by Jericho, even on the east side of Jordan, were given them out of the tribe of Ruben: Bezzer in the wilderness with her suburbs: Jahzah with her suburbs: Kedemoth with her suburbs. Naphtali with her suburbs. Out of the tribe of Gad, Ramoth in Gilead with her suburbs, Mahanaim with her suburbs, Heleb with her suburbs, and Jazer with her suburbs.

The vii. Chapter.

The Genealogy of Isaac. Benjamin, Naphtali, Manasse, Ephraim, and Aser.

The sons of Isaac: Thola, Phua, Jasub, Simron, four. And the sons of Thola: Uzi, Rephaia, Jerial, Jamai, Jeshlam and Semuel, which were heads in the households of their fathers of Thola, men of might they kindreds: * whole number was in the days of David, two and twenty thousand and five hundred. The sons of Uzi: Jrahia. The sons of Jrahia: Michael, Obadia, Joel, and Jeshiah, five men, all captains. And with them, in their generations after the household of their fathers, were five and thirty thousand soldiers and valiant men of warre: For they had many wives and sons. And their brethren among all the kindreds

of Isaac were valiant men of warre reckoned in all: four score and seven thousand.

The sons of Benjamin: Bela, Becher and Jediel: three. The sons of Bela: Ezbon, Uzi, Uziel, Jerimoth and Tri, five heads of the household of their fathers, men of might, and were reckoned by genealogies. xxi. thousand and xxxij.

The sons of Becher: zemira, Joas, Eliezer, Eliezer, Omri, Jerimoth, Abia, Anathoth and Almath. All these are the children of Becher, and the number of them after their genealogy and generations, and captains of the households of their fathers men of might, twenty thousand and two hundred. The sons of Jediel: Bilhan. The sons of Bilhan: Jeus, Benjamin, Chud and Canaana, Zethan, Charis and Abihahar. All these are the sons of Jediel, ancient heads and men of warre. xviij. thousand and two hundred that went out harnessed to battell. And Suppim and Hupim were the children of Je. And Hupim were the children of Aher.

The sons of Naphtali: Jahziel, Guni, Jezer and Salum, the children of * Bilha. The sons of Manasse: Azriel whom (his wife) bare unto him: But Aramiah his concubine bare Machir the father of Gilead. And Machir took wives for Hupim and Supim. * (his sons.) And the name of his sister was Maaca. And the name of another son was Zelophahad. * And Zelophahad had daughters. And Maaca the wife of Machir bare a son, and called his name Pherez, and the name of his brother was Jezer, and his sons were Alai and Reken. The sons of Alai: Bedan. These are the sons of Gilead the son of Machir the son of Manasse. And his sister Hileah bare Jeshud, Abieser and Habelah. And the sons of Semida were: Ahiam, Sechem, Likhi and Aniham.

The sons of Ephraim: Suthalah, whose son was Bered, and Chabath his son, and his son Eladah, and Chabath his son, and Sabad his son, and Suthalah his son, and Ezer and Elad. And the men of Gath that were borne in that land, slew them, because they were come down to take away their cattle. And Ephraim their father mourned many a day, and his brethren came to comfort him.

And when he went into his wife, he conceived and bare him a son, and he called his name of it Beria, because it was well with his household. And his daughter was Seera, which built Bethhoron the nether and also the upper, and Uzan Seera. And Raphah was his son: whose son was Releph, and Chelah, whose son was Chabab, and his son Ladani, and his son Amihud, and

and his son Elisama, and his son Nun and his son Jehosua.

Their possessions and habitations was in Bethel, and the towns that longed thereto, and unto the east of Manasse, and on the west side of Gazer with the towns thereof, Sechem and the towns thereof, Adai and the towns thereof, and a long by the borders of the children of Manasse, Bethshean and her towns, Chanaan and her towns, Magiddo and her towns, and Dor and her towns. In those dwelt the children of Joseph the son of Israel.

The sons of Aser: Jimna, Jesua, Jinnai, and Beria, and Serah their sister. The sons of Beria: Jeber and Melchiel, which is the father of Birsath. And Heber begat Zaphlet, Somer, Hotham, and Sua was their sister. The sons of Zaphlet: Basah, Bimhal and Asuah. These are the children of Zaphlet. The sons of Semer: Ahi, Rohga, Jehubba and Aram. And the sons of his brother Helem: Zophah, Jimna, Seles and Amal. The sons of Zophah: Suah, Harnepher, Sual, Beri, and Imrah, Bezzer, Hod, Sallu, Silla, Jethran and Beera. The sons of Jether, Jephune, Dispa, and Ara. The sons of Ola: Arch, Haniel and Rezia. All these were the children of Aser, and heads of their fathers houses, noble men, and mighty head captains. The number of their households out of genealogy of them were apt to the warre and battell was. xxvi. thousand men.

The viij. Chapter.

Of the sons of Benjamin.

Benjamin begat Bela his eldest son, Ashbel the second, and Abihah the third, Rohah the fourth and Raphah the fifth. And the sons of Bela were: Adar, Sera, Abihud, Abihah, Naaman, and Abihah, Sera, Sephuphan and Huran. And these are the sons of Chud and these are ancient heads among the inhabitants of Seba: and they carried them to Manahath: Naaman, Abia and Sera, which Sera carried the away and begat Uza and Abihud. And he begat Sabaraim in the field of Moab, after he had sent them away. Husim also and Saarah were his wives. And he begat of Hodeshis wife, Jobab and Zibia, Mesa, and Malcham, Jeus, and Sachia and Mirra. These were his sons and ancient fathers.

And of Husim he begat. Abitob and Elpaal. The sons of Elpaal were: Eber, Melcham, and Samed, which built Ono, Lod, and the towns thereof. Beria and Serma were ancient fathers among the inhabitants of Aialon, and they drove away the inhabitants of Geth. And Aio, Salac, and Jerimoth, Sebadia, Ared, and Adar, Michael, and Aspa,

and Joha, the sons of Beria, Sebadia, Mesullam, Jezeki, and Heber, Jemerai also and Jeshiah, and Jobab the sons of Elpaal. Jakim, and Zicri, and Sabdi, Elienai, Zilthai, and Eliel, Adai, and Serai, and Zimri the sons of Simhi, Jispan, Eber, and Eliel, Abdon and Zicri, and Hanan, Hanania, Elam and Anthothia, Jephoeia and Phenuel the sons of Salac. And Samlerai, Secharia and Athaliah, Jareia, Elia and Zichri the sons of Jeroham. These were ancient fathers and captains in their kindreds, and these dwelt in Jerusalem. And at Sibeon dwelt Abi Sibeon whose wife was called Maacah. And his eldest son was Abdon, then Zur, Cis, Baal, and Rabab. Sedoz, Abio and Zacher. And Mikloth begat Simca. And these also dwelt with their brethren in Jerusalem over against them. Mer begat Cis, and Cis begat Saul, and Saul begat Jehonathah, Malchilua, Abinadab and Elbaal. And the son of Jehonathah was Meribbaal, and Meribbaal begat Micah. And the sons of Micah were Bithon, Melch, Charea and Abaz. And Abaz begat Jehoiaha. And Jehoiaha begat Alemeth, Amnath and Zimri. Zimri begat Moza. Moza begat Zinea, whose son was Rapha, and his son was Easa, and his son Azel. And Azel had five sons, whose names are these: Elricam, Sochri, Jmael, Secharia, Obadia, and Hanan. All these were the sons of Azel. And the sons of Elch his brother, were: Alai his eldest, Jehus the second and Elphelet the third. And the sons of Alai were mighty men and strong archers, and bowmen, and had many sons and sons sons, an hundred and fifty. All these are of the sons of Benjamin.

The ix. Chapter.

Of the priests, Levites, and of their offices.

And so all Israel numbered by kindreds: behold, they are written in the book of the kings of Israel and of Juda, and were carried away to Babylon for their transgression: Even the old inhabitants, that dwelt in their own possessions and cities, the Israelites, the priests, Levites and Rechabim. And in Jerusalem dwelt of the children of Juda, of the children of Benjamin, and of the children of Ephraim and Manasse. Athai the son of Amihud, the son of Omri the son of Imri, the son of Beni, * of the children of Pharez, the son of Juda. And of the sons of Seerah, Jehuel and their brethren. vi. hundred and ninety.

And of the sons of Benjamin: Salu the son of Mesullam the son of Hodania, the son of Senua: and Tibneia the son of Jeroham. And Ela the son of Uzi the son of Michi. And Mesullam the son of Sephatia the son of Rehuel, the son of Tibnia.

And their brethren accordinge to their kynredes, nyne hundred fyfte and fyve. All these were principall men, and auncient in y^e houoldes of their fathers.

And of the preastes: Jedaja, Jehoiarib & Jachin: Azaria the sonne of Aelkia the sonne of Mesullam, the sonne of Zadoc, the sonne of Maraioth, the sonne of Abitob the cheffest in the house of God. And Adaiab the sonne of Jeroham the sonne of Phaphur, the sonne of Melchias. And Maasi the sonne of Adiel, the sonne of Jehezrah, the sonne of Mesullam, the sonne of Mesillomith, the sonne of Immor. And their brethren which were heedes of the auncient houholdes of their fathers, a thousande seven hundred & thre score actiue me, for the worke of the seruice of the house of God.

And of the Leuytes: Semeia the sonne of Asub, the sonne of Africam, the sonne of Malabaia of y^e sonnes of Merari. And Bakhakar & Heres and Salal. And Mathania the sonne of Micah, the sonne of Zier, y^e sonne of Asaph. And Obadia the sonne of Semeia the sonne of Salal, y^e sonne of Iduthun. And Berechia the sonne of Aza the sonne of Elcana that dwelt in the villages of the Reuphathites.

* The porters were Sallum, Acub, Talmon & Ahiman and their brother, Sallum was the cheff. For they watched hytherto, euen vnto the kynges gate eastwarde, thowowe out the tentes of the chyldren of Leuy. And Sallum the sonne of Corah the sonne of Abiasaph the sonne of Corah, and his brethren the Corahites (of the house of their father) had their busynesse and offyce to kepe y^e porches of the tabernacle: and their fathers the hoste of the Lorde, kepte the enterpyng.

And Phinees the sonne of Eleazar was their foregyde, and y^e Lorde was with him. And zacharia the sonne of Mesilemia kepte the watche before the doore of the tabernacle of witness. All these were chosen me, to kepe y^e thresholds, euen two hundred & twelue, and thowowe out all y^e genealogie were they nūbzed in their villages. And them dyd David & Samuel the sear institute, because of their fidelite. So they & their chyldre had the ouersyght of the gates of the house of the Lorde, euen of the tabernacle, to kepe them.

* In foure quarters dyd they kepe the watche: towarde y^e east, west, north, & south. And their brethren remayned in the countre and came after seven dayes fro tyme to tyme with them. For the Leuytes (which had the ouersyght of the vestres & treasures of the house of God) were vnder y^e custody of foure notable porters: & they laye rounde aboute y^e house of God: because y^e keepyng therof pertayned to the, and they had y^e keyes to open every moynynge. And certen of them had the

rule of y^e mynistre vassels, & brought the in and out by tale. Some of them were appointed to ouerse the vesselles, and all y^e ornaments of the Sanctuary, and the floure, wine, oyle, frankincense and swete odoures. And certayne of the sonnes of y^e prestes made oymntes of the swete odoures.

And Mathathia one of the Leuytes which was, the eldest sonne of Sallum: the Cozathite, had the ouersyght of the thynges that were made in the frenge pane. And other of their brethren the sonnes of Gabath had the ouersyght of y^e thewbyed which they prepared euery Sabbath. These are y^e syngers: eue auncient fathers of the Leuytes, which dwelt in separate chābz: & were fre, for they had to do in y^e temple bothe daye and nyght. These were auncient fathers of the Leuytes in their generacions, & dwelt at Jerusalem.

And in Gibeon dwelt Abi Gibeon & Jehiel, whose wife was called Maacha, his eldest sonne was Abdon, then zur, Cis, Baal Per and Adab: Gedoz, Abio, zacharia and Mikloth. And Mikloth begat Simeā. And they also dwelt wth their brethren at Jerusalem, eue harde by them. And Per begat Cis, & Cis begat Saul. And Saul begat Ichonathan, Malchisua, Abinadab and Elbaal. And the sonne of Ichonathan, was Meribbaal. And Meribbaal begat Micah, and the sonnes of Micah were, Pithon, Melch and Chahrea. And Abaz begat Jahza. Jahza begat Alameh, Alimaneh, zumri. zumri begat Moza. Moza begat Binea whose sone was Rephaia, & his sonne was Elasa, & his sonne Aziel. And Aziel had fyve sonnes, whose names are these: Azricam, Bochim, Ismael, Searia, Obadia and hanan. These are the sonnes of Aziel.

The .x. Chapter.

The battell of Saul agaynst the Philistines: in which he dyeth, and hys sonnes also.



And the Philistines fought agaynst Israel. * And the me of Israel fled before the Philistines, & were ouerthrowen & wounded in Mount Gilboa. And y^e Philistines folowed, & were scarce after Saul & his sonnes. & the Philistines smote Ichonathan & Abinadab & Malchisua the sonnes of Saul: And the battell went soze agaynst Saul,

Job. ix. g.
118. f. r. l. b.

Saul, & the archers founde hym, and he was wounded of shoters. Then sayde Saul to his wep^e bearer: drawe thy swerde, and thrust me thowow therwith, that these uncircumcised come not and do me shame. But hys wepon bearer wolde not, for he feared excedynglye. So Saul caught a swerde, and fell vpon it. And when his harnessbearer sawe that Saul was deed, he fell on a swerde also and dyed.

And thus Saul and his thre sonnes, and all they of hys house dyed together. And whe all the men of Israel that were in the valeye, sawe howe they fled, and that Saul and his sonnes were deed, they forsoke they^e cyties and ranne awaye, and the Philistines came, and dwelt in them.

* And it fortuneth that on the morowe when the Philistines came to stripe the deed bodies they founde Saul & hys sonnes ouerthrowen in mount Gilboa. And when they had stript hym, they toke hys heed, and hys harness, and sent them into the lande of the Philistines rounde aboute to shewe the vnto they^e Idols, and to the people. And they put his harness in the house of they^e God, & set v^p hys heade in the temple of Dagon.

And when all they of Jabes in Gilead hearde all that the Philistines had done to Saul: they arose (all the strongest of them) and fet awaye the body of Saul, and the bodies of his sonnes, and brought them to Jabes, and buried the bones of them vnder an oke in Jabes and fasted seven dayes.

So Saul dyed for hys trespass that he trespassed agaynst the Lorde, in y^e he kept not the worde of the Lorde, and in that he sought and asked counsell of a womā that wrought with a sprete, and asked not of y^e Lorde. And therfore he slue hym, and turned the kyngdome vnto David the sonne of Isai.

The .xi. Chapter.

After the death of Saul is David anointed in Hebron. The Jebusites rebell agaynst David, fro which he taketh the towne of Syon. Hys men are nūbzed.

When all Israel gathered them selues to David vnto Hebron * sayenge: Behold, we be thy bones and thy fleshe. And mozeouer in tyme past, euen when Saul was kyng, thou leddest Israel out & in. And the Lorde thy God sayde vnto the: thou shalt fede my people Israel, and thou shalt be captayne ouer my people Israel. Therfore came all the elders of Israel to the kyng, to Hebron, and David made a councail with them in Hebron, before the Lorde. And they anointed David kyng ouer Israel, * accordyng to the worde of the Lorde by the hande of Samuel.

And David and all Israel went to Jerusalem, which is Jebus: where as were y^e Jebusites, the inhabityers of the lande. And the inhabityers of Jebus sayde to David: thou

comest not here. Neuerthelesse, David wanne the castell of Syon, which is called the cytie of David. And David: * sayde, whosoeuer smyteth the Jebusites fyrst, shalbe the principall captayne and a Lorde. So, Joab the sonne of Zaruia went fyrst v^p, and was made the chefe captayne. And David dwelt in the castell Syon, and therfore they called it the cytie of David. And he buylt y^e cytie on euery syde, euen from Millo rounde about, and Joab repared y^e rest of the cytie. And David prospered, and wared greates, and the Lorde of hostes was with hym.

* These are the principall men of power whom David had, and that came to hym in hys kyngdome with all Israel, to make hym kyng, accordyng to the worde of the Lorde vnto Israel. And this is the nombre of the myghtye men whom David had: Josheam the sonne of Achimom the chefe amonge thretye: he lyfte v^p hys spere agaynst thre hundred, and wounded them at one tyme.

After hym was Eleazar his vnckles sone an Ahothite, which was one of the thre myghtyest. he was with David at Pasdammun, & there the Philistines were gathered together to battell. And there was there a parcell of grounde full of barleye, and the people fled before the Philistines. And they, the thre afore sayde, kept forth into the middes of the felde, and saued it from burnynge and slue the Philistines. And the Lorde gaue a great victorie.

And the thre of the thretye chefe captaynes went to a rocke to David, into the caue Adullam. And the hoste of the Philistines abode in the valey of Rephaim. And when David was in the holde, y^e Philistines watch was at Bethlechem y^e same tyme. And David longed, & sayde: * Oh that one wolde geue me drynke of the water of the well that is at the gate at Bethlehem. And the thre brake thowowe the host of the Philistines, and drew water out of the well, that was by the gate at Bethlehem: & toke it, and brought it to David. Neuerthelesse, David wolde not drynke of it, but rather offered it to the Lorde, and sayde: my God forbyd it me, that I shulde do this thynge. Shall I drynke the bloude of these men, that haue put they^e lyues in jeopardy: (for with the jeopardy of they^e lyues they brought it) therfore he wolde not drynke it. And this did these thre myghtyest.

And Abisai the brother of Joab: he also was captayne amonge thre: for he lyfte v^p hys spere agaynst thre hundred, & wounded them, and had a name amonge the thre: Bee amonge thre, he was moze honorable then y^e two, for he was their captayne. howbeit, he attayned not vnto the cytie.

Banaia the sonne of Jehoiada (the sonne of a very stronge man) dyd greater actes then

* 11. Reg. v. 5

* 11. Reg. v. 5
11. Reg. v. 5

* 11. Regum. viii. c.

* 1. Reg. xxi. a. and b.

11. Reg. v. a.

then Abimelech: for he slue two strong Lyons of Moab, and went downe, and slue a Lyon in a pyntime of snowe. And he slue an Egyptian, whose stature was euen spue cubytes longe, & in the Egyptians hande was a speare lyke a weavers beame. And the other went downe to hym with a waster, and plucked yf speare out of the Egyptians hande, and slue hym with his awne speare. Soche thynges dyd Baana the sone of Jehoiada, & had yf name amonge the thre myghtyest, & was honorable amonge thurtie: but attayned not vnto yf (first) thre. And David made him of hys counsell.

The other me of armes were these: Asahel yf brother of Joab, Elhanan hys vnckles sone of Bethlechem. Sammoth the Harodite, Helez the Pelonite: Ira the sone of Jekes yf Chekoite, Abieser the Anathothite: Sibacai the Husathite, Alai the Ahobite: Maharai yf Bethophathite, Heled the sone of Baana yf Bethophathite. Ittai the sone of Ribai of Gibeon that pertayneth to the chyldren of Benjamin: Benaias the Pirathonite: Hurai of the ryuers of Gaas, Abiel the Arbathite: Azmoneh the Baharumite, Eliahah the Saalbomite. The sonnes of Hassem the Gersonite, Jonathan the sone of Sage, an Harate, Ahiam the sone of Sacar the Harate, Eliphal the sone of Ur. Hopher the Mecherathite, Abia the Pelonite: Hezro yf Carmelite, Naari yf sone of Ezrai: Joel yf brother of Nathan: Mibhar the sone of Habi: Zelegah the Ammonite, Maharai a Berothite the bearer of the harness of Joab the sone of Zeruias: Ira the Jithite, & Sared a Jethite. Uria the Hethite, and Zabab the sone of Ahlai: Adina the sone of Siza a Rubenite, a captayne of the Rubenites, and thyrtye wth him. Hanan the sone of Maacah, and Josaphat a Githanite: Uria an Astherathite: Sama and Jehiel the sonnes of Hothan an Aroerite: Jediel the sone of zimri, and Johahys brother an hathizite. Eliel a Mahanite, Teribai & Josaias the sonnes of Elnaam, and Jithma a Moabite. Eliel and Obed, and Isaiel a Melobarte.

The. xii. Chapter.

What they were that went with David when he fledde from Saul.

These are they that came to David to ziklag, whyle he yet kept hym selfe close, because of Saul yf sone of Cis: and they were very stronge helpers in battell. They were weapened with bowes, & coulde hurle stones with the ryght hande and with the lyft and shote arrowes oute of a bowe, & were of Sauls brethren, eny of Benjamin. The cheffest were Abieser, and Joas yf sonnes of Sima a Gibeonite, and Jeziel and Belet the sonnes of Asmaneth. Beracah and Jehu of Anathoth. And Ismaia a gilbeonite a migh-

tye man amonge thyrtye, and more then the thyrtye. Jeremah, Jehaziel, Johanan, & Josabab of Gedor. Eleusai, Jerimoth Bealia Semaria, and Sheaphatia, the Haraphites. Elcana, Jekia, Azrael, Jozer, Josheam Mahozim. Joia and Zebadiah the sonnes of Jeroram of Gedub.

And of the Gadites there separated them selves, some vnto David into the holde of yf wylberness, men of myghte, and men apte for warre, & yf coulde handle shylde and speare, whose faces were lyke the faces of Lions, and they were as swyfte as the Rooses in the mountaynes. Ezer the fyrst, Obdia the secōde, & Eliab the thyrde, Masmana the fourth, Jeremia the fyfte. Attai the syxte, Eliel the seuenth, Johanan the eyght, Elisabath the nynt, Jeremia the tenth, and Nachbaonai the eleuenth. These were of yf sonnes of Gad, and were captaynes ouer the men of warre, the small pursued an hundred, and the great a thousande. These are they that went ouer Jordan in the fyrst moneth when he had fledde ouer all hys banckes. And they put to flyght all them of the valeye both towarde the East and Weste.

And there came of the chyldren of Benjamin and Juda to the holde vnto David. And David wet out to mete them and answered, and sayde vnto the, If ye be come peasabyle vnto me, to helpe me, myne hert shalbe knytt vnto you. But and yf you come to betraye me to myne aduersaries (seynge ther is no wyckednes in myne handes) the God of oure fathers loke thereon and rebuke it. And the fyrte came vpon Amasai which was the chefe amonge thyrtye, and he sayde, thyne are we David, and on thy syde thou sone of Isai: * Peace, peace be vnto the, and peace be to thyne helpers, for thy God is thine helpe. Then David receaued them, and made them heedes of companyes of the men of warre.

And there fell some of Manasse to David when he came with the Philistines agaynst Saul to battell, * but they helped them not for yf Lordes of the Philistines toke aduysment and sent hym a waye agayne sayinge he wyl fall to hys Master Saul to the iopardie of oure heedes. As he went to ziklag, there fell to hym of Manasse: Adna Josadad, Jediel, Michael, Josabab, Elihu and zilthai, heedes of the thousandes that were of Manasse. And they holpe David agaynst the rouers. For they were all myghtie me of warre, and captaynes in the hooft. For at that tyme there came one or other to David dape by dape to helpe hym: vntyll it was a greate hooft, lyke the hooft of God.

And this is the nobre of the chefe captaynes that were prepared to battell, and came to David to hebron, to turne the kyngdome of Saul

of Saul to hym, accordynge to the worde of the Lorde.

The chyldren of Juda that bare shylde & speare, were syxe thousande and eyght hundred ready prepared to yf warre. Of the chyldren of Simeon, men of myght to warre, seuen thousande and one hundred. Of the chyldren of Levi, foure thousande and syxe hundred. And Jehoiada was the chefe of them of Aaron, and with him thre thousande and seuen hundred. And Zadock a yonge man strong and valeaunt & of his fathers housholde. xxi. captaynes. And of the chyldren of Benjamin the brethren of Saul, thre thousande. And a greate parte of them dyd (vnto that tyme) folowe the house of Saul.

And of the chyldren of Ephraim. xx. thousande & eyght hundred myghtie men of warre and famous men in the housholde of their fathers. And of the halfe trybe of Manasse xvi. thousande, which were appoynted by name to come and make David kyng. And of the chyldren of Issacar, which were men yf had vnderstandynge in the ryght tyme, to knowe (howe to commaunde) what Israel ought to do. The heedes of them were two hundred and all their brethren were at their wyl. And of Zabulō that went out to the battayll and proceeded forth to the warre, wth all maner of instrumentes of warre, fyfte thousand that were prepared to the warre, without anye dublenesse of hart. And of Nephtali a thousande captaynes, and with them (with shylde & speare) xxxv. thousande. And of Dan prepared to battell. xxviii. thousande & syxe hundred. And of Asser that went out to the warre & kepte the forefront of the batell, fourtye thousand. And of yf other syde of Jordan, of yf Rubenites, and Gadites & of the halfe tribe of Manasse, with all maner of instrumentes of warre, an hundred & twentye thousande.

All these were men of warre, keepynge the forefront of the batell with perfect hart, and came to hebron to make David kyng ouer all Israel. And all the rest of Israel was of one accorde, to make David king. And there they were with David thre dayes, eatynge and drylking: for they brethren had prepared for them. Moreover they that were nyte them, vntyll Issacar, Zabulō and Nephtali, brought breade on Asses, Camels, Mules, & oxen, and meate: floure, fygges, raisyns, wyne and oyle, oxen, and shepe aboundantlie. For there was ioye in Israel.

The. xiii. Chapter.

The Arcke is brought agayne from Cariath Jearim to Jerusalem. Uria (otherwise called Oia) dyeth.

And David counceled with the capitaynes of thousandes and hundredes, & with all yf Lordes, and sayd vnto all the congregacyon of Israel: If it seme you

good, and to be of the Lorde oure God, we wyl take and sende vnto oure brethren that are left in all the lāde of Israel, & with them also, to the preastes and Lewites which are in their cyties & Suburges, together the together vnto vs. And we wyl bynne agayne yf Arcke of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the congregaciō was cōtent that he shulde do so, for the thyng semed good in yf eyes of all the people.

So David gathered all Israel together from Sihor in Egypte, vnto yf entrynge of hemath, to bringe the arcke of the Lorde from Cariath Jearim. And David went vp & all Israel to an hye place towarde Cariath Jearim, that was in Juda, to fet thence the arcke of the Lord God, that dwelleth betwixt the Cherubes: where hys name is called on. And they caried the Arcke of God in a newe cartte out of yf house of Abinadab. And Uria & hys brother guyded yf cartte. And David & all Israel played before the arcke of God wth all they myght, with synnyng, and harpes, psalteries, & tymbrells and trompettes. And when they came vnto the thre hynges flowre of Chidon, Uria put forth his hande to holde the arcke, for the oxen: * because a lytle wycke. It was bled. And the Lorde was wroth with Uria, and smote hym, because he put hys hande to the arcke. And there he dyed before God. And David was out of quyetie, because the Lorde had rent a rent in Uria, & he called the name of that place: yf retyng of Uria vnto this dape. And David was afrayde of God that dape sayng: howe shall I bringe the arcke of God home to me? And so David brought not the arcke home to hym to yf cytie of David: But caried it into the house of Obededom a Gethite. And the arcke of God remayned with Obededom, euen in hys house, thre monethes. And he blessed the house of Obededom and all that he had.

The. xiiii. Chapter.

Uria sendeth worde and woorkmen to David which hath two victories of the Philistines.

Shyram the kyng of Tyre sent messengers to David & tymbre of Cedar trees, with masons and carpenters, to buylde hym an house. And David perceaued, that the Lorde had confirmed hym kyng vpon Israel, and that hys kyngdome was lyfte vp on hye, because of hys people Israel. And David toke yet mo wyues at Jerusalem, and begat mo sonnes and daughters. These are the names of hys chyldren, which were borne vnto him at Jerusalem: Samua, Sobab, Nathan and Salomon: Tibhar, Elisua and Elipale, Nogga, Repheg and Japhia. Elisama, Beclada and Eliphalet.

And when the Philistines heard yf David was anoynted kyng vpon all Israel, all the Philistines

Philistines went vnto seke Dauid. And Dauid heard of it, and wēt oute agaynst them. And the Philistines came in, & prauised thowre the valey of Rephaim. And Dauid asked counsell at God saying: Shall I go agaynst the Philistines, and wylt thou deliuer them into myne hande? And the Lorde sayde vnto hym: go vp, for I wyl deliuer the into thine hande. And so they came vp to Baal Perazim: & Dauid smote them there. And Dauid sayde: God hath deuised myne enemies with myne hande, as a man wolde deuyde water. And therfore they called the name of that place Baal Perazim. And whā they had leste they gods there, Dauid gaue a commaundment, and they were burnt with fyre.

And the Philistines came together agayne & rushed into y valley. And Dauid asked agayne at God. And God sayde to hym: go not vp after the, but turne awaye from the, that thou mayest come vpon them ouer agaynst the peccetrees. And when thou hearest a sound go in the toppes of the peccetrees, the go out to battell: for God is gone forth before the, to smyte the hoste of the Philistines. Dauid therfore dyd as God commaunded him: & they smote the hoste of the Philistines, fro Gibeon to Gazer. And y fame of Dauid wēt out into all landes, and the Lorde made all nacyns feare hym.

The .xv. Chapter.

The Leuites bynge the Arcke agayne. Dauid dailynge before it, is despyed of his wyfe Achishol.

And Dauid made hym houses in y city of David, and prepared a place for the arcke of God, & pyched for it a tent. Then Dauid sayde the arcke of God ought not to be carped but of the Leuites. For them hath the Lord chosen to beare the arcke of the Lorde, and to minister vnto hym for euer. And Dauid gathered all Israel together to Jerusalem, to fetch the arcke of the Lorde vnto hys place which he had ordeyned for it. And Dauid brought together the chyldren of Aaron and the Leuites. Of the sonnes of Cahath was Ariel the chefe, and of hys brethren there were an hundred and .xx. Of the chyldren of Merari: Alaiā the chefe, and of hys brethren two hundred and .xx. Of the sonnes of Gerson: Joel the chefe, and of hys brethren an hundred and thyrtye. Of the chyldren of Elizapan: Semaiā the chefe, and of hys brethren two hundred. Of the sonnes of Iehozabab: Eliel the chefe, and of hys brethren .lxxx. Of the sonnes of Uziel: Aminadab the chefe, and of hys brethren an hundred and twelue.

And Dauid called Zadock and Abiathar the preastes, and the Leuites, Uziel, Alaiā, Joel, Semaiā, Eliel and Aminadab: & sayde vnto them: ye that are the pryncypall fathers of the Leuites, se that ye be holy with poure

brethren, that ye maye bringe in the Arcke of the Lorde God of Israel, vnto the place that I haue prepared for it. For because ye were not there at the fyrst, y Lorde oure God made a rent amonge vs, for that we sought hym not as the falsypon ought to be. So the preastes and the Leuites sanctified them selues, to sett the Arcke of the Lord God of Israel. And the chyldren of the Leuites bare the Arcke of God, vpon theyr shoulders with staves theron, as Moyses commaunded accordynge to the worde of the Lorde.

And Dauid spake to the chefe heedes of y Leuites, that they shulde appoynte certayne of theyr brethren to syng with instrumentes of Musike, psalteries, harpes and symbales that they might make a sounde, and to syng on hys with Joyfulness: And y Leuites appoynted yeman the sonne of Joel: and (of his brethren) Asaph the sonne of Berechiah: And of the sonnes of Merari and of theyr brethren Ethan the sonne of Cusiāhu. And with the theyr brethren of the secōde degree: zacharia, Ben, Jaaziel, Semiramoth, Jehiel, Ummi, Eliab, Benaiāhu, Maasiah, Matthathiah, Eliphalehu, Mikniāhu, Obed Edom, & Jaiel, porters. So yeman, Asaph & Ethan the syngers made a sounde with symbales of brasse. And zacharia, Aziel, Semiramoth, Jehiel, Ummi, Eliab, Maasalah and Banaiāhu played with psalteries on y an Alamoth. Matthathiah, Eliphalehu, Mikniāhu, Obed Edom, Jiel, and Azaziah played vpon harpes an eyght above, with courage. And Chenaniahu the chefe of the Leuites, was master of the songe, for he taught other to syng, because he was a man of vnderstandynge.

Berecia and Elcana kepte the doze of the Arcke. And Secanah, Jehosaphat, Aethanah, Amasai, zachariahu, Banaiāhu & Eliezer the preastes dyd blowe with trompettes before the Arcke of God. And Obed Edom and Jehia were keepers of y doze of the arcke.

* And Dauid and the elders of Israel and the capitaynes ouer thousandes, went to fet the Arcke of the appoyntment of the Lorde out of the house of Obed Edom with gladnes. And when God helped the leuites, that bare the Arcke of the appoyntment of the Lorde, they offered seven oxen, and seven rammes. And Dauid had on hym a linnen garmēt, lyke as had also all the Leuites that bare the Arcke, and so had the syngers, and Chenania y ruler of the songe, with the syngers. And Dauid had vpon hym an Ephod of linnen. And all they of Israel brought the Arcke of the Lorde couenaunt with thowsynge, and blowynge of the shawme and trompettes: makynge a noyle with symbales, psalteries, and harpes.

And as the Arcke of the appoyntment of the Lorde came into the city of David, Michol

chol the daughter of Saul, lokynge out at a wyndowe, sawe kyng Dauid daunsynge and playnge, and she despyed hym in her herte.

The .xvi. Chapter.

Dauid ordeyneth Asaph and hys brethren, to minister before the Lorde. He hym selfe prayseth the Lorde God of Israel.



They brought in y arcke of God and set it in the myddes of the tent that Dauid pyched for it. And they offered burnt sacrifices and peace offerynge before God. And when Dauid had made an ende of offerynge the burnt offerynge and peace offerynge, he blessed the people in the name of the Lorde. And he dealt to all Israel (both man & woman) a cracknell of breade, and a good pece of fleshe, and a flacket of wyne.

And he appoynted certen of the Leuites to minister before the Lorde, & to repete, & to thanke and prayse the Lorde God of Israel. And Asaph was the chefe, & next to hym zacharia, Jehiel, Semiramoth, Jehiel, Matthathiah, Eliab, Benaiā, * Obed Edom, & Jehiel with psalteries & harpes. But Asaph made a sounde with symbales. Banaiāhu & Jaaziel preastes blew w trompettes continually before the Arcke of the couenaunt of God.

And that same tyme Dauid did appoynte cheselye to thanke the Lorde, by Asaph & hys brethren. * O geue thākes vnto the Lorde, call vpon hys name, make hys actes knowe amonge the people.

Synge vnto him & playe vnto him: talke of all hys wonderfull dedes. Reioyce in hys holy name: let the hertes of the that seke the Lorde, be glad. Seke the Lorde and hys strength: Seke hys presence allwaye.

Remembre his maruelles which he dyd, and hys wonders, & the iudgementes of hys mouth. The seed of Israel are hys seruantes: the chyldren of Jacob are hys chosen. He is the Lorde oure God: in all landes are hys iudgementes. Thynke on hys appoyntment for euer, (and on the worde which he commaunded to a thousande generaciōs.) Which he made with Abraham, and of hys othe to Isaac: which he set before Jacob for a decree, and to Israel for an euergastynge couenaunt, saynge: to the wyll I geue the lande of Canaā, to be the porcyon of your enheri-

taunce. When you were fewe and smalle in nombre, and sojourners therein. And they walked from nacyon to nacyon, and fro one kyngdome to another people. He suffered no man to do them wronge: but rebuked, euen kynges for theyr sake. Touche not myne appointed, and do my prophetes no harme. * Synge vnto the Lorde all the erthe: and shewe from daye to daye hys Saluacyon.

Tell of hys glorie amonge the heithen: his wonderfull dedes amonge all nacyns.

For greate is the Lorde, and worthy to be prayled exceedynge: he is to be feared above all Gods.

For all the Gods of the people are of no value: But the Lorde made heauen.

Prayse and honoure are in hys presence: strength and gladnes are in hys place.

Ascrybe vnto the Lorde ye kyngdes of people, Ascrybe to the Lorde, glorie and dominion. Ascrybe vnto the Lorde, the glorie due vnto hys name: bynge sacrifices, and come before hym, and worshyppe the Lorde with holy honoure.

Let all the erth feare hym, all though the compase of y erthe be so stablyshed that it cannot be moued: let the heauens reioyse, and let the erth be glad, and lett men tell among the nacyns, that the Lorde is kyng.

Let the see thunder and the fulnesse therof lett the felde reioyse, and all that is therein.

Then shall the trees of the wood reioyse at the presence of the Lorde, because he commaundeth to iudge the erth. O geue thākes vnto the Lorde, for he is good, for hys mercye endureth euer: and saye ye: laue vs (o God) of oure saluacion, geather vs to gether, and deliuer vs fro amonge the heithen, that we maye geue thanks to thy holy name, & triumphe in the prayse of the. Blessed be the Lord God of Israel for euer & euer, and let all people saye Amen, and prayse the Lorde.

And so, he leste there before the arcke of y Lorde couenaunt, Asaph & hys brethren, to minister before the Arcke continually, in such thynge as were to be done daye by daye, * (and that by theyr courses.) And Obed Edom & hys brethren, therskore and eyght, and Obed Edom the sonne of Jeduthun, and Hofa were apoynted to be porters. And zadock y preast and hys brethren the preastes, were before y tabernacle of y Lorde, in the hys place y was at Gibeon, to offer burnt offerynge vnto the Lorde, vnto the burnt offering aultare perpetuallye, in the mornynge and euenynge, accordynge to all y which is writen in the lawe of the Lorde, which he commaunded Israel. And with them were yeman & Jeduthun, & other that were chose (whose names were exprest) to geue thanks to the Lorde, y his mercye lasteth euer. And with them dyd yeman and Jeduthun, synge with the trompettes & symbales,

symboles makynge a swete melody with instruments of Musyke and godly songes. And the sonnes of Jeduthun were porters. And all the people departed, eury man to hys house: and David returned to blesse hys house.

The. xvii. Chapter.

David is forbidden to buyde an house vnto the Lorde. Chyrlt is promysed vnder the figure of Salomon.

And it fortuned þ whan David dwelt in hys house, he sayde to Nathan the prophete: lo, I dwell in * an house of Cedar tree: but the Arcke of the Lordes couenant remaineth vnder curtaynes. And Nathan sayd to David: do all that is in thyne herte, for God is with the.

And the same nyght it fortuned that the worde of God came to Nathan, sayinge: go and tell David my seruaunt, thus sayth the Lorde, thou shalt not buyde me an house to dwell in. For I haue dwelt in no house sence the daye that I brought out the chyldren of Israel vnto thys daye: but haue gone from tent to tent, and from one habitacyon to another. And wherlocuer I haue walked wyth all Israel, spake I euer one worde to anye of the iudges of Israel (whom I commaunded to fede my people), sayinge: why haue ye not buyt me an house of Cedar tree? Nowe therefore, thus shalt þ saye vnto my seruaunt David: thus sayth the Lorde of hostes: I toke the out of the pastures whan thou wentest after shepe, that thou shuldest be captayne ouer my people Israel. And I haue bene w the whither locuer thou hast walked, & haue weded out all thyne enemyes out of thy sight: & haue made þ a name, lyke þ name * (of one) of the greatest men that are in the erthe. And I haue ordeyned a place for my people Israel and made it faste, so that nowe they maye dwell in theyr place, and moue nomore. Neither shall the chyldren of wyckednesse vex them any moare as at the begynnyng. And sence the tyme that I commaunded iudges to be ouer my people Israel, I haue subdued all thyne enemyes, and I tolde the, that the Lorde wolde buyde the an house.

Thys also shall come to passe: when thy dayes be expired, þ thou must go vnto thy fathers, I wyll raise vp thy seed after þ which shalbe of thy sonnes, and I wyll prepare for hym the kyngdome. He shall buyde me an house, and I wyll itablishe his seate for euer. I wyll be hys father, and he shalbe my sonne, and I wyll not take my mercy awaye from hym, as I toke it from hym that was before the. But I wyll sett hym in myne house and in my kyngdome for euer, and hys seate shalbe sure for euer moze.

According to all these wordes, and accordyng to all thys visyō, dyd Nathan tell kinge

David. And David the kynge came & sat before the Lorde, & sayde: what am I (O Lorde God,) and what is myne household, that thou hast promoted me thus farre? And yet thys semed lyttel in thyne eyes, O God: But thou hast also spoken of thy seruautes house for a greate whyle to come: and hast looked vpon me as vpon a man of hye degree (O Lorde God.) What shall David desyre more of the for the honoure of thy seruaunt? For thou hast knowen thy seruaunt: O Lorde for thy seruautes sake, en accordyng to thyne awne hert hast thou done all thys magnificence, to shewe all great thynges. Lorde, there is none lyke the, neither is there anye God saue thou, accordyng to all that we haue hearde w oure eares. Moreover, what nacion on the erthe is lyke thy people Israel, to whom God hath vouchsafed to come and redeme the to be hys awne people, and to make the a name of excellencye and terribleness, with castyng out nacions from before thy people, whō thou hast deliuered out of Egypte?

Thy people of Israel dydest thou make thyne awne people for euer, and thou becomest theyr God. Therefore nowe Lorde, let the thyng that thou hast spoken concernyng thy seruaunt and hys house, be true for euer, that thou do as thou hast sayde: let it come to passe, that thy name maye be magnified for euer, that it maye be sayde: the Lorde of hostes is the God of Israel (en the God of Israel) & the house of David thy seruaunt endureth stable before the. For thou (O my God) hast tolde thy seruaunt, þ thou wylt buyde him an house. And therefore thy seruaunt hath founde in hys hert to praye before the. And nowe Lord, thou art God, and hast promised thys goodnesse vnto thy seruaunt. Nowe therefore, let it be thy pleasure to blesse þ house of thy seruaunt, that it maye contynue before the for euer. For whom thou blessest (O Lorde) the same is blessed for euer.

The. xviii. Chapter.

The Battelles of David agaynst the Philistines.



And after this it fortuned, þ David smote the Philistines, and subdued them, & toke Geth the townes þ * longed therto, out of the hande of the Philistines. And he smote Moab, and the Moabites became Davids seruautes, and payde hym tribute. And David smote Hadarezer kynge of zoba vnto Hanath, as he went to stablishe hys dominion by the ryuer Euphrates, And David toke from hym a thousande charettes, & seuen thousande horse men, & twetye thousande foremen, & lamed all þ charett horses, & refered of them an hundred charettes. And whē the Syrians of Damasco came to helpe Hadarezer kynge of zoba, David slue of the Syrians, xxii. thousande, and David subdued

subdued Syria Damasco: And the Syrians became Davids seruautes, & brought hym tribute. And the Lorde preserved David in all that he went to.

And David toke þ sheldes of golde that were on the seruautes of Hadarezer, and brought them to Jerusalem. And fro Gebath & from Chun (cyties of Hadarezer) brought David excedyng moche brasle. Wher w Salomon made þ brasen lauatorye, * the pillers, & the vesselles of brasle.

And when Cou kynge of Hemath, heard how David had beaten all the strength of Hadarezer kynge of zoba, he sent Haduran his sonne to kynge David, to make peace w hym & to blesse hym, because he had fought agaynst Hadarezer, & beaten him (for Cou had warred w Hadarezer) & David brought, all maner of Jewelles of golde, syluer and brasle w hym. And kynge David dedicated them vnto the Lorde, with þ syluer & gold þ he brought from all nacys, from Edom, from Moab, from the chyldren of Ammon, from the Philistines, & from Amalec. And Abisai þ sonne of zerua slue of the Edomites in the salte valeye, xviii. thousande, and put Soudiars in Edom, and all the Edomites became Davids seruautes. Thus the Lorde kepte David in all þ he toke in hāde.

David raygned ouer all Israel, & executed iudgemēt and ryghteousnes amonge all his people. And Joab þ sonne of zarua was ouer the hoste, and Jehosaphat the sonne of Ahilud recorder, and Zadock the sonne of Ahitub and Abimelech þ sonne of Abiathar were þ preastes, and Saufa was scribe, and Banaiahu the sonne of Jehoiada was ouer the Crethites, and the Shelethites, & the eldest sonnes of David were nexte vnto the kynge.

The. xix. Chapter.

Hanon kynge of the sonnes of Ammon, doth grente iurye to the seruautes of David.

After this, it chaunced that * Nahas the kynge of the chyldren of Ammon dyed, & his sonne raygned in his steade. And David sayde, I wyll shewe kyndnesse vnto Hanon þ sonne of Nahas, because hys father dealt kyndelye with me: And David sent messengers to cōforte hym ouer the deeth of hys father. And the seruautes of David came into þ lande of the chyldren of Ammon to Hanon, to cōforte hym. But the Lordes of the chyldren of Ammon sayde to Hanon: thynkest thou þ David doth honoure thy father in thy syght, þ he hath sent conforters vnto the? Are not hys seruautes come to searche, to loke, and to spye out the lande?

Wherfore Hanon toke Davids seruautes, & (and poide them) and spalled them, and cut

of their cootes harde by their buttokes, and sent them awaye. And there went certayne and tolde David, howe þ men were serued. And þ kynge sent to mete them (for þ men were excedynglye ashamed) and þ kynge sayde: tarpe at Jericho, vntyll poure beardes be growen, and then returne.

And when the chyldren of Ammon sawe that they stanke in þ syght of David. Hanon & the chyldren of Ammon sent a thousande talētes of syluer to hyre them charettes & horsemen, out of Mesopotamia, and out of Syria Maacha & out of zoba. And they hyred, xxii. thousande charettes, and the kynge of Maacha & his people, which came, and pytched before Heoba. And the chyldren of Ammon gathered them selues together fro their cyties, & came to battel. And whan David heard of it, he sent Joab and all þ hoste of stronge men. And the chyldren of Ammon came out, and put them selues in araye to battel before the gate of the cytie. And þ kynges that were come, kepte them by them selues backe in the felde.

When Joab also sawe that þ frōte of the battell was agaynst him before & behynde, he chose out of all the chosen men of Israel, and put them in araye agaynst þ Syrians. And þ rest of the people he deliuered vnto the hande of Abisai his brother, & they put them selues in araye agaynst þ chyldren of Ammon. And he sayde: If the Syrians be to strong for me, þ shalt succoure me: & yf þ chyldren of Ammon preuaile agaynst þ, I will helpe þ. Plucke vp thine hert, & let vs playe the men, for oure peoples sake & for þ cyties of oure God, & the Lorde shall do þ which is good in his awne syght. So Joab & the people þ were w him, dyue nye before þ Syrians vnto þ battayl, & they fled before him. And when þ chyldren of Ammon sawe þ the Syrians were fled, they ranne awaye lyke wise before Abisai his brother, and gat them in to þ cytie. And Joab came to Jerusalem.

And when þ Syrians sawe þ they were put to the worse before Israel, they sent messengers & fet out þ Syrians þ were beyond þ ryuer, & Sophach þ capitayne of þ host of Hadarezer wēt before them. And it was tolde David, & he geathered all Israel, & wēt to geather ouer Jordan, & came, and set vpon them. And whan David had put him selte in araye agaynst the Syrians they fought with him. But þ Syrians fled before Israel. And David destroyed of the Syrians seuen thousande charettes, & xl. thousande fote men, and kyled Sophach þ capitayne of þ hoste. And when þ seruautes of Hadarezer, sawe, that they were put to þ worse before the of Israel, they made peace w David, & became his seruautes. Neither wolde the Syrians helpe þ chyldren of Ammon any moze.

The

The. xxi. Chapter.

¶ The three most victorouse battelles of Dauid.

And it came to passe, that after the pe-
 * ii. Reg. vi. a. **re** was cryed (* aboute the tyme y
 * ii. Reg. v. a. **h**pynges go out a warrefare.) Joab
 * ii. Reg. vii. g. **c**arped out the armye of the hoste, and * de-
 destroyed the contreye of the chyldren of Am-
 mon, & came, & beseged Rabba, & destroyed
 it: But Dauid tarped at Jerusalem whyle
 Joab smote Rabba and destroyed it: * And
 Dauid toke the crowne of their kyng: from
 of hys heed, & founde that it had y wayght
 23 of a talent of golde, and there were pzeiou-
 se stones in it, and it was ordeyned for Da-
 uids heed. And he brought also excedyng
 moche spoyle out of y eptie. And he brought
 out the people that were in it, and tormen-
 ted them with sawes and harowes of yron,
 and with other sharpe instrumentes, and so
 dealt Dauid with all the epties of y chyl-
 * ii. Reg. x. d. **d**ren of Ammon. And Dauid & all the peo-
 ple came agayne to Jerusalem. * After this
 it fortunied, that there arose warre at Ga-
 * Gen. xlii. a **z**er with y Philistines. At which tyme So-
 vocal the husathite slue Sippai, that was
 of y chyliden of * Rephaim, and they were
 subdewd. And there was battell agayne
 with the Philistines, and Elhanan y sonne
 of Jair slue Lahemi the brother of Goliath
 the Gethite, whose speare was lyke a wea-
 uers beame. And there chaunced yet agay-
 ne warre at Geth, where as was a man of a
 great stature w. xliii. fyngers, & toes. vi.
 on euery hande, and. vi. on euery fote, & was
 the sonne of Raphah. But whan he despyd
 Israel, Jehonathan y sonne of Simea Da-
 uids brother slue hym. These were bozne
 vnto Raphah at Geth, & were ouerthrowen
 in the hande of Dauid, & in the hande of his
 seruantes.

The. xxi. Chapter.

*¶ Dauid causeth the people to be nombred: and
 there dyd. lxx. thousande men of the pestilence.*

And Satan stode vp agaynst Israel,
 & prouoked Dauid to nobze Israel.
 And Dauid sayde to Joab and to the
 rulers of y people. Go ye and nobze Israel
 from Beer Seba to Dan, and byynge it to
 me that I maye knowe the nombze of them.
 And Joab answered: the Lorde make hys
 people an hundred tymes so manye moas
 they be. But my Lorde whig, are they not
 all my Lordes seruantes? why then doth
 my Lorde requyre thys thyng? why wyll
 my Lorde be a cause of trespass to Israel?
 Neuerthelesse, the kynges worde pzeuay-
 led agaynst Joab. And Joab departed and
 walked thozowt all the of Israel, and
 came to Jerusalem agayne & gaue the nom-
 bze of the counte of the people vnto Dauid.
 And all they of Israel were a thousand

thoulande & an hundred thousande men that
 due swerde: and Juda was. cccc. lxx. thou-
 sande men that due swerd. But y Leuites
 and Ben Jamin counted he not amonge the.
 For y kynges worde was abhominable to
 Joab. And the Lorde was displeased with
 thys thyng, and smote Israel. And Dauid
 sayde vnto God: I haue sinned excedyn-
 gly in doyng this thyng. And now (I be-
 seeche the) do awaye the wyckednesse of thy
 seruant, for I haue done very folyshe.

And the Lorde spake vnto Gad Dauids
 fear, sayinge: goo and tell Dauid, sayinge:
 Thus sayth y Lorde: I geue the, the choyse
 of thre thynges: chose the one of them, that
 I maye do vnto the. And Gad came to Da-
 uid, and sayde vnto hym. Thus sayth the
 Lorde. Chose the, ether thre yeaeres famp-
 yment, or thre monethes to be destroyed
 before thyn aduersaries, and that y swer-
 de of thyn enemyes maye ouertake the: or
 else the swerde of the Lorde and pestilence
 in the lande thre dayes, and y Angell of the
 Lorde destroying thozowt all y coastes
 of Israel. And nowe aduise thy selfe, what
 worde I shall byynge agayne to hym that
 sent me. And Dauid sayde vnto Gad. I am
 in an excedyng strait: Let me fall nowe
 into the hande of the Lorde, for passyng
 great are hys mercyes, but let me not fall
 into the hande of men.

So y Lorde sent pestilence vpon Israel,
 and there were ouerthrowen of Israel. lxx.
 thousande men. And God sent the Angel in
 to Jerusalem to destroye in it. And as he was
 about to destroye, y Lord behelde, and had
 compassyon on the euill, and sayde to the
 Angell y destroyed: it is ynough, let now
 thyne hande ceasse. And the Angell of the
 Lorde stode by y thelshyng flowre of D-
 nan the Jebusite. And Dauid lyfte vp hys
 eyes, and sawe y Angell of the Lord stande
 betwene y erth and heauen, haupnge a dra-
 wen swerde in hys hande, stretched out to-
 warde Jerusalem. Then Dauid & y elders
 of Israel whych were clothed in sacke, fell
 vpon theyr faces. And Dauid sayd vnto
 God: Is it not I that comaunded y people
 to be nobzed? It is I that haue synned & do-
 ne euell in dede, & what haue these theye do-
 ne: let thyn hade (O Lorde my God) be on
 me and on my fathers house, but not on thy
 people that they shulde be punyshe.

And the Angell of the Lorde comaunded
 Gad to saye to Dauid, that Dauid shulde
 go vp, and set vp an autler vnto the Lorde,
 in the thelshyng flowre of Dnan the Je-
 busite. And Dauid went vp accordyng to
 the sayinge of Gad, which he spake in the
 name of y Lorde. And Dnan turned abou-
 te, and sawe the Angell, & hys foure sonnes
 were with hym, and byd them selues: But
 Dnan

Dnan was thelshyng wheat. And as Da-
 uid came to Dnan, Dnan lokyd & sawe Da-
 uid, and went out of the thelshyng flowre,
 and bowed hym selfe to Dauid wth his fa-
 ce to the grounde.

And Dauid sayde to Dnan: geue me the
 place of the thelshyng flowre, that I maye
 buyd an autler therin vnto the Lord. Thou
 shalt geue it me for as moche money as it is
 worthe, that the plage maye cease from the
 people. And Dnan sayde vnto Dauid: take
 it to the, & let my Lord y kyng do that which
 semeth good in his eyes: loo, I geue the oren
 also for burnt sacrificys, & y thelshyng sea-
 des for wodde, & wheate for meat offering:
 I geue it all. And kyng Dauid sayd to D-
 nan: not so, but I wyll bye it for as moche
 money as it is worth. For I wyll not take
 that whych is thyn for the Lorde, ner offer
 burnt offerings wythout cost.

And so Dauid gaue to Dnan for that pla-
 ce, spels of gold. vi. hundred by waight. And
 Dauid buyt there an autler vnto the Lord,
 and offered burnt offerings & peace offer-
 ynges, and called vpon the Lord, and he heard
 hym from heauen in fyze vpon the autler of
 burnt offering. And whan the Lord had spo-
 ken to y Angell, he put vp his swerd agayne
 into y sheathe of it. At that tyme whē Dauid
 sawe, that the Lorde had hearde hym in the
 thelshyng flowre of Dnan the Jebusite:
 he vsd to offer there. For the tabernacle of
 the Lord which Moses made in the wilder-
 nesse, and the autler of burnt offering were
 at that cealon in the hyll at Gibeon. And Da-
 uid coulde not go before it to aske counsell at
 God, for he was aferde of the swerde of the
 Angell of the Lorde.

The. xxij. Chapter.

*¶ Dauid wiltech hys sonne Salomon to buyde
 the temple of the Lorde: whych thyng he hym
 selfe was forbydden to do.*

And Dauid sayde: thys is y hou-
 se of the Lorde God, and thys
 is the autler for the burnt offe-
 ryng of Israel.

And Dauid comaunded to
 geather together the straungers that were
 in the lande of Israel, and he sett masons to
 hewe fre stone, for the buylding of the house
 of God. And Dauid prepared plentie of yron
 for nayles and dozes of y gates, and to toy-
 ne with all, and abouidace of brasle without
 wayght, and Cedar trees wythout nombze.
 For the zidons and they of Tyze brought
 moche Cedar wood to Dauid. And Dauid
 sayde. Salomon my sonne is younge and te-
 der, and the house that is to be buyt for the
 Lorde, must excede in greatnesse, y it maye
 be spoken of and prayled in all lades. I wyll
 therfore make ordinaunce for it. And so Da-
 uid prepared many thinges before his deeth.
 And he called Salomon his sonne, & char-

ged him to buyd an house for the Lord God
 of Israel. And Dauid sayde to Salomon.
 * my sonne, I thought (as it was in myne
 * ii. Reg. vii. b **h**ert) to buyde an house vnto the name of y
 * iii. Reg. vi. a. **L**orde my God. But the worde of the Lorde
 came to me, sayinge: y hast shed moche bloude,
 and hast made greates battelles: thou shalt
 therfore not buyd an house vnto my name,
 for y hast shed moche bloude vpon the erth in
 my syght. Beholde, a sonne is bozne to the, &
 he shalbe a man of reeste, for I wyll geue him
 rest from all hys enemyes round about. For
 his name is Salomon: and I wyll sende
 rest and peace vpon Israel in hys dayes. He
 shall buyde an house for my name, and he
 shalbe my sonne, and I wyll be his father, &
 I wyll prepare the seate of his kyngdome vpon
 Israel for euer. Nowe therfore my sonne, y
 Lord be wth the, & prospere y, & y shalte buyde
 the house to the name of the Lorde thy God,
 as he hath sayde of the. And the Lorde shall
 geue the wysdome & vnderstandyng, & shall
 geue the commaundmentes for Israel, that
 ye maye kepe the lawe of the Lord thy God.
 For then thou shalt prospere: eue whan thou
 takest hede & fulfyllest the statutes & lawes
 whych the Lorde charged Moses with, for
 Israel. Plucke vp thyn hert therfore, & be
 stronge, dredd not, nor be discouraged. Be-
 holde, in myne aduersyte haue I also prepa-
 red for y house of the Lord, an hundred thou-
 sande talentes of golde, & a thousande thou-
 sande talentes of syluer, & as for brasle & yron
 it canot be nobzed, for it is very moche. And
 I haue prepared tymbre and stone, and thou
 mayest puike more therto. Moreover, thou
 hast workemen wyth the pnowe, & masons
 and carpenters to worke in stone & tymbre,
 and many men y be active for euery worke.
 And of golde, syluer, brasle and yron, there
 is no nombze. Up therfore, and be doyng, &
 the Lorde shalbe wyth the.

And Dauid comaunded all y lordes of Is-
 rael, to helpe Salomon his sonne, sayinge: Is
 not y Lord yd God w you: & hath he not ge-
 uē you rest on euery syde: for he hath geuen y
 enhabitours of y lande into my hande, & the
 lade is subdued before the Lord & before his
 people. Nowe therfore set youre hertes & yd
 soules, to seke the Lord youre God. Up, and
 buyde ye the temple of the Lorde God, to
 bring the Arcke of the couenant of y Lord
 and the holy vesselles of God, into the house
 so buyt for the name of the Lorde.

The. xxij. Chapter.

*¶ Dauid being olde, ordeyneth Salomon kyng.
 He causeth the Leuites to be nobzed, & assigneth
 them to theyr offices.*

When Dauid was olde and full
 of dayes, * he made Salomon hys
 sonne kyng ouer Israel. And then
 he geathered together all y Lor-
 des of Israel wyth the preastes and the Le-
 uites.

uites. And the Levites were nombred from the age of xxx. yere and aboue, and the nombre and summe of them was. xxxviij. thousande men. Of which. xxiiij. thousande were set to further the worke of the house of the Lorde. And fyve thousande were officers & Judges. Foure thousande were porters and foure thousande prapled y^e Lorde with soche instrumentes as was made to praple wythall.

And so David put an ordre amog the devidinge the in partes. Of y^e children of Levi: Gerson, Cahath & Merari. Of the Gersonites was Laada & Semei. The sonnes of Laada. the chefe was Jehiel, zethan & Joel, thre. The sonnes of Semei: Selomith, haziel, & Haran, thre. These were y^e auncient fathers of laada. And y^e sonnes of Semei were Jahath, zina, Jeus & Beria: these foure were the sonnes of Semei. And Jahath was the chefe, zina the seconde. But Jeus and Beria had not many sonnes, therfore they were in one rekenynge, accordyng to theyr fathers householdes reckened for one auncient household.

* 2ro. vi. c.
* 3ar. vi. a.

The sonnes of Cahath: Amram, Izahar, Hebron and Uzziel, foure. * The sonnes of Amram: Aaron & Moses. And Aaron was separated, to haue the rule of the holy thynges in the place moost holpe, he and hys sonnes for euer: and to burne incense befoze the Lorde, and to mynistre vnto him, & to blesse in his name for euer. Moses also the man of God, and his chyldren, were named wyth y^e trybe of Levi. The sonnes of Moses: Gerson and Eliezer. Of the sonnes of Gerson: Sebul was the chefe. The sonnes of Eliezer: Rehabia the chefe. And Eliezer had none other sonnes: But the sonnes of Rehabia were very many. The sonnes of Izahar: Salomith, the chefe. The sonnes of Hebron: Jeriah the fyrst, Amaria the seconde, Jahaziel the thirde, and Jecameam the fourth. The sonnes of Uzziel: Micha the fyrst, and Jesia the seconde. The sonnes of Merari: Mahli and Musi. The sonnes of Mahli: Eleazar and Cis. And Eleazar dyed, and had no sonnes, but daughters, and their brethre the sonnes of Cis toke them. The sonnes of Musi: Mahli, Eder, & Jeremoth, thre. These are the chyldren of Levi after the household of theyr fathers, euen the auncient of the fathers accordyng to theyr offces, and after y^e nombre and somme of y^e names of them that dyd the worke in the seruice of the house of the Lorde, from the age of twentye yeres & aboue. And David sayde: the Lorde God of Israel hath geuen rest vnto his people, that they maye dwell in Ierusalem for euer. That the Levites also shuld nowe nomoze beare y^e tabernacle & all the vesselles for the seruyce therof: for accordyng to the last wordes of David, the Levites were nombred fro twy-

tye yere and aboue, and their offce was vnder the hande of the sonnes of Aaron, for the seruice of the house of the Lorde, in the courttes & celles, and in the purifyinge of all holpe thynges, and in the worke of the seruice of the house of God. In the newe breed in y^e fyne flower, in y^e meate offeringe, in the waters of swete breed, in the frynginge panne, in the grydiron, and in all maner of measures and cyse, and to stode euery daye in the mornyng, to thanke and praple the Lorde, and so lyke wyse at euen. And to offer all burnt-sacrifices vnto the Lorde, in y^e Sabbathes, in the newe moones, & on the festfull dayes by nombre and custome continually (as they were commaunded) befoze the Lorde. And that they shulde wayte on the tabernacle of wytnesse, and on the holy place, and on the sonnes of Aaron their brethzen, in the seruice of the house of the Lorde.

The xxiiij. Chapter.

David assigneth offces to the sonnes of Aaron.

Hese are the deuysys of the sonnes of Aaron: The sonnes of Aaron: Nadab, Abihu, Eleazar & Ithamar. * Nadab also and Abihu dyed befoze theyr father, & had no chyldre. But Eleazar and Ithamar executed the prestes offce. And David ordered them on this maner: zadoch of y^e sonnes of Eleazar, & Ahimelek of y^e sonnes of Ithamar were accordyng to theyr offces in theyr ministracyon. And there were no auncient men founde amog y^e sonnes of Eleazar, then the sonnes of Ithamar. And thus were they ordered together: Amonge y^e sonnes of Eleazar there were syxtene rulers, accordyng to the household of their fathers: & cyght amog the sonnes of Ithamar accordyng to y^e household of theyr fathers. And thus were they put in order by lot, y^e one sorte from the other, & so were there rulers in y^e Sanctuary & Lodges befoze God, as well of y^e sonnes of Ithamar as of y^e sonnes of Eleazar. And Simeia the sonne of Nathan the scribe, of the kynred of the Levites wrote the befoze the kyng and the Lordes, & befoze zadoch the prest and Ahimelek the sonne of Abiathar, and befoze the auncient fathers, befoze y^e prestes & the Levites: one principall household beyng reserved for Eleazar and one for Ithamar.

And the fyrst lot fell to Jehoiarib, & the seconde to Jedai. The thirde to Harim, & the fourth to Schorim. The fyfte to Melchias, & the syxte to Miamin. The seuenth to Bakos, & the cyght to Abia. The nynthe to Jesua, & the tenth to Secanahu. The leuenth to Eliah, & the twelue to Jakim. The thirteenth to Jupa, & the fourtenth to Jesebeab. The fiftenth to Bilga, & the syxtenth to Jimer. The seuenth to Hezir, & the cyghtenth to Haphez. The

The nyntenth to Pathahia, and the twentieth to Jebeskel. The tweticth & one to Jachin and y^e xxij. to Samul. The xxij. to Delaiahu, and the xxiiij. to Maasiah.

These are the ordinaunces of the in their offices, whan they came into the house of the Lorde, accordyng to their maner vnder Aaron their father, as the Lorde God of Israel had commaunded hym.

The rest of the sonnes of Levi, are these: of the sonnes of Amram, Subael. Of y^e sonnes of Subael, Jehediahu. Of the sonnes of Rehabia, y^e fyrst Jesia. Of the Jazarites, Selomoth. Of y^e sonnes also of Selomoth, Jahath. His sonnes Jeriah y^e first Amariahu y^e secode, Jahaziel the thirde, & Jekamea the fourth. Of the sonnes of Uzziel, Micha. Of the sonnes of Micha, Samir. The brother of Micha was Jilia. Of the sonnes also of Jilia zechariahu. The sonnes of Merari, were: Mahli & Musi. The sonnes of Jaziah: Benio. The sonnes of Merari by Jahaziah: Benio, Sohem, zacur & Jyzi. Of Maheli came Eleazar & he had no sonnes. Of his: the sonnes of his: Jerahmeel. The sonnes of Musi: Mahli, Eder and Jerimoth. These are y^e children of the Levites after the household of their fathers. And these cast lottes next to their brethzen the sonnes of Aaron, in the presence of David the kyng, and zadoch & Ahimelek & the auncient fathers, prestes, & Levites: euen the principall fathers befoze their yonger brethzen. * (the lotte made equal distri bucyon amonge them all.)

The xxv. Chapter.

The syngers are appoynted, wyth theyr places, and lottes.

And so David and the captaynes of y^e hoste appoynted out to do seruyce, y^e sonnes of Asaph heman and Jeduthun, whan they dyd prophesye wyth harpes, psalteries and timbales. And there was a multitude of the men that were appoynted to the seruyce and ministracyon. Of the sonnes of Asaph: zacur, Joleph, Nathania and Aserela that wayted on Asaph, whych prophesied by the kyng.

Of Jeduthun: the sonnes of Jeduthun: Gedeliabu, zeri, Jelaiahu, hasabiah, and Nathithiahu syre, vnder the handes of theyr father Jeduthun, whych prophesied wyth a harpe, for to geue thakes & prayes vnto the lord. Of heman y^e sonnes of heman: Bukiabu, Nathaniahu, Uzziel, zebuel, Jerimoth, Hanania, Hanani, Eliatha, Gedalthi, Romathi, Ezer, Josbekasa, malothi, bohir, & Mahazioth. All these were the sonnes of heman whych was y^e kynges sear in the wordes of God: to lyfte vp y^e horne of y^e regall dignite. And God gaue to heman xiiij. sonnes and thre daughters. All these also were at y^e hande of their father synging in y^e house of y^e Lorde wth timbales, psalteries & harpes, whan Asaph

Jeduthun and heman executed the seruyce in the house of God, at the kinges hande. And the multitude of the wyth their brethre that were instructe in the songes of the Lorde: eue all y^e were conyng, were two hundred foure score & cyght. And they cast lottes amog the selues, howe they shulde wayte, as well for the small as for the grete, for the scoler as well as for the skole master.

And the fyrst lot in Asaph fell to Joleph. The secode to Gedeliabu, wyth his brethzen and sonnes: whych men were twelue. The thirde fell to zacur wyth hys sonnes & brethre, beyng twelue persones. The fourth to Jeri with hys sonnes and brethzen, twelue persones.

The fyfte to Nathaniahu with hys sonnes and brethzen, twelue persones. The syxte to Bukiabu with hys sonnes and brethzen, twelue persones. The seuenth to Jelaiahu with hys sonnes & brethzen, twelue persones. The cyght to Jelaiahu with hys sonnes & brethzen, twelue persones. The nynt to Nathaniahu with hys sonnes and brethre, twelue persones. The teth to Simeia with hys sonnes and brethzen, twelue persones. The eleuenth to Asaiahu wyth hys sonnes and brethzen, twelue persones. The twelue to hasabiah wyth hys sonnes and brethzen, twelue persones. The thirtenth to Subael wyth hys sonnes & brethzen twelue persones. The fourtenth to Nathaniahu wth hys sonnes & brethzen twelue persones. The fyftenth to Jerimoth wth hys sonnes & brethre, twelue persones. The syxtenth to Hananiahu wyth hys sonnes and brethre, twelue persones. The xviij. to Josbekasa wyth hys sonnes, and brethzen twelue persones. The cyghtenth to Hanani with hys sonnes & brethre, twelue persones. The nyntenth to Malothi with hys sonnes & brethzen, twelue persones. The twentieth to Eliatha with hys sonnes and brethzen, twelue persones. The xxi. to bohir with hys sonnes & brethre twelue persones. The xxij. to Gedalthi with hys sonnes and brethzen, twelue persones. The xxiiij. to Mahazioth wth hys sonnes and brethre, twelue persones. The xxv. to Romanthi Azer with hys sonnes & brethzen, twelue persones.

The xxvi. Chapter.

The porters of the temple are ordered, euery man to the gate whych he shulde kepe.

Hese are the deuysys of the porters, amonge the Corethites: Delelemiah the sonne of Roze of the chyldren of Asaph.

And the sonnes of Delelemiah were these: zachariahu the eldest, Jedibel the seconde, zebadiahu the thirde, and Jathiel the fourth, Elam y^e fyfte, Jehohanah the first, & Elioenai the seuenth. The sonnes of Obed

Edom: Semecia the eldest, Jehosabab the seconde, Joah the thyrde, Sacar the fourth, & Methuacel the fyfte, Amiel the syxte, Isachar the seuenth, Deulthai the viij. for God blessed hym.

And vnto Semecia his sonne were sonnes bozne, & ruled in the house of their father, for they were men of myght. The sonnes of Semecia: Othni, Rephael, Obed and Elzabad & hys brethren were stronge men. Elibu and Samabiahu. All these were of the chyldren of Obed Edom, the y and their chyldren, and their brethren, actiue men and of strenght to do seruice, euen lxii. of Obed Edom. And Melchiah had sonnes and brethren, actiue men xviij. The sonnes of Hosa of the chyldren of Merari: Simri the chefe, & though he was not the eldest, yet his father sett him in the cheffest place. Helkiah the seconde, Tebaliah the thirde, and Zechariahu the fourth: all the sonnes and brethren of Hosa were xlii.

Amonge these was deuyded the offyce of the porterhypppe that they shulde be auncient men, to waite woth they brethren, when they mynistred in the house of the Lord. And they cast lottes, betwene the great and small after the household of their fathers, for euery gate. And the lot on the east syde fell vpon Helmeiah. And for zachariahu hys sonne (which was a wise counsellor) they cast lottes, & hys lot came out toward the North. And Obed Edom's lot fell to the South. And for hys sonnes fell the houses of Asuppim. For Suphim and Hosa toward the west, with the gate that stondeth toward the hyer waye: one watch beyng ouer agaynst another.

In the east were syxe Leuites: & toward the North. iiii. a daye: toward the South. iiii. a daye, & toward Asuppim, two & two. In Pharbar toward the west: two at y goyng vp, & two in Pharbar. These are the deuytyngs of the porters among the sonnes of Izrahel amonge the sonnes of Merari. And of the Leuites, Abiah had the ouersyght of the treasure of the house of God, and of the treasure of the dedicat thynge.

As concernyng the sonnes of Laada whych were the chyldren of the Gerlonites. Of Laada came auncient fathers. Euen of Laada there came Serlun & Jehieli. The sonnes of Jehieli: Zethan & Joel hys brother, which were ouer the treasures of the house of the Lord. Of the Amramites also & Izaharites, Hebzonites & Ozelites, was Subuel the sonne of Serlun the sonne of Moses, a ruler ouer the treasures. And of his brethren the sonnes of Eliezer, was Rahabiah, whose sonne was Iaiahu, whose sonne was Joza, whose sonne was Zichri, whose sonne was Helomith, whych Helomith and hys brethren were ouer all the treasures of the dedycate

cate thynge, which David the kynge, & the auncient fathers, the capitaynes ouer thousandes & hundredes, & the captaynes of the hoste, had dedicated out of the spoyles wone in battels: they dyd dedicate the to maisteyne the house of the Lord: & all that Samuel the sear, and Saul the sonne of Cis, and Abner the sonne of Ner, and Joab the sonne of Zaruia had dedicated, & whosoeuer had dedicate anye thynge, it was vnder the hande of Helomith and of hys brethren.

Of the Izaharites was Chenaniahu & hys sonnes, appoynted to the busynesse withoutforth ouer Israel: for they were officers and Judges. And of the Hebzonites was Abiah & his brethren, men of actiuite a thousande & seue hundred, were officers amonge them of Israel beyond Jordan westward, in all busynesse belöing to God, and seruice of the kynge. Amonge the Hebzonites was Jediah the cheffest, euen a prince among the Hebzonites & fathers of hys kynred. And in the fourtye yere of the kynghome of David, they were fought for. And there were found amonge the men of actiuite at Jazer in Gilead. And hys brethren were men of actiuite, eue two thousand & seuen hundred, auncient fathers, whiche kynge David made rulers ouer the Rubenites, Gadites, and ouer the halfe trybe of Manasse, for euery matter pertainyng to God, and for the kynge's busynesse.

The xxviij. Chapter.

Of the princes and rulers that mynistred vnto the kynge.

The chyldren of Israel: after the nombre of the, the auncient hundredes & captaynes of thousandes and hundredes, & their officers & serued the kynge by diuerse courses which came in & wet out, moneth by moneth, thowow out all the monethes of the yere. And in euery course were xliiij. thousande. Ouer the fyrst course for the fyrst moneth, was Iasobab the sonne of Zabdai. And in his course were xliiij. thousand. And the cheffest of all the captaynes of the host for the fyrst moneth, was of the chyldren of Pharez. Ouer the seconde course was Dodai an Ahohite & in his course was Hithloah a ruler: (his helper) And in the course were xliiij. thousande. The cheffest captayne of the thirde host for the thirde moneth, was Banaiahu the sonne of Jehoiada the hys preaste: And in his course were xliiij. thousand. This is Banaiahu, which was most myghtie amonge xxx. & aboute xxx. And in his parte was Amizabad his sonne.

The fourth captayne for the fourth moneth, was Asael the brother of Joab, & Zabadi his sonne after him. And in his course were xliiij. thousande. The fyfte captayne for the fyfte moneth was Sambut the Jezrahite,

rahite: & in hys course were xliiij. thousand. The syxte captayne for the syxte moneth was Ira the sonne of Ichesa the Checkuite: & in hys course were xliiij. thousande.

The seuenth captayne for the seuenth moneth, was Hilez the Belonite, of the chyldren of Ephraim: & in his course were xliiij. thousand. The eyght captayne for the eyght moneth, was Sibechar an husathite of the kynne of Zari: & in his course were xliiij. thousand. The nynt captayne for the nynt moneth, was Abiezer an Anathothite of the sonnes of Iemin: and in hys course were xliiij. thousand. The tenth captayne for the tenth moneth, was Hahari the Netophathite of the Zarahites: and in hys course were xliiij. thousande. The leuenth for the eleuenth moneth, was Banai the Pirathonite of the chyldren of Ephraim: and in his course were xliiij. thousand. The tweluenth captayne for the tweluenth moneth, was Heldai the Netophathite & Othniel, and in his course were xliiij. thousand. And the rulers ouer the trybes of Israel were these: Amonge the Rubenites was Eliezer the sonne of Zichri. Amonge the Simeonites also was Saphatiah the sonne of Maacha. Amonge the Leuites: Banabiah the sonne of Lemuel. Amonge the Haronites: Zadock. Amonge the of Juda: Elibu of the brethren of David. Amonge them of Issachar. Omri the sonne of Michael. Amonge the of Zabulon: Ichnaiahu the sonne of Obadiah. Amonge them of Nephtali: Jerimoth the sonne of Azriel. Amonge the chyldren of Ephraim: Hosa the sonne of Azariah. In the halfe trybe also of Manasse: Joel the sonne of Obadiah. Of the halfe trybe of Manasse in Gilead: Jido the sonne of zachariahu. Amonge the of Beniamin: Jaaiel the sonne of Abner. Amonge them of Dan: Azarel the sonne of Jeroham. These are the Lordes of the trybes of Israel.

But David toke not the nombre of them vnder xx. yere: because the Lord sayd he wold encrease Israel lyke vnto the starres of the skye. And Joab the sonne of Zaruia began to nōbre: but he fynished it not, because there fell wrath for it against Israel: neither was the nombre put in to the chronycles of kynge David.

Ouer the kynge's treasures was Azmabeth the sonne of Adiel. And ouer the treasures of the felde, in the cyties & villages & castelles, was Jehonathā, the sonne of Elzabai. And ouer the worckmē in the felde that tyled the ground, was Ezer the sonne of Cheleb. And the ouersyght of the vineyardes had Semai the Ramathite. Ouer the increace also of the vineyardes, & ouer the winecellers was Sabdi the Hasiphunite. And ouer the oliuetrees & mulbertrees were in the valeys, was Baal Hanā the Gederite. And ouer the

treasure of oyle, was Joas: Ouer the oren that fed in Sharon, was Setari the Saronite. And ouer the oren that were in the valeys was Saphat the sonne of Adlai. Ouer the camelles, Obil the Ismaelyte. And ouer the Asses was Johadihu the Meronothite. Ouer the shepe, was Jazis the Hagerite. All these were the rulers of the substance of kynge David. And Jehonathā David's vncle, a man of counsell, and of vnderstandyng was a scribe, and Jehiel the sonne of Bachmoni & was wyth the kynge's sonnes enstructinge them. And Abitophel was of the kynge's counsell. And Husai the Archite was the kynge's companyon. And next to Abitophel was Jehoiada the sonne of Banaiahu, & Abiathar. And the captayne of the kynge's warre, was Joab.

The xxviij. Chapter.

Because David was forbidden to buy the temple, he exhorted Salomon and the people to performe it.

And David gathered together all the Lordes of Israel: & Lordes of the trybes, the Lordes of the companyes that mynistred to the kynge by course, the captaynes ouer the thousandes & ouer the hundredes, & the Lordes that had the ouersyght ouer all the substance and possession of David, hys sonnes, wyth the chambrelaynes: all the myghtye and valeaunt and all actiue men, vnto Ierusalem. And kynge David stode vpon hys fete, and sayde.

Hear me my brethren & my people. * I had in myne hert to buyde an house of rest for the Arke of the couenant of the Lord, & for the fote stole of oure God, & had made redye, for the buyldyng. But God sayd vnto me: * Thou shalt not buyde an house for my name, because thou hast bene a man of warre, and hast shed blood. Wherefore, the Lord God of Israel: chose me before all the house of my father, to be kyge ouer Israel for euer, for in Iuda wold he chose a captayne: & of the household of Iuda is the house of my father, & amonge the sonnes of my father he had a lust to me, to make me kyng ouer all Israel. And of all my sonnes (for the Lord hath geue me manye sonnes) he hath chosen Salomon my sonne, to syt vpon the scat of the kynghome of the Lord in Israel. And he sayde vnto me: * Salomon thy sonne, he shall buyld me an house & ceutres, I haue chosen hym to be my sonne, & I wil be his father. I will stablysh his kyngdome for euer, If he will be strōg to do my commandmentes, & my lawes, as it goeth this daye.

Now therfore, in the syght of all Israel the congregacyō of the Lord, & in the audience of oure God: kepe & seke for all the commandmentes of the Lord your God, & ye maye enioye a good land, & leaue inheritance for your chyldren after you for euer. And Salomon

my sonne, knowe thou y God of thy father, and serue hym with a pure hert, and wyth a swete courage. * For the Lorde sercheth all hertes, and vnderstandeth all the ymaginacions of thoughtes. And yf thou seke hym, he wylbe founde of the: But yf thou forsake hym, he wyl cast the of for euer. Take hede now, for y Lorde hath chosen the, to bylde hym an house of a Sanctuary. Be stronge therfore, and playe the man.

And David gaue Salomon his sonne the paterne of the porche: * (of the temple also) & of y houses that longed therto, of the store houses, vpper chambers, ynnere parlours, & of the house of the mercyscate: & the example of all that he had in his mynde, for the courtes of the house of the Lorde, & for all the celles rounde about, for the treasures of the house of God, and for the treasures of the dedycate thynges, & for the diuisions of the preastes and Leuites that wayted by course, & for all the worke manshipp, that shulde serue for the house of the Lorde, & for all the vessels that shulde serue in the house of the Lorde. For golde & for the wayght of golde, for all vessels of sondre ministracions: for all maner of vessels of syluer in weyght, & for all vessels, whatsoeuer purpose they serued vnto.

The wayght of golde for the candelstykkes, and the golde for their lampes, with the wayght for euery candelstykke, & for the lampes therof. And for the candelstykkes of syluer by wayght, both for the candelstykke and also for her lampes accordinge to the diuersite of y vse of euery candelstykke. And by wayght * (he gaue) golde for the tables of shewe breed, euen for euery table: and lyke wyse syluer for the tables of syluer. And golde for flesheholes, cuppes and drynckynge pottes: And pure golde in wayght for basens, eue for euery basen. And lyke wyse syluer by wayght, for euery basen of syluer. And for the aulter of incense, pure golde by wayght. And gold for the paterne of the charett of the Cherubes y stretched out their wynges, and couered the Arche of y couenaunt of the Lord. All (sayde David) was geuen me by wyrtynge of the hande of the Lorde, whych made me vnderstande all the worke manshipp of the paterne.

And David sayde to Salomon his sonne: Be stronge, and do manfully, feare not, nor be faynt harted. For the Lorde God, eue my God, is wyth the, and he shall not fayle the, nor forsake the, vntyll thou hast fynlyshed all the worke that must serue for y house of the Lord. Beholde, the preastes and Leuites are denibed in companyes, for all maner of seruyce that pertayneth to the house of God: they are wyth the for all maner of worke manshipp, and so are all that excell in wysedome for any maner of seruyce. Thou hast also the Lordes and all the people for

euery thyng that thou hast nede of.

The xxix. Chapter.

The offernges of David & of the princes for the byldynge of the temple. David dyeth, & Salomon his sonne raygneth in his steade.



And David the kynge sayde vnto all the congregacion: * God hath specialy chosen Salomon my sonne whych is yet younge & tender, & the worke is greute, for the house shall not be for mā, but for the Lorde God. Moreover, I haue prepared w all my myghte for the house of God: golde for vessels of golde, syluer for the of syluer, brasse for thynges of brasse, yron for thynges of yron, & wood for thynges of wood: and onir stones, and stones to be sett, glystringe stones and of diuerse coloure, and all maner of precious stones, and marble stones in great aboundance. And because I haue lust to y house of my God: I haue of myne owne propre good, of golde and syluer whych I haue scitally geue to the house of my God, besyde all y I haue prepared for y holy house: euen thre thousande talentes of golde of Ophir, and seuen thousande talentes of tryed syluer: to ouerlaye the wallis of the houses withall: y golde for thynges of golde syluer for them of syluer, & for all maner of worke by y handes of artifycers. And who soeuer is willing, maye this daye consecrate his hande vnto the Lorde.

And so the auncient fathers and the Lordes of the trybes of Israel, the captaynes of thousandes and hundredes, with the Lordes that were rulers ouer the kynges worke, were wyllynge and gaue for the seruyce of the house of God, fyue thousande talentes of golde, and ten thousande peces of golde: and ten thousande talentes of syluer, and xviij. thousande talentes of brasse, and an hundred thousande talentes of yron. And they with whom precious stones were founde gaue the to the treasure of the house of y Lord, by the hande of Ichiel the Gerlonte.

And the people reioysed, whā they were so wyllynge to geue their goodes, and wyth a perfecte hert they offred vnto the Lorde. And David the kynge reioysed wyth great gladnesse. And David blessed the Lorde before all the congregacion, and sayde: Blessed be thou Lord God of Israel our father, from euer and for euer. Thyne (O Lorde) is greatnesse, and power, glorie, victorie and prayse: for all that is in heauen and in erth is thyne, & thyne is the kyngdom (O Lorde) and thou excellest aboue all, euen as the heed of all. And rycheesse and honoure come of the, and thou raygneest ouer all, and in thyne hande is power and strength, and in thyne hande is to make great & to geue strenght vnto all.

And

And nowe oure God, we thanke the, and prayse thy glorious name. But who am I, and what is my people: that we shulde enforce oure selues to geue these thynges so willingly: But all thynges come of the: and of that which we receaued of thyne hande we haue geuen the. * For we be but straungers before the, and sojourners, as were all oure fathers. Dure dayes on the erth also are but as a shadowe, and there is none abydinge. O Lorde oure God, all this stuffe y we haue prepared to bylde the an house for thy holy name, cometh of thyne hande, & is all thyne. (I wote also my God) that thou trest the hertes, and hast pleasure in vnfaynednesse. And in the vnfaynednesse of myne herte. I haue willingly offred all these thynges. And nowe haue I seue thy people which are founde here, to offer vnto the willingly and wyth gladnesse. O Lorde God of Abraham, Isahac, & of Israel our fathers, kepe this for euer, as the begynnynge of the thoughtes of the herte of thy people, and prepare their hertes vnto the. And geue vnto Salomon my sonne, a perfecte herte, to kepe thy commaundmentes, thy testymonies and thy statutes, and to do all, & to bylde the house for the which I haue made prouision for.

And David sayde to all the cōgregacion: Nowe blese the Lorde poure God. And all the cōgregacion blessed the Lorde God of their fathers, and bowed downe their heades and worshypped the Lorde and the kynge. And they offred offernges vnto the Lorde. And on the morowe after y sayde daye, they offred burnt offernges vnto the Lorde. eue a thousande pouce oxen, a thousande rāmes & a thousande shepe, with their dryncke offernges. Many sacrifices offred they for all Israel, & dydeate & dryncke before the Lorde the same daye w greute gladnesse. And they made Salomon the sonne of David kynge the seconde tyme, and annoynted him pryncce before the Lorde, and zadock to be the hye preaste. * And Salomon sat on the seate of the Lorde, and was kyng in steade of David his father, & prospered, and all they of Israel obeyed him. And all the Lordes and men of power, and all the sonnes of kynge David submitted them selues, & were vnder kynge Salomon. * And the Lorde magnified Salomon in dignite, in the syght of all them of Israel, and gaue him so glorious a kyngdome as no kynge had before him in Israel.

And so David the sonne of Isay raygned ouer all Israel. And y space that he raygned ouer Israel, was fourtye yere: seuen yere raygned he in Hebrō, & xxiiij. yere raygned he in Ierusalem. And he dyed i a good age: full of dayes, ryches and honoure. And Salomon his sonne raygned in his steade. The actes of David y kynge fyrst and laste, beholde, they

are written in the boke of Samuel the sear, and in the boke of Nathan y prophete, and in y boke of Gad the sear, w all his kyngdome and power & tymes, y wet ouer him and ouer all Israel, & ouer all y kyngdomes of y erth.

The ende of the fyrst boke of the Chronycles, other wyse called y fyrst boke of Paralipomenon.

The secōde boke of the Chronycles which in the hebrue is one with the fyrst.

The fyrst Chapter.

The offernges of Salomon in the bylde of the temple, where he receaueth an answer of God, what wysdome shulde be geuen him: wyth the nomb: of his charettes and horsemen.



And Salomon y sonne of David wared stronge in his kyngdome & y Lorde his God was with him, & magnified him in y dignite. And Salomon

spake vnto all Israel, to the captaynes ouer thousandes, to y captaynes ouer hundredes, to y indges and to euery offyccer in all Israel, and to the auncient fathers. And so Salomon & all the congregacion with him * went to the hye place that was at Gibeon: for there was the tabernacle of the witnesse of God, * which stoyes the seruauant of the Lorde made in the wilderness. But the Arche of God * had David brought fro Ierusalem Ierusalem, into y place which David had prepared therfore. For he had pytched a tente for it at Ierusalem. Moreover, the brassen aulter * y Bezakeel the sonne of Uri, the sonne of hur had made, was there, before the tabernacle of the Lorde. And Salomon and the congregacion went to vset it. And Salomon gat vnto there before the Lorde to the brassen aulter that was before the tabernacle of wyrt.

* 19. re. 19. c. nesse, & * offered a thousande burnt sacrificys vpon it. And y^e same nyght dyd God appeare vnto Salomon, and sayde vnto hym: aske, what I shall geue the. And Salomon sayde vnto God: thou hast shewed great mercye vnto Dauid my father, and * hast made me to raygne in his steade. * Nowe therfore O Lorde God, let thy promyse which thou madest vnto Dauid my father, be true. For * I hast made me kynge ouer a people: which is lyke the dust of the earth in multitude. Wherefore, geue me nowe wysdome & knowledge, that I maye be able to go out and in before this people: for who els (woorthelp) can iudge this people that is so great?

* And God sayde to Salomon, because this was in thynne hert, and because thou hast not asked treasure, and rychesse, & honoure, and the lynes of thynne enemyes, nether yet longe lyfe: but hast asked wysdome and knowledge for thy selfe, to iudge my people, ouer which I haue made the kynge: wysdome and knowledge is graunted vnto the, and I will geue the treasure, and rychesse, and glorie: so that amonge the kyniges that haue bene before the or after the, none was or shalbe lyke the. And so Salomon cam from the hylaulter (that was at Gibeon) to Jerusalem, fro the tabernacle of witnessse, and raygned ouer

* 19. re. 19. d. Israel. And * Salomon gathered charrettes and horsemen: and he had a thousande, and foure hundred chrettes, and .vij. thousande horsemen, whiche he bestowed in the charret cyries, and with the kynge at Jerusalem.

* 19. re. 19. d. And * the kynge made syluer and golde at Jerusalem, as plenteous as stones: and Cedar trees made he as plentie as the mulberry trees that growe in the valeys. And y^e horses which Salomon had, were brought him out of Egypt by the kyniges marchauntes y^e were together, which beyng of one company, toke the out at a pryce. They came also and brought out of Egypt a charret for fyre hundred peces of syluer: euen an horse for an hundred & fyftie. And so brought they horses for all the kyniges of the heathens, & for the kyniges of Siria by their awne hande.

The seconde Chapter.

Salomon sendeth to Hiram the kynge of Tyre for wood and workmen.

* 19. re. 19. d. And Salomon determined to buylde an house for the name of y^e Lorde, and an house for his kynge dome and Salomon tolde out thre skore and ten thousande men to beare burdes, and foure skore thousande men to hewe stones in the mountayne, and thre thousande and fyre hundred to ouer se them.

* 19. re. 19. d. And Salomon sent to Hiram y^e kynge of Tyre sayinge. As thou dydest deale with Dauid my father and * dydest send him Cedar woodde, to buylde him an house to dwelle

in, euen so deale with me: For I am aboute to buylde an house for the name of the Lorde my God, to offre vnto him holy thinges, and to burne swete encense, and to sett the whered before him continuallye, to offre burnt sacrificys of the mornynge and euenynge: on the Saboth dayes, in y^e fyfth daye of euery newe moone, & in the solempne feastes of the Lorde oure God: for it is an ordinance to be continuallye kepte of Israel. And y^e house which I buylde shalbe great: for great is oure God above all Gods. But who is able to buylde him an house: when that heauen, and heauen aboute all heauens is not able to receaue him: what am I then that I shulde buylde hym an house: nay, but euen to burne sacrifice before him, shal this buyldinge be: sende me nowe therfore a conynge man, y^e can worke in golde and syluer, in brasse and y^ere, in purple, cremosin and yelow sylke, and that can skylle to graue, with the conynge men that are with me in Iuda and Jerusalem, whom Dauid my father dyd prepare. Send me also Cedar trees, pyne trees & Algume trees out of Libanon. For I wote that thy seruantes can skylle to hewe tymbre in Libano. And beholde, my men shalbe wth thynne, that they maye prepare me tymbre ynough. For the house which I am determyned to buylde, shalbe wonderfull greate. And beholde, for the vse of thy seruantes the cutters and hewers of tymbre: I haue geuen .xx. thousande quarters of beaten wheate, and .xx. thousande quarters of barleye, and .xx. thousande bates of wyne, and .xx. thousande bates of oyle. And Hiram kynge of Tyre answered in wyrtunge, which he sent to Salomon. Because y^e Lorde hath loued his people, therfore hath he made the kynge ouer them. And Hiram sayde moreouer: blessed be the Lorde God of Israel which made heauē and erth, and that hath geuen Dauid the kynge a wyse sonne, and one y^e hath discrecion, prudence, and vnderstandynge, to buylde an house for the Lorde, & a palace for him selfe. And nowe I haue sent a wyse man, and a man of vnderstandynge (whom my father Hiram dyd vse) * the sonne of a woman of the daughters of Dan, and his father was a mā of Tyre, and he can skylle to worke in gold and syluer, in brasse and y^ere, in stone and tymbre, in purple and yelow sylke, in fyne whyte and cremosin: and can graue sondrie maner of gravinges, and to fynde out dyuerse maner of sotle worke that shalbe sett before him, with thy conynge men, & with the conynge men of my Lorde Dauid thy father. Nowe therfore, y^e wheate, and barleye, oyle and wyne which my Lorde hath spokē of, let him sende vnto his seruantes. And we will cut wood in Libano, as moch as thou shalt nede, and will bring it to y^e, in shippes by see to Japho,

from whence thou mayst carpe them to Jerusalem. And Salomon nobzed all the strangers that were in the lade of Israel, after the nombze of them whom his father Dauid had nombzed. And they were founde an hundred and .liij. thousande and fyre hundred. And he set. lxx. thousande of them to beare burthens, and. lxxx. thousande to hewe stones in y^e mountayne, and thre thousande and fyre hundred officers, to set y^e people a worke.

The .liij. Chapter.

The temple of the Lorde and the porche are buylde, with other thynges thereto belongynge.

* 19. re. 19. d. And Salomon beganne to buylde the house of y^e Lorde at Ierusalem in moūt Moria * where (the Lorde) appeared vnto Dauid his father: euen in the place that Dauid prepared in the thershyng floure of Ornan y^e Jebusyte. And * he began to buylde in the seconde daye of the seconde moneth * the fourth yere of his raygne. And these are the paterne wherby Salomon was instructed to buylde y^e house of God. The length was thre skore cubytes after the olde measure, and the bredthe. xx. cubytes. The porche, y^e was in bredthe as large as the temple, had. xx. cubytes: and the heygth was an hundred & .xx. cubytes. And he ouerlayed it on y^e pinner syde with pure golde.

And the greater house he sylde with fyre tree, which he ouerlayde with the best gold, and graued therto palm trees and cheynes. And he ouerlayed the house with precyous stone bewtyfully. And the golde was golde of Daruaim. The house (I saye) y^e beames, postes, walles and dozes therof, ouerlayed he with gold, and made grauen worke vpon the walles.

And he made y^e house moost holpe, whose length was. xx. cubytes lyke to the bredthe of the house, and the bredthe therof was also. xx. cubytes. And he ouerlayde it wyth good golde, euen with. vij. hundred talentes. And the waight of the naples of gold was fyftie sycles. And he ouerlayde y^e upper chabres with golde.

* 19. re. 19. d. And in y^e house moost holy, he made two Cherubyns of ymage worke, lyke chyldzen, and ouerlayde them with gold. And y^e wynges of the Cherubs were. xx. cubytes longe. The one wyng was fyue cubites, reaching to the wall of the house, and the other wyng was lyke wyse fyue cubytes, reaching to y^e wyng of the other Cherub. And euen so the one wyng of the other Cherub was fyue cubytes, reaching to the wall of the house, and the other wyng was fyue cubites also, and reached to the wyng of the other Cherub. So that the wynges of the sayde Cherubs were stretched out. xx. cubytes. And they stode on their fete, and looked in wardes. And he made a fore hangynge of yelow sylke

purple, cremosyne, and fyne white, and cauled the pictures of Cherubs to be brodered thereon. And he made before the house, two pylers of. xxxv. cubytes hye. And the heed that was aboue on the toppes of euery one of the was fyue cubytes. And he made charynes of wrethe worke for the queere, and put them on the heedes of the pylers, & made an hundred pomegranates, and put them on the cheynes. And he reared vp the pylers before the temple: one on the ryght hande, and the other on the lefte, and called y^e ryght Jachin, and the lefte Boaz.

The .liij. Chapter.

The altare of brasse, the Lauatoze, the bestelles to walthe with, the candelltyckes, &c.

* 19. re. 19. d. And he made an altare of brasse. xx. cubytes longe, and. xx. cubytes broad, and ten cubytes hye. * And he cast a brasen Lauatoze of ten cubytes from byrm to byrm, rounde in compase, and fyue cubytes hye: and a lyne of thyrty cubytes dyd compase it rounde aboute. And vnder it was the fashyn of oren which dyd compase it rounde aboute: with ten cubytes dyd they compase the Lauatoze rounde aboute, and there were, two rowes of oren which were cast of lyke molten worke. And it stode also vpon twelue oren: thre looked towarde the North, thre towarde the west, thre towarde the South, and thre towarde the East, and the Lauatoze was set vpon them, and all their backes were towarde the Lauatoze. And the thyrkest of it was an handbrede, and the byrm lyke the byrm of a cuppe, with floures of lylies. And it receaued and helde thre thousande bates.

* 19. re. 19. d. And he made ten lauers: and put fyue on the ryght hande, and fyue on the lefte, to walthe and clese in them, soch thinges as they offered for a burnt offeryng. But the great Lauatoze was for the prestes to walthe in. And he made ten candelltyckes of golde: accordinge to the paterne y^e was geue of them) and put them in the temple: fyue on the ryght hande and fyue on y^e lefte. And he made also ten tables, and put them in the temple: fyue on the ryght syde, and fyue on the lefte. And he made an hundred basens of golde. And he made the courte of the prestes, & the great courte and dozes to it: and ouerlayde the dozes of them with brasse. And he set the great Lauatoze on y^e ryght syde of the East ende, ouer agaynst the South. And Hiram made pottes, shouelles and basens, and fynelished the worke that he was appoynted to make for kynge Salomon in the house of God. The two pylers, the couerynges or two heedes on the toppes of the pylers: & the two wretthes to couer the two scalpes or heedes that were on the toppes of the pylers: and foure hundred

hundred pomegranates on the two wrethes, two rowes of pomegranates on one wrethe, to couer the two toppes or heedes that were on the pylers. And he made two botomes, and lauers made he vpon the botomes: the great Lauatoz, and twelue oren vnder it. Pottes also and Houelles, fleshe hokes, and all these vesselles dyd hyr father make to kyng Salomon for y^e house of the Lorde, of byrght brasle. In the playne of Jordan dyd the kyng cast them, euen in the claye ground that is, betwene Socoth & zaredatha. And Salomon made all these vesselles in greute aboundance, for the weight of brasle coude not be rekened.

And Salomon made all the vesselles that were for the house of God: the golden aulter also & the tables to sett the shewbred vpon. Moreover, the candlestickes with their lampes, to burne after the maner before the quere, and that of precious golde: and the floweres and the lampes, and the snuffers made of golde, and that perfecte golde: and y^e dore of pure golde. And (he made) the dore of the temple, and the pinner dozes within the place moost holyc, and the pinner dozes of the temple, were gylded. And so was all the worke y^e Salomon made for the house of the Lorde fynished.

The. v. Chapter.

The Arcke is brought into the temple, which is fylled with the glorye of the Lorde.

And so all the worke that Salomon made in the house of the Lorde was fynished, and Salomon brought in all the thynges that Dauid his father had dedycaed, with the siluer and golde and all the Jewelles, and put them amonge y^e treasures of the house of God.

Then Salomon gathered the elders of Israel togeather and all the heedes of the trybes, and auncient fathers of the chyldren of Israel, vnto Jerusalem: to bringe y^e Arcke of the couenaut of the Lorde out of the cytie of Dauid which is zion. Wherefore all the men of Israel resorted vnto the kyng in the feaste, euen in the seuenth moneth. And all the elders of Israel came, and the Leuites toke vnto the Arcke. And the preastes and the Leuites brought awaye the Arcke and the tabernacle of wytnesse, and all the holy vesselles that were in y^e tabernacle, and they bare them. And kyng Salomon and all the congregacyon of Israel y^e were assembled vnto him before the Arcke, offered oxen and oren, so manye, that they coude not be tolde nor nombred for multitude.

And the preastes brought the Arcke of y^e appoyntement of the Lorde vnto his place, euen into the quere of the temple within the place moost holyc, and set it vnder the wynges of the cherubs, that the Cherubs stretch-

ed out their wynges ouer the place of the Arcke, & the Cherubs couered both y^e Arcke and her barres aboue on hye. And the barres of the Arcke, were so longe, that the heedes of the barres were sene without the Arcke within y^e quere, but not without. And there y^e Arcke remayned vnto this daye. But there was nothyng in the Arcke, save the two tables which Moses put therein at Horeb, when the Lorde made a couenaut with the chyldren of Israel, after they were come out of Egypt. And it fortuned, that when the preastes were come out of the holy place the sanctuary was fylled with smoke, for all y^e preastes that were present, were sanctified and dyd not then wayte by course, that both the Leuites and the syngers, vnder Asaph, Heman and Jeduthun, were appoynted to sonde offyces with their chyldren and brethren & were arrayed in fyne whyte, haungye Symbales, Psalteries, and Harpes, & stode at the East end of the aulter. and by them an hundred and xx. preastes blowinge with trumpettes. And the trompette blowers and the syngers so agreed, y^e it semed but one voyce in praylinge and thankynge the Lorde. And whan they lyfte vnto their voyce with y^e trompettes, symbales and other instrumentes of musyck, and whan they prayed the Lorde, (and sayde) howe that he is good, and that his merce lakethe euer, y^e house of God was fylled wth a cloude: so that the preastes coude not endure to mynister by the reason of the cloude. For the maiesty of the Lorde had fylled the house of God.

The. vi. Chapter.

The wordes of Salomon to the people, and the prayer that he made vnto God.

When Salomon sayde: * the Lorde hath spoken, howe y^e he wyll dwell in the cloude. And I haue buylt an habitacyon for the, and a place for thy dwellinge for euer. And the kyng turned his face, and blessed the hole congregacyon of Israel, and all the congregacyon of Israel stode. And he sayde: blessed be y^e Lorde God of Israel which hath with his handes, fulfilled it, that he spake with his mouth to my father Dauid, sayinge: * since the daye that I brought my people out of the lande of Egypt, I chose no cytie amonge all y^e trybes of Israel to buylde an house in, y^e my name myght be there, nether chose I any man to be a ruler ouer my people Israel: sayunge y^e I haue chosen Jerusalem, that my name myght be there, and haue chosen Dauid to be ouer my people Israel.

* And whan it was in the herte of Dauid my father to buylde an house for y^e name of y^e Lord God of Israel. y^e Lord sayd to Dauid my father: for as moche as it was in thyne herte

herte to buylde an house for my name, thou dydest well that thou so thoughtest in thyne herte. Notwithstandynge, y^e shalt not buylde the house, but thy sonne which is proccaded out of thy loynes, he shall buylde an house for my name. The Lorde therefore, hath made good his sayinge that he hath spoken, and I am rylen vnto the towne of Dauid my father, and am set on the seate of Israel, as the Lorde promysed, and haue buylt an house for the name of the Lorde God of Israel. And in it haue I put the Arcke, wherein is the couenaut of the Lorde that he made with y^e chyldren of Israel. And the kyng stode before y^e aulter of the Lorde in the presence of all the cōgregacyon of Israel, and stretched out his handes. For now Salomon had made a brasen pulpit of fyne cubytes longe & fyne cubytes broad, and thre of heyghe, & had set it in the myddes of the great court, & vpon it, he stode and kneeled downe, vnto his knees before all the cōgregacyon of Israel & stretched out his handes toward heauen, & sayde: * O Lorde God of Israel, there is no God lyke the in heauen and in erth, which kepest couenaut and shewest merce vnto thy seruantes that walke before the with all their hertes. Thou which hast kept wth thy seruaut Dauid my father the thynges that thou promisedst him: thou saydest it wth thy mouth, and hast fulfilled it with thyne handes, as it is to se this daye.

And now Lorde God of Israel, kepe wth thy seruaut Dauid my father, the thynges that thou promysedest him, sayinge: * thou shalt in my syght not be without a mā, that shall sytte vnto the seate of Israel: so that thy chyldren take hede to their wayes, to walke in my lawe, as thou hast walked before me. And now Lorde God of Israel, lett thy sayinge be true which thou spakest vnto thy seruaut Dauid. And wyll God in very dede, dwell with men on erthe? Beholde * heauen and heauen aboue all heauens do not containe the: howe moche lesse the house which I haue buylded? Let it be thy pleasure therefore to turne to the prayer of thy seruante and to his supplicacyon (O Lorde my God) to herken vnto the voyce and prayer which thy seruaut prayeth before the: and let thyne eyes be open toward this house daye and nyght, ouer this place, wherein y^e hast sayde, that thou woldest put thy name: to herken vnto the prayer which thy seruante prayeth in this place: herken vnto the prayers of thy seruante & of thy people Israel, which they praye in this place: heare thou (I saye) out of thy dwellinge place, euen out of heauē: heare and be mercyfull. * If a man synne agaynst his neybour, and take on oath agaynst him, and make him to sweare, & they both come before thyne aulter in this house: then heare

thou from heauen, and worke, & iudge thy seruantes, that thou rewarde the vngodly, & recompence him his waye vpon his heed, and & iustlye y^e ryghteous, and geue him accordynge to his ryght wylle.

And yf thy people Israel be put to the worke before the enemye, because they haue synned agaynst the. Yet yf they turne & geue thanks vnto thy name, and make intercession, and praye before the in this house: then heare thou fro heauen, and be mercyfull vnto the synne of thy people Israel, and bringe them agayne vnto the lāde, which thou gauest to them and to their fathers.

* Whan heauen is shutt vp, and there be no rayne, because they haue synned agaynst the: yet yf they praye in this place, and confesse thy name, and repent from their synne for the which thou chastenest the: then heare thou in heauē, & be mercyfull vnto the synne of thy seruantes and of thy people Israel, and guyde thou the in to the good waye, to walke in, and sende rayne vpon thy lande, which thou hast geuen vnto thy people, for an inheritaunce.

And yf there be dearth in the lande, or pestylence, corrupcyon, or blastynge of corne, grasshoppers, or caterpillers, or that theye enemyes besege them in the cyties of theyr lande, & (they destroye the countreys) or whatsoeuer plage or sykennesse it be. Then what supplicacions and prayers soeuer shalbe made of any man, & of all thy people Israel, which shall knowe euery mā his awne sore and his awne greffe, and shall stretch out their handes toward this house, thou shalt heare fro heauen, euen from thy dwellinge place, and shalt be mercyfull, and geue euery man accordynge vnto all his wayes, euen as thou doest knowe euery mannes herte: for y^e onely knowest the hertes of the chyldren of men: y^e they maye feare the & walke in thy wayes as longe as they lyue in the lāde, which thou gauest vnto oure fathers.

* Moreover, the straunger which is not of thy people Israel, yf he come from a farr lande for thy greute names sake, and thy myghty hāde, and thy stretched out arme, yf they come (I saye) & praye in thy house: thou shalt heare from heauen, euen from thy dwellinge place, and shalt do accordynge to all that the straunger calleth to the for. That all people of y^e erth maye knowe thy name, and feare y^e, as doeth thy people Israel, and that they maye knowe, howe that in this house which I haue buylt, thy name is called vpon.

Yf thy people go out to warre agaynst their enemyes, by the waye that thou shalt sende the, and they praye to the, in the waye * toward this cytie which thou hast chosen, euen toward the house which I haue buylt

* Deut. x. 17. 18. xxi. 1. 2.

* 10.

* 11. re. biff. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Deut. xl. 6.

for thy name: then heare thou from heauen their supplicacyon and prayer, and helpe the in theyr ryght.

* 11. re. viii. c.
1. John. i. b.

If they synne agaynst the, as * there is no man but he doth synne, and thou be angrye with them, and deliuer them ouer befoze their enemyes, and they take them and leade them awaye vnto a lade ferre or neare, yet yf they repent in their hert in the lande where they be in captiuite, and turne, and praye vnto the in the lade of their captiuite, sayinge: we haue synned, we haue done euell & wyckedlye, and turne agayne to the, wyth all their herte and all their soule, in the lande of their captiuite, where they kepe them in bondage, and so praye towarde theyr lande which thou gauest vnto their fathers, euen towarde the cytie whych thou hast chosen, and towarde the house which I haue buylt for thy name. Then heare thou from heauen euen from thy dwellinge place, their supplicacyon and their prayer, and iudge their cause, and be mercyfull vnto thy people, which haue synned agaynst the.

* 19. sa. cxxviii.
a.

Nowe my God, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place. Nowe vnto * O Lorde God into thy restinge place: thou and the Arcke of thy strengthe. O Lorde God, let thy prestes be clothed with health, and let thy sayntes reioyce in goodnesse. O Lord God, turne not awaye the face of thine anoynted. Remembre the mercyes, which thou hast promysed to Dauid thy seruaunte.

The vii. Chapter.

The fire consumed the sacrifice. The Lorde appeareth to Salomon the seconde tyme.

* 16. re. viii. c.
Leui. i. b.
* 19. re. viii. c.

And * when Salomon had made an ende of prayinge, & there came downe fyre from heauen, & consumed the * burnt offeringe and the sacrifices. And the house was fylled with the glorie of the Lorde, & the preste coulde not go into the house of the Lorde, because the glorie of the Lorde had fylled the Lordes house. And whan all the chyldren of Israel sawe howe the fyre, and the glorie of the Lorde came downe vpon the house, they fell downe flat vpon their faces to the erth vpon the pavement, and worshipped and confessed vnto the Lorde, that he is gracious, and that his mercye lasteth euer.

And the kynge and all the people offered sacrifices befoze the Lorde. And kynge Salomon offered a sacrifice of. xxij. thousande oren, and an hundred & twenty thousande shepe. And so the kynge and all the people dedicated the house of God. And prestes waped on their offces, and the Leuites had the instrumentes of musycke of the Lorde, which kynge Dauid had made to confesse vnto the Lorde, that his mercye lasteth

euer, playe a psalme of Dauid with their hande. And the prestes blew with trompettes befoze the, and all they of Israel stode. Moreover, Salomon halowed the myddle of the court, that was befoze the Lorde: for there he offered burnt offerings and the fette of the peace offerings, because the brasen aulter which Salomon had made, was not able to receaue the burnt offerings and the meate offerings and the fette.

So at the same tyme Salomon kepte a * feast of seuen dayes, and all they of Israel with him, an exceadynge great congregacyon, euen from the entringe in of Hamath, vnto the ryuer of Egypt. And in the eyght daye they made a gatheringe. For they kepte the dedicacyon of the aulter seuen dayes, and the feast seuen dayes. And the. xxij. daye of the seuenth moneth, he let the people departe into their tentes glad and merie in hert, for the goodnesse that the Lorde had shewed to Dauid, and to Salomon, and to Israel his people. * And so Salomon finished the house of the Lorde, and the kynges house: and all that came in his hert to make in the house of the Lorde, and in his awne house, went prosperously forwarde.

And the Lorde apered to Salomon by nyght, and sayde to him. I haue hearde thy petycyon, and * haue chosen this place for my selfe, to be an house of sacrifice. Yf thou vnto heauen, that there be no rayne: or yf I commaunde the locustes to deuoure the lande, or yf I sende pestilence amonge my people: and yf they that are of my people, amonge whom my name is called vpon, do humble them selues, and make intercessyon, and seke my presence, and turne from their wycked wayes, then will I heare from heauen, and be mercyfull to their synne, & will heale their lande. And fro hence forth myne eyes shalbe open, and myne eares attent vnto the prayer that is made in this place. And therfore nowe * I haue chosen and sanctified this house, & my name maye be there for euer: and myne eyes and myne heart shalbe there perpetuallye.

And yf thou wilt walke befoze me, as Dauid thy father walked, to do all that I haue commaunded the, and shalt obserue my statutes and my lawes: then will I stablyshe the seat of thy kyngdome, accordynge as I made the covenante with Dauid thy father sayinge: * I shall not be without a man, to be ruler in Israel. But & yf thou turne awaye, and forsake my statutes, and my commaundementes, which I haue set befoze you, and shalt go & serue other Gods, and worshyppe them: then will I plucke them vpon by the rootes out of my lande which I haue geuen the, and this house, which I haue sanctified for my name, will I cast out of my syght, and will make it to be a prouerbe & a least amonge all nacyns.

* 1. Mac. iii.

* 16. re. viii. c.

* 16. re. viii. c.

* 16. re. viii. c.

* 16. re. viii. c.
* 16. re. viii. c.
* 16. re. viii. c.

all nacyns. And euery one that passeth by shalbe astonied at this house, which belongeth to the most hye God, & shal saye, * why hath the Lorde deale on this fashion wyth this lande and wyth this house? And they shal answer: because they forsoke the Lorde God of their fathers, whiche brought them out of the lade of Egypte, and caught holde on other Gods, and worshipped them, and serued them: euen therfore hath he brought all this euell vpon them.

The viii. Chapter.

The cities, that Salomon buylded after that the house of God was synished.

* 11. re. viii. c.
* 11. re. viii. c.

And * it fortuned, that after. xx. yere, when Salomon had buylt the house of the Lorde and his awne house: he buylt the cities that Hiram gaue him, and put of the chyldren of Israel in them. And Salomon went to Hamath zoba, and strenghted it. And he buylt Thadmoz in the wyldernes, and repayed all the stowe cities which were in Hamath. And he buylt Bethhoron the vpper and Bethhoron the nether, stronge cities, haupnge walles, gates and barres. And Baalah and all the stowe cities that Salomon had, and all the charer cities, & the cities of the horsmen, and euery pleasaunt place, that Salomon had lust to buylde in Jerusalem and Libanon, and thowre out all the lande of his dominion.

And all the people that were left of the Hethites, Amorites, Pherezytes, Heuites & Jebusites, which were not of the chyldren of Israel: but were the chyldren of them, which were left after them in the lande, and were not consumed of the chyldren of Israel, them dyd Salomon make to paye trybute vnto this daye. But of the chyldren of Israel dyd Salomon make no bondme for his worke: but they were men of warre and rulers and great Lordes with hym, & captaynes ouer his charetes and horsmen. And kynge Salomons offycers that ouersawe and ruled the people, were two hundred and fyfthe.

And Salomon brought the daughter of Pharaon out of the cytie of Dauid, into the house that he had buylded for her. For he sayd: my wyfe shal not dwel in the house of Dauid kynge of Israel, for it is holy, because that the Arcke of the Lorde is come vnto it.

Then Salomon offered burnt offerings vnto the Lorde, on the aulter of the Lorde which he had buylt befoze the porche, doyng euery thyng in his due tyme and offeringe accordynge to the commaundement of Moses, in the sabboties, newmoones, and solemne feastes, * thre tymes in the yere, that is to saye, in the feast of swete bread, in the feast of weekes, and in the feast of tabernacles.

And Salomon set the soztes of prestes

to their offces, as Dauid his father had ordered the, and the Leuites in theyr watches for to praye & minstre befoze the prestes daye by daye, and the porters by course at euery gate. * For so had Dauid the man of God commaunded. And they omptted not the commaundement of the kynge vnto the prestes and the Leuites, concernynge any maner of thyng, and concernynge the treasures. For Salomon made prouisiō for the charges, from the fyrst daye that the foundation of the house of the Lorde was layde: tyll it was synished, that the house of the Lorde was perfecte. Then went kynge Salomon to Ezion Gaber, and to Elath at the se (see syde in the lande of Edom. And Hiram sent him by the hande of his seruautes, whyches ad seruautes that had knowledge of the see: and they came with the seruautes of Salomon to Ophir, and caried thence foure hundred and fyfthe talentes of golde, and brought it to kynge Salomon.

* 1. Bar. ii. b.

The ix. Chapter.

The communicacyon of Salomon with the quene of Saba, and the gyftes that she gaue the other. The death of Salomon, after whom succeeded Rehoboam.

* 11. re. viii. c.
* 11. re. viii. c.

And * whā the quene of Saba hearde of the fame of Salomon, she came to proue hym in harde questions at Jerusalem, with a very great company, with camelles that bare spices & plenty of golde and precyouse stones. And when she was come to Salomon, she communed with hym of all that she had in her herte. And Salomon soyled her, all her questions, and there was not one worde hyd from Salomon, whych he tolde her not.

And when the quene of Saba had sene the wysdome of Salomon and the house that he had buylt, and the meate of his table, the fytyng of his seruautes, and the standing of his wayters, theyr apparell, his buttelars, theyr apparell, his goyng vpon, by the whych he went into the house of the Lorde, ther was nomore spete in her.

And she sayde to the kynge: the sayenge which I heard in myne awne lade, of thine actes, & of thy wysdome, is true. I beleued not y wordes of the, vntyll I came, & myne eyes had sene it. And beholde, the one halfe of thy wysdome was not tolde me: for thou exceadest y fame that I heard. Happye are thy men, and happye are these thy seruautes which stande befoze the alwaye, & heare thy wysdome. Blessed be the Lorde thy God, which had lust to the, to set the kynge on his seat, that thou myghtest be kynge, ordered by the Lorde thy God. Because thy God loveth Israel, and hath delpte to make them contynue euer, therfore made he the kynge ouer them to do ryght and equyte.

And

C And he gaue the kyng an hundred & xx. talentes of golde, and of spyes exceedynge great abundaunce and precious stones, neither was there any more soche spye, as the quene of Saba gaue kyng Salomon. And the seruauntes of Hiram and the seruauntes of Salomon which brought golde from Ophir, brought also Algume wood and precious stones. And the kyng made of the Algume wood, steyres in the house of the Lorde and in the kynges palace, and harpes and psalteries for syngers. And there was no loch wood sene before in the lande of Iuda. And kyng Salomon gaue to the quene of Saba euery pleasaunt thing that she asked but not so moche as she brought vnto the kyng. And so she turned and went away to her awne lande with her seruauntes.

D The weyght of golde that came to Salomon in one yere, was syxe hundred. lxvi. talentes of golde, besydes that which chapmen and marchauntes brought: and all the kynges of Arabia and rulers of that countrey, brought gold and syluer to Salomon. And kyng Salomon made two hundred bucklers of beaten golde, and vi. hundred syckles of beaten gold were spent vpon one bucklar, and thre hundred shylde made he of beaten gold, and one shylde cost thre hundred peces of golde, and the kyng put them in the house that was in the forest of Libanon.

And the kyng made a great seat of Iuorie, & ouerlape it with pure golde. And there were syxe steyres to the seate wyth a fote stole of golde fastened to the seate: and pomelles on eche syde of the syttinge place, and two lyons standynge by the pomelles. And xii. lyons stode on the one syde and on the other: vpon the syxe steyres, so that there was no soche worke made in any kyngdome.

And all the dynkinge vessels of kyng Salomon were of golde, and all the vessels of the house that was in the forest of Libanon, were of precious golde: for syluer was counted nothyng worth in the dayes of Salomon. For the kynges shypes wente to Tharsis wyth the seruauntes of Hiram: euery thre yere once came the shypes to Tharsis, and brought golde, syluer, Iuorie, and apes and peccokes.

E And kyng Salomon passed all the kynges of the earth in wysdom. And all the kynges of the earth sought the presence of Salomon, to heare his wysdome that God had put in his herte: And they brought euery man his present: vessels of syluer, and vessels of golde, rayment, harnesse, spyes, horses and mules, and whatsoeuer myght be gotten, yere by yere.

F And Salomon had foure thousande stables for horses and charettes, & twelue thousande horsemen, whom he bestowed in the

charret cyties, & some were with the kyng at Ierusalem. And he raygned ouer all the kynges that were fro Euphrates vnto the lade of the Philistines, ad to the border of Egypt.

G And the kyng made syluer in Ierusalem as plenteous as stones, and Cedar trees as plenteous, as the mulberry trees that growe in y valleys. And they brought vnto Salomon horses out of Egypt, & out of all lades.

H The rest of the actes of kyng Salomon, fyrst and last, are they not writte in the saynges of Nathan the Prophete, and in the prophesye of Ahiah the Silonite, and in the visions of Jedo the sear of visions, agaynst Jeroboam the sonne of Nebat: And Salomon raygned in Ierusalem vpon all Israel fourtye yeres. And Salomon slepte wyth his fathers, and they buryed hym in the cytie of Dauid his father, and Rehoboam his sonne raygned in his steade.

The x. Chapter.

The folowynge of Rehoboam, and the deuyous of his realme.

A And Rehoboam went to Sichem: For to Sichem were all Israel come together, to make hym kyng. And when Jeroboam the sonne of Nebat (which was fled into Egypte from the presence of Salomon the kyng) hearde it, he returned out of Egypt. And they sent ad called hym. And so Jeroboam and all they of Israel came and comoned wyth Rehoboam, sayenge: Thy father layed a greuous pocke vpon vs: nowe therfore remytte thou somewhat of the greuous seruyce of thy father and of his heuye pocke that he put vpon vs, and we wyll serue the. And he sayde to the: come agayne vnto me after thre dayes. And the people departed.

And kyng Rehoboam counsayled wyth the elders that had stande before Salomon his father, whyle he yet lyued, and he sayde: what counsell geue ye me, to answer this people agayne? And they tolde him, sayenge: If thou be kynde to this people, and shewe thy selfe lowely to the, and speake lounge wordes to the, they wyll be thy seruauntes for euer. But he left the counsell whiche the elders gaue him, ad toke counsell wyth the yongemen, that were growen vp wyth hym and that stode in his presence. And he sayde vnto the: what aduise geue ye, that we may answer this people, which haue comoned wyth me, sayenge: Abate some what of the pocke, whiche thy father dyd put vpon vs.

And the yonge men that were growen vp wyth hym, spake vnto hym, sayenge: Thus shalt thou answer the people that spake to the, sayenge: Thy father made oure pocke heuye: but make thou it some what lyghter for vs. Thus shalt thou saye vnto the, my lytle synger shalt be heuyer then my fathers, loynes

I loynes. * For where my father put a heuye pocke vpon you, I wyll put more to your pock: my father chastysed you w whyppes, but I wyll chastyce you with scorpions.

And so Jeroboam & all y people came to Rehoboam the thyrde daye, as the kyng hadde, sayenge: come agayne to me the thyrde daye. And y kyng answered them cruelly: and kyng Rehoboam left y councill of the aged men, and answered them after y aduise of y yonge men, sayenge: My father made your pocke greuous, and I wyll adde thereto: my father chastysed you with whyppes, but I wyll chastyce you with scorpions. And so the kyng herkened not vnto y people: but y occasion came of God, y the Lorde myght make good his sayng, * which he spake, by the hande of Ahia the Silonite, to Jeroboam the sonne of Nebat.

D And when all they of Israel sawe that y kyng wolde not agree vnto them, y people answered y kyng sayenge: what parte haue we w Dauid, or enheritaunce w the sonne of Isai: let euery man of Israel go to his tent. * And now Dauid, se to thyn awne house. And so all Israel gat them to their tentes, so y Rehoboam raygned ouer no moo of y chyliden of Israel, then dwelt in the cyties of Iuda. Then kyng Rehoboam also sente Haduram y was ruler ouer y tribute, and y chyliden of Israel stoned hym w stones y he dyed. But kyng Rehoboam made speede to get him vp to his charret, to fye to Ierusalem. And they of Israel rebelled agaynst y house of Dauid wito thys daye.

The xi. Chapter.

Rehoboam is forbydden to fyghe agaynst Jeroboam. He hath. xliiij. wyues, and. lx. concubines, and by them xlviii. sonnes, and. lx. daughters.

A And whā Rehoboam was come to Ierusalem, * he gathered of the house of Iuda & Benjamin, nyne score thousande chosen men of warre to fight agaynst Israel, & to bynne y kyngdome agayne to Rehoboam. And the word of the Lorde came to Semetahu the man of God, sayenge: speake vnto Rehoboam the sonne of Salomon kyng of Iuda, & to all them of Israel that are in Iuda & Benjamin, & saye: thus sayeth y Lorde. Ye shall not go vp nor fight agaynst your brethren: retorne euery man to his house, for thys thyng is done of me. And they obeyed y wordes of y Lorde, and returned fro goynge agaynst Jeroboam.

B And Rehoboam dwelt in Ierusalem, and buylt stronge cyties in Iuda. He buylded vp Bethleem, and Etham, and Betho: Bethzur, Socho and Adullam: Gath, and Marisa: and ziph Aduraim, Lachis and Ascha: zorca Aialon and Hebron, which is in Iuda & Benjamin, stronge cyties. And he repayred y stronge holdes & put captaynes

in them, and stoz of vitayle, & wyne, & oyle. And in all cyties he put shylde & speares, and made them exceedynge stronge, haupynge Iuda and Benjamin on his syde.

And the prestes and y leuites that were in all Israel, resorted to hym out of all their coastes. For the leuites left their suburges and their possession, and came to Iuda and Ierusalem: * for Jeroboam and his sonnes had cast them out from minystryng vnto the Lorde. * And he ordeyned hym prestes for the hylaltares, for the deuyles and for the calues which he had made. And after y leuites there went of all y trybes of Israel, soche as submitted their hertes to seke the Lorde God of Israel, and came to Ierusalem, to offer vnto the Lorde God of their fathers. And so they strengthened the kyngdome of Iuda, and made Rehoboam the sonne of Salomon myghty thre yere longe, for thre yere they walked in y waye of Dauid and Salomon.

And Rehoboam toke hym Mahalath y daughter of Jerimoth the sonne of Dauid to wyfe, and Abihail the daughter of Eliab the sonne of Isai, which bare hym chyliden Ieus, Samaria, and Zaba. And after her he toke Maaca y daughter of Absalon which bare hym Abia, Attai, Ziza, & Selomith. And Rehoboam loued Maacah the daughter of Absalon aboue all his wyues & concubynes, for he toke eyghtene wyues and thre thore concubynes, and begat. xlviii. sonnes and. lx. daughters. And Rehoboam made Abiah the sonne of Maacah the chefe ruler amonge his brethren, and to haue the ouersyght of the kyngdome. And he played w self, and scatered all his chyliden thorow out all the countreys of Iuda and Benjamin vnto euery stronge cytie. And he gaue them abundaunce of vitayle, and obtayned many wyues.

The xii. Chapter.

Sefak kyng of Egypte robbeth the temple of the Lorde. Rehoboam dyeth, & Abia his sonne succedeth hym.



A And it came to passe, that when Rehoboam had stablyshed the kyngdome, and became myghty, he forsoke the lawe of the Lorde, and all Israel with him.

And

iii. reg.
iii. c.

* And it fortuned, that in the fyfte yere of kynge Rehoboam, Sefac the kynge of Egypte came vp agaynst Jerusalem, because they had transgressed agaynst the Lorde w^{ch} xii. charrettes, and lx. m. horsmen. And the people were without nombre, that came with hym out of Egypte Lubim, Sukkim, and the blackmoyses. And they toke the stronge cyties in Juda, and came to Jerusalem.

Then came Semeia p^r prophete to Rehoboam & to the Lordes of Juda, that were gathered together within Jerusalem for Sefac, and sayd vnto them: thus sayd the Lord, ye haue left me, & therfore haue I also left you in p^r hādes of Sefac. Wherupon the lordes of Israel and the kynge humbled them selues, and sayde, the Lorde is ryghteous. And whan the Lorde sawe that they submitted them selues, the worde of p^r Lorde came to Semeia, sayinge: They submitte them selues, therfore I wyl not destroye them. But I wyl deliuer them somewhat, and my wrath shall not burne vpon Jerusalem by p^r hāde of Sefac. Neuerthelesse, they shalbe hys seruantes, to knowe what difference is betwene my seruice, and the seruice of the kyngdomes of the worlde.

And so Sefac kynge of Egypte came to Jerusalem, and toke awaye the treasures of the house of the Lorde, and the treasures of p^r kynges house: he toke euen all. And he carped awaye the shylde of golde, * which Salomon made. In steade of which, kynge Rehoboam made shylde of brasse, and compted them to the hādes of the captaynes which had p^r ouersyght of the fote men, and that kept the entraunce of p^r kynges house. And it came to passe, that when the kynge entred into the house of the Lorde, the garde came & fet them, and brought them agayne vnto the garde chambze. And when he humbled hym selfe, the wrath of the Lorde turned from hym, that he wolde not destroye all together. And in Juda all was well.

And so kynge Rehoboam waxed myghty & raygned in Jerusalem. And Rehoboam was xli. yere olde, whē he began to raygne, & he raygned. xlii. yeres in Jerusalem, the cytie which the Lorde had chosen out of all the trybes of Israel to put his name there. And hys mothers name was Naama an Ammonitess. * And he dyd euill, because he prepared not hys hert to seke the Lorde.

The actes also of Rehoboam, fyrst and last, are they not wyrtten in p^r sayinges of Semeia the prophete, and of Iddo the sear which noted the genealogie: and there was warre alwaye betwene Rehoboam & Jeroboam. And Rehoboam slept w^{ch} his fathers, and was buryed in the cytie of Dauid, and Abia his sonne raygned in his steade.

The xlii. Chapter.

The victorie of Abia agaynst Jeroboam.

In the xlii. yere of kynge Jeroboam * began Abia to raygne ouer Juda, & he raygned thre yere i Jerusalem. His mothers name also was Michatihu the daughter of Uriel of Gibeā. And there was warre betwene Abia & Jeroboam. And Abia made prouisyon for p^r warre, haupng valeant & expert men of warre, euen. iiii. c. m. chosen men. And Jeroboam set him selfe in araye to fyght agaynst hym, w^{ch} viii. c. m. picte men which were stronge & men of armes.

And Abia stode vp vpon zemaraim an hill which is in mount Ephraim, & sayd: heare me p^r Jeroboam and all Israel. Do not you knowe, howe p^r the Lorde God of Israel gaue p^r kyngdome, ouer them of Israel, to Dauid for euer, euen to hym and to hys sonnes & with a salted couenaunt: And Jeroboam the sonne of Nebat p^r seruauit of Salomon the sonne of Dauid is rylen vp, & hath rebelled agaynst his lorde. And ther gathered to hym leude men p^r chylde of Belial, & preyed agaynst Rehoboam p^r sonne of Salomon: when Rehoboam was yong & tender hearted, & coulde not stande before them.

And now ye saye, p^r ye be able to preyale agaynst p^r kyngdome of the Lorde, which is in p^r hāde of the sonnes of Dauid, & ye be a greate multitude, & haue the golden calues * which Jeroboam made you for gods. And * haue ye not cast out the prestes of the Lorde the sonnes of Aaron, and the leuites, and haue made you prestes after the maner of the naciōs of other lādes: so that wholoeuer cometh, & consecrateth his hāde with a ydole ore & seuen rammes, the same maye be a preste of them that are no gods.

But we belonge vnto the Lorde our God whom we haue not forsaken, and p^r prestes are p^r sonnes of Aaron, which minstre vnto the Lorde, and p^r leuites wayte vpon theyr office. They burne vnto p^r Lorde euery moynynge & euenynge, burnt sacrifices & swete incense: p^r thewe breed set they in ordze vpon a pure table: & prepare p^r candelstick of gold w^{ch} the lāpes of p^r same to burne euer at euen. And truly we kepe the watche of the Lorde oure God: but ye haue forsake him. And behold, God hym selfe is our captayne, & hys prestes blowe w^{ch} the * trōpettes, & crye alarum agaynst you. O ye chyliden of Israel, fyght not agaynst the Lorde God of your fathers: for it wyl not prospere with you.

But for all p^r, Jeroboam couayed men preyely about, to come behynde them: & so they were before Juda, & p^r layers in wayte were behynde the. And when they of Juda looked about, behold the battayll was before & behynde, & they cryed vnto p^r Lorde & p^r prestes blew w^{ch} p^r trōpettes, & p^r men of Juda gaue a shoute

Shoute. And as the men of Juda shouted, it came to passe, that God smote Jeroboam and all Israel before Abia and Juda. And p^r chyliden of Israel fled before Juda, and God deliuered them into theyr hande. And Abia & hys people slue a greate slaughter of the: there fell downe wounded of Israel. v. c. m. chosen men. And so the chyliden of Israel were brought vnder, at that tyme, and the chyliden of Juda preyed: because they leaned vnto the Lorde God of theyr fathers. And Abia folowed after Jeroboam, and toke cities from hym, Bethel w^{ch} the townes belongyng thereto, Jesana with the townes that lodged thereto, and Ephron with her townes. And Jeroboam recovered no strength agayne in p^r daies of Abia. And p^r Lorde plagued him, & he dyed.

But Abia waxed myghty, and married xlii. wyues, and begat. xlii. sonnes, and. xvi. daughters. The rest of the actes of Abia, his customes and hys sayinges are wyrtten in the storpe of the prophete Iddo.

The xliii. Chapter.

Of Asa kynge of Juda.

Asia slepte w^{ch} hys fathers, and they buryed hym in p^r cytie of Dauid, and * Asa hys sonne raygned in hys steade. In whose dayes the lande was in quyetnes ten yere.

And * Asa dyd that was good & right in the eyes of the Lorde hys God: for he toke awaye straunge aultars and the hyllaultars, and brake downe the ymages, and cut downe the groves, and commaunded Juda to seke the Lorde God of theyr fathers, and to do accordynge to the lawe and comāndement. And he put awaye out all the cyties of Juda the hyllaultars and the ymages: and p^r kyngdome was quyet before hym. And he buylte stronge cities in Juda: because the land was in rest, and he had no warre in those yeres. For the Lorde had geuen hym rest.

Therfore he sayde to Juda: let vs buyld these cities, and make about them walles, towres, gates and barres, for the lāde is pet in rest before vs, because we haue sought the Lorde oure God: we haue sought hym, and he hath geuen vs rest on euery side: & so they buylt and it prospered with them. And Asa had an armye of men that bare shylde and speares, out of Juda, thre hundred thousand: and out of Benjamin that bare shylde and due bowes, two hundred & foure score thousand, all these were valeant men.

And there came out agaynst them zarab the black mozan * with an hoost of ten hundred thousande, and thre hundred charrettes, and came as farre as Marela. And Asa wēt out before him, and they ioyned the battayll in the valey of zephata besyde Marela. And Asa cryed vnto the Lorde hys God, & sayde: Lorde, * it is no harde thige with p^r to helpe

ether many, or the that haue no power: helpe vs therfore, O Lorde our God, for we trust to the, and in thy name we go agaynst thys myltitude. Thou arte the Lorde oure God, and no man shall preyale agaynst the.

So the Lorde smote the blacke mozes before Asa and Juda, & the blacke mozes fled. And Asa and the people that was with him, folowed after them vnto Serar. And the blacke mozes hoost was ouerthrowen, that there was none of them left, but were destroyed before the Lorde and before his host. And they carped awaye a myghty greate praye. And they smote all the cyties rounde about Serar. For the feare of p^r Lorde came vpon them. And they spoyled all the cyties and there was exccadyng moche spoyl in them. They smote also the tentes of catell, & carped awaye plente of shepe and camels, and returned to Jerusalem.

The xlv. Chapter.

Thynge Asa by the monycon of the prophete Azaria sacrificeth to the Lorde. He dep^r ueth his mecher of her domnyon.

As the sprete of God came on Azaria the sonne of Obed. And he went out to mete Asa, & sayde vnto him: heare me Asa, and all Juda, and Benjamin. The Lorde is with you, while ye be with hym, and when ye seke hym, he wyl be founde of you: and agayne, when ye forsake hym, he also wyl forsake you. And truly, for a longe season in Israel no mā sought the true God, no mā regarded p^r preste that taught them, no mā cared for the lawe. And when any man in hys trouble dyd turne vnto the Lorde God of Israel, and sought hym, he was founde of them. And in that tyme there was no peace to hym, that dyd go out and in: but greate sedicion was there amonge all the inhabiteurs of the earth. And nacyon was destroyed of nacyon, and cytie of cytie: for God dyd moue all aduersite amonge them. Playe ye therfore the men, and let not your handes slacke, for your worke shalbe rewarded.

And when Asa hearde those wordes, and the prophete of Azaria the sonne of Obed p^r prophete, he toke courage, & put awaye the abhominable ydols out of all p^r lande of Juda and Benjamin, & out of the cities which he wāne in mount Ephraim, and renued the aultar of the Lorde, that was before p^r porch of the Lorde. And he gathered all Juda and Benjamin, and the straungers with the out of Ephraim, Manasse, & Simron. For there fell many to hym out of Israel, when they sawe that the Lorde hys God was w^{ch} hym. So they assembled at Jerusalem the thyrde monethe, the fyftenth yere of the raygne of Asa. And they offered vnto the Lorde p^r same tyme of the spoyl which they had brought v^{ch}. c. oxen, and. vii. thousande shepe.

And they made a couenaunt to seke the Lorde God of theyr fathers, with all theyr hert & all theyr soule. And whosoever wolde not seke the Lorde God of Israel, shulde dye for it: whether he were small or great, mā or woman. And they sware vnto the Lorde with a loude voyce, howtyng & blowyng wryth troyettes and shawmes. And all they in Juda reioyced at yoth, for they had sworn vnto the Lorde, with all theyr herte, and fought hym with all theyr lust, and he was founde of them. And the Lorde gaue the rest rounde about on euery syde.

And kinge Asa put Maacha his mother out of auctorite, because she had made an abominable ydoll ^{of silver} in a groue: and Asa brake downe her ydoll, and staped it, & burnt it at the broke Cedron. But all ydolaunters were not take awaye out of Israel: though the hert of Asa was perfecte all hys dayes. And he brought into y house of God the thynges that hys father had dedicat, and that he hym selfe had dedicate: euen syluer, & golde, and Jewelles. And ther was nomore warre vnto the xxxv. yere of the raygne of Asa.

The xvi. Chapter.

Asa, for feare of Baasa kyng of Israel, maketh a couenaunt with Benhadad kyng of Siria.

In the xxxvi. yere of the raygne of Asa, came Baasa kyng of Israel vp agaynst Juda, and buylt Ramoth, to the entent that he wolde let none passe out or in ^{to Asa} to Asa kyng of Juda. And Asa fet out golde and syluer, out of the treasures of y house of the Lorde, & of the kynges house, & sent to Benhadad kyng of Siria ydwell at Damesec, and sayd: There is a confederacion betwene me & the, betwene my father & thine. Beholde, I haue sent the syluer and golde, that thou wylt come and breake thine appoyntment w Baasa kyng of Israel, that he maye departe fro me. And Benhadad graunted vnto kyng Asa, and sent to the captaynes of hys armie to the cityes of Israel. And they smote Tiron, Da, and Belmain, and the strong cityes of Nephtali. And when Baasa hearde this, he left buyldyng of Ramoth, and let his worke cease. And then Asa the kyng toke all Juda, and carped awaye the stones and tymbre of Ramoth, wherewith Baasa was a buyldyng, and he buylt therewith Geba and Mizpa.

At that same tyme, Hanani the seer came to Asa kyng of Juda, & sayde vnto hym: because thou hast trusted in the kyng of Siria, and not rather put thy trust in the Lorde thy God, therfore is the host of the kyng of Siria escaped out of thine hande. * Had not the blacke mores and Lubim an exceeding great host with many charrettes and horse-

men: And yet because thou trustedest in the Lorde, he deliuered them into thine hande. For the eyes of y Lorde beholde all the erth, to strength them that are of perfecte hert towarde him. * Herin thou hast done folysly, and therfore from henceforth thou shalt haue warre. And Asa was wroth with the seer, & put him into a prison house, for he was displeased with hym because of thys thyng. And Asa destroyed certayne of the people the same ceason.

And beholde, these dedes of Asa, fyrst, & last, are wyrtten in the boke of the kinges of Juda and Israel. And Asa in the xxxix. yere of hys raygne fell speke in hys fete, and that hys disease continued very longe. And in hys syknes he sought not the Lorde, but physicians. And Asa slept with his fathers, and dyed in the xij. yere of hys raygne. And they buryed hym in his awne sepulchre, which he had made for hym selfe in the cype of Dauid, and layed hym in the bed which he had fylled with dyuerse kyndes of spices & swete odours, made by the craft of the potecaryes. And they burnt very moch spyce about him.

The xvii. Chapter.

Jehosaphat causeth the feare of the Lorde to be renewed amonge the people.

And Jehosaphat his sone raygned in hys strate, & preyntled agaynst Israel. And he put souldyers in all the stronge cityes of Juda, and sett rulers in the lande of Juda and in the cityes of Ephraim, which Asa his father had wone. And the Lorde was with Jehosaphat, because he walked in the olde wayes of his father Dauid, and sought not Baalim. But sought the Lorde God of hys father, & walked in hys commaundmentes: and not after the doynges of Israel. And the Lorde stablished the kyngdome in his hande, and all they that were in Juda, brought hym presentes, so that he had aboundance of riches and honoure. And he lyft up his hert vnto y wayes of the Lorde, and he putt downe yet more of the hylaulars and groues out of Juda.

In the thyrde yere of hys raygne he sent to hys lordes, euen to Benbail, Obadiah, Zacharia, Bethanel and to Michahu, y they shulde teach in the cityes of Juda, and with them he sent leuites: euen Semeiah, Bethaniahu, zabadihu, Asahel, Semiramoth, & Tubadonia, and with them Elisamah and Jehoram prestes. And they taught in Juda, and had the boke of the lawe of God w the, and went about thorowout all the cityes of Juda, and taught the people.

And the feare of the Lorde fell vpon all y kyngdomes of the landes that were rounde about Juda, & they fought not agaynst Jehosaphat. And some of y philistines brought Jehosaphat gyftes, and tribute syluer: And therto

therto the Arabians brought him catell: eue vij. M. and vij. C. rammes, and vij. M. and vij. C. hegoates. And so Jehosaphat prospered & grue vp on hys. And he buylt in Juda, castels and stronge cityes: & he had great substance in the cityes of Juda, but the men of armes & strongest souldiers were i Jerusalem.

And these are the offces of the in the houses of their fathers, the captaynes ouer thousandes in Juda. Adna the captayne, & with hym of fightyng men. iij. C. M. And next to hys hande was Jehohanan a captayne, and with hym. ij. C. and lxxx. M. And nexte him was Amazia the sone of zichri, which of his awne good wil offred him selfe vnto y Lorde, and w hym. ij. C. M. myghty men of warre. And of the chyldren of Benjamin, Eliada a man of myght, and had with hym armed me with bowe & sylde. ij. C. M. And nexte hym was Jeholabad, and with hym an. C. and lxxx. M. that were prepared for the warre. These wayted on the kyng, besydes those which the kinge put in the stronge cityes thorowout all Juda.

The xviii. Chapter.

After Ahab had asked counsell of the foure hundred prophetes, he put Michia in prison. He dyeth with the host of an arorie.

And Jehosaphat had aboundance of rychesse and honoure, and ioynded affynite w Ahab. And after certayne yeres he wet downe to Ahab to Samaria. And Ahab slue many shepe & oxen for hym, and entreated him to go vp with hym vnto Ramoth in Silcad. And Ahab kyng of Israel sayde to Jehosaphat kyng of Juda: wylt thou go with me to Ramoth in Silcad? And he answered hym: I wyl be as y, and my people shalbe as thine, and we wyl go with the to the warre.

And Jehosaphat sayd vnto the kyng of Israel: aske counsell I praye y, at the worde of the Lorde, thys same daye. Therfore the kyng of Israel gathered together of prophetes. iij. C. men, and sayde vnto the: Shall we go to Ramoth in Silcad to fyght, or shulde I cease? And they sayde: go vp, & God shall deliuer it into the kinges hande. But Jehosaphat sayde: is there yet here neuer a prophete more of the Lordes, y we might aske of him? And the kinge of Israel sayde vnto Jehosaphat: there is yet one man, by who we maye aske the Lorde. But I hate him: for he neuer prophecieth me good, but alwaye euell, and the same is Michia the sonne of Jimla. And Jehosaphat sayd: let not the kyng saye so.

And the kinge of Israel called one of his chaberynes, and sayde: fetch hether quychly Michia the sonne of Jimla. And y kyng of Israel and Jehosaphat kyng of Juda late ether of the on his seate in their apparell, in a therslyng floure beside y gate of Samaria,

and all the prophetes prophesied before the. And one zedekia the sonne of Chanana had made hym hornes of yron, & sayd: thus sayth the Lorde: with these shalt y ouerthrowe Siria, vntill they be brought to naught. And all the prophetes prophesied eue so, sayinge: So vp to Ramoth in Silcad, and it shall prospere with the: for the Lorde shall deliuer it into the hande of the kyng.

And the messenger y wet to call Michia, spake to him, saying: beholde, the wordes of the prophetes speake good to the kyng with one assent, lett thy wordes therfore be lyke one of theirs, that thou speake that which is pleasaunt. And Michia sayd: as truly as the Lorde liueth: euen what my God sayth, that wyl I speake. And whā he was come to the kyng, the kyng sayde vnto hym: Michia, shuld we go to Ramoth in Silcad to fyght, or leaue of? And he sayde: go vp, & all shalbe well: & they shalbe deliuered into your hande. And the kyng sayde to him: So & so maye ymes do I charge the, y thou saye nothyng but y trouth to me, in the name of the Lorde.

Then he sayde: I dyd se all the of Israel scattered in the mountaynes, as shepe y haue no shepherde. And the Lorde sayde: these haue no master, let then retorne euery mā therfore to hys house in peace. And the kyng of Israel sayd to Jehosaphat: dyd I not tell the, y he wold not pphcey good vnto me: but euell?

But he sayde agayne: therfore heare y wordes of the Lorde. * I sawe the Lorde syt vpon his seate, & all the company of heauen stode on hys ryght hande & on hys left. And y Lorde sayde: who shall decaue Ahab kyng of Israel, y he maye go vp & be ouerthrowen at Ramoth in Silcad? And he sayde: one sayth this, another that. And there came out a sprete, & stode before the Lorde, & sayde: I wyl decaue him. And the Lorde sayde vnto him: Wherin? And he sayd: I will go out, & be a lyinge sprete in y mouth of all his prophetes. And the Lorde sayde: y shalt decaue him, and shalt preyntle: go out, and do euen so. And now therfore beholde, * y Lorde hath put a lyinge sprete in the mouthes of all these thy prophetes, & the Lorde hath spoken euell agaynst the. And zedekia the sonne of Chanana went to, & smote Michia vpon y cheke. & sayde: by what waye went the sprete of the Lorde fro me, to speake w the? And Michia sayde: thou shalt se the daye when thou shalt go in from chābze to chābze, for so hyde thy selfe. And the kinge of Israel sayde: take ye Michia, and byngye hym to y mon y gouernor of the cite, & to Joas the kinges sone, & ye shall saye: thus sayth the kyng: putt thys felowe in the prison house, & febe hym w bredd of afflictio & water of tresselle vntill I come agayne in peace. And Michia sayde: yf y come agayne in peace, the hath not the

Lord spoken to me. And he sayde: hearken to, ye people every one of you. And so the kinge of Israel and Jehosaphat the kinge of Juda went vp to Ramoth in Gilead. And þe kyng of Israel sayde vnto Jehosaphat: I must chaunge me, when I go to the battayll: but se that thou haue thynne a wne apparell vpon the. And the kyng of Israel chaunged hym selfe, and they came to battayll. But þe kyng of Siria had commaunded the captaynes of the charrettes that were with him, sayinge: se that ye fight not agaynst small or greute, saue agaynst the kyng of Israel onely.

And when the captaynes of the charettes sawe Jehosaphat, they sayde: it is the kyng of Israel, and therfore they compassed about hym to fyght. But Jehosaphat cryed out, & the Lord helped him, and God chased them awaye from hym. For it came to passe that when the captaynes of the charettes perceaued that it was not the kyng of Israel, they turned backe agayne fro hym. And a certayn mā drew a bowe with all hys myght, and smote the kyng of Israel betwene þe ioyntes of his habergyn. And he sayd to hys charretman: turne thynne hande, þe thou mayest carpe me out of the host: for I am wounded. And the battayll ceased that daye. Howbeit the king of Israel caused his charret to stond still agaynst the Siria vntyll euen. And about the tyme of the sunne going downe, he dyed.

¶ The xix. Chapter.

¶ After Jehosaphat was rebuked by the prophet Jechu, he called agayne the people to the honoure of the Lord God.

And Jehosaphat the kyng of Juda came home agayne in peace to Jerusalem. And Jechu the sonne of Hanani the sear wēt out to mete hym, and sayde to kyng Jehosaphat: Woldest þe helpe the vngodly, and loue them þe hate the Lord? Therfore is wrath come downe vpon the, fro before the Lord. Neuertheles, there are some good actes founde in the, in þe thou hast dewen downe the groues out of the lande, and hast prepared thynne herte to seke God. And so Jehosaphat dwelt at Jerusalem: & turned & went out to the people fro Beerseba to mount Ephraim, & brought the again vnto þe Lord God of their fathers. And he set iudges in the lāde thozowout all the strong cityes of Juda, cite by cite: & sayde to the iudges: take hede what ye do, for ye execute not the iudgements of mā, but of God, which is w you in the iudgement. Wherfore now, let the feare of þe Lord be vpon you, and take hede, & be doyng the thynges þe please hym.

¶ For ther is no vnyghte wnes in the Lord oure God: * þe he shulde haue any respecte of persones, or take rewardes.

¶ Moreover, in Jerusalem dyd Jehosaphat set of the leuites, and of the prestes and of the auncient fathers ouer Israel, in þe iudgement

& cause of þe Lord. And they returned agayne to Jerusalem. And he charged them sayinge: Thus shall ye do in the feare of the Lord, w the truneth & a pure herte: What cause soeuer come to you of your brethren þe dwell in their ctyes, betwene bloud & bloud, betwene law and comaundment, betwene statutes & ordynances, ye shall warne them, & they trespase not agaynst the Lord, & so wrath come vpon you & on youre brethren. Thus do, & ye shall not offende. And behold, Amaria þe hye prest is amonge you in all matters of the Lord, & zebadia the sonne of Imael, a ruler of the house of Juda, he is ouer soch busynesses as concern the kyng: there be offycers of the leuites also before you. Take courage to you therfore, and be doyng manfully: and the Lord shall be with soche as be good.

¶ The xx. Chapter.

¶ The meruevous victorie that the Lord gaue Jehosaphat kyng of Juda agaynst the Moabites, and the chyldren of Ammon, and them of Seir.

After this also, it fortunyd þe chyldren of Moab and the chyldre of Ammon, and w them other of the Ammonites came agaynst Jehosaphat to battayll. And there came some that tolde Jehosaphat sayinge: there cometh a greute multitude agaynst the fro the other syde of the see, & out of Siria. And beholde, they be in Hasalon Tamar, which is Engadi. And Jehosaphat feared, and let him selfe to seke þe Lord, and proclaymed fastyng thozowout all Juda. And they þe were in Juda, gathered them selues together, to aske counsell of the Lord. And they came out of all the cityes of Juda, to make intercessyon to the Lord. And Jehosaphat stode betwene the congregacion of Juda and Jerusalem in the house of the Lord before the newe courte, and sayde: O Lord God of our fathers, art not thou God in heuen, and raygnest not thou on all the kyngdomes of the pethen? And in thynne hande is power and myght, and there is no man that is able to withstande the. Art not thou oure God, which dydest cast out the inhabiteurs of this lande before thy people Israel, and gauest it to the seede of Abraham thy louer for euer? And they dwelt therein, and haue buylt the a tēple therein for thy name, sayinge: * If euell come vpon vs, as the swerde of iudgement, pestilence or hongre: then, yf we stand before this house in thy presence, for thy name is in this house, and crye vnto the in our tribulacyon, heare thou, and helpe.

And now beholde, the chyldre of Ammon, and Moab, & mount Seir, by whō þe woldest not let the of Israel go, when they came out of the lande of Egypt: but they departed fro them, & destroyed the not. Se, howe they reward vs, to come for to cast vs out of thy posselion, which þe hast geuen vs to inheret. O our God, wylt thou not iudge the: for we haue

haue no myght agaynst this greute cōpanye that commeth agaynst vs. Nether wote we what to do: but oure eyes be vnto the.

And all Juda stode before the Lord w their yongcones, they wyues & they chyldren: & ther was Jehasiel the sonne of zacharia the sonne of Banaiā & sonne of Jiel the sonne of Mathania, a leuite of the sonnes of Asaph, and vpon hym came the sprete of the Lord, euē in the myddes of the cōgregacion. And he sayde: hearken all Juda, and ye inhabiteurs of Jerusalem, & thou king Jehosaphat: Thus sayth þe Lord vnto you: be not afraid nor faynte herted by reason of this greute multitude: for þe battayll is not poures: but Gods. To morow go ye downe agaynst the: for they come vnto 313, & ye shall finde them at the ende of the broke before the wilderness of Ieruel. Ye shall not nede to fyght in this battayll: but steppe forth & stāde, & beholde þe helpe of the Lord which is with you: feare not, nor let poure hertes fayle you, O ye of Juda and of Jerusalem. To morowe go out agaynst the: for the Lord wylbe with you.

And Jehosaphat bowed hys face to the erth, and all Juda and the inhabiteurs of Jerusalem fell before the Lord worshippinge the Lord. And the leuites of the chyldren of the Cabathites and of the chyldre of the Corabites stode vp, to prayse the Lord God of Israel with a loude voyce on hye. And whā they arose earlye in the mornynge, they gat them out vnto the wyldernesse of Thekoa.

And as they wēt out, Jehosaphat stode and sayde: heare me, O Juda, & ye inhabiteurs of Jerusalem. Put your trust in the Lord your God, that ye maye be foude saythfull. Geue credence to hys prophetes, & so shall ye prosper. And he gaue the people counsell, and set some to syng vnto the Lord, & to prayse him in the bewtpe of holynes, & to go out before the army, as they went, and to saye: prayse þe Lord for hys mercy lasteth euer. And what tyme as they begāne to laude & prayse, then the Lord stered vpon certayne of the chyldren of Ammon and Moab, which layed wayte for the that were of mount Seir: which were come agaynst Juda. And they were overthrowen with strokes amonge them selues. For the chyldren of Ammon and Moab rose agaynst þe inhabiteurs of mount Seir. And they slew and destroyed them. And whā they had made an ende of the inhabiteurs of Seir, euery one helped to destroye another amonge them selues.

And whā Juda came to the edge of þe wilderness, they looked vnto the multitude. And beholde, they were deed carcasses falle to the erth, & none escaped. And whā Jehosaphat and hys people came to take awaye þe spoyle of the, they founde amonge the aboundaunce of goodes, rayment and pleasaunt Jewels,

which they toke for the selues, more the they could cary awaye: so þe they were thre dayes in gatherynge of the spoyle, it was so moch. And the fourth daie they assembled in þe valley of blessinge: for there they blessed þe Lord: And therfore they called the name of þe same place, the valeye of blessing vnto this daye. And so all the men of Juda & Jerusalem returned with Jehosaphat they heade, for to go agayne to Jerusalem with gladnesse: for the Lord had made them to reioyse ouer they enemies. And they came to Jerusalem with psalteryes and harpes, & shawmcs, euē vnto the house of the Lord. And the feare of God fell in the kyngdomes of all lādes, whā they had hearde that the Lord fought agaynst þe enemies of Israel. And so the realme of Jehosaphat was in tranquillite: and hys God gaue hym rest on euery syde.

And * Jehosaphat raygned vpon Juda, & was xxxv. yere olde when he begāne to raygne, & raygned xxv. yere in Jerusalem. And his mothers name was Asuba the daughter of Silhi. And he walked in the waye of Asa his father, & bowed not therfro, doyng that which was ryght in the syght of the Lord. Howbeit the hylaultars were not taken awaye, for the people had not yet prepared they hertes vnto the God of they fathers. The rest of þe actes of Jehosaphat first & last beholde, they are wyrtten amōge the sayinges of Jechu the sonne of Hanani, which noted the in the boke of the kynges of Israel.

After this dyd Jehosaphat kyng of Juda ioyne hym selfe w Ahaziah kyng of Israel, whose mynde was to do wyckedly. He coupled hym selfe with hym, to make shippes to go to tharlis. And they made the shippes in Ezion Gaber. And Eliezer þe sonne of Dodanah of Maresa prophesied agaynst Jehosaphat, sayinge: because thou hast ioynd thy selfe with Ahaziah, the Lord hath broken thy workes. And the shippes were broken, & they were not able to go to Tharlis.

¶ The xxi. Chapter.

¶ Jehosaphat dyeth, and Jehoazam succedeth hym, which putteth to death his brethren, and is oppressed of the Philistines, and dyeth of the sygre.

Jehosaphat also * slepte w hys fathers, and was buryd with his fathers in the cite of Dauid, & Jehoazam his sōne raygned in his steade: and he had brethren which were the sonnes of Jehosaphat: Asaria, Jechiel, zacharia, Asaria, Michael, & Sephattiah. All these were þe sonnes of Jehosaphat kyng of Juda. And their father gaue the many greute gyftes of golde, and syluer, and other speciall substaunce, w stronge cityes in Juda: but the kyngdom gaue he to Jehoazam, for he was the eldest. And Jehoazam rose vp agaynst þe kyngdom of his father, and preynted, and * slue all his brethren with the swerde, & diuerse of

* Roma. ii. b
Actes. x. e
I phe. vi. b
Colos. iii. d

* ii. par. bii

* iii. reg. ii. g

* Jud. ix. u

Jehozan. the lordes of Israel. * Jehozan was xxij. yere olde whā he beganne to raygne, and he raygned eight yere in Ierusalē. And he walked in the waye of the kinges of Israel, lyke as dyd the house of Ahab, for he had the daughter of Ahab to wyfe, & he wrought euell in the eyes of the Lorde. Howbeit, the Lorde wolde not destroye the house of Dauid, because of the * couenaunt that he had made with Dauid, as he promysed to geue a light to hym and to hys sonnes for euer.

*iii. reg. ii. a
and. ii. b
ii. Para. vi. c
and. vii. d
*ii. reg. vii. c
ii. Lc. xiii. g
iii. Lc. viii. c

* In hys dayes the Edomites rebelled, whā they were vnder the dominyon of Iuda, and made the selues a kinge. And Jehozā wēt forth w his lordes, and all hys charettes were w hym: & he rose vp by nyght, & smote y Edomites, which copased him in, & the captaynes of y charettes. But Edom rebelled styll, so y they wolde not be vnder the hande of Iuda vnto this daye. That same time also dyd Libna departe from beyng vnder his hande, because Jehozā had forsaken y Lorde God of his fathers. Moreover, he made hyl-austers in the cyties of Iuda, and caused the inhabitants of Ierusalem to comyt fornicacyon, and prouoked Iuda to Idolatrye.

And there came a writynge to him from Elia y prophete, sayng: Thus sayth y Lord God of Dauid thy father: because y hast not walked in the wayes of Jehosaphat thy father, & in the wayes of Asa kynge of Iuda, but walkedst in the wayes of the kynges of Israel, & hast made Iuda & the dwellers of Ierusalem to go a whozing, lyke to y whoredome of the house of Ahab, & hast slayne thy brethren, euē thy fathers house, which were better then thou: beholde, w a greate plague wyl the Lorde smyte thy folke, thy childre, thy wyues, and thy goodes. And thou shalt suffre great payne: euē a dyscase of thy bowelles, vntyll thy guttes fall out by reason of thy sycknes, daye by daye.

And so the Lorde stered vp agaynst Jehozā the spete of the Philistines, & the Arabians y were besyde the blacke mores. And they came vp into Iuda, and wasted it, and carped awaye all the substance y was found in the kynges house, and hys sonnes, and his wyues: so that there was neuer a sonne left him saue Jehohabaz which was the yongest amōge hys sonnes. And after all these thynges, the Lorde smote him in his bowelles w an incurable dyscase. And it came to passe, y in processe of tyme, euē after y ende of two yeres, hys guttes fell out in his sycknes: and so he dyed of verp euell diseases. And they made no burnynge for him lyke the burnynge of hys fathers. Whē he beganne to raygne, he was xxij. yere olde, and raygned in Ierusalē. viij. yere, & lyed wretchedly: howbeit they buried hym in the cite of Dauid: but not among y sepulchres of the kynges.

The xxij. Chapter.

Ahaziabu raygneth in the rolme of Jehozan. He hu kynge of Israel killeth Ahaziabu. Achalia put- teth to deeth all y hys synners, only Joas escapeth.



And * the inhabitants of Ierusalem made Ahaziabu hys yonge sonne a kinge in hys stede. For the men of warre * that came with the host of the Arabians, had slayne all hys eldest sonnes. And so Ahaziabu the sonne of Jehozan kynge of Iuda, was made kynge. Two and fourty yere olde was he, whā he began to raygne, and he raygned one yere in Ierusalem. Hys mothers name was Athaliah y daughter of Amri. And he walked also in the wayes of the house of Ahab, for hys mother (by her counsell) entysed him to do wyckedly. Wherefore he dyd that which was euell in the syght of the Lorde, as dyd they that were of y house of Ahab: for they were hys counselors after the deeth of his father, to his destruction. And he walked after the counsell, and went with Jehozan sonne of Ahab king of Israel, to fight agaynst Hazael king of Siria at Ramoth in Gilead: and the Siria smote Iozā. And he returned to be healed in Jezrel, of the woundes which were geuen him at Rama, when he fought w Hazael kynge of Siria. And Ahaziabu the sone of Jehozan kynge of Iuda went downe to se Jehozā the sonne of Ahab at Jezrel, because he was diseased. And it cam of God, y Ahaziabu shulde be despyled for hys comynge to Jehozā: for whā he was come, he wēt out with Jehozā agaynst Jehu the sonne of Nimfi, * whom the Lorde had anoynted to destroye the house of Ahab.

And so it came to passe y whā Jehu was executynge iustice vpon the house of Ahab, & had fōude the lordes of Iuda and the sonnes of the brethren of Ahaziabu that wayted on Ahaziabu, he slue the. * And he sought Ahaziabu, and they caught hym where he was hyd in Samaria, and brought him to Jehu. And when they had slayne hym, they buried hym: because (sayde they) he is the sonne of Jehosaphat, which sought the Lorde with all hys hert. And the house of Ahaziabu had no power to kepe styll the kyngdome.

* But when Athaliah the mother of Ahaziabu sawe y her sonne was deed, she arose and destroyed all the kynges seed in the kynred of y house of Iuda. And Jehosabeth the daughter of y kinge toke Joas the sonne of Ahaziabu, & stole hym fro amonge y kynges sonnes y were slayne, and putt hym and hys nource in a preue chambze. And so Jehosabeth the daughter of kinge Jehozā the wyfe of Jehoiada the prest, and the syster of Ahaziabu hyd hym from Athaliah that he was not slayne. And so he was w them hyd in the house of God syre yere. And Athaliah raygned ouer the lande.

The

The xciii. Chapter.

Joas the sonne of Ahaziabu is made kynge. Athaliah is put to deeth.

*iii. reg. vi. a



Joas * in the seuenth yere Jehoiada beyng bolde, toke the captaynes of hundredes, Azariahu the sonne of Jerobam, and Amael the sonne of Jehohanan, Azariahu the sonne of Obed, Maasiah the sonne of Adaiahu, and Elisaphat the sonne of Zichri, and made a bonde with them. And they went aboute in Iuda, and gathered the Leuites out of all the cyties of Iuda and the auncient fathers of Israel: and they came to Ierusalem. And all the congregacyon made a bonde with the kynge in the house of God. And he sayd vnto them: beholde, the kynges sonne must raygne, * as the Lorde hath sayde of the chyldren of Dauid.

*iii. reg. vi. a
and. ii. b
ii. Para. vi. c
and. vii. d
*ii. reg. vii. c
ii. Lc. xiii. g
iii. Lc. viii. c

This is it therfore that ye shall do: The thyrde parte of you shall (on the Sabbath) come to the prestes, Leuites, and keepers of the porches. And another thyrde parte shalbe by y kynges house, and another thyrde parte shalbe at the gate of the foundacyon, and all the people shalbe in the * courtes of the house of the Lorde. But ther shall none come into the house of the Lorde, saue the prestes & they that minstre vnto the Leuites. They shall go in, for they are holy: but all the people shall kepe the watch of the Lorde. And the Leuites shall copase the kynge rounde about and eury man shall haue hys wepon in hys hāde: and what other man soeuer doth come into the house of the Lorde, he shall be slayne: and let them be with the kynge, whan he cometh in, and whan he goeth out.

And the Leuites and all Iuda dyd accordynge to all thynges y Jehoiada the preste had comaunded, & toke eury man hys men, y came in on the Sabbath, w the y went out on the Sabbath daye: nether did Jehoiada y preste let the copanics departe. And Jehoiada y preste deliuered to the captaynes of hundredes, speares, shyldes, and boukelars, that had pertayned to kynge Dauid, and were in y house of God. And he set all the people eury mā haung hys wepō in his hande, fro the ryght syde of the tēple, to the left syde of the temple, alonge by the aulter and the temple, rounde aboute the kynge. And they brought out the kynges sonne, and put vpon him the crowne, and * the testimonie, * (and they gaue hym in hys hande, the lawe that was to be kepte) and made him kynge. And Jehoiada & his sonnes annoynted him, & sayde: God saue the kynge.

When Athaliah hearde the noyse of the people, runnynge & praylynge the kynge, she came to y people into the house of the Lorde. And she looked, and beholde, the kynge stode in his place at the enterynge in, & the Lordes and the trompettes were by the kynge, & all

the people of the lande reioysed, blowinge w trompettes, & dyd playe with instrumentes of musycke, & taught to synge & prayse. But Athaliah rent her clothes, and sayed: treason, treason. And Jehoiada the preste went out to the captaynes of hundredes that were gouerners of the hoste, & sayde vnto the: haue her out without the doze of the temple: and whoso foloweth her, let hym be slayne with the swerde. For y preste sayde y they shulde not slep her in the house of y Lorde. And they layde handes on her, tyll she was come to the enterynge of the horsgate besyde the kynges house and there they slue her.

* And Jehoiada made a bonde betwene hym and all the people and the kynge, that they shulde be the Lordes people. And all the people wēt to the house of Baal, & destroyed it, and brake hys aulters and his ymages, & slue Mathan the preste of Baal before the aulters. And Jehoiada put the offces for the house of the Lorde vnder the hāde of the prestes and Leuites, * as Dauid had distrubuted them in the house of the Lorde, to offer burnt offerynge vnto the Lorde, * as it is wyrtten in the lawe of Moyses, with reioysynge and synngynge, as it was ordeyned by Dauid. And he set porters by y gates of the house of the Lorde, that none which was vncleane in any thyng shulde entre in.

And he toke the captaynes of hundredes & all the nobles, and the gouernours of the people, & all the folke of the lande, and caused the kynge to come downe out of the house of the Lorde, and they came thowowe the hye gate into the kynges house, and set the kynge vpon the seate of the kyngdome. And all the people of y lande reioysed, and the cytie was in trāquillite, after y they had slayne Athaliah with the swerde.

The xciii. Chapter.

Joas durynge the lyfe of Jehoiada, kepte the lawe, but after his deeth he regardeth it not. He killeth Achazriah the prophete. Jehoas is killed of his awne seruantes: and after hym raygneth Amasiah.



Joas was seuen yere olde when he beganne to raygne, & he raygned fourty yere in Ierusalem. Hys mothers name also was zibia of Beer Seba. And Joas dyd that which was ryght in the syght of the Lorde all the dayes of Jehoiada the preste. And Jehoiada toke hym two wyues, and he begat sonnes and daughters.

And it chaunced after this, that Joas was mynded, to renewe the house of the Lorde and he gathered together the prestes & y Leuites, and sayd to them: go out vnto the cyties of Iuda, & gather of all Israell money, to repayre the house of youre God from yere to yere, and se that ye haue the thyng: howbeit the Leuites were slacke. And the kyng called Jehoiada that was the cheffest and sayd vnto

And v hym

hym. Why requirest thou not of the Levites to bypungein, out of Juda & Jerusalem, * the collection of money accordynge to the commaundement of Moyses the seruaunt of the Lorde and the congregacion of Israel shulde offre it for the tabernacle of wyrtnesse. For wycked Athaliah and her chyldre brake vp the house of God, and all the thynges that were dedicat for the house of the Lorde dyd they bestowe for Bealim.

* iii. re. c. a. And at the kynges commaundement, * they made a chest, & set it without at the gate of y house of the Lorde. and made proclamacyon thowowe Juda and Jerusalem, to bypunge into the Lorde * the taracion of money, y Moyses the seruaunt of God set vpon Israel in the wylder nesse. And the Lordes and all the people reioysed, and brought in, and cast into the chest, untill it was full. And it fortuned, that at the same tyme they brought in y chest (vnto them which were in the kynges busynesse) by the hande of the Levites. And when they sawe y there was moche money, the kynges scrjbe (and one appoynted by the hye preast) came, and emptied the chest, and toke it, and carped it to his place agayne: thus they dyd daye by daye, and gathered moche money.

D And the kyng & Jehoiada gaue it to loch as dyd the labour and worke in the house of the Lorde, and hyed masons and carpenters to repayre the house of the Lorde, and so dyd they artificers in yron and brasse, to mede the house of the Lorde. And so the workmen wrought, and the worke mended thowowe theyr hādes: and they made the house of God as it ought to be, and strenghted it. And whē they had finished it, they brought y rest of the moneye before the kyng and Jehoiada, and ther with were made vessels for y house of the Lorde: euen vessels to minstre with all, and to serue for burnt offerynges: chargers and spones, vessels of golde and syluer. And they offered burnt offerynges in the house of the Lorde continuallye all the dayes of Jehoiada. But Jehoiada waxed olde, and dyed full of dayes. For an hundred & thyrtye yere olde was he when he dyed. And they buryed hym in the cytie of David amonge the kynges, because he dealt well with Israel, and with God and with his house. And after the deeth of Jehoiada, came the Lordes of Juda, and made obeylaunce to the kyng. And the kyng hearkenēd vnto them. And so they left the house of the Lorde God of theyr fathers, & serued groues and ydoles. And then came the wraoth of God vpon Juda and Jerusalem, for this theyr trespass sake. And he sent prophetes to them, to bypunge them agayne vnto the Lorde. And they testified vnto them: But they wolde not heare.

ff And the spryite of God came vpon zacharia y sonne of Jehoiada the preast, which

stode by the people, & sayde vnto them: Thus sayth God: why transgresse ye the commaundementes of the Lorde, y pe cannot prosper: For because ye haue forsaken the Lord, he also hath forsaken you. * And they conspyred agaynst him, and stoned him with stones at the commaundement of the kyng: euen in the courte of the house of the Lorde. And so Joas the kyng remembred not the kyndnes which Jehoiada hys father had done to him, but slue his sonne. And whē he dyed, he sayd: the Lorde loke vpon it, and requyre it.

And when the yere was out, it fortuned, that the host of Syria came vpagaynst him: and they came agaynst Juda & Jerusalem, and destroyed all y Lordes of the people fro amonge the people, & sent all the spoyle of the vnto the kyng to Damasco w a small cōpanye of men, & the Lord deliuered a very great hoste into their hāde, because they had forsake y Lord God of theyr fathers. And morouer they serued Joas according to his dedes.

And whan they were departed from him, they left him in great diseases. * y a wone seruaunt conspyred agaynst him for y blonde of the chyldren of Jehoiada the preaste, and slue hym on hys bed, and he dyed, & they buryed him in the cytie of David: but not in the sepulchres of the kynges. And these are they that conspyred agaynst him: zebad the sonne of Simcath an Ammonite, and Jhosabad the sonne of Simritha Moabite. And hys sonnes, and the summe of the taxe that was rayled in hys tyme, and the repayinge of the house of God, beholde, they are wrytten in y storie of the boke of the kynges. And Amaziah hys sonne raygned in hys steade.

The xxv. Chapter.

Amaziah ouercometh the Edomites. And Joas kyng of Israel ouercometh Amaziah.



Amaziah was. xxv. yere olde, when he beganē to raygne, and he raygned xxix. yere in * Jerusalem. Hys mothers name was Jehodaban of Jerusalem. And he dyd that which is ryght in the syght of the Lorde: but not with a perfecte hert. And as sone as he was settled in the kyngdome, he slue hys seruaunt, that had kylled the kyng hys father. But he slue not their chyldren, because it is wrytten thus in the law & boke of Moyses, where the Lorde commaunded, saying: * the fathers shall not dye for the chyldren, nether shall the chyldren dye for the fathers, but euery man shall dye for hys awne synne. And Amaziah gathered Juda together, and made them captaynes ouer thousandes and ouer hundredes, accordynge to the houses of theyr fathers, thowowe out all Juda and Benjamin. And he nombred them from twety yere olde and aboue, and founde amonge them, thre hundred thousande chosen men, able to go to battell, and that coule handle speare

speare and shyld. He hyed also an hundred thousande stronge fyghtynge men out of Israel, for an hundred talentes of syluer.

C And there came a man of God to him, and sayde: Ohyng, let not the armye of Israel come with the: for the Lorde is not with Israel, nether with all the house of Ephraim. But yf thou wilt nedes be saythlesse, come on, and take the battell in hāde, and God shall make the fall before y enemy. For God hath power to helpe, & to cast downe. And Amaziah sayde to the mā of God: what shall we do then, for the hundred talentes, which I haue geuen for the hoste of Israel? The man of God answered: the Lorde is able to geue the moche more then they be.

And Amaziah sencered them to the armie that was come to him out of Ephraim, to go home agayne. Wherefore they were excedynge wroth with Juda, and returned home in greate angre.

And Amaziah toke hert and caryed out hys people, and went to the salt valley, and smote of the chyldre of Seir ten thousande. And other ten thousande dyd the chyldren of Juda take alpye, and caryed them vnto y toppe of a rocke, and cast them downe from the toppe of the rocke, that they all to burst: but the souldyers of the armie which Amaziah sent awaye, that they shulde not go w his people to battell, fell vpo the cyties of Juda, from Samaria vnto Bethhorō, & smote thre thousande of them, & toke moche spoyle.

And it chaunced, after y Amaziah was come from the slaughter of the Edomites, he brought the Gods of the chyldren of Seir, & set them vp to be hys Gods, and bowed hym selfe before the: and burned encēse vnto the. Wherefore the Lorde was wroth with Amaziah and sent vnto hym a prophete, whych layd vnto hym: why hast y sought the Gods of the people, which were not able to delpue theyr a wne people out of thynne hande? And it chaunced, that as the prophete talked with hym the kyng sayde vnto hym: haue men made the of the kynges counsell: cease, why wilt thou be beatē? And the prophete ceased and sayde: I am sure that God is mynded to destroye the, because thou hast done this, and agreest not vnto my counsell.

* Then Amaziah kyng of Juda toke aduise, and sent to Joas the sonne of Jehoahaz the sonne of Jehu kyng of Israel, & sayde come, that we maye se ether other. And Joas kyng of Israel sent to Amaziah kyng of Juda, sayinge: a thystell that is in Libanon, sent to a Cedar tree of Libanō, saying, * geue thy daughter to my sonne to wyfe. And there came a wyld beast of Libanō, & troad ff downe the thystell. Thou sayest y thou hast beaten y Edomites, and thynne hert maketh the proude, to glorify thy selfe. Nowe tperfo-

re hyde at home: why dost thou prouoke vnto euell, that thou mayest perishe, both thou and Juda with the?

But Amaziah wolde not herke to him: for it came of God, euen to deliuer them into y hāde of theyr enemyes because they sought counsell at the Gods of Edom. And so Joas the kyng of Israel came vp: and they sawe ether other, both he and Amaziah kyng of Juda at Bethsames which is in Juda. And Juda was put to y worse before Israel, and they fled euery mā to his tent. And Joas the kyng of Israel toke Amaziah kyng of Juda the sonne of Joahas the sonne of Jehoahaz at Bethsames: and brought hym to Jerusalem, & tare the walle of Jerusalem: from the gate of Ephraim vnto the gate that was ouer agaynst it, four hundred cubytes. And he toke awaye also all the golde and syluer, and all the Jewelles that were founde in the house of God with Obed Edom, and y treasures of the kynges house, & the ponge wardes, and returned to Samaria.

And Amaziah the sonne of Joas kyng of Juda lyued after the deeth of Joas sonne of Jehoahaz kyng of Israel fiftene yere. The rest of the actes of Amaziah fyrst and last, are they not wrytten in the boke of the kynges of Juda and Israel: And after the tyme that Amaziah dyd turne awaye from the Lorde * they conspyred treason agaynst him in Jerusalem: and whan he was fled to Lachis, they sent to Lachis after hym, and slue hym there: and brought hym vp with horsesses, and buryed hym with hys fathers in y cytie of Juda.

The xxvi. Chapter.

After the deeth of Amaziah raygneth Uzziah (other wyse called Ozia) which is streychen with the lepre, and Joatham raygneth in hys rowme.



When all the people of Juda toke Uzziah (which was * syxtene yere olde) and made hym kyng in the rowme of hys father Amaziah.

And he buylt Cloth, and brought it agayne to Juda, after that the kyng was layd to slepe with hys fathers. Syxtene yere olde was Uzziah, when he began to raygne, and he raygned. lii. yere in Jerusalem. Hys mothers name also was Jerholia of Jerusalem. And he did that which was right in the syght of the Lorde, accordynge to all, as dyd hys father Amaziah. And it came to passe, that he sought God * in the dayes of zacharia (which mayntened the feare of God) & as longe as he sought the Lorde, God made hym to prospere.

And he went to battell agaynst the Philistines, and brake downe the wall of Geth, & the wall of Jabne, and the wall of Asdod, & buylt cyties about Asdod & among the Philistines. And God holpe him against y Philistines, and agaynst the Arabiens y dwelt in Gurbaal

Gurbaal and Hammehumim. And the Ammonites gave tribute to Uzia, and his name spread abroad unto the entering in of Egypt: for he played the man exceedingly. Moreover Uzia built towers in Jerusalem by the corner gate, & by the valeye gate, and at the turning of the wall, and made the stronge. And he built towers in the wilderness, and digged many welles: for he had moche cattell, in the valeys and playnes, plowmen and vinedressers in the mountaynes and in Charinel, for he loved husbandrye.

And Uzia had an host of fyghtynge men that went out to warre in the armie according to the nombre of theyr office vnder the hande of Iziel the scribe & Maasiah the ruler, & vnder the hande of Hananiahu which was one of the kynges Lordes. And the hoile nombre of the auncient fathers, & of the men of myght were two thousande and fyre hundred: & vnder the hande of them was the armie of the men of warre, euen thre hundred and seuen thousande, & fyue hundred & made warre with the power of an armie, helppynge the kyng against his enemies. And Uzia provided them thorowlye out all the host, shields, speares, helmes, haberguines, bowes and spynges for to cast stones. And he made sotle engynnes in Jerusalem, which he inuented & layd on the towres and corners, to shote arrows and greates stones with all. And his name spread farre abroad, because he was helped so excellently, so he became very myghty.

But in his strength, his heart arose to his destruction: for he transgressed agaynst the Lorde his God, & went into the temple of the Lorde, to burne ense upon the altar of incense. And Asariahu the preaste went in after him, and with him foure skore preastes of the Lorde that were valeant men. And they stood by Uzia the kyng, and sayde vnto hym: ** it pertayneth not to the kyng to burne incense vnto the Lorde, but to the preastes the chyldren of Aaron, that are consecrate for to offere incense. Come therfore out of the sanctuarye for thou hast trespassed, and it is no worshyp to the before the Lorde God.*

And Uzia was wroth, & had incense in his hande to burne it: & so whyle he had indignacion agaynst the preastes, & the leprosie sprang in his forehead before the preastes in the house of the Lorde, eue belyde the incense altar. And Asariahu the chiefe preaste with all the other preastes looked vpon him: and beholde, he was become a leper in his forehead, & they vexed him thence. And he was fayne to go out, because the Lorde had smitten hym. And Uzia the kyng continued a lepre vnto the daye of his deeth, and dwelt seuerall in an house beyng a leper and shutte out of the house of the Lorde. And Jotham his sonne had the gouernance of the kynges house,

and iudged the people of the lande.

The rest of the actes of Uzia fyrst & last, dyd Ihal prophet the sonne of Amos, wrote. And so Uzia slepte with his fathers, and they buryed him with his fathers in the felde of the buryall which was belyde the sepulchres of the kynges. For they sayde: he is a leper. And Jotham his sonne raygned in his steade.

The xxvii. Chapter.

Jotham raygned and ouer cometh the Ammonites. Abaz his sonne raygned after hym.

Jotham was fyue and twenty yere olde, when he beganne to raygne, and raygned syxtene yere in Jerusalem. His mothers name also was Jerusa the daughter of zadoc. And he dyd that which was ryght in the syght of the Lorde in all poyntes as dyd his father Uzia saue, that he came not into the temple of the Lorde, and the people dyd yet wyckedly. He built the hys gate of the temple of the Lorde, and on the walle (where the house of ordinaunce was) he built moche. Moreover he built cyties in the mountaynes of Juda, and in the wood countreye he built castelles and towres.

He fought with the kyng of the chyldren of Ammon, and preynted agaynst the. And the chyldren of Ammon gaue hym the same yere an hundred talentes of syluer, and ten thousande quarters of wheate, & ten thousand of barlepe. So moche dyd the chyldren of Ammon geue hym the seconde yere and the thyrde also. So Jotham became myghtie, because he directed his waye before the Lorde his God.

The rest of the actes of Jotham & all his warres, & his counselacon, lo, they are writen in the boke of the kynges of Israel and Juda. He was xxv. yere olde when he beganne to raygne, & raygned syxtene yere in Jerusalem. And Jotham slepte with his fathers, and they buryed hym in the cytie of Dauid: & Abaz his sonne raygned in his steade.

The xxviii. Chapter.

The wyckednesse of Abaz kyng of Juda. After hym raygned Hezekia.

Abaz was twenty yere old when he beganne to raygne, & raygned syxtene yere in Jerusalem, and he dyd not that which is ryght in the syght of the Lorde, as dyd his father Dauid: for he walked in the wayes of the kynges of Israel, & made molten ymagines for Baalim. He offered incense in the valeye of the sonne of Minnom, and burnt his chyldren in fyre after the abominacions of the heithen, whō the Lord cast out before the chyldren of Israel. He offered also, and burnt incense in high alters and on mountayns and vnder euery grene tre.

Wherefore the Lorde his God deliuered him into the hande of the kyng of the Siries: which

which bet him, & caried awaye a great multitude of hys captiue, and brought them to Damasco. And he was deliuered into the hande of the kyng of Israel, which smote him with a greates slaughter. For Pekah the sonne of Remallahu slue in Juda an hundred & twenty thousande in one daye, which were all fyghtynge men: and that because they had forsake the Lorde God of theyr fathers. And zichi a myghty mā of Ephraim slue Maasiah the kynges sonne, & Asica the gouernour of the house, and Elcana was next to the kyng. And the chyldren of Israel toke prisoners of theyr brethren, two hundred thousande women, sonnes, & daughters, & carped awaye moche spoyles of them, & brought the spoyles to Samaria.

But there was a prophete of the Lordes (whose name was Obed) and he went out before the host that came to Samaria, & sayde vnto them. Beholde, because the Lorde God of youre fathers is wroth wth Juda, he hath deliuered them into youre hande. And ye haue slayne them with cruellnesse, & reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Juda and Jerusalem, and to make them bondmen and bondwomen. And do ye not lade youre selues with synne in the syght of the Lorde your God: Nowe heare me therfore, and deliuer the captiues agayne which ye haue taken of youre brethren. For els shall the great wrath of God be vpon you.

Wherefore, certayne of the heedes of the chyldren of Ephraim, as Asaria the sonne of Jehohana, Berachiah the sonne of Mesillemoth, and Jechizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp agaynst them that came from the warre, and layde vnto them: bringe not in the captiues hyther. For where as we haue offended towarde God allreadye, ye enste to adde more to our synnes & trespasse. For our trespasse is great allready, and there is a feare wrath agaynst Israel. And vpon that, the men of armes left the captiues and the spoyles before the Lordes and all the congregacion.

And the men that were nowe rehearsed by name, rose vp, and toke the prisoners, & with the spoyles clothed all they were naked amonge them, and arayed them, & shod them, & gaue them to eate and to drinke, & anoynted them, and carped all that were feble of them vpon asses, & brought them to Jericho (the cytie of Paulme trees) to theyr brethren: & then they returned to Samaria agayne.

At that same tyme dyd kyng Abaz send vnto the kynges of Assur, to haue helpe of the. And the Edomites came agayne, and slue some of Juda, and carped awaye captiues. And the Philistines inuaded the cities in the lowe countrey, and towarde the south of Juda: & toke Bethsamcs, & Aialon, and Gedec-

roth, and Socho with the towne longynge therto, and Chimna with the towne of the same: Simso, and the towne therof, and dwelt there. For the Lord brought Juda lowe, because of Abaz kyng of Juda, which made Juda naked, & trasgressed fore agaynst the Lorde. And Chilgath pilneser kyng of Assyrians came vpon him, and troubled him rather then strenghted hym. For Abaz toke awaye a porcion out of the house of the Lorde, and out of the kynges house, & out of the Lordes houses, & gaue vnto the kyng of the Assyrians: and yet it helped him not. And in the very tyme of hys tribulacion dyd kyng Abaz trespasse yet moare agaynst the Lorde. For he offered vnto the Gods of them of Damasco, which bette hym, & he sayd: because the Gods of the kynges of Syria healte the, therfore wyll I offer to the, that they maye helpe me also. But they were his destruction, and the destruction of all Israel. And Abaz gathered together the vessels of the house of God, and brake them, and shut vp the doores of the house of the Lorde, and made him high alters in euery corner of Jerusalem. And in all the cities of Juda he made high alters, to burne incense vnto other Gods, & angered the Lorde God of his fathers. The rest of hys actes and hys workes fyrst and last: beholde, they are writen in the boke of the kynges of Juda & Israel. And Abaz slepte with his fathers, & they buryed hym in the cytie of Jerusalem: but brought hym not vnto the sepulchres of the kynges of Israel. And Hezekia his sonne raygned in his steade.

The xxix. Chapter.

Hezekia (otherwise called Ezechias, or Ezechias) restoreth vnto the temple of the Lorde all the thinges that had not bene regarded of hys predecessours.

Hezekia beganne to raygne, when he was fyue & twenty yere olde, & raygned nyne & twenty yere in Jerusalem. And his mothers name was Abia daughter of Zachariahu. And he dyd that which was ryght in the syght of the Lorde, in all poyntes as dyd Dauid his father. He opened the doores of the house of the Lorde (in the fyrst yere and fyrst moneth of hys raygne) and repayred them. And he brought in the preastes and the Leuites, and gathered them together in to the rest strete: and sayde vnto them.

Heare me ye Leuites, & now be sanctified and halowe the house of the Lorde God of youre fathers, byngye fylthynesse out of the holy place. For oure fathers haue trespassed, and done euell in the eyes of the Lorde our God: and haue forsake him, & turned awaye theyr faces from the habitacio of the Lorde, and turned theyr backs on it. And belyde they haue shut vp the doores of the porche and quenched the lampes, & haue nether burnt incense,

cence, nor offered burnt offerings in the holy place unto the God of Israel.

Wherefore the wrath of the Lord fell on Juda and Jerusalem: & he hath brought the to trouble, to be wounded on, and to be killed at, as ye see with your eyes. For, lo, our fathers were overthrown with the sword, and our sonnes, our daughters & our wives were carryed away captiue for the same cause. And now it is in my heart, to make a couenaunt with the Lord God of Israel: & he maye turne away his heuie indignacion from vs. Nowe therfore my sonnes, be not negligēt: for the Lord & hath chosen you to stand before him, and for to minstre and seru hym, and to burne incense.

* 2u. xiii. a

Then the Levites arose: Mahath & sonne of Amasai, & Joel the sonne of Asariahu of the chyldren of the Cabathites. And of the sonnes of Merari, Kis the sonne of Abdi, and Asariahu the sonne of Jehalelel. And of the sonnes of the Gerfonites, Joah the sonne of Summa, and Eden the sonne of Joah. And of the sonnes of Elizaphan, Simri & Jehiel. And of the sonnes of Asaph, Zechariah and Nathaniahu. And of the sonnes of heman, Jehiel & Simi. And of the sonnes of Jedutha, Shemaia and Uzziel. And they gathered their brethren, & purified them selues, & came accordyng to the commaundement of the kynge and the wordes of the Lord, for to cleanse the house of the Lord. And the preastes went into the inner partes of the house of the Lord to cleanse it, and brought out all the uncleynesse that they founde in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carpe it out into the broke Cedron. They beganne the fyrst daye of the fyrst moneth to purifye, and the eyght daye of the moneth came they to the porch of the Lord: and purged the house of the Lord in eyght dayes, and in the xix. daye of the fyrst moneth they made an ende.

And they went into Hezekia the kynge, & sayde: we haue cleised all the house of the Lord, the altar of burnt offeringe, with all his vessels, & the shewbread table with all his appa- rell: and all the vessels which kynge Ahas did cast a syde when he raygned & transgressed, them we haue prepared and sanctified: and beholde, they are before the altar of the Lord. And Hezekia the kynge rose earlye, & gathered the Lordes of the cytie and went vp to the house of the Lord. And they brought seven oxen, seven rāmes, seven shepe, and seven hegoates, to be a synne offeringe for the kynge- dome, for the sanctuarie, & for Juda. And he commaunded the preastes the sonnes of Aaron, to offer them on the altar of the Lord.

And they slue the oxen, & the preastes receaued the bloude, & sprinkled it on the altar: lyke wyse, whan they had slayne the rāmes,

they sprinkled the bloude vpon the altar: they slue also the shepe, & they sprinkled the bloude vpon the altar. And then they brought forth the hegoates for the synne offeringe before the kynge and the congregacyon, & put theyr handes vpon them. And the preastes slue them, and with the bloude of them they clenised the altar, to make satisfaccion for all Israel: for the kynge commaunded, & the burnt offeringe and the synne offeringe shulde be made for all Israel. And set the Levites in the house of the Lord with tymbales, psalteries and harpes: accordyng to the commaundement of Dauid and of Gad the kynges sear, and Nathan the prophete. For so was the commaundment of the Lord thowhe the hande of his prophetes. And the Levites stode, haungyng & instrumentes of Dauid, and the preastes helde the trompettes. And Hezekia commaunded to offer the burnt offeringe vpon the altar. And when the burnt offeringe beganne, the songe of the Lord beganne also, & the trompettes & the instrumentes that were ordeyned by the hande of Dauid kynge of Israel. And all the congregacion worshyped, synginge a song, and blowinge with the trompettes, & all thys continued, vntyll the burnt offeringe was fynished.

* 1. 3a. m.

And when they had made an ende of offeringe, the kynge and all that were present w hym bowed them selues, & worshyped. And Hezekia the kynge & the Lordes spake to the Levites to praye the Lord with the wordes of Dauid, & of Asaph the sear. And the Levites sang prayes with gladnesse, and other bowed them selues, and worshyped.

And Hezekia answered, & sayde: nowe ye haue consecrate youre handes to the Lord: go to therfore, & bringe in the sacrifices & thank-offerynges into the house of the Lord. And the congregacyon brought in the sacrifices & thanke-offerynges & burnt offerings, as many as were of a fre liberall hart. And the nombre of the burnt offerings which the congregacion brought, was lxx. oxen, an hundred rāmes, & two hundred shepe: which were, all for the burnt offeringe of the Lord. And ther were dedicated syxe hundred oxen, and thre thousand shepe.

And the preastes were to fewe, to sleue all the burnt offerings: but their brethren the Levites dyd helpe them, till they had ended the worke, and vntyll the preastes were sanctified. For the Levites were purer herted to be sanctified, then the preastes. And therto the burnt offerings were many with the fatte of the peace offerings & the drinke offerings: & be longe to the burnt offeringe. And so the seruice pertayninge to the house of the Lord was fynished. And Hezekia reioyced & all the people, that God had made the folke so ready: and that the thyng was so soone done.

The

The. xxi. Chapter.

Hezekia remeth the feast of paschever.

And Hezekia sent to all Israel and Juda, and wrote letters to Ephraim & Manasse, that they shulde come to the house of the Lord at Jerusalem, and offer Paschever unto the Lord God of Israel. And the kynge helde a counsell with his Lordes and all the congregacion of Jerusalem: to kepe the feast of Paschever in the seconde moneth. For they coulde not kepe it at that tyme: because the preastes were not sanctified sufficiently, neither was the people gathered together to Jerusalem. And the thyng pleased the kynge and all the congregacion. And they decreed that it shulde be proclaymed thowhe out all Israel fro Bersabe to Dan, & they shulde come, & holde the feast of Paschever unto the Lord God of Israel at Jerusalem: for they had not done it of a greates season as they shuld haue done by the lawe.

So the postes wente with letters of the hande of the kynge, & of his Lordes thowhe out all Israel and Juda: & at the commaundement of the kynge they sayd: Pe chyldre of Israel, turne agayne vnto the Lord God of Abraham, Isahac & Israel, & let euery one returne to the remaunt that are escaped you out of the hande of the kynges of Assur. And be not ye lyke your fathers, & your brethren which trespassed agaynst the Lord God of theyr fathers, which gaue them vp to be destroyed, as ye see. And nowe be not ye stiffnecked, lyke as were your fathers, but yelde your selues vnto the Lord, & entre into his holy place, which he hath sanctified for euer and serue the Lord your God, & the fearfulness of his wrath shal turne away fro you. For yf ye turne agayne vnto the Lord, then shall your brethren and your chyldren fynde compassion in the presence of them that take the captiue, and they shall come agayne vnto this land: for the Lord your God is gracious & mercifull and wil not turne away his face from you, yf ye conuerte vnto hym.

And so the postes went from cytie to cytie in the lande of Ephraim & Manasse, eue vnto Zabulō. But they laughed the to scorn & mocked the. Neuerthelesse, yet dyuerse of Asser, Manasse and of Zabulō submytted them selues, & came to Jerusalem. And the hande of God was in Juda, so that he gaue them one hert, to do the commaundement of the kynge and of the rulers, accordyng to the wordes of the Lord. And there assembled to Jerusalem moche people, and there was present a myghty great congregacio, to holde the feast of swete bread in the seconde moneth.

And they arose, & remoued the altars that were in Jerusalem. And all the vessels of incense dyd they awaye, and cast them in-

to the broke Cedron. And they slue Paschever the fourteenth daye of the seconde moneth. And the preastes and Levites, which were ashamed, sanctified them selues, & brought in the burnt offerings into the house of the Lord. And they stode in theyr offyce after theyr maner, and accordyng to the lawe of Moses the man of God. And the preastes sprinkled the bloude, which they receaued of the hande of the Levites. For there were many in the congregacio, & were not sanctified: & the Levites dyd sleue Paschever for all that were not cleane, & that myght not execute the holy worke of the Lord. For many of the people, and very many: out of Ephraim, Manasse, Issakar and Zabulō were not cleansed, & yet dyd eate Paschever agaynst the lawe apoynted. Wherefore Hezekia prayed for the, and sayd: the good Lord be mercifull vnto the. For he set his whole hert, to seke the Lord God euen the God of his fathers: but all the other dyd not so accordyng to vnfayned holynesse. And the Lord hearde Hezekia, and healed the people. And the chyldre of Israel that were present at Jerusalem, helde the feast of swete bread seven dayes with great gladnesse, and the Levites and the preastes prayed, and magnified the power of the Lord daye by daye, vpon instrumentes.

And Hezekia spake hertely vnto all the Levites that had understaundyng and were of a good mynde toward the Lord. And they dyd eate thowhe out that feast, seven dayes longe, & offered peace-offerynges, & thanked the Lord God of theyr fathers. And the hole assemble toke counsell, to do so other seven dayes, and they helde those seven dayes with gladnesse. For Hezekia kynge of Juda toke out (from amonge his catel) for the congregacio, a thousande yōge oxen, and seven thousande shepe. And the Lordes gaue out to the congregacion a thousande yōge oxen, and ten thousande shepe. And a greates nombre of the preastes were sanctified.

And all the congregacion of Juda with the preastes & Levites, & al the congregacio that came out of Israel, and the straungers that came out of the lande of Israel, & that dwelt in Juda, reioyced: & there was great gladnesse in Jerusalem. For sence the tyme of Salomon the sonne of Dauid kynge of Israel there was no soche ioye in Jerusalem. And the preastes and the Levites arose, & blessed the people, and theyr voyce was heard of the Lord, and theyr prayer came vnto heauen, his holy dwellinge place.

The. xxii. Chapter.

After that Hezekia had called agayne the people vnto the waye of the Lord, he ordeyned the preastes vnto whom he commaunded to geue theyr.

And when all these thynges were fynished, all they of Israel that were present in the cyties of Juda, went out &

*ii. pa. viii. a out and brake the ymages, and *cut downe the Idoles grones, & al to brake the hye places, and *alters, thozow out all Juda and Benjamin, in Ephraim also and Manasse, vntyll they had vterly destroyed them al. And all the childre of Israel returned euery mā to his possessions & to their awne ctyes.

And hezekia appoynted sondrye compaynes of the preastes ad Leuites after the dyuersyte of their ministracions, euery mā accordyng to his office: both preastes and Leuites, for the burnt offeringe & peace offeringes, to minstre, & to geue thanks & praye in the gates of the host of the Lord. And the kynges porcion of his substance he gaue, were dayly burnt offeringes in the morning and euenyng, & burnt offeringes for the Saboth dayes, newmones, & solempne feastes, accordyng *as it is written in the lawe of the Lord. And he had people that dwelt in Ierusalem, geue the parte to the preastes & Leuites, that they might substantiually applye the selues to the lawe of the Lord. And as sone as the kynges comaundement came abroa, the childre of Israel brought abou-daunce of first frutes, of corne, wyne, oyle, honye, & of all maner of frutes of the felde, & the tythes of all maner of thynges brought they in plenteously. And schylde of Israel and Juda that dwelt in the ctyes of Juda, they also brought in the tythes of oxen and shepe, and other holy tythes which were consecrate vnto the Lord: they God, they dyd offere, and brought the all by heapes. In the thyrde moneth they beganne to laye the heapes (in maner of a foundacion) and finished them in the seuenth moneth.

And when hezekia and the Lordes came and saue the heapes, they blessed the Lord & his people Israel. And hezekia questioned with the preastes & the Leuites concernyng the heapes. And Azaria the chefe preaste of the house of zadock, answered him, & sayde: sence the people beganne to byng the beaue offeringes into the house of the Lord, we also haue had prouyde to eate, there remayned so moch: for the Lord hath blessed his people and this heape is left. And hezekia had prepare the chambres in the house of the Lord. And they dyd prepare them, & carped in the first frutes, the tythes, and the dedicat thynges, saythfully.

ouer which Chonaniahu the Leuite had the rule, ad Semei his brother next to him. And Jehiel, Azariahu, Zabath, Arael, Jerimoth, Iosabad, Eliel, Ichmachiabu, Mahath & Manaiahu were ouer sears ordeyned by Chonaniahu, & Semei his brother was an offyccer of hezekia the kyng, and Azaria was the ruler of the house of God. (vnto whā all these thynges belonged.) And Chozai the sone of Anna the Leuite and porter of the East doze,

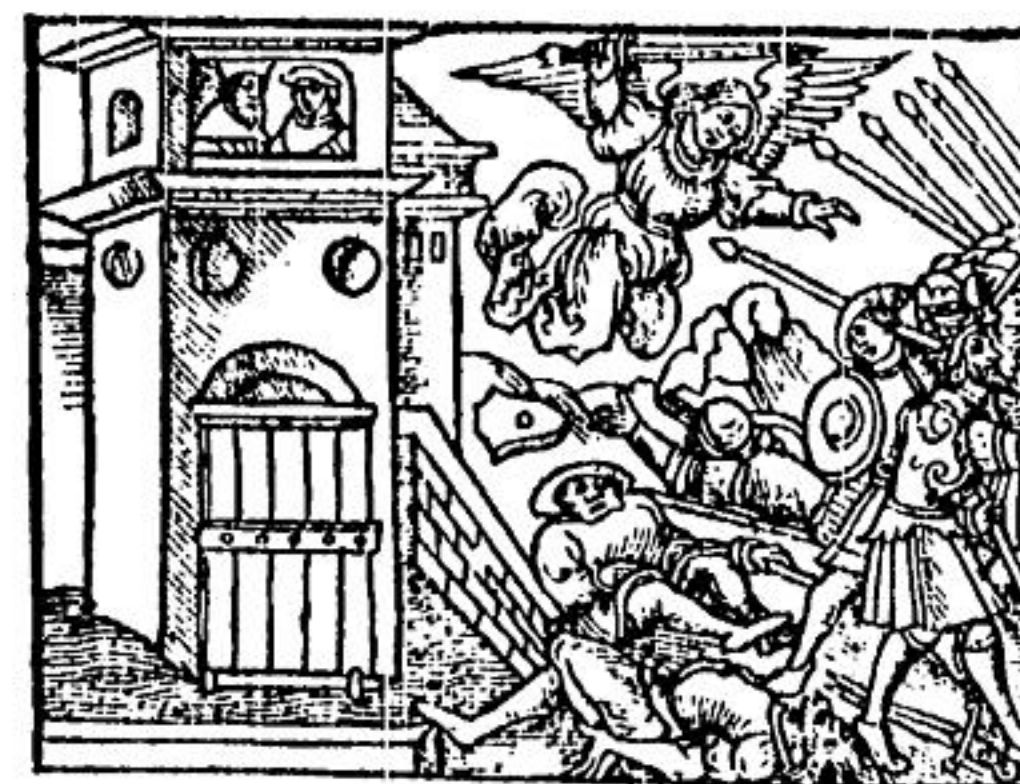
had the ouersyght of the thynges that were offered of a freewill vnto God (and were geue in maner seuerally vnto the Lord) ad ouer the thynges most holy. And vnder his hand were Eden, Miniamin, Isua, Semelahu, Amariahu, and Sechaniahu in the citie of the preastes appoynted of the schylde to geue to their brethren the porcions, as wel to the small as to the greates.

Except that to the males that were reckoned from thre pere & aboue (amonge al that went into the house of the Lord) they schuld geue dape by dape, for the ministracion, & for the geuyng attēdaunce, & for their diuerse waytynges by course. And to the preastes & Leuites thozowe out the houtholde of the fathers, from twety pere & aboue to wayte when their courses came. And to the families of all their babes, wyues, sonnes & daughters thozowe all the congregaciō. For vpon the schylde of them were the holy thynges bestowed. And to the chylde of Aaron, the preastes, whych were in the fel-des & suburbs of their ctyes, ctye by ctye the mē (whose names were expressed afore) schulde geue porcions, euen to all the males amonge the preastes, and to all the Leuites accordyng to the nombre.

And of thys maner dyd hezekia thozowe out all Juda, & wrought it that is good, and ryght and true, before the Lord hys God. And in all the wyorkes he beganne for the seruice of the house of God, for the lawe, and for the comaundementes, he sought his God, & that dyd he with all his hert, & prospered.

The xxxii. Chapter.

Sennacherib (or Sanherib) besegge Ierusalem is strecken of the Angell. Hezekia dyeth, after whom succedeth Manasse.



After these deedes were saythfully done *Sennacherib kyng of Assur came, & entred into Juda, & compassed the stronge ctyes, and thought to winne them for him selfe. And so whē hezekia saue the Sennacherib was come, & that he was purposed to fyght agaynst Ierusalem, he toke coucel with his Lordes, and men of myght to stop the water of the fountaynes without the ctye: & they dyd helpe him. For they gathered many of the people together, & stoppe al the welles

welles, and he broke that ranne thozow the myddes of the lande, sayenge: why shall the kynges of Assur come, and fynde moch water? And hezekia went to lustelpe, and built vp all the wal where it was broken, & made ordinaunce vpon the towres and to the other wall without, and repayzed Myllo in the ctye of Dauid, and made many dartes and myldes.

And he sett captaynes of warre ouer the people, and gathered them together to hym in the large strete of the gate of the ctye, and spake sentely to them, sayyng: Plucke vp your hertes, and be strong: we not afraied ner discouraged for the kyng of Assur, and for all the multitude that he hath with him: for there be moo with vs then with him. With him is an arme of flesh. But with vs is the Lord our God, for to helpe vs, and to fyght our batayles. And the people toke a courage thozow the wordes of hezekia kyng of Juda.

After thys dyd Sennacherib kyng of Assur send of hys seruantes to Ierusalem, (but he hym selfe remayned besyde Lachis: hauyng all his power with him) vnto hezekia kyng of Juda and vnto all Juda that were at Ierusalem, sayenge: Thus sayeth Sennacherib kyng of Assur: wher do ye trust, O ye that dwell in Ierusalem which is besieged? Moth not hezekia entyce you to geue ouer your selues vnto deeth, hongre, and thirst, sayeng: the Lord our God shall ridde vs oute of the hande of the kyng of Assur? hath not the same hezekia put downe hys hye places and hys alters, and commaunded Juda and Ierusalem, sayenge: Ye shall worshyppe before one alter, and burne incense vpon the same?

Know ye not, what I and my fathers haue done vnto the people of all landes: were the Gods of the people of other landes able or myghte to saue their lādes out of my hand? which of all the Gods of those naciōs (if my fathers destroyed) coulde deliuer hys people out of myne hand? And shall ye God be able to deliuer you out of myne hand? wherfore, nowe lett not hezekia deceaue you, ner persuade you of this facion, nor yet beleue him. For as no God among all naciōs and kingdomes, was able to rydde hys people out of my hande and out the hande of my fathers: how moch lesse shall your goddes be able to kepe you out of myne hand? And yet mothynges dyd his seruantes speake agaynst the Lord God, and agaynst his seruaut hezekia. And (Sennacherib) also wrote a letter, to rayle on the Lord God of Israel, & spake agaynst him, sayenge: as the Gods of the naciōs of other landes haue not bene able to deliuer their people out of myne hande. Euen so shall not the God of hezekia deliuer hys people out of myne hand. And they cryed with a loude

voyce in the Jewes speach vnto the people of Ierusalem: were on the wall, to fcare them and to make them saynt harted, & that they might so take the ctye. And they spake agaynst the God of Ierusalem, as agaynst the Gods of the naciōs of the earth, which were the wyorkes of the handes of men.

But hezekia the kyng, and the prophet Iai the sonne of Amoz prayed agaynst that blasphemy, and cryed vp to heauen. And the Lord sent an angell, which destroyed all the men of warre and the Lordes and captaynes of the hoost of the kyng of Assur, & he turned his face agayne to hys owne land. * And when he was come into the house of his God, they that came of hys owne body, slue hym there with the sword. And so the Lord saued hezekia and the inhabitants of Ierusalem out of the hand of Sennacherib kyng of Assur, and from the hand of all other, and mayntened them on euery syde. And many brought offeringes vnto the Lord to Ierusalem, and presentes to hezekia kyng of Juda: so that he was magnified in the syght of all naciōs from thence forth.

In those dayes hezekia was sycke vnto the death, & prayed vnto the Lord, which answered him, & shewed hym a wonderfull miracle. But hezekia dyd not agayne vnto God accordyng to it: he had shewed hym, for his hert arose: & there came wrath vpon him and vpon Juda & Ierusalem. Notwithsta-nding hezekia submitted hym selfe (after that hys hert was rylen vp) he, & the inhabitants of Ierusalem: and the wrath of the Lord came not vpon them in the dayes of hezekia.

And hezekia had excedyng moche ryches and honour. And he gat hym treasures of syluer and golde, precious stones, and spices, myldes, and of all maner pleasaunt Iuelles: and made store houses for the frutes of corne, for wyne and oyle: and stalles for all maner of bestes, and foldes for shepe. And he made him ctyes, and had of shepe and ore great abundance. For God had geuen him substance excedyng moch. This same hezekia stopped the vpper water springes of Sicho, and brought them downe to the well syde of the ctye of Dauid. And hezekia prospered in all hys wyorkes. And when the prynces of Babylon sent vnto him Ambassadors, to enquire of the wondre & chaunced in the lande, God left hym to trye hym, and that all that was in hys hert, myght be knowne.

The rest of the deedes of hezekia, and hys goodnes, behold, they are wyrtē in the vytyon of Iai the prophete the sonne of Amoz in the boke of the kyges of Juda and Israel. And hezekia slepte with his fathers, & they buryed hym in the most worthy place of the sepulchres of the sonnes of Dauid: and all

Juda and the inhabitants of Jerusalem dyd hym worshyppe at his death. And Manasse hys sonne raygned in his stede.

The. xxxiiij. Chapter.

Manasse is taken prisoner, and after that he cometh out, he destroyeth the Idoles. He dyeth, and after hym succeedeth Amon, whych is helled of hys awne people, and Josias hys sonne raygneth in hys stede.

Manasse was. xij. yeare olde * when he beganne to raygne, & he raygned. lvi. yeare in Jerusale. But dyd euell in the syght of the Lord, lyke vnto the abominacions of y^e heathen, who the Lorde cast out before the children of Israel. For he went to, and buylt the hylaulter, * which hezekia hys father had broken downe. And he rered vp alters for Baalim, and made groues, and worshyped all the host of heauen, and serued them. And he buylt alters in y^e house of the Lord: where as the Lorde yet had sayd: * in Jerusale shall my name be for euer. And he buylded alters for all the host of heauen, in the two courtes of the house of the Lorde. And he burnt hys chyldren in fyre, in the valey of the sonne of himmō. He was a forcerer, he regarded the cypenge of byrdes, vsed inchauntementes, and mayntened workers wth spretes, and sears of fortunes: ad wrought moch euell in the syght of the Lorde, to angre him with all.

And he put the kerued ymage & an Idole which he had made, in the house of God. Of which house God had sayd to Dauid and to Salomon his sonne: in this house and in Jerusale whych I haue chosen afore all the trybes of Israel, * wyl I put my name for euer, and will nomoze byng the seate of Israel from of the lande whych I haue ordeyned for your fathers. If so be that they wyl be diligent and do all that I haue commaunded them in al the lawe, and statutes, and ordinaunces by the hande of Moses. And so Manasse made Juda and the inhabitants of Jerusalem to erre, and to do worse then the heathen, whom the Lorde destroyed before the chyldren of Israel. And the Lorde spake to Manasse & to hys people, but they wolde not regarde.

Wherfore, the Lorde brought vpo the the captaynes of the host of the kyng of the Assirians, whych toke Manasse in holde, and bounde hym with chaynes, and carped hym to Babylon. And when he was in tribulacion, he besought the Lord hys God, & humbled hym selfe exceddyngly before the God of his fathers, and made intercession to hym and God was entreated of hym, and hearde his prayer, and brought hym agayne to Jerusalem into his kyngdome. And then Manasse knewe, that the Lorde was God.

After this he built a wal without the cytie of Dauid on the west syde of Gihō in the valley as they come to the fish gate, & round about Ophel, and brought it vp of a very great heygth, ad put captaynes of warre in all the strong cyties of Juda. And he toke awaye straunge Gods & ymages out of the house of God, and * all the alters that he had buylt in the mount of the house of God, and in Jerusalem, and cast them oute of the cytie. And he prepared the altar of y^e Lord, and sacrificed thereon peace offerpnyges, and thankoffpnyges, and charged Juda, to serue the Lord God of Israel. Neuertheles, y^e people dyd offer styll in the hylaulters, howbeit vnto the Lorde their God onely.

The rest of the actes of Manasse, and his prayer vnto his God, and the wordes of the sears and of them that spake to hym in the name of the Lorde God of Israel, beholde, they are writen in the sayenges of the kynges of Israel. And his prayer, and howe that he was hearde, and all his synnes, and his trespasses, and the places where he made hylaulters, and set vp groues, and ymages (before he was mekened) beholde, they are wyrtten among the sayenges of the sears. And Manasse slepte with hys fathers, and they buried hym in hys awne house: and Amon his sonne raigned in his rowme. Amon was two and twenty yeare olde, when he beganne to raygne, and raygned two yeare in Jerusale. But he did euell in the syght of the Lord, lyke as dyd Manasse his father, for Amon sacrificed to all y^e kerued ymages which Manasse hys father had made, and serued them, and submitted not him selfe before the Lord as Manasse hys father had mekened hym selfe. But Amon trespassed greatly. And his awne seruantes conspired agaynst him, ad slue hym in hys awne house. But the people of the lande slue all them that had conspyred agaynst kyng Amon. And the same people of the lande made Josia hys sonne kyng in hys rowme.

The. xxxiiij. Chapter.

Josia destroyeth the Idoles, and restoreth the temple, in which is founde the boke of the lawe. He sendeth to Hulda the prophetesse for counsell.

Josia was eyght yeare olde whan he began to raygne, * and he raygned in Jerusalem thyrtye and one yere. And he dyd that which was eyght in the syght of the Lorde, and walked in the wayes of Dauid his father, ad bowed nether to y^e ryght had ner to y^e left. In y^e viij. yere of hys raygne (whē he was yet a childe) he beganne to seke after the God of Dauid hys father. And in the twelue yere he beganne to pource Juda and Jerusalem from hylaulters, groues, kerued ymages, and ymages of metall: and they brake downe the alters

alters of Baalim euen in hys presence: and other ymages that were in greater honoure then they, he caused to be destroyed. And the groues, kerued ymages, and ymages of metall he brake and made dust of them, and strawed it vpo the graues of them that had offered to them. And he burnt the bones of the preastes vpo the altres of them, and clenfed Juda and Jerusalem. And euen so dyd he in the cyties of Manasse, Ephraim, Simeon vnto Nephthali. And in the wyl-dernesses of them rounde about, he plucked a sondre the alters and the groues, and dyd beate them and stampete them to powdze, & beate downe all the ymages thorow out all the lande of Israel: and returned to Jerusalem agayne.

In the eyghtene yere of his raygne when he had purged the lande and the temple * he sent Saphan the sonne of Amaziahu, and Maasiah the gouernoure of the cytie & Joah the sonne of Joahaz the recorder, to repayre the house of the Lorde hys God. And when they came to helkiah the hie preast, they deliuered them the money that was brought in to the house of God, whych the Leuites that kepte the entres had geathered of the hande of Manasse and Ephraim, and of all that yet remayned in Israel, and of all Juda and Ben Jamin, and of the inhabitants of Jerusalem. And they put in the handes of the workemen, that had the ouersyght of the house of the Lorde: and they gaue it to the labourers that wrought in the house of the Lorde, to repayre and mende the house. Euen to masons and carpenters gaue they it, to get stone and tymber, for couples and for beames of the houses, which the kynges of Juda had destroyed: And the men dyd the worke faythfully.

And the ouerscars of them to courage the forward, were Tabath and Obadiahu Leuites of the chyldren of Merari: & Secharia & Mesillam, of the chyldre of the Cahathites, and other of the Leuytes whych all coulde skille of instrumentes of Musike. And ouer the bearers of burthes and ouer all y^e wrought, in whatsoener workemanshype it were, were there Scrybes, officers and porters of the Leuites.

And whan they brought out the money that was brought into the house of the lord, helkiah the preast * founde the boke of the lawe of the Lord geuē by Moses. And helkiah answered and sayde to Saphan the scribe: I haue founde the boke of the law, in the house of the Lorde, and helkiah gaue the boke to Saphan. And Saphan carped the boke to the kyng, and brought the kyng worde agayne, sayenge: all that was comytted to thy seruantes, that do they. And they haue gathered together the money that was

found in the house of the Lord, and haue deliuered it in to the hādes of the ouerscars of the worke, and to the handes of the workemen. And then Sapha the scribe shewed the kyng, sayng: helkiah the preast hath geuen me a boke, & Sapha redd in it before y^e king.

And it fortuneth, that when the kyng had heard the wordes of the lawe, he tare his clothes: and the kyng commaunded helkiah and Ahikam the sonne of Saphan, and Abidon the sonne of Micah, and Saphan the scribe, and Aiaia a seruaut of the kynges, sayng: go & enquire of the Lorde for me and for the yare left in Israel and Juda, concerning the wordes of the boke that is found. For great is the wraoth of the Lorde that is fallen vpo vs, because oure fathers haue not kepte the worde of y^e Lord, to do after all that is wyrtten in this boke.

And helkiah and they that the kyng had appoynted, went to hulda a prophetesse the wyfe of Sallum the sonne of Tokhath the sonne of Hasra keeper of y^e wardrope (for she dwelt in Jerusalem with in the secōd wall) and so they comūed with her. She answered them: thus sayth y^e Lorde God of Israel: tell ye y^e man that sent you to me. Eue thus sayth the Lorde: Behold, I wyl byng euell vpon this place, & vpon the inhabitants thereof: euen all the curses that are wyrtte in the boke which they haue reade before the kyng of Juda) because they haue forsaken me, and haue offered vnto other Gods, to angre me wth all maner workes of theyr handes, therefore is my wraoth set on fyre agaynst thys place and shall not be quenched.

And as for the kyng of Juda whych sent you to enquire of the Lorde, so shill ye saye vnto him: thus sayth the Lorde God of Israel concerning the wordes which y^e hast heard. Because thynē hert dyd melt, & thou dydest meke thy self before God, whē thou heardest his wordes agaynst this place & agaynst the inhabitants thereof: & humbledst thy selfe before me, and tarest thy clothes, and wepest before me, that haue I heard also sayth the Lorde. Behold, I wyl take y^e to thy fathers, and thou shalt be put in thy graue in peace, and thynē eyes shall not se all the myschere that I wyl byng vpon thys place, & vpon the inhabytors of y^e same. And they brought the kyng worde agayne. * Then the kyng sent, and gathered to gether all the elders of Juda and Jerusalem. And the kyng went vnto the house of the Lorde, and all the men of Juda, and the inhabitants of Jerusalem, & the preastes & Leuites and all the people great ad small: & the kyng dyd reade all the wordes of y^e boke of the couenaunt that was found in the house of the Lorde. And y^e kyng stode at hys standyng, & made a couenaunt before the Lorde, to folowe the Lorde, A ij and to

and to kepe his commaundementes, his wynt-
nesses, and his statutes, wythall his here
wythall his soule, & to fulfyll the wordes of
the appoyntment wyrtten in the sayde boke.
And he set in theyr rowme all them that
were founde in Jerusalem and Ben Jamin,
and the enhabiters of Jerusalem dyd accor-
dyng to the couenaunt of the Lorde God of
theyr fathers. And Josia put awaye all ma-
ner of abhominacyons out of all landes that
pertayned to the chyldren of Israell, and
brought in all that were found in Israel, to
worshyp, and to serue the Lorde theyr God.
And they turned not a syde from after the
Lorde God of theyr fathers, as longe as he
lyued.

The xxxv. Chapter.

¶ Josia holdeth passeour. He sygheteth agaynst
the kynge of Egypt, and dyeth. The people be-
wyle hym.

And Josia helde the feast of pas-
seour vnto the Lorde in Jerusa-
lem, & they slue passeour in the
fourtene daye of first moneth.
And he set the preastes in theyr
offices, and ayded them in the seruice of the
house of the Lorde. And he sayde vnto the
Leuytes (that taught all Israel, and were
sanctified vnto the Lorde) put the holy arke
in the house whych Salomon the sonne of
Dauid kyng of Israel, dyd buyld, there shall
no other burthen be layd vpon youre shoul-
ders: But now serue the Lorde youre God
and his people Israel. And prepare yoursel-
ues by youre auncient householdes and com-
panies, accordyng to the wyrtynge of Da-
uid kyng of Israel, and the wyrtynge of Sa-
lomon his sonne. And stande in the holy pla-
ce accordyng to the deuysion of the auncient
householdes of youre brethren the chyldren of
the people, & after the deuysion of the aun-
cient householdes of the Leuytes, kyll passeo-
uer, & sanctifye and prepare youre brethren,
that they may do accordyng to the word of
the Lorde by the bande of Moses.

And Josia gaue to the people flockes of
shepe and kyddes, all for passeour and for
all that were present, thyrty thousand by ta-
le, and thre thousande oxen, and these were
euen of the kynges substance. And his Lor-
des gaue wyllynge both vnto the people &
to the preastes, & vnto the Leuytes. Helkia
also, zacharia and Jechiel, rulers of the house
of God, gaue vnto the preastes for passeour
offerpynges two thousand and syxe hundred
shepe, and thre hundred oxen. Conania & Se-
meiahu and Bethanel his brethren, and ha-
labiahu and Jaiclad Josabad, rulers of the
Leuytes, gaue vnto the Leuytes passeour
offerpynges, euen fyue thousand shepe, & fyue
hundred oxen.

And so the seruice was prepared, and the

preastes stode in theyr places, and the Leui-
tes in theyr distincte copanics at the kynges
commaundment. And they slue Passeour,
and the preastes sprinkled the bloude with
theyr hande, & the Leuytes pulled of the sayn-
nes of the beastes. And they fett awaye the
burntofferinges, to geue them vnto the peo-
ple that were denyded by auncient houses, &
that they shulde offer vnto the Lorde, lyke as
it is wyrtten in the boke of Moses. And so dyd
they wyth the oxen also. And they dressed
the Passeour wyth fyre as the maner was.
And the other dedycat beastes: sodde they in
pottes, caulderns & pannes, and denyded the
amog all the people. And afterwarde, they
made readye for them selues & for the prea-
stes: for the chyldren of Aaron were busyed
in offerpyng of burntofferpynges and the fatt
vntyll nyght: therfore the Leuytes prepared
for them selues and for the preastes the son-
nes of Aaron.

And the syngers, the chyldren of Asaph
stode in theyr standyng & accordyng to the
commaundment of Dauid and Asaph, he-
man Jeduthun the kynges sear: and the por-
ters waityd at euery gate, and myght not
departe from theyr seruice: for theyr brethren
the Leuytes prepared for them. And so
all the seruice of the Lorde was prepared the
same daye, to offer Passeour, and to offer
burntofferpynges vpon the auter of the Lorde
accordyng to the commaundment of kyng
Josia.

And so the chyldren of Israel that were
present, offered Passeour the same tyme, ad
kepte the feast of swete breade seuen dayes.
And ther was no Passeour lyke to the kepte
in Israel fro the dayes of Samuel the pphete:
nether dyd all the kynges of Israel hold soch
a Passeour feast as dyd Josia and the prea-
stes and Leuytes and all Juda, and Israel
were present, and the enhabiters of Jerusa-
lem. This Passeour was holden in the eygh-
tene yere of the raygne of Josia.

¶ After all this, when Josia had prepa-
red the temple, Necho kyng of Egypt came
vp to fyght agaynst Caranis besyde Eu-
phrates, and Josia went out agaynst hym:
whych sent messengers to hym, & sayd: what
haue I to do wyth the thou kyng of Juda?
Be not thou agaynst thy self this daye: For
my warre is agaynst another house, & God
bade me make hall. Leue of therfore & med-
le not with God whych is wyth me, lest he
destroie the. Neuerthelesse, Josia wolde not
turne his face from hym, but rather toke
aduyse to fyght with him, and hekened not
vnto the wordes of Necho out of the mouth
of God, and came to fyght in the valepe of
Magedo, & the shoters shot darteres at kyng
Josia. And the kyng sayd to his seruauntes:
carpe me awaye, for I am soze wounded. His
seruauntes

seruauntes therfore had him out of that cha-
ret, and put him in another chare (as a kynge) in another cha-
ret & they had. And when they had brought
him to Jerusalem, he dyed, and was buryed
in the sepulchre of his fathers. ¶ And all Ju-
da and Jerusalem mourned for Josia. And
Jeremia lamented Josia, and all syngynge
men and synginge women mourned for Jo-
sia in their lamentacions, to this daye, and
made the same lamentacions an ordinaunce
in Israel, & behold, they be wyrtten in the la-
mentacions. The rest of the actes of Josia &
his goodnes which he dyd in folowynge the
wyrtynge in the lawe, and his sayenges, first
and last: behold, they are wyrtten in the boke
of the kynges of Israel and Juda.

The xxxvi. Chapter.

¶ After Josia raygneth Jehoahaz, after Jehoahaz
Jehoahaz, after Jehoahaz Jehoahaz, after Jehoahaz
Jehoahaz, in whole tyme all the people were
carped awaye to Babylon & were brought a ryme
the seuenthy yere after, by kyng Cyrus, otherwys
called Chores.

¶ And the people of the land toke Jeho-
ahaz the sonne of Josia, and made hi
kyng in his fathers steade in Jerusa-
lem. And Jehoahaz was thre and twenty
yeare olde, when he beganne to raygne, and
he raygned thre monethes in Jerusalem. And
the kyng of Egypt put him downe at Jeru-
salem, ann merced the lande in an hundred
talentes of syluer, and a talent of gold. And
the kyng of Egypt made Eliakim his bro-
ther kyng vpon Juda and Jerusalem, & tur-
ned his name vnto Jehoakim: and Necho
toke Jehoahaz his brother, and caried hym
to Egypt. Jehoakim was fyue and twenty
yeare olde, when he began to raygne, and he
raygned eleuen yeare in Jerusalem: and he
dyd euill in the sight of the Lorde his God.
Agaynst him then came vp Nabuchodonosor
king of Babylon, and bounde hym with
two chaynes, to carpe him to Babylon. The
king Nabuchodonosor also caried of the ves-
sels of the house of the Lorde to Babylon, &
and put them in his temple at Babylon. The
rest of the actes of Jehoakim, and his abho-
minacions which he did, and carued ymages
that were layde to his charge, beholde, they
are wyrtten in the booke of the kynges of Is-
rael: and Jehoacin his sonne raygned in his
steade. Jehoacin was eyght yeare olde whā
he beganne to raygne, and he raygned thre
monethes and ten dayes in Jerusalem: and
dyd euill in the sight of the Lorde. And whē
the yeare was out, kyng Nabuchodonosor
sent, and fet him to Babilon with the goodly
vessels of the house of the Lorde, and made ze-
dekia (his fathers brother) kyng ouer Juda
and Jerusalem.

¶ Zedekia was one and twenty yere olde,
when he beganne to raygne, & raygned eleue
yere in Jerusalem. And he dyd euill in the

syght of the Lorde his God, and humbled
not him selfe before Jeremia the prophete at
the mouth of the Lorde. And he rebelled a-
gaynst Nabuchodonosor, which had recca-
ued an oth of hym by God. But he was stiff-
necked, and to harde herted to turne vnto the
Lorde God of Israell. Moreover, all the ru-
lers, the prestes, & the people trespassed more
synnyng after all maner of abhominacyons
of the heathen, and poluted the house of the
Lorde, which he had halowed in Jerusalem.

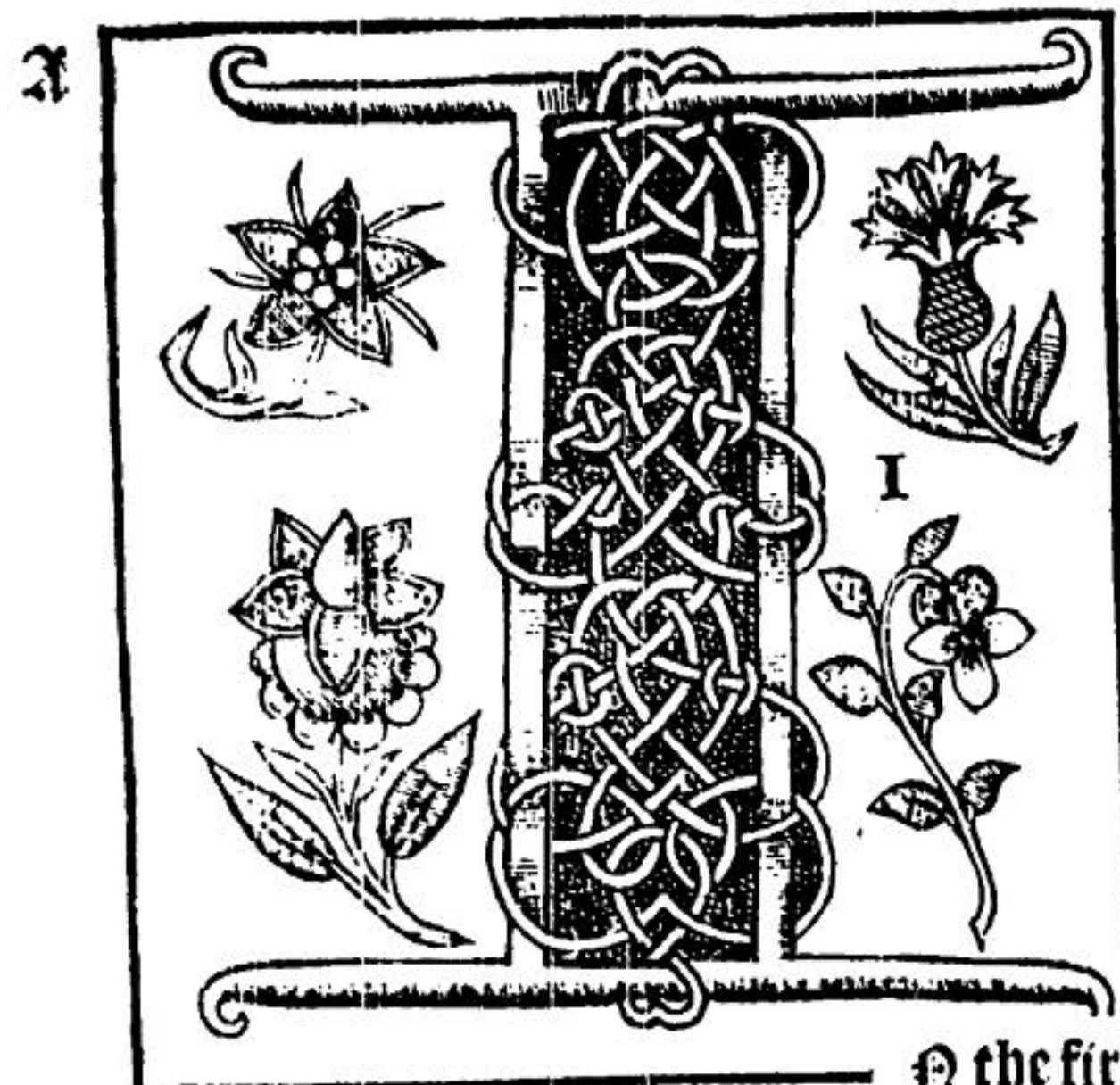
¶ And the Lorde God of their fathers sent
to them, by his messengers, risynge vp by ty-
mes and sendynge: for he had compassyon on
his people, and on his dwellynge place. But
they mocked the messengers of God, & despi-
sed his wordes, and mylde vnto his prophete-
tes, vntyll the wrath of the Lorde arose aga-
ynst his people, and tyll there was no reme-
dy. And so he brought vpon them the kyng
of Caldeye, which slue their yong men with
the swerde in their holy temple, and spared
nether yong man, mayden, olde man, ner
hym that stowped for age. He gaue them all
into his hande.

And all the vessels of the house of God,
(both great and small) and the treasures of
the house of the Lorde, and the treasures of the
kyng, and of his Lordes: all these caried he
to Babilon. And they burnt the house of God
and brake downe the wall of Jerusalem, ad
burnt all the places therof with fyre, and de-
stroyed all the goodly Jewles therof. And the
rest that had escaped the swerde, carped he to
Babilon, where they were bound to him and
his chyldre, vntyll the tyme that Persia had
the empire. To fulfyll the word of the Lorde
by the mouth of Jeremia, vntyll the lande
had her pleasure of her Sabbothes: for as
longe as she laye desolate, she kept Saboth,
vntyll seuenthy yeares were fulfylled.

¶ And the first yeare of Cyrus kyng of
Persia (whā the worde of the Lorde & spo-
ke by the mouth of Jeremia, was fynished)
the Lorde stered vp the sprete of Cyrus kyng
of Persia, that he made a proclamacion tho-
row out all his kyngdome, and that by wy-
tyng, sayeng: Thus sayeth Cyrus kyng of
Persia: all the kyngdomes of the earth hath
the Lorde God of heauen geuen me, and hath
charged me to buyld him an house in Jeru-
salem, that is in Juda. Wherfore, who-
souer is amonge you of all his
people, the Lorde his God be
with hym, and lett hym
go vp.

The ende of the second booke
of the Chronycles.

¶ Cyrus sendeth agayne the people that was in captiuitie, and restored them their holy vessels. And commaundeth them to builde agayne the temple.



#il p1.rvv.b
* Jerc.rvv.b

[illegible]

And hath commaunded me to buylde hym
 A house at Ierusalem which is in Iuda. Who
 soeuer now among you is of his people, the
 Lorde his God be with hym, and let him go
 vp to Ierusalem in Iuda, & builde the house
 of the Lorde God of Israell. he is the God y
 is at Ierusalem. And whosouer remayneth
 yet in eny maner of place (where he is a stra-
 nger) let the men of that place helpe hym w
 syluer and golde, with good & catell, besyde
 that which they wyllyngly offer, for y house
 of God that is at Ierusalem.

Then gat v^p the principal fathers of Ju
da and Benjamin, & the prestes & leuites, ad
all they whose sprete God had rayled to go
v^p, & to buyde the house of the Lord, which
is at Ierusalē. And al they þ were about thē
strengthened their hand, wth vessels of syluer, &
golde, with good and catell, & Jewels: in so
moch þ euery one shewed hym selfe liberall.
And kyng Cyrys brought forth the vessels
of the house of the Lord, * which Nabucho-
donosor had takē out of Ierusalem, and had
put in the house of his God. Those dyd Cy^r
the kyng of Persia bryng forth by þ hande of
Withudates the treasurer, and nombred thē
vnto Selsazar the prince of Iuda. And this
is the nōbre of thē. xxx. chargers of gold. (¶).

chargers of syluer. xxix. knyues. xxx. basens
of gold and of other syluer basens. iij. C. & x.
& of other vessels: &c. All the vessels of gold
and syluer, were. v. M. and. iij. C. All these
dyd Belshazar carpe away with them that
came vp oute of the captiuite of Babylon
vnto Ierusalem:

The.ij.Chapter:

The nombre of them that returned from the captivity.

These are the chyldren of the lande **A**
that went vpon oute of the captiuite
(whom Nabuchodonosor the king
of Babylon had carped awaye vn-
to Babylon) and came agayne vnto Jeru-
salem, and into Iuda, euery one vnto hys
citic. They that came with zozobabell are
these. Iesua, * Nehemiah, Saraia, Raclaiia * (1.20.11)
* Haradochai, Willan, Mispar, Biguai, Re-
hum, Baana. Thys is the nombze of the me
of the people of Israel. The chyldren of Pha-
res, two thousand, an hundred, and two and
seuenty: the chyldren of Saphatia, thze hu-
dred, and two and seuenty: the chyldren of
Arath, seuen hundred, and fyue and seuenty:
the chyldren of the captayne of Hoab among
the chyldren of Iesua and Joab, two thou-
sande, eyght hundred and twelue: the chyl-
dren of Elam, a thousande, two hundred, and
foure and fyfte: the chyldren of Zathu, nyne
hundred, and fyue and fourty: the chyldren
zaccai, seuen hundred, and thze score: the chil-
dren of Bani, syxe hundred, and two and
fourty: the chyldren of Bebai, syxe hundred
and thze and twenty: the chyldren of Af-
gad, a thousand, two hundred, and two and
twenty: the chyldren of Adoniam, syx hun-
dred, and syxe and syxty: the chyldren of Be-
guai, two thousande, and syx and fyfte: the
chyldren of Adin, foure hundred and foure &
fyfte: the chyldren of Ater of Ihezekia, eyght
and nynty: the chyldren of Bezai, thze hun-
dred, and thze and twenty: the chyldren of **B**
Joza, an hundred and twelue: the chyldren
of Hasum, two hundred, and thze and twen-
ty: the chyldren of Sebar, fyue and nynty:
the chyldren of Bethlechem, an hundred
and thze and twenty: the men of Netopha,
syxe and fyfte: the men of Anathoth, an
hundred, and eyght and twenty: the chyl-
dren of Ainaueth, two and fourty: the chyl-
dren of Kyziath Jarim, euen the chyldren of
Cephira and Beeroth, seuen hundred and
thze and fourty: the chyldren of Harama and
Geba, syx hundred, and one and twenty: the
men of Michmas, an hundred, and two and
twenty: the men of Bethell and Hai, two
hundred, and thze and twenty: the chyldre of
Rebo, two and fyfte: the chyldren of Mag-
bis, an hundred, and syxe and fyfte: the chil-
dren of the other Elam, a thousande, & two
hundred, and foure and fyfte: the chyldre of
Harim,

harym, the hundred and twentye: the chyl-
dren of Lodhabid and Ono, seven hundred,
and fyue and twentye: the chylidren of Jeri-
cho, thze hundred, and fyue and fourtye: the
chilidren of Senaa, thze thousand, fyxe hun-
dred and thyrtye.

The priestes of the chyl dren of Jedania of the house of Iesua, nyne hundred, and thre & seuentye: the children of Zimmer, a thousand and two and fyfty: the children of Ihsathur, a thousande, two hundred, and seuen and fourty: the children of Iharim, a thousande, and seuentenc.

The leuites. The children of Jesua, and
Cadmuel of the children of Hodauia, foure &
seuentye. The syngers, the childre of Asaph,
an hundred, and eyght & twentye. The chil-
dren of the doze keeper. The children of Sal-
lum, the children of Ater, the childre of Tal-
mon, the children of Akub, the childre of Ba-
tita, the children of Sobai: all togcather an
hundred, and nyne and thyrtye.

The Reethimings, the children of Ziba, the children of Basapha, & childre of Tabaoth, the children of Ceros, the children of Sicha, the children of Hadon, the chylidzen of Lebanaa, the childre of Hagabb, the chylidre of Akub, the chylidzen of Hagab, the chylidzen of Samlai, the chylidzen of Hanan, the children of Giddel, the chylidzen of Sahar, the chylidzen of Reaia, the chylidzen of Razin, the chylidzen of Mecoda, the chylidzen of Galam, the chylidzen of Ula, the chylidzen of Wasseah: the chylidzen of Bessai, the chylidzen of Alina, the chylidzen of Mehunim, the chylidzen of Nephussim, the chylidzen of Warbuc, the chylidre of Hacuba, the chylidzen of Warhur, the chylidzen of Bazluth, the children of Mehra, the chylidzen of Harla, the chylidzen of Barcom, the chylidzen of Sisara, the chylidzen of Chamah, the chylidzen of Mezinah, & chylidzen of Hativha.

The chyldren of Salomons seruauntes,
the chyldren of Sotai, the chyldren of So-
phereeth, the chyldren of Peruda, the chyldre
of Jaala, the chyldren of Barcon, the chyldre
of Giddel, the chyldren of Sephatiah, the
chyldren of Hattil, the chyldren of Dochereth
Hazbaim, the chyldren of Ami. All the Re-
thynings and the chyldren of Salomons ser-
uauntes, were all together, thre hūdzred and
two and nynty.

And these went vp from, Thelmelah, ad
from Thelbaria, Cherub, Addon and Im-
mer. But they coulde not discern the
fathers house and theyr sede, whether they
were of Israel. The chyldren of Delaia, the
chyldren of Tobia, the chyldren of Accoda,
syxe hundred and two and fyfty. And of the
chyldren of the prestes. The chyldren of He-
baia, the chyldren of Hakoꝝ, the chyldren of
Berzilai, which toke one of the daughters

of * Berzilai y Gilendite to wyfe, and was
called after theyr name: these sought they
evidence amonge them that had the register
of byrth, and were not foude therin, therfore
were they put fro the presthod. And * Ha-
thiratha layd vnto the, that they shuld not
eate of y most holy, till ther rose vp a * preste
to weare y Urin and Thummim.

The whole congregacion together, was xliij. thousand, thre hūdzred and threscore: besyde their seruauntes and maydens, of who there were seuen thousand, thre hūdzred, and seuen and thyrtye. And there were amonge them two hūdzred syngynge men and wemē. Their horses were seuen hūdzred and fyxe & thyrty. Their mules, two hundred, and fyue and fourtye: and their camels, foure hundred and fyue and thyrty. Theyr asses, fyxe thousande, seuen hundred and twente. And certayne of the chefe fathers, when they came because of the house of the Lorde at Ierusalem, they offered the selues wyllynge for the house of God, to sett in hys place, and gaue gold after their habilitie vnto the treasure of the worcke, euē one and threscore thousande pecces, and fyue thousande pounce of syluer, and an hundred prestes garmentes. So the prestes and the leuites, and a certayne of the people and the syngers, and the porters, and the Nethinims dwelt in their cyties, and all Isracell in theyr cyties.

The. iij. Chapter.

After the foundation of the temple once renewed :
they sacrifice unto the Lord.

And when * the seuenth moneth came, and the childre of Israel were now in theyr cyties, the people came togeather (euen as one man) vnto Jerusalem. And there stode vp Iesua & sonne of Iosedec and his brethre the prestes, and zoobabel the sonne of Salathiel & hys brethren, and buylded the aultar of the God of Israel, to offre burnt offrynges theron, as it is writen in the lawe of Moses y^e mā of God and the aultar set they vpon hys socketes (for ther was a fearfulness amonge the because of the nations and landes) therfore they offered burnt offrynges theron vnto the Lord * in the morning & at euen. And they helde the feast of tabernacles as it is writen, & offered burnt sacrifices dayly, according to y^e nōbre & custome, daye by daye. Afterwarde they offred dayly burnt offrynges also, & in y^e new mones and in all the feast dayes that were cōsecrate vnto the Lorde, and for all them whych dyd (of their awne fre wyll) offre vnto the Lord.

ffrom the first daye of the seventh moneth
beganne they to offre burnt sacrifices vnto
the Lorde: euen whan the foundacyon of the
temple of the Lord was not yet layed. They
gaue money also vnto y^e masons and carpen-
ters, and meate and dryncke and oyle vnto
thei

them of zidon and of Tire, to buyng the Cedre tymber fro Liban⁹ by see vnto Top-
pa, accordyng to the graunt that they had of
Cyrus the kynge of Persia.

In the seconde yere of their coming vnto
the place of y^e house of God at Ierusalem in the
second moneth, beganne zorobabel the sonne
of Salathiel, & Iesua the sonne of Iosedec,
and the remnant of they^r brethren the prestes
and leuites, and all they that were come out
of the captiuite vnto Ierusalem, & appoynted
the leuites from twente yere olde and
aboue, to se, that the worke of the house of
the Lorde went forwarde. And Iesua stode
with his sonnes and brethren, and Cadmiell
with his sonnes, and the chyldre of Iuda, to
forther the workemen of the house of God,
euen the chyldre of Henadab, with their chil-
dren and their brethren the leuites.

And whan the builders layd the founda-
cyon of the temple of the Lorde, the prestes
stode in they^r arraye, with troyces. And the
leuites the chyldren of Asaph with cymba-
les, to prayse the Lorde * after the maner of
Dauid kynge of Israell. And they sang toge-
ther, whan they gaue prayse & thanks vnto
the Lorde, because he is gracious, and becau-
se his mercy endureth for euer vpon Israell.
And all y^e people shouted loude in praysynge
the Lorde, because the foundation of the house
of the Lorde was layde. Many also of the
prestes and leuites and auncient fathers,
which had sene the first house (whē the foun-
dacion of thys house was layed before they^r
eyes) wepte with a loude voyce. And many
shouted with ioye, so that the noyse gaue a
greate sounde, in so moch y^e the people coude
not diserne the ioyful sounde and gladnes,
from the noyse of the wepyng amonge the
people: for the people shouted wyth a loude
cry, and the noyse was herde farre of.

The. iij. Chapter.

The buyldyng of the temple is hyndered, and let.

But * the aduersaries of Iuda and
Beniamin hearde, that the chyldren
of the captiuite buylded the temple
vnto the Lorde God of Israell. And
they came to zorobabel and to the principall
fathers, and sayde vnto the: We will bulde
with you: for we seke the Lorde youre God
lyke as ye do. And we haue done sacrifice
vnto hym, sence the tyme of Asor hadon the
kynge of Assur * which brought vs vp hy-
ther. And zorobabel & Iesua and the other
auncient fathers of Israell sayde vnto them:
It canot be, that you and we together shuld
buyld the house vnto our God: for we oure
selues wyll buyld alone vnto the Lorde our
God of Israell, * as Cyrus the king of Per-
sia hath commaunded vs.

And it came to passe, that the folke of the

land hyndered the people of Iuda, and trou-
bled them as they were buyldyng, and hy-
red counsellors against them, to hynder their
deuyce, as long as Cyrus the kynge of Per-
sia lyued, vntill the raygne of Darius king
of Persia. And in the raygne of Abasuerus,
(euen in y^e begynnynge of his raygne) wrote
they vnto him a complaynte agaynst the in-
habitours of Iuda and Ierusalem.

And in the dayes of Artaxerxes, wrote
Withidath Tabeel and the other of hys co-
uncell, vnto Artaxerxes the king of Persia
with saye wordes. And the scripture of the
lettet was writen in the Syriaks speach, & v^o
interpreted in the language of the Syriaks
Rehum the recorder and Samisai the scribe
wrote a letter from Ierusalem to Artaxer-
ses the kynge, as it foloweth.

Then Rehum the recorder, & Samisai the
scribe, and other of their compaigne of Dina,
of Arphath, of Tarpla, of Persia, of A-
rach, of Babylon, of Susan, of Meha, of E-
lan, & other of the people * who the greate &
noble Anapar brought ouer, and sett in the
cytes of Samaria, & other, that are now on
this syde the water. Thys is the coppe of the
letter that they sent vnto kynge Artaxerxes.

Thy seruantes, & the men that are now
on this syde the water. Be it knowne vnto
the king, that the Jewes which came vp fro
the to vs, are come vnto Ierusalem (a cytie
sedicious and frowarde) and buylded the sa-
me, and sett vp the walles therof, and laye
the foundacions. Be it knowne now also vnto
the kynge, that yf this cytie be buylded,
and the walles therof made vp agayne, then
shall not they geue, tolle, tribute, and custo-
me, and the kynges profyte shall incurre da-
mage. And now in the meane season we ha-
ue destroyed the temple, and wolde no lon-
ger se the kynges dishonour: Therfore sent
we out also, and certifyed the kynge: that it
maye be sought in the boke of y^e Chronycles
of thy progenitours, and so shalt thou fynde
in the booke of the Chronycles, and perceave
that this cytie is sedicious and noysome vnto
kynges and landes, and that they cause
other also among them to rebell of olde, & for
the same cause was thys cytie destroyed.
Therfore do we certifye the kynge that yf
this cyte be buylded agayne, and the walles
therof made vp, thou shalt hereafter haue no
porcion on this syde the water.

Then sent the kynge answere vnto Re-
hum the recorder, & Samisai the scribe, and to
the other of they^r compaignes that dwelt in
Samaria, & vnto the other y^e were beyonde
the water, in Selā and Chebeth. The letter
which ye sent vnto vs, hath bene openly redde
before me, and I haue commaunded to make
search: & it is founde, y^e this cytie of olde hath
made insurreccion agaynst kynges, and that
rebellion

rebellion and sedicion hath bene commytted
therin. There haue bene myghtie kinges al-
so at Ierusalem, which haue raygned ouer all
countrees beyonde the water: and tolle, try-
bute, & custome was geuen vnto the: Gene-
re now therfore commaundement, that the
same men be forbydden, and that the cytie be
not buylded agayne, tyll I haue geuen ano-
ther commaundement. Take hede now that ye
be not negligent to do this: for why shulde y^e
kynge haue harme there thorowe?

Now when the coppe of kynge Artaxer-
ses letter was red before Rehum and Sim-
sai the scribe and their compaignes, they
went vp in all the haste to Ierusalem vnto
the Jewes, and forbad them with violence
and power. Then ceased the worke of the
house of God at Ierusalem, and continued
so vnto the seconde yere of Darius kynge of
Persia.

The. v. Chapter.

By the exhortacion of Aggeus and zachary is the
temple buylded agayne.

The prophetes, Aggeus and za-
chary the sonne of Iddo, pro-
phesied vnto the Jewes that
were in Iuda and Ierusalem,
in the name of the God of Is-
rael. * Then gat vp zorobabel the sonne of
Salathiel, and Iesua the sonne of Iosedec,
and beganne to buyld the house of God at
Ierusalem, and with them were the prophe-
tes of God, which helped them. At the same
tyme came to the Tathnai which was cap-
tayne on this syde the water, and Star-
baznai, and their compaignes, and sayde
thus vnto them. Who hath commaunded you
to buyld thys house, and to make vp these
walles? Then tolde we them the names of
the men, that made thys buyldyng. But
the eye of their God was vpon the elders of
the Jewes, that they coude not cause them
to cease, tyll the matter was brought to Da-
rius, and then they answered by letters
ther vnto.

This is y^e coppe of y^e letter, that Tathnai
(which was captayne on this syde the wa-
ter) and Starbaznai, and the counsellors of
Apharsh (which were on this syde the wa-
ter) sent vnto kynge Darius. And the matter
that they sent vnto him, was written thus
within the lettet: Vnto Darius the kynge,
all peace. Be it knowne vnto the kynge, that
we went into the lande of Jewry to y^e house
of y^e great God, which is buylded wth mighty
greate stones, and beames are layed in the
walles, and the worke goeth fast forth, and
prospereth in their handes. Then asked we
the Elders, & sayde vnto the as it foloweth:
Who commaunded you to buyld this hou-
se, & to make vp the walles therof? We asked
their names also, that we might certifie the,

and wyte the names of the men that were
they^r rulers.

But they answered vs with these wor-
des, and sayde. We are the seruantes of him
that is God of heauen and earth, and buylded
the house that was buylded many yeres a-
goe * which a greate kynge of Israell buyl-
ded, and set vp. But after y^e our fathers had
prouoked the God of heauen vnto wrath,
* he gaue them ouer into the hande of Na-
buchodonozor the king of Babylon, & of the
Caldees, which brake downe this house, and
caried y^e people awaye captiue vnto Babilō.

* But in the fyrst yere of Cyrus the kynge
of Babylon, the same kynge Cyrus gaue co-
maundement concernyng thys house of God,
that it shulde be builded agayne. And y^e ves-
selles of golde & syluer of the house of God,
which Nabuchodonozor toke out of the tem-
ple that was at Ierusalem, & brought them
into the temple at Babylon, those dyd Cy-
rus the kynge take out of the temple at Ba-
bilon, * and they were deliuered vnto one
Salsazar by name, who he made captayne,
and sayde vnto him. Take these vessels, and
go thy waye, and sett them in the tēple that
is at Ierusalem, and lett the house of God be
buylded in hys place. Then came the same
Salsazar, and layde the foundacyon of the
house of God which is at Ierusalem. Sence
y^e tyme also vntill now hath it bene in buyl-
dyng, and yet is it not fynished. If it plea-
se the kynge now therfore, lett there be se-
arche made in the kynges libraye which is
there at Babilō, whether it haue bene kynge
Cyrus commaundement, that thys temple
of God at Ierusalem shulde be buylded and
lett hym sende vs the kynges mynde concer-
nyng the same matter.

The. vi. Chapter.

At the commaundement of Darius kynge of Persia,
after the temple was buylded and dedicate, the chyldren
of Israell kept the feast of vntenured breade.

Then commaunded kynge Darius,
and they made search in the libraye,
euen in the place where they layde
vp the treasure at Babylon. * And
there was founde in a coffer (in the place that
is in the lande of the Medes) a volume: and
therin was it thus wyrtten, and soche a me-
moziall: In the fyrst yere of kynge Cyrus,
gaue the same kynge Cyrus commaunde-
ment concernyng the house of God at Je-
rusalem, that the same house shulde be buyl-
ded in y^e place where they offere the sacrifices,
* and to ioyne the walles together of thre
score cubytes heygth, and thre score cuby-
tes bredth. Thre rowes of rough stones,
and one rowe of tymber, and the expences
shal be geue of the kynges house. And lett the
golde and syluer vessel of the house of God
(which Nabuchodonozor toke out of the tē-
ple at

ple at Jerusalem, and brought vnto Babylon) berestored, and brought agayne vnto the temple at Jerusalem to their place in the house of God.

W Get you farre from them therfore, thou Chahnai captayne beyonde the water, and Scharbuzanai, and poure councelers: Apher sechei, which are beyonde the water, get ye awaye from the. Let the worke of y^e house of this God alone, that the captayne of the Jewes and their Elders maye buylde y^e house of God in his place. I haue commaunded what shalbe done to the Elders of Iuda for the buylding of the house of God, that there shalbe diligent hede take of the kynges goodes, euen of the rentes beyonde the water, ad geue vnto the men, that they be not hyndred. And yf they haue nede of calues, rammes & lammes, for the burnt offeringe of the God of heauen, wheate, salt, wyne and oyle, after the custome of the prestes at Ierusalem, let the same be geuen them daylie with out anye delaye, that they maye offre swete saouours vnto the God of heauen, and praye for the kynges lyfe, and for his chyldre. And soch a commaundement haue I geuen that what man soeuer he be that altereth this worde, there shal a beame be taken fro his house, and set vp, and he shalbe hanged thereon, and his house shalbe made adoughyll for the same thynge.

E And the God that set his name there, destroye all kynges, & people, that put to their hande to altere to breake downe y^e house of God which is at Ierusalem. I Darius haue commaunded, that this be done with spede.

Then Chahnai the captaine of the countrey beyonde the water, and Scharboznai with theyr councelers (to whom kynge Darius had sent) did their diligence: And y^e Elders of the Jewes builded, and they prospered thorow the prophecieng of Aggeus the prophet and zachary the sonne of Iddo: and they builded, and layed vp the foundation, according to the comaundement of the God of Israel, and after the commaundement of Cyrus, and Darius & Arthaxerxes kynges of Persia. And the house was fynished the thyrde dawe of the moneth Adar, euen in the fyrte yere of the raygne of kynge Darius.

* i. Dar. vii. b

* And the children of Israel, y^e prestes, the Leuites, and the other children of the captiuite helde the dedicacion of this house of God with ioye, and offered at the dedicacion of this house of God, and hūdzred oxen, two hundred rammes, foure hundred goates: ad for the reconcilinge of all Israel twelue he goates, accorpyng to the nombre of the tribes of Israel, & set the prestes in their sondry courses, & the Leuites in their diuerse offices to minister vnto God at Ierusalem, as it is written in the boke of Moyses.

And the children of the captiuite helde Passouer vpon the fourteenth dawe of y^e fyrst moneth: for the prestes and Leuites were purified, so that they were all cleane together, and kylled Passouer for all the chyldre of the captiuite, and for their brethre y^e prestes, and for them selues. And the children of Israel which were come agayne out of captiuite, and all soche as had separated them selues vnto them from the fylthynesse of the hyethen of the lande: to seke the Lorde God of Israel, did eate, and helde the feast of vniuened bread seven dayes with ioye: for the Lorde had made them glad, and turned the hert of y^e kynge of Assur vnto them, to strengthen their handes in the worke of the house of God, euen the God of Israel.

The vii. Chapter.

By the commaundement of Arthaxerxes, Edoas taketh his companions the chyldren of Israel, and returneth to Ierusalem.



After these actes, there was in y^e raygne of Arthaxerxes kynge of Persia, one Edoas the sonne of Saraiah, the sonne of Asaria, the sonne of Helkia, the sonne of Sallum, the sonne of zadoc, the sonne of Ahitob, the sonne of Amaria, the sonne of Asaria, the sonne of Meraioth, the sonne of zeraia, the sonne of Uzi, the sonne of Bucki, y^e sonne of Abisua, the sonne of Phinehes, the sonne of Eleazar, the sonne of Aaron y^e chefe prest. Thus Edoas also went vp from Babylon, and was a perfite scribe in the lawe of Moyses, which the Lorde God of Israel did geue. And the kynge gaue him all that he requyred, because the hande of the Lorde was vpon him. And there went vncertayne of the chyldren of Israel, of the prestes, Leuites, syngers, porters, ad of the Aethinims vnto Ierusalem, in the seventh yere of kynge Arthaxerxes. And he came to Ierusalem in the fyfth moneth, euen in the seventh yere of the kynge. For vpon the fyrst dawe of the fyrst moneth, beganne he to go vp from Babylon: & on the fyrst dawe of the fyfth moneth came he to Ierusalem, because the good hande of God was vpon him. For Edoas prepared his hert to seke the lawe of the Lorde, and to do it, and to teach the precept and iudgement in Israel.

And this is the coppe of the letter, y^e kynge Arthaxerxes gaue vnto Edoas the prest & scribe, which was a wyrtter of the wordes and commaundementes of the Lorde and of his statutes ouer Israel. Arthaxerxes a king of kynges, vnto Edoas the prest & scribe of the lawe of the God of heauen, peace and salutation. I haue comaunded, that all they of the people of Israel, and of the prestes and Leuites in my realme (which are mynded of their awne good wyll to go vp to Ierusalem)

rusalem) go with the: and therfore art thou sent of the kynge and of his seven councelers, to vylet Iuda and Jerusalem, accordeinge to the lawe of thy God, which is in thy hande: And that thou shuldest take with the syluer and golde, which the kynge and his councelers offere of their awne good wyll vnto the God of Israel (whose habitacyon is at Jerusalem) and all the syluer and golde y^e thou canst fynde in all the countrey of Babylon, w^{it} that the people offere of theyr awne good wyll and the prestes geue for the house of theyr God which is at Jerusalem.

E Take thou the same, and bye diligently with the same money, oxen rammes, and lammes, with their meate offerings and drinck offerings, and thou shalt offer them vpon the altare of the house of youre God which is at Jerusalem. And loke what it lyketh the and thy brethzen to do with the remnaūt of the money, that do after the wyll of youre God. And the vessels that are geuen the for the ministraciō in the house of thy God, those deliuer thou before God at Jerusalem.

And whatsoeuer thynge moze shall be nedfull for the house of thy God, which is necessary for the to spende, thou shalt receaue the charges out of y^e kynges treasure house. I kynge Arthaxerxes haue commaunded all the treasures beyonde the water, that loke whatsoeuer Edoas the prest and scribe in the lawe of the God of heauen, requireth of you, that ye fulfyll the same spedyly, vntyll an hundred talentes of syluer, vntyll an hundred quarters of wheate, and tyll an hundred Batthes of wyne, & tyll an hundred Batthes of oyle, & salt without measure. Whatsoeuer also belongeth to the lawe of the God of heauē, let the same be done without anye delaye for the house of the God of heauē, that he be not wroth agaynst y^e realme, & agaynst the kynge, and his chyldren.

And we certifie you, that ye haue no auctorite to requyre taxinge and custome, and yearly rentes vpon any of the prestes, Leuites, syngers, porters, Aethinims ad ministers in the house of his God. And thou Edoas (after the wysdome of thy God, that is in thy hande) sett iudges and arbiters (by my auctorite) to iudge all the people that is beyonde the water, euen all soch as knowe y^e lawe of thy God: ad the that knowe it not, those se that ye teach. And whosoever wyll not fulfyll the lawe of thy God, ad the kynges lawe, let him haue his iudgement without delaye, whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put in pzeon.

* Blessed be the Lorde God of oure fathers, which so hath inspired y^e kynges hert, to garnysh the house of the Lorde, that is at Jerusalem: and hath enclyned his mercy vnto

to me in the presence of the kynge, & his councelers, and before all the kynges hye estates. And I was comforted (euen as the hande of the Lorde my God was vpon me) & so gathered I the heades of Israel together, that they myghte go vp with me.

The viij. Chapter.

The nombre of them that returned to Ierusalem with Edoas.



These are the principall fathers of Iuda, and this is their register that wente vp with me from Babilō, what tyme as kynge Arthaxerxes raygned. Of the chyldren of Phinehes, Serlōm: of the chyldren of Athamar, Daniel: of the chyldren of Dauid, Hatus: of the chyldre of zecania amonge the chyldre of Phatos, zachary, and with him were nobzed an hundred and fyfte men. Of the chyldren of the captayne of Moab, Elioenai the sonne of zerahia, and with him two hundred men. Of the chyldren of zechania the sonne of Iahasiel, and with him thre hundred men. Of the chyldren of Adin, Abed the sonne of Jonathan, and with him fyfte men. Of the chyldre of Elam, Isai the sonne of Athalia, and with him seuentie men. Of the chyldre of Saphatia, zebadia the sonne of Michael, and with hym foure score men.

Of the chyldre of Joab, Obadia the sonne of Jehiel, and with hym two hundred and eyghtene men. Of the chyldren of Selomith the sonne of Iosephia, and with him an hundred and thre score men.

Of the chyldren of Bribai, zachary the sonne of Sebai, and with him eyght and twentie men. Of the chyldren of Aigad, Johanan, the sonne of Hakatan, and with him an hundred and ten men. Of the chyldren of Adoniam, that were the last, whose names were these: Eliphelet, Jehiel and Samanah, and with them thre score men. Of the chyldren of Biguai, Aithai, and zabud, and with the seuentie men. And I gathered them together by the water that renneth towarde Ahava, and there abode we thre dayes. And I looked amonge the people and the prestes & founde there none of the chyldren of Levi. Then sent I to Elieser, to Ariel, Semcia, Elnathan, Farib, Elnathan, Nathan, zachary and to Hesullam the rulers, and to Joarib ad Elnathan which were men of vnderstandyng, and to those gaue I commaundement vnto Iddo the cheffest at Casphia, that they shulde fetch vs ministres for y^e house of oure God, and I tolde them what they shulde saye vnto Iddo, and to his brethzen the Aethinims at Casphia.

And (thorow the good hāde of oure God vpon vs) they broughte vs a wyse man fro amonge the chyldren of Moab the sonne of Levi, the sonne of Israel, and Sarabia with

with Edoas. viii. c.

hys sonnes and his brethren, euen cyghrene. And Hasabab, and with him Ilat of the chyl-
dren of Merari, with his brethren and they
sonnes, twentie. And of the Rechinims, who
David & the Princes gaue to mynister vnto
the Leuites, two hundred & twenty of Re-
chinims, which all were named by name.

And euen there at the water, besyde Aha-
ua, I proclaimed a fast, that we myghte hu-
ble oure selues before oure God, and seke of
him a ryghte waye for vs, and for oure chil-
dren and for all oure substance. For I was
named to requyre of the kynge, souldiers
& horsen, to helpe vs agaynst the enemy in
the waye: but we sayd vnto the kynge: The ha-
nde of oure God is vpon all the that seke hym
in goodnes, and (hys domynion) hys violence
and wrath is agaynst all them that forsake
him. So we fasted, and besought oure God
for this, and he hearde vs.

And I toke out twelue of the chiefe prea-
stes, Sarabab and Hasabab, and ten of their
brethren with them, and weyed them & syl-
uer and golde, & vessels that were appoynted
for the house of oure God, which the kynge
and his counsellors and his Lordes, and all
Israel that were there at hande, had geuen
together. And I weyed vnto their hande sixe
hundred & syftie talentes of syluer, & in syluer
vessel an hundred talentes, & in golde an hundred
talentes: twentie basens of golde of a thou-
sande peces, and two costly ornaments of
good brasse, as cleare as golde: and I sayde
vnto them: Ye are consecrate vnto the Lorde,
lyke as the vessels are holy also, and the golde
and syluer are geue of a good wyll vnto the
Lorde God of youre fathers. Watch ye, and
kepe it: for ye shall weye it downe before the
chiefe preastes and Leuites, and auncient fa-
thers of Israel at Ierusalem in the treasuries
of the house of the Lorde. Then toke I prea-
stes and Leuites that weyed syluer & golde
and vessel, to bringe it to Ierusalem, vnto the
house of oure God. And we brake vp, from
the water of Ahaua on the twelue daye of
the fyrst moneth, to go vnto Ierusalem: and
the hande of oure God was vpon vs, & de-
liuered vs from the hande of the enemy, & ad-
of soch as layde wayte for vs by the waye.
And we came to Ierusalem, and abode there
thre dayes. But on the fourth daye was the
syluer & golde and vessel weyed in the hou-
se of oure God, by the hande of Meremoth
the sonne of Uzia the preaste, and with hym
was Eleazar the sonne of Phinehas, & with
them was Josabab the sonne of Iesua, and
Noabia the sonne of Benoi the Leuites.
According to the nombere and weyght of eu-
ery one, was the weyght all wyrtten vp at
the same tyme.

And the children of the captiuite, which
were come out of prison, offered burnt offe-

rynges vnto the God of Israel: twelue bul-
lockes for all Israel, syxe and nyntye ram-
mes, seuen and seuentie lambes, twelue he-
goates for a synofferynge, all to the burnt-
offerynge of the Lorde. And they deliuered
the kynges commission vnto the kynges of-
ficers, & to the capitaynes that were on thys
syde the water. And they promoted the peo-
ple and the house of God.

The ix. Chapter.

Esdras complayneth on the people that had
turned them selues from God, and married with
the gentiles.



When these thynges were do-
ne, the rulers came to me, & ad-
sayde. The people of Israel,
and the preastes, and Leui-
tes are not separated from
the people of the landes (as
touchynge their abhominat-
ions) namely of the Cananites, Hethites,
Hherites, Jebusites, Ammonites, Moa-
bites, Egyptians, & Amozites. * For they
haue taken the daughters of the same to the
selues and to their sonnes, and the holy sede
is mixte with the nations in the lande: and the
hande of the princes & rulers hath bene prin-
cipall in this trespass.

* And when I hearde this saying, I rete-
my clothes and my rayment, and I plucked
of the heer of my heade, and of my beerd, and
sate mourning. And there resorted vnto me
all soch as feared the wordes of the Lorde
God of Israel, because of the trasgression of
the people of the captiuite. And I sate mour-
nyng vntill the euenynge sacrifice. And
about the euenynge sacrifice, I rose vp from
my benynges, and rente my clothes and my
rayment, and fell vpon my knees, and spred
out my handes vnto the Lorde my God,
and sayde.

O my God, I am ashamed, and darre not
lyfte vp myne eyes vnto the face of my God: for oure
wyckednesses are growne ouer oure heed, & ad-
oure trespass is waxen grete vnto the hea-
uen. Sence the tyme of oure fathers haue we
bene in grete trespass vnto this daye, * & ad-
because of oure wyckednesses haue we and
oure kynges bene deliuered into the hande of
the kynges of the nacionys, into the swerde,
into captiuite, into shame, and into confusi-
on of face, as it is to se this daye.

And now is there a lytle & sodayne gra-
cioulnes come from the Lorde oure God, in
causynge some of vs to escape, and that he
maye geue vs a name in hys holy place, and
that oure God maye lyghte oure eyes, and
geue vs a lytle lyfe to take breath in oure bo-
dage. For we are bondmen, & oure God hath
not forsaken vs in oure bondage, and hath
enclyned mercy vnto vs in the syghte of the
kynges of Persia, to geue vs lyfe, to lett vs
the house

the house of oure God, and to redresse the de-
solacion therof, and to geue vs a wall in Ju-
da and Ierusalem.

And now, O oure God, what shall we
saye after this: for we haue forsaken thy co-
mmandementes, whych thou hast commaun-
ded by thy seruantes the prophetes, sayeng:
The lande vnto which ye go to possesse, it is
an vncleane land, because of the fylthynes of
the people of the landes, whych with theyr
abhominacions haue made it full of vnclea-
nesse on euery syde. * Therefore shall ye not
geue youre daughters vnto their sonnes, & ad-
their daughters shall ye not take vnto your
sonnes, ner seke their peace & welth for euer,
that ye maye be strong, & enioye the good in
the land, & ye & youre chyliden maye haue
the inheritaunce of it for euermore.

And after that all these thynges are come
vp vnto vs (because of oure euell dedes & grete
trespasses) thou oure God hast thrust do-
wne oure wickednesses, & hast geue vs a de-
lyuerance, * (as it is comen to passe this daye.)

And yf we turne backe agayne, to let go
thy commandementes, and make contracte
with the people of these abhominacions, wilt
thou not then be wroth at vs (as not without
cause) tyl we be utterly consumed, so that no-
thyng remayne, and tyll there be no deliue-
raunce? O Lorde God of Israel, part rygh-
teous, for we remayne yet escaped, at it is to
se this daye. Behold also, in thy presence are
we in oure trespasses, & because of it maye we
not stande before the.

The x. Chapter.

The people repente, and curre, and put awaye
theyr straunge wyues.



And when Esdras prayed after
this maner, & knowleged, wepte,
& laye before the house of God, there
resorted vnto him out of Israel a
very grete congregacyon of men and we-
men, and chyliden: & the people wepte very
fore. And Sechania the sonne of Jehiel one
of the children of Elam, answered, and sayde
vnto Esdras. We haue trespassed agaynst
oure God, and haue taken straunge wyues
of the people of the land. Now there is hope
yet in Israel concerning this thyng: for now
we wyll make a couenant with oure God,
and put awaye all the wyues (and soch as
are borne of them) accordinge to the counsell
of the Lorde, and we wyll be in the feare of the
commandementes of oure God, that we
maye do accordyng to the lawe. Get the vp,
for thys matter belongeth vnto the. we also
wyll be wyth the, be of good conforte ther-
fore, and do it.

* Then rose Esdras, and toke an oth of
the chiefe preastes and Leuites, and of all Is-
rael, that they shulde do accordyng to thys
worde: & they sware. And Esdras stode vp

from before the house of God, and went into
the chamber of Iohanan the sonne of Elia-
sib. And when he came thither, he dyd eate
no bred, nor dranke water: for he mourned
because of the trasgression of the people that
had bene in captiuite.

And they caused a proclamacyon to go
thorow out Juda and Ierusalem, vnto all
the chyliden which had bene in captiuite, &
they shuld geather the selues together vnto
Ierusalem. And that whosoener came not
wyth in thre dayes accordyng to the deuys
of the rulers and Elders, all hys substance
shulde be forfett, and he shulde be put out fro
the congregacyon of the captiue.

Then all the men of Juda and Ben Ja-
min geathered them selues together vnto
Ierusalem wythin thre dayes, euen the twe-
tic daye of the nyenth moneth: and all the peo-
ple sate in the strete before the house of God,
and trembled because of thys matter, & for
the rayne. And Esdras the preaste stode vp,
and sayde vnto them. * Ye haue trasgressed
and haue taken straunge wyues, to make y
trespace of Israel yet more: confesse now ther-
fore vnto the Lorde God of youre fathers,
and do hys pleasure, and separate youre sel-
ues from the people of the land, & from the
straunge wyues. And all the congregacyon
answered, and sayd with a loude voyce: It
shalbe so, and we will do as thou hast sayde.
But the people are many, and it is a rayne
whether, and the people are to faynt to tarre
without in the strete, neither is this a worke
of one daye or two, for we haue offended ve-
ry sore in this thyng. Let oure rulers stand
therefore in all the congregacyon, and lett all
them whych haue taken straunge wyues in
oure cyties come at the tyme appoynted,
and let the Elders of euery cytie and theyr
Judges be with them, tyll they haue turned
the wrath of oure God awaye from vs con-
cernyng this matter.

Then were appoynted Jonathan the
sonne of Asabel, and Jahalia the sonne of
Thekua ouer thys matter: And Josullani
and Sabatha the Leuites helped them.
And the chyliden of the captiuite dyd euen
so. And Esdras the preaste, and the auncient
heades thorow the house of theyr fathers,
all men of great fame, separated the selues,
and sat them downe on the fyrst daye of the
tenth moneth, to examen the matter. And vntill
the fyrst daye of the fyrst moneth they
were fynishyng the busyness wyth all the men
that had taken straunge wyues.

And amonge the chyliden of the prea-
stes there were men founde that had taken
straunge wyues, namely amonge the chyl-
dren of Iesua the sonne of Josedec and of
hys brethren, Maliah, and Eliezer, Jariab
and Gedalia, and they gaue theyr handes
there

of Daseah, and Mesulam the sonne of Beso-
dia, they layde the beames therof, and set on
the dozes, lockes and barres of it. Nexte un-
to them, buylded Malattiah of Gibeon, and
Jadon of Merano, men of Gibeon, and of
Mylpa, where he that was captayne of this
syde the water had a mansion. Nexte unto
him buylded Asiel the sonne of Harhahab &
goldsmith. Nexte unto him also buylded ha-
naniah the sonne of Harakahim, and they re-
payred Jerusalem vnto the brode wall. Nexte
unto them buylded Rappahiah the sonne of
hur, the ruler of the halfe parte of Jerusa-
lem. Nexte vnto hym buylded Jedania the son-
ne of Harumaph ouer agaynst his house: ad
nexte vnto him buylded Hatus the sonne of
Hasabnia. But Melchiah the sonne of Harim
and Hasub & sonne of the captayne of Moab
buylded the other pece, and the tower besyde
the fornaces. Nexte vnto him buylded Sal-
lum a spynners sonne, the ruler of y^e halfe par-
te of Jerusalem, he and his daughters.

The valley gate buylded Hamun, & the
cysterns of zanoa. They buylded it, and set
on the dozes, lockes and barres therof, and a
thousande cubites on the wall, vnto y^e won-
ge porte. But the wonge porte buylded Mel-
chiah the sonne of Rechab, the ruler of the
fourth parte of Bethchar: he repayed it, ad
set on the dozes, lockes and barres therof.
But the wellgate repayed Shallu the son-
ne of Chohosah, the ruler of the fourth parte
of Milsa. He buylded it, and layde the bea-
mes, and set on the dozes, lockes, and barres
therof, and the wall vnto the pole of Siloah
by the kynges garden, and vnto the steppes
that go downe from the cyttle of Dauid. Af-
ter him buylded Achemiah the sonne of A-
bok, the ruler of the halfe parte of Bethzur,
vntyll the other syde ouer agaynst the sepul-
chres of Dauid, and to the pole that was re-
payred, and vnto the house of the myghtie.

After him buylded the Leuites, Rehum
the sonne of Bani: and nexte vnto him buyl-
ded Hasabia the ruler of the halfe parte of
Reilah in hys quarter. After hym buylded
they brethren. Bauai the sonne of Henadad
the ruler of the halfe parte of Reilah: and af-
ter hym buylded Ezer the sonne of Iesua the
ruler of Milsa the other pece, harde ouer a-
gaynst the goynge vp to the house of ordi-
nauce that was in the corner. Agayne, af-
ter hym brake forth Baruch the sonne of za-
chai of indignacyon, and repayed the other
pece from the turnyng corner vnto the doze
of the house of Eliasib the hye prest. After
hym also buylded Merimoth the sonne of
Aria the sonne of Hacos the other pece, from
the doze of the house of Eliasib, euen as
longe as the house of Eliasib extended. Af-
ter hym buylded the prestes, the men of the
playne. After hym buylded Ben Jamin and

Hasub ouer agaynst they house: and after
hym wrought Asaria the sonne of Maasia
the sonne of Anania nexte vnto hys house.
After hym also buylded Benut the sonne of
Hanadad the other pece, from the house of
Asaria vnto the turnyng of the wall, and
vnto the corner.

After hym buylded Pala & sonne of Asai
ouer agaynst the corner and the hye tower,
which lyeth out ouer from the kynges hou-
se, that was besyde the courte of the prison.
After hym buylded Phedania the sonne of Pharhos
(as for y^e Bethinims they dwelt in the strōg
holde vnto the watergate, towarde the east,
and to the tower that lyeth out.) After hym
buylded they of Chelua the other pece ouer
agaynst the greete tower, that lyeth out
warde, vnto the wall of the stronge holde.

But from aboue the horsgate forth, buyl-
ded the prestes, euery one ouer agaynst his
house. And after the buylded zadok the son-
ne of Immer ouer agaynst his house. After
hym buylded also Semeia the sonne of Se-
chania the keeper of the Eastgate. After him
buylded Hanania the sonne of Selemia, and
Hanun the sonne of zalaph the syxte, the
other pece. And after him buylded Mesula
the sonne of Barachia ouer agaynst his sto-
re house. After him buylded Malachia the
goldsmithes sonne, vntyll y^e house of Bethi-
nims, and of the merchauntes ouer agaynst
the gate of Bephrad, and to the parler in the
corner. And betwene the parlour of the cor-
ner vnto the Shepegate buylded the gold-
smithes and the merchauntes.

The iiii. Chapter.

The buyldynge of Jerusalem is hyndred and let,
but the Jewes buylded it, byrnyng readye harnesse,
lest theyr enemyes shulde invade them.

But when Sanabalat heard
that we buylded the wall, he
was wroth in hym selfe, and
toke greete indignaciō, & mo-
cked y^e Jewes, and sayde be-
fore his brethren & the soul-
dyers of Samaria: what do
these impotēt Jewes? wyll the bethen suffre
them? Shall they offre? Shall they persourne
it in one daye? Shall they make y^e stones whole
agayne that are brought to dust, and brent?
And Tobiah y^e Ammonite was besyde him,
ad sayde: Though they buylde, yet yf a fore
go vp, he shall breake downe theyr stonpe
wall. Heare (O thou oure God) for we are
despised, turne their shame vpon their awne
heade, & geue the ouer into despisyng in the
lande of their captiuite. Couer not their wic-
kednesse, & let not their synne be put out i thy
presence: for they haue prouoked y^e buylders.
And so buylded we the wall, & it was ioy-
ned whole together, vnto y^e half beygth ther
of. And the people were mynded to labour.

And

And it fortuned, y^e when Sanabalat, and
Tobiah, & the Arabians, Ammonites, & Mo-
odites heard, y^e the walles of Jerusalem were
mad vp, and y^e the gappes begane to be stop-
ped, they were very wroth, & conspired all to-
gether to come, & fyght agaynst Jerusalem, ad
to make the people an hynderaunce therein.
Nevertheless, we made our prayer vnto our
God, & set watchmen by the, which buylded
daye & nyght ouer agaynst them. And Juda
sayd: the strength of the bearers is to feble, &
there is yet moch moze morter, & we are not
able to buyld on the wall. And our aduersa-
ries sayd: they shall not knowe nether se, tyll
we come in the middes amōge the, and slaye
the, and hinder the worcke. But it fortuned
y^e when the Jewes (which dwelt besyde the)
came, they tolde vs as good as ten tymes, y^e
in all places where ye go vnto, they are ap-
pointed to fal vpo vs. Therefore let y^e peo-
ple after their kiredes wth their swerdes, spea-
res & bowes bench in y^e lowe places behynd
the wal, & I looked, & gat me vp, & sayd vnto
the chefe me, to y^e rulers, & to y^e other people,
be not ye afrayed of the, * but thinke rather
vpo the greete Lord, whych ought to be fea-
red, & fight for your brethren, your soncs, y^e
daughters, your wines, & your houses. Ne-
uertheles, it chaūced that when our enemies
hearde, that we had gotten worde of it. God
brought their counel to naught, & we turned
all agayne to y^e wal, euery one vnto his labd.
And fro that tyme forth it came to passe y^e the
half parte of the yong men did the labour, &
the other half parte of the helde the speares,
shylde, bowes, and brestplates: & the rulers
stode behynde all the house of Juda, which
buylded on the wall, and bare burthens fro
those y^e laded the. With one hande dyd euery
one worcke, & wth the other helde he hys wea-
pō. And euery one y^e buylded, had his sword,
gyrde by hys thygh, ad so buylded they. And
the trompet blew besyde me.

And I sayd vnto the principal men, to the
rulers, and to the other people: the worcke is
great and large, & we are separated vpon the
wall one farre from another. Loke in what
place therfore ye heare the noyse of the trom-
pet, resorte ye thither vnto vs, * & our God
shal fight for vs, & we will be labouryng in
the worcke. And the halfe part of the helde y^e
speares fro y^e mozynng spyng, tyll the star-
res came forth. And at the same tyme said I
vnto the people: euery one abyde with hys
seruaunt at Jerusalem, that in the night seaso
we maye watch, and labour on the daye ty-
me. As for me and my brethren, my seruau-
tes, and the me of the watch (which were be-
hynde me) we put neuer of oure clothes, no-
moze then the other dyd they harnesse, laue
onely because of the water.

The v. Chapter.

The people are vexed with hongre. He re-
quyeth not the buyng of a captayne.

Ad there arose a great cōplaynte of y^e
people, and of theyr wyues agaynst
their brethren the Jewes. For there
were some that sayd: our sonnes and daugh-
ters and we are to many, therefore wyll we
take corne for the, y^e we maye eate, and lyue.
Some also there were that sayde: let vs lett
our landes, vyneyardes and houses to pled-
ge, and take vp corne in the darth. But som
there were that sayde: let vs borowe money
for the kynges trybute & that vpon our lan-
des and vyneyardes. Behold, oure bodies as
the bodies of oure brethren, and oure chy-
dren as theyr chyldren: elles shulde we sub-
due our sonnes and daughters vnto bonda-
ge, and some of oure daughters are subdued
vnto bondage all ready, & no strength is there
in houre hādes, and other men haue our lan-
des and vyneyardes.

And when I heard their cōplaynte and
soch wordes, it displeased me sore, ad I ad-
uised so in my mynde, y^e I rebuked the coun-
cellers, and the rulers, and sayde vnto them:
Euery one of you is to chargeable vnto hys
brother. And I brought a greete congrega-
cyon agaynst them, and sayd vnto them: we
(after oure abilitie) haue bought our brethren
the Jewes, which were solde vnto y^e heathē.
And wyll ye sell your brethren agayne vnto
the heathen, after that they haue bene selde
vnto vs? Then helde they theyr peace, and
coude fynde nothynge to answer.

And Achemia sayde: It is not good that
ye do. Dought ye not to walke in the feare of
God, because of the rebuke of the heathen y^e
are our enemyes? I and my brethren, and my
seruauntes do lend them money & corne: but
as for vsurpe, let vs leaue it. Therefore, thys
same daye I pray you se that ye restore them
theyr landes agayne, theyr vyneyardes, oyle
gardes, and their houses, and remytte the
hyndred part of the money, of the corne, wyne
and oyle that ye haue wonne of them. Then
sayd they: we will restore the agayne, & wyll
requeyre nothing of the, and will do as y^e hast
spoken. And I called y^e prestes, & toke an oth
of them, y^e they shuld do so. And I shoke my
lappe, & sayde: God shalke out euery mā after
the same maner from hys house & labour, y^e
maynteyneth not this word: euen thus be he
shaken out, and voyde. And all the congre-
gacyon sayde: Amen, and prayled the Lord.
And the people dyd so.

And fro the tyme forth y^e (the lyng) com-
mitted vnto me to be a captayne of the that
were in the land of Juda, euen fro the .xx. ye-
re vnto the .xxxij. yere of kyng Arthaver-
ses (that is .xij. yere) I wth my brethren lyued
not of soch sustenance as was geue to a cap-
tayne. For y^e olde captaynes y^e were before
me,

me, had bene chargeable vnto the people, ad had taken of them bread and wyne, and xl. syckes of syluer: yee, and their seruantes had oppressed the people. But so dyd not I, and that because of the feare of God. But I laboured also in the worke vpon the wal, and bought no lande. And all my seruantes came thither together vnto the worke. Moreouer, there were at my table an. C. and. l. of the Jewes and rulers, which came vnto me from among the heathen, that are about vs. And ther was prepared for me dayly an oxe and. vi. chosen they, and byrdes, & cuer once in. x. dayes a greete summe of wyne. Per requyred not I the lpyunge of a captayne, for the bondage was greuous vnto the people. *Thinke vpon me my God vnto y best, according to all y I haue done for thys people.

4. ii. Edras. and. xii. b

The. vi. Chapter.

The buyldyng is yet agayne buylded and left.

And whē Sanabalat, Tobiah, & Geselem the Arabian, and the other of our enemyes heard that I had buylded y wall: and that ther were no mo gappes ther in (howbeit at the same tyme had I not hangged the dozes vpon the gates) Sanabalat & Geselem sent vnto me, sayenge: that we maye mete and take counsell together in the villages that are in the playne of the cytie. And heuerthelesse, they thought to do me euell. And I sent messengers vnto them, sayenge: I haue a great busynesse to do, and I cannot come downe. The worke shulde stande stil, yf I were nelyget, and came downe to you. Howbeit, they sent vnto me as good as foure times after the same maner. And I gaue the the same answer. Then set Sanabalat hys seruant agayne vnto me the fyfth tyme, w an open letter in hys hand, wherein was written: it is tolde the heathen, and Geselem hath sayde it, that thou and the Jewes thinke to rebell: for the which cause thou buyldest the wall, that thou mayest be their kyng in these matters, and hast ordeyned the prophetes to preach of the at Jerusalem, and to saye: he is kyng of Iuda.

23 And now shall thys come to the kynges eares: come now therfore, ad let vs take our counsell together. And I sent vnto hym, sayenge: there is no such thynges done as thou sayst: for thou saynest the out of thynne awne herte. ffor they were all mynded to make vs afrayed, sayenge: they shall withdrawe their handes from the worke, that it shall not be fynished. Howbeit, I strengthened my hande the more. And I came vnto the house of Seemaia the sonne of Delaia the sonne of Shebabeel, and he had shut hym self within, and sayde: let vs come together into the house of God, enen vnto the myddes of the tple, and shutte the dozes of the temple: for they wyll come to slaye the, yee, enen in the nyght wyll

they come to put the to death. And I sayde: C shulde any soch man as I be? Who is that, beynge as I am, that wil go into the temple, to saue his lyfe? I wyll not go in.

And I perceaued, that God had not sent hym. Yet spake he prophecy vpon me, neuerthelesse, Tobiah and Sanabalat had byred him for money. Therfore toke he the money that throughe feare I shulde so do, and synne: that they might haue an euell reporte of me, to blasphemie me. My God, thinke thou vpon Tobiah and Sanabalat accordynge vnto these theyr wordes, and of the prophet Noadiah, and of the other prophetes, that wolde haue put me in feare.

And the wall was fynished on the fyue and twetye daye of the moneth Elul, in two and fyfty dayes. And when all our enemyes hearde ther of, all the heathen that were about vs, were afrayed, and theyr courage fayled them. And they perceaued, that thys worke came of our God. And at the same tyme were ther many of the chiefe of Iuda, whose letters wente vnto Tobiah, and agayne from Tobiah vnto them (for there were many in Iuda, that were sworne vnto hi: for he was the sonne in lawe of Sechania, the sonne of Arah, & his sonne Jehonathā had the daughter of Mesullam, the sonne of Barachia, ad they spake good of hym before me, and tolde hym my wordes) and Tobiah sent letters, to put me in feare.

The. vii. Chapter.

After the wall once buylded, ys the watch appointed. They that returned from the captiuite are nombred.

Now when the wall was buylded, I charged on the dozes also, and the porters, syngers & leuites were appoynted. And I commaunded my brother Hanani, and Hanania the ruler of the castel at Jerusalem: for he was a faithfull mā, and feared God more then dyd many other, and I sayde vnto the: let not the gates of Jerusalem be opened, vntyll the sonne be whote. And whyle they were stādinge in the watch, they shutt the dozes and barred the. And we appoynted certayne cytelings of Jerusalem, appoynted to be watchmen, euery one to kepe hys watch, and euery one to be ouer against hys house. As for y cite, it was large of rowme, and great, but the people were fewe therein, and the houses were not buylded.

And my God gaue me in my hert, that I gathered together the principall men, & the officers, and the people, to nombze them, ad I fōude a register of the nōbre of the * which came vp before out of the captiuite: & fōunde wyrtē ther in: these are the sonnes of y land that wente vp from the captiuite of the carynge awaye (whom Nabuchodonosor the king of Babylon had brought awaye) & came agayne to Jerusalem & Iuda, euery one vnto

vnto his cytie. They which came w zorobabel are these: Jesua, Nehemia, Asariah, Ramia, Rahamani, Mardochee, Belsā, Mesperath, Beguai, Rahum and Baanah.

This is the nombze of the men of the people of Israel. The chyldren of Pharoos were two thousand, an hundred & two & seuentye: the chyldre of Saphatiah, thre hundred and two & seuentye: the chyldre of Arah, fyre hundred and two and fyfthe: the chyldren of the captayne of Moab amonge the chyldre of Jesua & Joah, two thousande, eyght hundred, and eyghtene: the chyldren of Elam, a thousande, two hundred and foure and fyfthe: the chyldren of Zathua, eyght hundred and fyue & fort ye, the chyldren of zachai seuen hundred and thre skore: the chyldre of Banui: sixe hundred & eyght & fortie: the chyldren of Bebai, fyre hundred & eyght & twentye: the chyldre of Bsgad, two thousande, thre hundred and two and twentye: the chyldren of Adonica, fyre hundred thre skore and seuen: the chyldren of Begoai, two thousande, thre skore & seuen: the chyldren of Adin, fyre hundred ad fyue an fyfthe: the chyldren of Ater of Hezechia, eyght and nyentye.

The chyldren of Hasom, thre hundred and eyght & twentye: the chyldren of Bezai, thre hundred and foure and twentye: the chyldren of Hariph, an hundred & twelue: the chyldren of Gibeon, nyntye & fyue: the men of Bethlehem & Bethphah, an hundred foure skore and eyght: the men of Anathoth, an hundred & eyght & twetye: y men of Beth Asmaneth, two and fourtye: the me of Kariath Jarim, Cephirah & Beeroth, seuen hundred & thre & fort ye: the me of Ramah and Seba, fyre hundred & one & twentye: the men of Michmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred and thre and twentye: the men of Nebo, an hundred and two and fyfthe: the chyldren of the other Elā, a thousande, two hundred and foure and fyfthe: the chyldren of Harim: thre hundred and twetye: the chyldre of Jericho: thre hundred & fyue and fort ye: the chyldren of Lodhadid & Ono, seuen hundred and one and twentye: y chyldren of Sanaa, thre thousande, nyne hundred and thyrtye.

The preastes. The chyldre of Jedaiah of the house of Jesua, nyne hundred and thre ad seuentye: the chyldre of Immer, a thousande and two & fyfthe: the chyldren of Phasur, a thousand, two hundred & seuen & fort ye: the chyldren of Harim, a thousande & seuentene.

The Leuytes. The chyldren of Jesua of Cadmiel and of the chyldren of Hoduah, foure & seuentye. The syngers. The chyldren of Asaph, an hundred and eyght and fort ye. The porters: The chyldren of Shallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub, the chyldre of Hatita,

the chyldren of Sobai, all together an hundred and eyght and thyrtye.

The Nethinims. The chyldren of Ziba, the chyldren of Bahupha, the chyldre of Tebahoth, the chyldren of Ceros, the chyldren of Sia, the chyldren of Phadon, the chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Salmai, the chyldren of Hanan, the chyldren of Gidel, the chyldren of Saher, the chyldren of Reaia, the chyldren of Rezin, y chyldren of Necoda, the chyldren of Safam, the chyldren of Ula. the chyldren of Phaleah, the chyldren of Becsai, the chyldren of Meunim, the chyldren of Nephussim, the chyldren of Bachuc, the chyldren of Hacupha, the chyldren of Harhur, the chyldren of Bazlith, the chyldren of Hehida, the chyldren of Harfa, the chyldren of Barcos, the chyldren of Sissera, the chyldren of Chamah, the chyldre of Neziab, the chyldren of Hatipha.

The chyldren of Salomons seruantes: the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Siddel, the chyldren of Saphatiah, the chyldren of Hatil, the chyldren of Bochereth of zabaini, the chyldre of Amon. All these Nethinims and the chyldren of Salomons seruantes, were thre hundred & nyntie and two.

And these wente vp also of Thel Mela, Thel Harfa, Cherub, Adon and Immer: but they coude not shewe theyr fathers house nor theyr se de, and that they were of Israel. The chyldren of Dalaiab, the chyldren of Tobia and the chyldren of Necoda, fyre hundred and two and fort ye. And of the preastes, the chyldren of Habaiah: the chyldren of Hacos, the chyldren of Bersilai, whych toke one of the daughters of Bersilai the Silcadite to wyfe, and was named after their name. These soughte theyr wytyng in y register of theyr generacion, but they were not fōunde, therfore they were put from the presthode. And Hathirsata sayd vnto them, that they shulde not eate of the moost holy, tyll there came by a preaste whych shulde were Arim and Thumin.

And so y whole cōgregacyō together was two & fort ye thousande, thre hundred, & thre skore: besyde their seruantes and maydens, of whom there were seuen thousande, thre hundred and seue and thyrtye. And they had two hundred and seue and fort ye syngyng men and women. Their hozles, seue hundred and fyre & thyrtye, & their Mules: two hundred & fyue & thyrtye. The camels, foure hundred & fyue & thyrtye: fyre thousande, seuen hundred and twentye asses.

And certayne of the auntyet fathers gaue vnto y worke. Hathirsatha gaue to the D ij treasure

treasure a thousand peces of gold, fyfte hundred & thirtie prestes garnementes. And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousande peces of gold & two thousande & two hundred pounde of syluer. And the other people gaue twentye thousande peces of golde, and two thousande pounde of syluer ad thre skore and seuen preastes garmentes. And p prestes & Leuites, the Porters, and the syn-gers, & the other of the people, ad the Beth-nims, & all Israel, dwelt in their cyties. And the seuenth moneth came, and the chylde of Israel were in theyr cyties.

The viij. Chapter.

Eldras gathereth together the people and readeth to them the lawe. They kepe the feast of tabernacles of bothes.

And all the people gathered them selues together as one man in the strete that was before the watergate, and they sayde vnto Eldras the scribe, that he shulde fetch the boke of the lawe of Moses, whych the Lorde comaunded to Israel. And Eldras the preast brought p lawe before p congregacion both of men and women, ad all p coude vnderstande dyd herken vnto it, vpon the fyrst dape of the seuenth moneth, and hered therein in the strete p was before the watergate (from the moynge vntyll the noone dape) before men and women that dyd herken to it: and the cares of all the people were inclyned vnto the booke of the lawe. And Eldras the scribe stode vpon an hye pulpit of wood, whych they had made for the preachinge, & besyde hym stode Mathathia, Sema, Anania, Uriah, Helkia, and Maasiea, on hys ryghte hande: and on hys left hande stode Bedaia, Misael, Malchia, Basum, Hasebadana, zachary, and Mesulam.

And Eldras opened the boke before all the people, for he stode aboue all the people. And when he opened it, all the people stode vp. And Eldras prayled p Lorde the greates God. And all the people answered Amen, Amen, with their handes vp, & bowed them selues, and worshipped the Lorde, fallynge downe vpon their faces to the ground. And Jesua, Baam, Serabiah, Jami, Acub, Se-bathai, Hadaia, Maasia, Celita, Azaria, Tozabad, Hanā, Bedaia: and the Leuites caused the people to geue hede vnto the lawe, & the people stode in their place. And they red in p boke of the lawe of God distinctly & playnly, so p men vnderstode the thinge that was red. And Nehemiah (whych is Bathirsatha) & Eldras the preast & scribe, and the Leuites that caused the people to take hede, sayd vnto all the people: thys dape is holy vnto the Lorde poure God: be not ye soyr, and wepe

not. For all the people wepte, when they herde the wordes of the lawe.

And he sayd vnto them: go poure waye, and cate the fat, & drinke the swete, & sende parte vnto them also that haue not prepared them selues: for thys dape is holy vnto oure Lorde, be not ye soyr therfore: for the ioye of the Lorde is poure strength. And the Leuites styllled all the people, and sayd: holde poure peace, for the dape is holy, were not ye poure selues. And all p people wete theyr waye to cate and drinke, and to sende parte vnto other, and to make greates myzth, because they had vnderstand the wordes that were declared vnto them.

And on p nexte dape were gathered together the chiefe fathers amonge all the people and the preastes and Leuites, vnto Eldras the scribe, that they myght vnderstand the wordes of p lawe. And they fonde wyrtten in the lawe (whych the Lorde had comaunded by Moses) that the children of Israel shulde dwell in bothes in the feast of the seuenth moneth: & p they shulde cause it to be declared and proclaimed in all theyr cyties, & thow out Jerusalem, saye: go forth vnto the mount, and fetch Olyue braunches, Pyne braunches, Myzbraunches, Balme-braunches, and braunches of thicke trees, to make bothes, as it is wyrtten.

And so the people wete forth, and fette the, and made the bothes, euery one vpon p rofe of his house, & in theyr courtes, & in the courtes of the house of God, and in the strete by the watergate, and in the strete by porte Ephraim. And all the congregacion of them that were come agayne out of the captiuite, made bothes, & sat vnder p bothes: for sence the tyme of Josua p sonne of Nun vnto this dape, had not the chylde of Israel done so, and ther was very greates gladnesse. And euery dape from the fyrst dape vnto the last, red Eldras in the boke of the lawe of God. And seuen dayes helde they the feast, and on the eyght dape, they gathered together, accordynge vnto the maner.

The ix. Chapter.

The people repent, & forsake theyr strange wyues, Eldras receyeth the benyfytes of God, and the synners of the people.

In the foure & twety dape of this moneth came the chylde of Israel together agayne, wyth fastinge and sack clothes, and erth vpon them, and they that were of the seide of Israel were separated from all the straunge chylde, & stode & knowleged theyr synnes, & the wyckednesses of theyr fathers, & stode vp in theyr place, & red in the boke of p lawe of the Lorde their God foure tymes on p dape, and they knowleged, & worshipped p Lorde their God foure tymes on the dape. And p Leuites stode on hye, namely Jesua, Bani, Cadmiel,

miel, Sabanah, Bani, Serebiah, Bani, & Chanani, & cryed loude vnto the Lorde theyr God. And the Leuites, Jesua and Cadmiel Bani and Halabnia, Serebia & hodia, Se-bania, and Bhatthahia, sayde: stande vp, and prayle the Lorde p God for euer: & let thankes be geuen vnto the name of thy glozpe, whych excelleth all thakelgyunge & prayse. Thou art Lorde alone. Thou hast made hea-ue, & the heauen of all heaues, with all theyr hoost, the earth & all thinges p are therein, the see & all p is therein: & thou pseruest the all, and the hoost of heaue worshippeth p. Thou art the Lorde God, that hast chosen Abram, & broughtest hym out of Ur in Chaldea, & and calledst him Abrahā, and foundest hys bert faythfull before the, & and madeest a cō-nenānt wyth him, to geue vnto hys seide the lande of the Cananites, Hethites, Amozites, Phereites, Jebusites and Gersites, and hast made good thy wordes: for p art ryghteous, & and hast consydered the mysery of oure fathers in Egypte, and hearde their cō-playnte by the reed see, and shewed tokens & wonders vpon Pharaō, and on all hys scr-uantes, and on all the people of hys lande: for thou knewest, that they were presumptuous and cruell agaynst the, and so madeest thou the a name, as it is thys dape. And the reed see dydest thou deuyde in sunder before them, so that they went thow the myddes of the see dape shode: and theyr persecuters threwest thou into the depe (as a stone) in p myghtie waters, & leddest them on the dape tyme in a cloudy pyller, & on the nyghte season in a pyller of fyre, to shewe the lyghte in the waye that they wente.

Thou camest downe also vpon mount Sinai, & spakest vnto them from heaue, and gauest them right iudgmentes, true lawes good comaundementes and statutes, and declaredst vnto them thy holy Saboth, and comaundest them preceptes, ordinaunces, and lawes, by the hand of Moses thy seruant: and gauest them byed from heauen when they were hongry, & broughtest forth water for them out of the rock when they were thyrstye: and promysedst them, that they shuld go in, and take possession of the land, ouer whych thou haddest lyfte vp thyne had for to geue them.

But they & oure fathers were proude and hardnecked, so p they folowed not p comaundementes, and wolde not obepe, nether were mynde full of the wonders that thou dydest for them: but became obstynate and heady, in so moche, that they turned backe to theyr bondage for theyr disobeyence. And thou my God forgauest, and wast gracypus, mercypfull, pacypent, and of greates goodnesse, and forsokest them not. And though they made a moultē calfe (& sayde: Thys is thy goddes

that brought the out of the land of Egypte) and dyd greates blasphemyes, yet forsokest thou them not in the wyldernes, accordynge to thy greates mercy. And the cloudy pyller departed not from them on the dape tyme to leade them the waye, nether p pyller of fyre in the nyght season, to shewe them lyghte in the waye that they wente.

And thou gauest them thy good sprete, to enfourme them, & ad withheldest not thy Anna from theyr month, & and gauest the water whē they were thyrstye. For thy pears lōge madeest thou prouisyō for them in the wyldernes, so p they lacked nothyng, & their clothes waxed not olde, ad their fete swelled not. And thou gauest them kyngedomes and nacpōns. & partedst them accordynge to their porcions, so p they p-tessted the lande of Schon kyng of heseboi, and the lande of Og the kyng of Basan. And their chyldezen multipliedst thou as the starres of heauen, and broughtest them into the lande, wherof p haddest spoken vnto theyr fathers, that they shulde go into it, and haue it in possession.

And the chyldezen went in, and possessed the land, & and thou subduedst before them the inhabyter of the lande, euen the Cananites, and gauest them into theyr hāde, with their kynges and the people of the lāde, that they might do with them what they wolde. And they wanne theyr stronge cyties, and a fat lande, and toke possession of houses that were full of all maner of goodes, welles digged out, vineyardes, oylegardes, and many frute full trees: and they dyd cate, & were fylled, and became fat, and lyued in welth thow thy greates goodnes. Nevertheless they were disobedyt, & rebelled agaynst the, and cast thy lawe behynde their backes, and lewe thy prophetes (whych exhorted them earnestly, that they myght bring them agayne vnto the) & dyd greates blasphemyes. Therfore, p gauest them ouer into the hād of their enemyes, that vexed them.

And in p tyme of their trouble whan they cryed vnto the, p hardest them from heauen: & thow thy greates mercy thou gauest the saluours, whych helped them out of the hande of their enemyes. But whē they came to rest, they turned back agayne, to do cuell before the: therfore lestest thou them in the hande of theyr enemyes, so that they had the domynion ouer them. And whā they cōuerted, and cryed vnto the, thou herd est them from heauen, & many tymes hast thou helyed them accordynge to thy greates mercy, & testyfydest vnto them, that thou myghtest byng them agayne vnto thy lawe.

Not withstandynge, they were proude, & herkened not vnto thy comaundementes, but synned in thy lawes (whych yf a man do

he shall lyue in them, and turned the shoulder away, and were styffnecked, and wolde not heare. And many peeres dyddest thou forbear them, & testifydest vnto the thowow thy sperte, euen by the hande of thy prophetes, and yet wolde they not heare. Therefore gauest thou them into the hāde of the naciōs in the lādes. And for thy great mercyes sake thou hast not vterly consumed them, nether forsaken them: for thou art a gracious and mercypfull God.

*ii. Esdras.
Ezra. ii. a.
and. ccciii. a.

* Now therefore oure God, thou greates God, myghtye and terrible, thou that kepest couenaunt & mercy, regarde not a lytle all the trauaple that hath happened vnto vs, and oure kynges, oure princes, oure preastes, oure prophetes, & our fathers, and all thy people, sence the tyme of the kynges of Assur vnto this daye. And truly, thou art iust in all þ thou hast broughte vpon vs: for thou hast done ryght. As for vs, we haue bene vngodly, & oure kynges, & oure princes, oure preastes, & oure fathers haue not done after thy lawe, nor regarded thy commaundementes, & thy earnest exhortacyons, wherewith þ hast exhorted them, & they haue not serued the in their kyngdome, & in thy greates goodes that thou gauest them, and in the large and plentifulous lande which thou gauest before the, & haue not conuerted frō their wycked workes. Beholde, we are in bondage this daye: & so is the lande that þ gauest vnto oure fathers, to enioye the frutes & goodes thereof, beholde, there are we bondmen. And greates is the increase of it vnto the kynges, whom þ hast set ouer vs, because of oure synnes, & they haue domynion ouer oure bodies and catell (euen as they will them selues), and we are in great trouble. And i all this make we a sure couenaunt, & wypte it, and oure princes, Leuites & preastes seale vnto it.

¶ The. x. Chapter.

¶ The names of them that sealed the couenaunt betwene God and the people.

A The sealers were: Nehemiah (þ is) Hathiratha þ sonne of Hachaliah and Zedekia, Saraia, Achariah, ad Jeremij, Phaschur, Amaria, Malchia, hatas, Sehamiah, Halluch, Harim, Merimoth, and Obadia, Daniel, Jenthon, & Baruch, Mesulaim, Abia, and Miamin, Maasia, Belgai and Semeia, these were preastes. The Leuytes were: Jesua the sonne of Azania, Benmi amonge the chyldren of Benadad and Cadmiel. And their bzethre: Sechania, Hodia, Celita, Belaia, Hanan, Micha, Rehob, and Hasabiah, Sachur, Serobia, Sabanua, Hodia, Bani & Beninu. The heades of the people were: Phares, the captayne of Moab, Elam, zathu, and Bani, Boni, Aggad, Bebai, Adonia, Begoai, Adin, Ater,

hezekia, Asur, Hodia, Hasum, Bezai, Harip, Anathoth, & Bebai, Magphias, Mesulaim, Heli, Meselabel, zadoc, Jaddua, Phalattia, Hanan, Anata, Holec, Hanania, Hasub, Halobes, Phalcha, Sobek, Rehū, Haselbna, Maasia, Abia, Hanan, & Ana, Maluch, Harim & Baana.

And þ other people, the preastes, Leuites, porters, syngers, Bethinims, & all they that had separated the selues frō þ people in þ lādes vnto þ lawe of God, w their wiues, their sonnes, and their daughters, ad as many as coulde vnderstonde, & they lordes that had rule of them, receaued it for they bzethren.

* And they came to sweare, and to bynde them selues with an ooth to walke in Gods lawe, whych was geuen by Moses the seruaunt of God, ad that they wolde obserue & do accordyng vnto all the commaundementes, iudgementes & statutes of the Lord oure God: * and that we wolde not geue oure daughters vnto the people in the londe, nether to take their daughters for oure sonnes.

* And þ the people of the lande broughte ware on the saboth, & all maner of vitayles to sell, that we wolde not take it of them on the saboth & on the holy dayes. * ad that we wolde let þ seuenthy peare be fre, concernyng all maner of charge.

¶ And we decreed a statute vpon oure selues to geue yearly the thyrd parte of a spyle to the mynistracion in þ house of oure God, to the shewbyrd, to þ daylye meatofferynge, to the daylye burntofferynge of the sabothes, of the newe mones, and feast dayes, & to the thynges that were sanctified, & to the offerynges of attonement, to reconyle Israel wyth all, and to all the busynes in the house of oure God.

¶ And we cast the lot amonge the preastes, Leuites and the people, for offerynge of the wood to be brought vnto þ house of God from peare to peare, after the houses of oure fathers that it myght be bzent at tymes apoynted, vpon the aultare of þ Lord God, as it is wypte in the lawe: and to byng the fyrstlynges of oure land, & the fyrstlynges of oure frutes of all trees, peare by peare, vnto the house of the Lord: and the fyrstlynges of oure sonnes, and of oure catell, as it is wypten in the lawe: and the fyrstlynges of oure oxen & of oure shepe, whych we shulde bring to the house of oure God, vnto the preastes that mynister in the house of oure God: and that we shuld byng the fyrstlynges of oure dowgh, and of oure heueofferynges, and the frutes of all maner of trees, of wyne also and of oyle, vnto the preastes to the chestes of the house of oure God. And the tythes of our lande vnto the Leuites, that the Leuytes myght haue the tythes in all the cyties of oure mynistracyon.

And

And the preast the sonne of Aaron shall wyth the Leuites haue also of the tythes of þ Leuites, so that the Leuites shall byng vnto the tythes of they tythes vnto the house of oure God, to the store houses and to the treasure houses. For the chyldren of Israel & the chyldren of Leui shall byng vnto the heueofferynges of the corne, wyne and oyle vnto þ store houses, there as are the vessels of þ sanctuary, and the preastes that minister, & the porters and syngers, that we forsake not þ house of oure God.

¶ The. xi. Chapter.

¶ Who dwelled in Jerusalem after it was buylded and who in the cyties of Iuda.

A And the rulers of the people dwelt at Jerusalem. The other peoplc also cast lottes, that amonge ten, one parte shulde go to Jerusalem into the holy cytie to dwell, and nyne partes to be in the cyties. And the people thanked all the men, that were wyllynge to dwell at Jerusalem.

¶ These are the heades of the lande, that dwelt in Jerusalem and in the cyties of Iuda, euerie one in hys possessyon, and in they cyties: they of Israel, the preastes, Leuytes, the Bethinims, and the chyldren of Salomons seruautes. And at Jerusalem dwelt certayne of the chyldren of Iuda and of Ben-Jamin.

¶ Of the chyldren of Iuda: Achaia the sonne of Asa, the sonne of Zachary, the sonne of Amaria, the sonne of Saphatia, the sonne of Mahalalell, of þ chyldre of Phares. And Maasia the sonne of Baruch, the sonne of Chal Hosc, the sonne of Hasaia, the sonne of Adatia, the sonne of Joarib, the sonne of zachary, the sonne of Siloni. All these were the chyldren of Phares that dwelt at Jerusalem: euen foure C. thre score and eyght valiant men.

¶ These are the chyldre of Ben-Jamin: Salu the sonne of Mesullam, þ sonne of Joed, the sonne of Bedaia, the sonne of Calatia, the sonne of Masia, the sonne of Jthiel, the sonne of Isai. And after hym Sabai, Selai nyne hundreth and eyght & twentye. And Joel the sonne of zichri had the ouersyght of the: ad Iuda the sonne of Sema was next ouer the cytie.

*ii. Esdras.

* Of the preastes: Jedatiah þ sonne of Joarib, Jachin. Saraiah the sonne of Heli the sonne of Mesullam, the sonne of zadoc, þ sonne of Meraioth, þ sonne of Abitob, was prince in the house of God: and hys bzethren þ perfourmed the worke in the temple. viij. Cand. xxiij. And Adatia the sonne of Zeroham, the sonne of Blalaliel, þ sonne of Amzi, the sonne of zachary, the sonne of Phaschur the sonne of Malchia and his bzethren chefe amonge the fathers: two hundreth and two

and fortye. And Amasai the sonne of Israel the sonne of Abasai, þ sonne of Moslemoth, the sonne of Immer: and hys bzethren were valiant men, an hundreth and eyght & twentye. And they ouerscar was zabbai a sonne of one of the great men.

* Of the Leuytes: Semeia the sonne of Hasub the sonne of Alerikam, the sonne of Hasabiah the sonne of Būm: and Sabathai and Josabab of the chefe of the Leuites, had the ouersight of the outwarde busynes of þ house of God. And Mathania the sonne of Micha, þ sonne of zabdi, þ sonne of Asaph, was the principall to begynne the thankengeyng and prayer. And bakbukia the seconde amonge hys bzethren, and Abda the sonne of Sammua, the sonne of Galai, the sonne of Jeduthun. All þ Leuites in the holy cytie were two hundreth foure score and foure. * And the porters Acub and Calmō, & they bzethren that kepte the portes, were an hundreth and two and seientye. As for the resydue of Israel, the preastes and Leuites, they were in all the cyties of Iuda, euerie one in hys inheritaunce.

¶ And the Bethinims dwelt in Ophel: and ziba and Gipsa was set ouer þ Bethinims. The ouerscar of the Leuites at Jerusalem, was Asa the sonne of Baani, the sonne of Hasabiah, the sonne of Mathania, the sonne of Micha.

¶ Of the chyldren of Asaph there were syngers aboute the busynes in þ house of God: for it was the kynges commaundement concernyng them, that the syngers shulde deale faythfully euerie daye as was accordyng.

¶ And Mathala the sonne of Meselabel of the chyldren of zerah the sonne of Iuda nexte the kyng in all matters concernyng the people, and they byllages, and landes. And some of the chyldren of Iuda that were wythout in the townes of they lande dwelt at Bariath Arbe, and in the byllages therof, at Didon, and in the byllages therof: and at Jecabzeel, and in the byllages therof: at Jesua, Moladah, Bethphalet in the towne of Sual: Beerseba, and in they byllages, at Sikelag and Moconah, and in they byllages: And at Enremmon, zarah, Jerimuth, zonoa, Odollam and in they byllages: At Lachis, and in the fel-des therof: At Ascha, & in the villages therof: and they dwelt from Bersabe vnto the valley of Binnon.

¶ The chyldren also of Ben-Jamin of Geba, dwelt a Machmas, Aia, Bethel and in they byllages. And at Anathoth, Rob, Ananiah, Hazor, Ramah, Gethaim, Hadid, zeboim, Babelath, Lod, and Ono, the carpenters valley. And the Leuytes had possessyon both in Iuda and in Ben-Jamin.

¶ The

The preastes and Leuites which came with Zorobabel to Jerusalem are numbered, & the wall is dedycate.

These are the preastes and Leuites that wente up with Zorobabel the sonne of Salathiel & with Iesua: Sararia, Jeremi, & Esdras, Amaria, Maluch, Hatus, Serchania, Rehum, Merimoth, Iddo, Genthoi, Abia, Wiamin, Maaria, Belga, Semia, Joiarib, Jadaia, Salu, Amok, Helkia, and Jadaia. These were the heades among the preastes, and they brethren, in the dayes of Iesua. The Leuites were these: Iesua, Benini, Cadmil, Sarabia, Juda and Nathania which was ouer the office of thankesgeuyng, he and hys brethren: Bacbukia and Himmi and they brethren, were aboute them in the watches.

Iesua begat Joakim. Joakim also begat Eliasib, & Eliasib begat Joiada. Joiada begat Jonathan, and Jonathan begat Jadaia. In the dayes of Joakim were these the chefe fathers amonge the preastes: vnder Sararia, Maaria: vnder Jeremi, Hanania: vnder Esdras, Melullam: vnder Amaria, Jehonathan: vnder Hilico, Jonathan: vnder Sebania, Ioseph: vnder Harim Adna: vnder Maarioth, Helca: vnder Iddo, zachary: vnder Genthoi, Melullam: vnder Abia, zichri: vnder Wiamin and Moadia, Piltai: vnder Belga, Samua: vnder Semia, Jehonathan: vnder Joiarib, Mathenai, vnder Jadaia, Cili: vnder Helai, Kelai: vnder Amok, Eber: vnder Helchia, Hasabia: vnder Jadaia, Nathanael.

And in the tyme of Eliasib: Joiada, Jonathan & Jadaia, were chefe fathers amonge the Leuites and the preastes, written vnder the raygne of Darius the Persian. The chylde of Leui, & principall fathers were written in the Chronicles, vntill the tyme of Jonathan the sonne of Eliasib. And these were the chefe among the Leuites, Hasabia, Serbia and Iesua the sonne of Cadmil, and they brethren in their presence, to geue prayse & thankes, accordyng as Dauid the ma of God had ordeyned it, one watch ouer agaynst another. Nathania, Balbukia, Obadia, Melullam, Calamon and Abub were porters in the watch at the thresholds of the gates. These were in the dayes of Joakim the sonne of Iesua the sonne of Iosedec, and in the dayes of Nehemia the captayne, and of the preaste Esdras the scribe.

And in the dedycacyon of the wall at Jerusalem, they sought the Leuites out of all they places, that they myghte be brought to Jerusalem, to kepe the dedicacyon & gladnesse, with thankesgeuynges, and singinge with Cymbales, Psalteries, and harpes. And the chylde of the syngers geathered

them selues together from euery syde out of the playne countree aboute Jerusalem, and from the vyllages of Betho phathi, from the house of Gilgal, and out of the countrees of Seba and Ainaucth: for the syngers had buylded them vyllages rounde aboute Jerusalem. And the preastes and Leuites were purifed, and clenched the people, and the gates and the wall.

And I brought the princes of Iuda vpon the wall, and appoynted two greete queers of men to geue thankes, whych were on the ryghte hande of the wall toward the Donggate, and after them wente Hosaia, and halfe of the prynces of Iuda, and Aharis, Esdras, and Melullam, Juda, Beniamin, Semia and Jeremi: and certayne of the preastes chylde with trompettes, namely zachary the sonne of Jonathā, the sonne of Semia, the sonne of Nathania, & sonne of Michaia, the sonne of zacur, the sonne of Alaph, and hys brethren Semia, Alaracel, Melalai, Gilalai, Maai, Nathanael & Juda and Hanani, with the muscalle instrumentes of Dauid the man of God.

And Esdras the scribe went before the, and besyde the wellgate, they wente vpon ouer agaynst them vpon the steppes of the ctyte of Dauid at the goynge vp of the wall beyonde the house of Dauid, vnto the Watergate Eastwarde.

The other queer of them that gaue thankes, went ouer agaynst them, and I after them, and the halfe parte of the people vpon the wall, beyonde the fornacgate, vntill the brode wall, and beyonde the porte of Ephraim, & beyonde the Oldgate, beyonde the fythgate, and the tower of hananiel, and the tower of Hea, vntill the Sheppegate. And they stode still in the presongate, and so stode the two queers (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me, and the preastes, namely Eliakim, Maasia, Wiamin, Michaia, Elionai, zachary and Hanania, with trompettes, and Maasia, Semeiah, Eleasar, Arsi, Jehohanan, Melchiah, Elam and Ser. And the syngers sange loude, haupnge Iestabiah for they ouersee.

And the same daye, they offred greete sacrifices and reioysed: for God had geuen the greete gladnesse, so that both the wyues & chylde were ioyfull, and the myrth of Jerusalem was herde farre of.

At the same tyme were there men appoynted ouer the treasure houses (wherin were the heue offerynges, the fyrtlynges & the tythes) that they shulde geather them out of the felde aboute the ctytes, to distribute them vnto the preastes & Leuites according to the lawe: for Iuda was glad of the preastes

preastes, & Leuites, that they stode & waited vpon the office of their God, which is a pure office. And the syngers & porters stode after the commaundment of Dauid & of Salomō his sonne: for in the tyme of Dauid & Alaph, were the chefe syngers founded, & the songes of prayse & thankesgeuyng vnto God. In the tyme of Zorobabel & Nehemia, dyd all they of Israel, geue porcions vnto the syngers & porters, euery daye hys porcion, and they gaue tythes vnto the Leuites: and the Leuites gaue tythes agayne, vnto the children of Aaron.

The. xiiij. Chapter.

The lawe is read, & when they haue heard it, they separate from them all strangers &c.

And the daye dyd they reade in the booke of Moyses, & the people hearkened thereto, & there was founde written therein, that the Ammonites & Moabites shulde neuer come into the congregacyon of God, because they mett not the chylde of Israel w bread & water, but hyred Balaā agaynst them, & he shuld curse them: and oure God turned the curse into a blessing. Now when they herde the lawe, it fortuneth, that they separated from Israel euery one that had myrte hym selfe therein. And before this had the preaste Eliasib & ouer the tythe of the treasury of the house of oure God, & he was kynsman vnto Tobia: & had made him a great chambze, & there had they afore tyme layed the offeringes, frankensce, vessell, & the tythes of corne, and wyne and oyle (accordyng to the commaundement geue to the Leuites, syngers and porters) and the heue offerynges of the preastes.

But in all this tyme was not I at Jerusalem: for in the two & thyrtye yere of Artaxerxes kyng of Babylō, came I vnto the kyng, and after certayne dayes obtayned I lycence of the kyng to come to Jerusalem. And I gat knowledge of the euell that Eliasib dyd vnto Tobia, in the house of God, and it greued me sore, & I cast forth all the vessels of the house of Tobia out of the chambze, and commaunded them to cleaue the chambzes. And thither brought I agayne the vessels of the house of God, with the meat offering, and the incense.

And I perceaued, that the porcions of the Leuites were not geue them, and that euery one fled to his land, euen the Leuites and syngers & porters & worke. The reprobud I & rulers, & sayd: why is the house of God forsaken? And I gathered the together, & set the in their place. Then brought all Iuda the tythes of corne, & wyne and oyle vnto the treasure. And I made treasurers ouer the treasure, eue Semeiah the preast, & zadoc the scribe, and of the Leuites, Phadaia, & vnder their hand was Hanan the sonne of zacur the sonne of Nathania: for they were counted faythfull,

and their office was to distribute the porcions vnto their brethren. * Thynke vpon me O my God here in, and wipe not out my mercy that I haue shewed on the house of my God, and on the offices therof.

At the same tyme sawe I some tredynge wyne prestes on the Saboth, & byrnyng in thefes, & altes laden w wyne, grapes, figges & byrnyng all maner of burthens vnto Jerusalem, vpon the Saboth daye. And I rebuked the earnestly the same daye that they sold the vitayles. There dwelt me of Tyre also therein, which brought fyre and all maner of ware, & solde on the Saboth vnto the children of Iuda in Jerusalem. Then reprobud I the rulers in Iuda, & sayde vnto the: what euell thyng is this ye do, & breake the Saboth daye? Dyd not your fathers enen thus, & our God brought all this plage vpon vs & vpon this ctyte? And ye make the wrath more yet vpon Israel, in that ye breake the Saboth.

And it fortuneth, that the portes of Jerusalem beganne to be darke in the euenyng before the Saboth, I commaunded to shut the gates, & charged, that they shuld not be opened tyll after the Saboth: & some of my seruantes set I at the gates, & there shulde no burthe be brought in on the Saboth daye. Then remayned the chapmen & marchautes once or twyce ouer nyght without Jerusalem with all maner of wares. Then reprobud I them sore, and sayde vnto the: why tary ye all nyght about the wall? If ye do it once agayne, I wyll laye handes vpon you. From the tyme forth came they nomore on the Saboth. And I sayde vnto the Leuites & they shulde cleaue the selues, and that they shulde come and kepe the gates, to halowe the Saboth daye. Thynke vpon me (O my God) concernyng this also, & spare me, accordyng to thy great mercy.

And at the same tyme sawe I Jewes, that married wyues of Afood, of Ammon and of Moab, & their chylde spake halfe in the speach of Afood, & coude not speake in the Jewes language, but by the song myght a man perceaue euery people. Then I reprobud them, & cursed them, & smote certayne men of the, & made the bare, and toke an oath of the by God: Ye shal not geue your daughters vnto their sones, nether shall ye take their daughters vnto your sones, or for your selues. Dyd not Salomō the kyng of Israel synne for soch: and yet among many hepythen was there no kyng like him, whych was deare vnto his God, & God made him kyng ouer all Israel, & yet neuer theles, outlandish women caused hi to synne: Shall we then obeye vnto you, to do all this great euell, & to trasgresse agaynst oure God, and marre strange wyues?

And one of the chylde of Jehoiada the sonne

sonne of Eliab the hye preast, had made a cōtracte with Sanabalat the Hozonite: but I chased him from me. (O my God) thynke thou vpon them that desyle the presthode, & the cōuenant of the presthode & of the Leuites. Thus clensted I the from all soch as were outlandish, and appoynted the courses of p̄ preastes & Leuites, euery one in his office, & to offre the wod at tymes appoynted, and the fyrst frutes. Thinke thou vpon me (O my God) for the best. (Amen.)

The ende of the seconde boke of Esdras, otherwyle called the boke of Nehemia.

The boke of Esther

The fyrst Chapter.

(The kyng Ahasuerus maketh a royall feast, wherunto the quene Vasthi wyl not come, for whiche cause she is deposed.)



In the dayes of Ahasuerus whiche raygned from India vnto Ethiopia (ouer an hundred and seuen and twenty landes) enen in those dayes whan the kyng Ahasuerus sat on his seate royall, which was in Susan p̄ chefe cytie, in p̄ thirde peare of his raygne, he made a feast vnto all his princes & seruautes. And the myghtye men of Persia & Media, the capitaynes also & rulers of his countrees were before him, & he shewed the riches and glozpe of his kyngdome, & the glorious worshippe of his greatnesse, many dayes longe, euen an hundred and foure score dayes.

And when these dayes were expyred, the kyng made a feast vnto all p̄ people, p̄ were in Susan the chefe cytie, both vnto great & small, seuen dayes long in the court of p̄ garden by the kynges palace: where there haged white, grene & palow clothes, fastened with cordes of fyne sylke & purple in syluer ryn- ges, vpon pylers of Marble ston.

The benches also were of golde & syluer made vpon a pavement of grene, white, palow and black Marble. And they drank in vessels of golde, & chainged vessel after vessel. And the kynges wyne was moch, accordyng to the power of the kyng. And p̄ drinke was so apoynted p̄ none shulde compell anye man, for so the kyng had cōmaunded by the officers of his house, p̄ euery one shuld do as it liked him. And p̄ quene Vasthi made a feast also for the women in the palace of Ahasuerus. And on the seuenth dape when the kyng was mery after p̄ wyne, he cōmaunded Memucan, Biztha, Harbona, Bigtha, Abagthan, Zethar & Carchas, the seuen chamberlaynes (p̄ dyd serue in the presence of kyng Ahasuerus) to fetch the quene Vasthi with p̄ crowne regal into the kynges presence that he myght shewe the people and princes her fairnesse, for she was bewtifull. But p̄ quene Vasthi wolde not come at p̄ kynges word by his chamberlaynes. Then was p̄ kyng very wroth, & his indignacion kyndled in him.

And the kyng spake to the wylse men, that had vnderstanding in the ordinaunces of the land, for the kynges matters must be hadled before all soch as haue knowlege of the lawe and iudgement: and the (cheffes and) next vnto hi were, Carsena, Sethar, Admata, Char- sis, Mares, Marfena, & Hamucan, the seue princes of Persia, and Media, whiche sawe the kynges face, & sat aboue in the kyngdom. What lawe (saith p̄ kyng) shuld be executed vpon the quene Vasthi, because she dyd not accordyng to the worde of the kyng Ahasuerus, whiche he cōmaunded by his chamberlaynes? And Memucan answered before the kyng and the princes: the quene Vasthi hath not onely done euell agaynst the kyng, but also agaynst all the princes and agaynst all the people p̄ are in all p̄ landes of kyng Ahasuerus: for this dede of the quene shall come abzode vnto all wemen, so p̄ they shall despised their husbādes before their eyes, and shal sape: the kyng Ahasuerus cōmaunded Vasthi p̄ quene to be brought in before hym, but she wold not come. And so shall the princesses in Persia & Media sape likewise vnto all the kynges princes, whiche they heare of this dede of the quene, thus shall there aryle to moch despytefulness & wroth. If it please the kyng therfore, let there go a commaundmēt from him, & let it be writte accordyng to the lawes of the Persians and Medians (and not to be transgressed) p̄ Vasthi come nomore before kyng Ahasuerus, & let p̄ kyng geue her kyngdome vnto another, that is better then she.

And when this commaundment of the kyng (which shalbe made) is published thorow out all his empire (whiche is greate) all wemen shall hold their husbādes in honoure both among great and small.

This

This pleased the kyng & the p̄ynces: and the kyng dyd accordyng to the word of Memucan. For he sent letters forth in to all the kynges lādes, in to euery land, accordyng to the wytyng therof, & to euery people after their lāguage, p̄ euery man shulde be lord in his awne house. And this caused he to be spoken after the language of his people.

The ii. Chapter.

(After the quene is put awaye, certen goodly young damoselles are searched out. & of otherwyle called Esther, pleased the kyng, & is made quene. Mar- docheus openeth vnto the kyng those that wolde be- traye hym.)

After these actes, whiche the displea- sure of kyng Ahasuerus was now layed, he thought vpon Vasthi, & what she had done, & what was concluded agaynst her. Then sayd the kynges seruautes that ministred vnto him: Let there be sayre young virgins sought for the kyng, and the kyng appointed certayne men in all the landes of his empyre, whiche he charged p̄ they shuld byng together all the sayre pong virgins vnto Susan the headcite, to the wemen buylding, vnder the hand of Hagei the kynges chamberlayne, that kepte the wemen, to geue them their apparrell. (Other thinges necessary to be had.) And that the damsell whiche pleased the kyng shuld be quene in Vasthis steade. And this pleased the kyng, and he dyd so.

In the cyte of Susan there was a Jewe, whose name was Hardocheus, the sonne of Jair, the sonne of Semei, the sonne of Cis a mā of Temini, which was carped awaye fro Jerusalem, whiche Ickonia the kyng of Iu- da was led awaye, (whom Nabuchodonosor the kyng of Babilon carped thence) & he nozibed Hadassa (that is Esther) his vncles daughter: for she had nether father nor mother, and she was a sayre & beutifull dāsell: whiche Hardocheus (whiche her father & mother was deed) receaued for his awne daughter.

So it fortuneth that when the kynges commaundmēt & cōmulsion was published, and many damosels were brought together in the cite of Susan vnder the hande of Hagei. Esther was brought also vnto the kynges house vnder the hand of Hagei the keeper of the wemen, & the damsell pleased him, and she founde fauoure in his syght. And he caused ornamentes to be geuen her & soch thynges as belonged to her, and appoynted her seuen colpe damselfs out of the kynges house, & fauoured both her and her gentyll wemen singularly in the house of the wemen. But Esther shewed not her people & her kyndred: for Hardocheus had charged her, that she shuld not tell it. And Hardocheus walked euery dape before the court of the wemens house, that he myght knowe howe Esther dyd, and what shulde become of her.

And when the appoynted tyme of euery damself came, that she shuld go into p̄ kyng Ahasuerus, after that she had bene twelue monethes in the deckyng of the wemen (for their deckyng must haue so moch tyme, namely syre monethes with Balme & Myrr, & syre monethes with good spices, so were the wemen beutified) then went there one damosell vnto the kyng, & whatsoeuer she requyred: so that it were comely, that must be ge- uen her to go wyth her out of the wemens buylding vnto p̄ kynges palace. In the en- dyng she went, and in the morow agayne into the seconde house of the wemen aby- ding vnder the hand of Saasgas the kynges chamberlayne, whiche kepte the concubi- nes. And she came in vnto the kyng nomore, excepte it pleased the kyng to haue her, and that he called her by name.

Now when the tyme came of Esther the daughter of Abihai the vncle of Hardoche- us (whiche had receaued her as his awne daughter: that she shuld come into p̄ kyng, she despyed nothyng, but what Hagei the kynges chamberlayne the keeper of the we- men, sayde.

And Esther found fauoure in the syght of all them p̄ looked vpon her. And Esther was taken vnto kyng Ahasuerus into his house royall, in p̄ tenth moneth which is p̄ moneth Tebeth, in p̄ seuenthyeare of his raygne.

And the kyng loued Esther aboue all the wemen, & she found grace and fauoure in his syght before all the virgins: so that he set the crowne of the kyngdome vpon hir head, and made her quene in steade of Vasthi. And the kyng made a great feast vnto all his princes and seruautes, which feast was because of Esther & caused p̄ landes to be in quynes, & gaue giftes, as became p̄ royaltie of a kig.

And when the virgins were gathered to- gether the seconde tyme, Hardocheus sat in the kynges gate. And as yet had not Esther shewed her kyndred and her people, accordyng as Hardocheus had bydden her: for Esther dyd after the worde of Hardocheus, lyke as yf she had bene yet vnder his gouernance. At the same tyme, whyle Hardocheus sat in the kynges gate, two of the kynges chāber- laynes Bizthan and Theris which kepte the doze, were wroth, & sought to laye their han- des on p̄ kyng Ahasuerus: wherof also Har- docheus gat knowledge, & and tolde it vnto quene Esther, & Esther certified the kyng therof in Hardocheus name. And when in- quisicion was made, it was founde so. And they were both hanged on tre: and it was writen in the Chronycles before the kyng.

The iii. Chapter.

(Haman the sonne of Haman, after he was created abrayned of the kyng that all the Jewes shuld be put to death, & cause Hardocheus had not done hym worship, as other had.)

After these actes dyd y^e kyng Ahasuerus promote Haman the sonne of Amadatha y^e Agagite, & set him hye, & set hys seat about all y^e princes that he had with him. And all the kynges seruautes that were in the kynges gate, bowed their knees, and worshypped Haman: for the kyng had so commaunded cōcernyng him. But Mardocheus bowed not the knee, and worshypped him not. Then the kynges seruautes whych were in the kynges gate, sayde vnto Mardocheus: why transgresseth thou the kynges commaundment? And whē they spake thus dayly vnto him, he folowed them not, and they tolde Haman, that they myght se how Mardocheus matters wolde endure: for he had told them, that he was a Jewe. And when Haman sawe, that Mardocheus bowed not the knee vnto him, nor worshypped him, he was full of indignaciō, and thought it to lyttell to laye handes only on Mardocheus: for they had shewed him y^e naciō of Mardocheus, wherfore he sought to destroye all the Jewes, that were thowow out the whole empyre of Ahasuerus, and that were of the naciō of Mardocheus.

In the fyrst moneth (that is the moneth Nisan) in the twelue yere of kyng Ahasuerus they cast whur (that is a loit) before Haman from daye to daye, and from moneth to moneth, to the twelue moneth that is the moneth Adar. And Haman sayde vnto kyng Ahasuerus: There is here a people scattered abroad and disperfed among all people in all the landes of thyne empyre, & they haue their lawes contrary from all people, & do not after the kynges lawes, nether is it the kynges profet to suffre them after thyne maner. If it please the kyng, let it be wyrtten, that they maye be destroyed, & so wyll I weye downe ten thousand talētes of syluer, by the handes of y^e workmen, to be brought into the kynges treasure. And the kyng toke his rynge from his hand, & gaue it vnto Haman the sonne of Amadatha the Agagite the Jewes enemye. And the kyng sayde vnto Haman: Let the syluer be geuen the, and do with that people as it pleaseth the.

D Then were the kynges scribes called on y^e thirtieth daye of y^e fyrst moneth (*** Nisan) and there was wyrtten (according as Haman commaunded) vnto all the kynges officers & to the captaynes that were in all the landes, and to the rulers of euery people in the countreyes on euery syde, accordyng to the wyrtting of euery naciō, and after their language, in the name of kyng Ahasuerus was it wyrtten and sealed with the kynges rynge. And the wyrttynges were sent by postes into all the kynges landes, to rote out, to kyll, and to destroye all Jewes, both yong & olde, chyldren & women in one daye (name-

ly vpon the thirtieth daye of the twelue moneth, whych is the moneth * Adar) & to spoyle their goodes.

This was the summe of the wyrttyng, y^e there shulde be a commaundment geuen in all landes, and published vnto all people, that they shulde be ready agaynst the same daye. And the postes went in all y^e hast, accordyng to the kynges commaundment. And in Susan the chefe cytie was the commaundment deuised. And y^e kyng & Haman sate & dracke: whan in the meane tyme the cytie of Susan was disquieted.

The. iij. Chapter.

Mardocheus geueth the queene knowledge of the cruell decre of the kyng agaynst the Jewes.



When Mardocheus perceaued all y^e was done, he rente his clothes and put on sack cloth, with ashes, and wet out into the myddes of the cytie, and cryed loud and lamentably, & came before the kynges gate: but he myght not entre within y^e kynges gate, because he had sack cloth on. And in all lades, countrees, & places, as farre as the kynges worde and commaundment extended, there was greate lamentaciō among the Jewes, fasting, weping, and mourning, and many laye in sack clothes & i ashes. So Esthers damosels and her chāberlaynes, came & told it her. Then was the queene exceedingly astonied. And she sent raymēt, that Mardocheus shulde put on, & laye the sack cloth from him. But Mardocheus wold not take them. Then called Esther hathath one of the kynges chamberlaynes (whych stode before her) and gaue him a commaundment vnto Mardocheus, y^e he might knowe what it were, wherfore he dyd so. So hathath wet forth to Mardocheus vnto the strete of y^e cytie, whych was before the kynges gate.

And Mardocheus tolde him of all y^e had happened vnto him, & of the summe of syluer y^e Haman had promised to weye downe into y^e kynges treasury, because of y^e Jewes y^e he wolde destroye the (& he gaue hym the coppe of the kynges commaundment, that was deuysed at Susan, to destroye the, that he might shewe it vnto Esther) & to speake to her, and charge her, that she shuld go in to the kyng, and make her prayer and supplicaciō vnto him for her people.

And whē hathath came in, he told Esther the wordes of Mardocheus. And agayne, Esther spake vnto hathath, & commaunded him to saye vnto Mardocheus: all the kynges seruautes, & the people in the landes of the kyng, knowe that whosocuer cometh within the court vnto the kyng, whether it be man or woman, whych is not called, y^e commaundment is, y^e the same shall dye, excepte the

the kyng holde out the golden scepter vnto him (in token of graciously) for then he shall lyue. As for me, I haue not bene called to come into the kyng now this thyrtye dayes.

And they certifyed Mardocheus of Esthers wordes, & Mardocheus bad saye agayne vnto Esther, thynke not to saue thyne awne lyfe, while thou art in y^e kynges house, before all Jewes: for yf y^e holdest thy peace at this tyme, the shall the Jewes haue helpe and deliuerance out of another place, & thou & thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdom, for this causes sake? Esther bad the queene Mardocheus this answer: So thou thy waye, & gether together all the Jewes that are found at Susan, and fast ye for me, that ye eat not and drynke not in thre dayes, nether daye nor nyght. I and my damosels will fast lyke wise, and so will I go into the kyng, which thing yet, is contrary to the commaundment: and yf I perithe, I perithe. So Mardocheus went his waye, & dyd all that Esther had commaunded him.

The. v. Chapter.

Esther entreteth into the kyng and byddeth hym and Haman to a feast. Haman prepareth a galloose for Mardocheus.

Ad on the thyrde daye it fortuneth, that Esther put on her royall apparell, & stode in the court of the kynges palace within, ouer agaynst y^e kynges house. And the kyng late vpon his royall seate in the kynges palace ouer agaynst the gate of the house. And when the kyng sawe Esther the queene standyng in the court, she found grace in hys syght. And the kyng helde out the golden scepter that was in his hande toward Esther. So Esther stepte forth, and touched the toppe of the scepter. Then sayde the kyng vnto her: What wyll thou queene Esther? and what requyrest thou? aske euen the halfe of the empire, and it shall be geuen the. And Esther answered. If it please the kyng, let the kyng & Haman come this daye vnto the bancket, that I haue prepared for hym. And the kyng sayde: cause Haman to make hast, that he maye do as Esther hath sayde.

So the kyng & Haman came to the bancket y^e Esther had prepared, & the kyng sayde vnto Esther at the bancket of wyne: what is thy peticion: that it maye be geuen the. And what requyrest thou? If it be euen the halfe of the empire, it shall be done.

Then answered Esther, and sayd, my peticion and desyre is, yf I haue founde grace in the syght of the kyng, and yf it please the kyng, to geue me my peticion, & to fulfill my request, then let the kyng & Haman come to the bancket y^e I shall prepare for th m. and so will I do tomorrow, as the kyng hath sayde.

Then went Haman forth the same daye

ioyfull and mery in his mynde. And whē the same Haman sawe Mardocheus in y^e kynges gate, y^e he stode not vp & kneeled before hym, he was full of indignaciō at Mardocheus. Neuertheles, Haman refrayned him selfe: & whē he came home, he sent, and called for his frendes, & zares his wyfe, and Haman tolde them of the glozy of his ryches, and the multitude of his childezen, & all together howe y^e kyng had promoted him so greatly, & howe that he had set him aboue the princes & seruautes of the kyng. Haman sayd moreover: See & Esther y^e queene dyd let no man come in with the kyng vnto the bancket that she had prepared, excepte me, & tomorrow am I bidden vnto her also with the kyng. But in all this am I not satisfied, as longe as I se Mardocheus the Jewe spytyng at the kynges gate. Then sayd zares hys wyfe and all hys frendes vnto him: Let them make a galloose of fyfte cubites hye, and tomorrow speake thou vnto y^e kyng, that Mardocheus maye be hanged thereon, & go thou in merely with the kyng vnto the bancket. And Haman was wel content with all, & caused the gallooses to be made.

The. vi. Chapter.

The kyng turneth ouer the Chronicles & findeth the liberte of Mardocheus, and then to the confusiō of Haman, commaundeth Mardocheus to be had in honoure.

The same nyght could not the king slepe, and he commaunded to bring the Chronicles and storyes: whych when they were red before the kyng they happened on the place where it was wyrtten, how Mardocheus had told that Bigthana and Theres y^e kynges chāberlaynes (whych kept the thre holdes) sought, to laye handes on kyng Ahasuerus. And the kyng sayd: what worshyppe & good haue we done to Mardocheus therfore? Then sayde the kynges seruautes that mynistred vnto hym: There is nothyng at all done for hym. And the kyng sayde: Who is in the court? (for Haman was gone into the court wythout before y^e kynges house, that he myght speake vnto the kyng to hange Mardocheus on y^e tre (that he had prepared for hym.)) And the kynges seruautes sayde vnto hym: beholde, Haman standeth without in the court. And y^e kyng sayd: let him come in. And when Haman came in, the kyng sayd vnto hym: what shall be done vnto the man, whom the y^e kynge volde sayne bringe vnto worshyppe? Haman thought in his heart: Whom desyret the kyng to bring vnto worshyppe more then me? And Haman answered the kyng: Let the man who the kyng pleaseth to bring vnto worshyppe, be brought hyther, that he maye be arayed with the royall garmentes which the kyng vseth to weare: & the horse y^e the kyng rydeth vpon, and that the crowne royall

royall maye be set vpon his heed. And let this rayment and horse be deliuered vnder the hand of one of the kynges princes, that they maye araye the man withall (whō the kyng is disposed to byng to honoure) & cary hym vpon the horse thowow the strete of the cytie, ad proclayme before him: thus shalt it be done to the man, whom the kyng please to byng to honoure.

And the kyng sayde: make hast, and take as thou hast sayde, the rayment & the horse: and do euē so vnto Mardocheus the Jewe. & sytteth before the kynges gate, & let nothing fayle of all that thou hast spoken. Then toke Haman the rayment & the horse, and arayed Mardocheus, ad brought him on horsebacke thowow the strete of the cytie, and proclaymed before him: Euen thus shall it be done vnto the man whō the kyng is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Haman gat hym home in all the hast mournynge bare headed, ad tolde zares his wyfe and all hys frendes, euery thing that had happened him. Then sayd his wyfe men and zares his wyfe vnto him: It ys be Mardocheus, of the seide of the Jewes, before whō thou hast begonne to fall, thou shalt not preuaile agaynst hym, but shalt surely fall before him. And whyle they were yet talkynge with him, came the kynges chamberlaynes, & caused Haman to make hast, to come vnto the bancket that Esther had prepared.

The viij. Chapter.

¶ The queene byddeth the kyng & Haman agayne, and prayeth for her selfe and her people. She ariseth Haman, & he bys hanged on the gallows, wherby he had prepared for Mardocheus.

And the kyng and Haman came in to the bancket that queene Esther had prepared, and the kyng sayd vnto Esther on the seconde daye at the bancket of wyne: what is thy petition (queene Esther) that it maye be geuen thee? And what requyrest thou? See, aske euē half of the empyre, & it shall be done. And Esther the queene answered, & sayd: If I haue found grace in thy syght (O kyng) and yf it please the kyng, then graunt me my lyfe at my desyre and my people, for my petitions sake: for we are solde, & to my people, to be destroyed, to be slayne & to perishe. And wold God we were solde to be bondmen and bond women, then wold I hold my tounge: for the enemye poudreth not the kynges harme. The kyng & Mardocheus answered, and sayde vnto queene Esther: who is he? And where is he, y darre presume in hys mynde, to do after y manner? And Esther sayd: the enemye and aduersary is this wicked Haman.

Haman, was exceedingly afrayed before the kyng and the queene. And the kyng arose from the bancket and from the wyne in hys displeasure, & went into the palace garden.

And Haman stode by, & besought queene Esther for his lyfe: for he sawe, that there was a mischefe prepared for him of the kyng all ready.

And when the kyng came agayne out of the palace garden into the place where they dranke wyne, Haman had layed hym vpon the bed, & Esther sat vpon. Then sayd the kyng: wyl he force the queene also before me in the house? As sone as that worde went out of the kynges mouth, they couered Hamans face. And Harboia one of the chāberlaynes that stode before the kyng, sayde: Beholde, there standeth a galowes in Hamans house fyftie cubytes hie, wherby he had made for Mardocheus, that spake good for the kyng. The kyng sayde: hang him thereon. So they hanged Haman on the galowes, that he had made for Mardocheus. Then was the kynges wyath pacified.

The viij. Chapter.

¶ After the death of Haman is Mardocheus exalted, and then are there comfortable letters sent vnto the Jewes.

In the same daye dyd kyng Ahasuerus geue the house of Haman, the Jewes enemye, vnto queene Esther. And Mardocheus came before the kyng: for Esther tolde, howe that he belonged vnto her. And the kyng put of his spynge rynge, wherby he had taken fro Haman, & gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Haman. And Esther spake yet more before the kyng: & fell downe at his fete wepyng, & besought him, that he wold put away the wickednes of Haman the Agagite, and hys deuyce that he had ymagined agaynst the Jewes. And the kyng (accordynge to the manner) helde out the golden scepter toward Esther. (wherby was declared a token of gracifullnes.) Then rose Esther, and stode before the kyng, and sayd: yf it please the kyng, & yf I haue found grace in thy syght, and yf it be acceptable before the kyng, then let it be wyttē, that the letters of the deuyce of Haman the sonne of Hamadatha the Agagite, maye be called agayne: wherby letters he wrote, to destroye the Jewes, which are in all the kynges landes. For how can I suffre and se the euell, that shall happen vnto my people? Or how can I loke vpon the destruction of my kynred?

And the kyng Ahasuerus sayd vnto queene Esther, & to Mardocheus the Jewe: Behold, I haue geuen Esther the house of Haman, whō they haue hanged vpon a tre, because he layed hand vpon the Jewes. Wyte ye also for the Jewes, as it lyketh you in the kynges name, & seale it with the kynges rynge (for the wytynges that were wyttē in the kynges name, and sealed with the kynges rynge, durst no man dylatull.) Then were the kynges scribes called at the same tyme, euē in the thirde moneth

moneth, that is the moneth * Sivan, on the thre and twenteth daye.

And it was written (accordynge to all as Mardocheus commaunded) vnto the Jewes, and to the princes, to the debites and captaynes in the landes which are fro India vntill Ethiopia, namely an hundred and seuen and twentye landes, vnto euery one accordynge to the wyting therof, & vnto euery people after theyr speche, & to the Jewes accordynge to theyr wytyng and language.

And he wrote in the kynges name, and sealed it with the kynges ringe. And by postes that rode vpon horses, and swift poyng Mules, sent he the wytynges, wher in the kyng graunted the Jewes (in what cyties soeuer they were) to gather them selues together, and to stande for their lyfe, and for to rote out, to slaye, & to destroye all the power of the people and land that wold trouble the. with chyldren and wemen, and to spoyle their good vpon one daye in all the landes of kyng Ahasuerus, namely vpon the thirtenth daye of the tweluth moneth, which is the moneth * Adar.

The some of the wytyng was, howe there shulde be a commaundment geuen in all landes and published among all people, and that the Jewes shulde be ready agaynst that daye, and to auenge them selues on their enemyes. And so the postes that rode vpon the swift horses and Mules, made hast with all speede, to execute the kynges worde: & the commaundment was deuised in Susan the cheste cytie.

And Mardocheus went out (from the palace and) from the kyng, in royall apparell of yelow and whyte, and with a great crowne of golde, beyng arayed with a garmēt of sylke and purple, and the cytie of Susan reioysed and was glad: and vnto the Jewes there was come (a new) lyght and gladnesse, ioye and worshippe. In all landes & cyties, into what places soeuer the kynges worde ad commaundment reched, there was ioye & myght, prosperite & good dayes among the Jewes: in somoch, that many of the people in the lande became of the Jewes belefe, and the feare of the Jewes came vpon them.

The ix. Chapter.

¶ At the commaundment of the kyng, the Jewes put their aduersaries to death. The sonnes of Haman are hanged. The Jewes kepe a feast daye in remembrance of their deliuerance.

In the tweluth moneth, that is the moneth Adar, vpon the thirtenth daye of the same, whan the kynges word and commaundment shulde be done, euē vpon the same daye that the enemyes shulde haue destroyed the Jewes to haue oppressed the, it turned contrary wyse, euē that the Jewes shulde subdue their enemyes. For then ga-

thered the Jewes together in their cyties wythin all the landes of kyng Ahasuerus, to laye hand on such as wolde do them euell, and no man coulde withstand them: for the feare of them was come ouer all people. And all the rulers in the landes, and princes & debites, & officers of the kyng, promoted the Jewes, for the feare of Mardocheus came vpon the. For Mardocheus was greute in the kynges house, and the reporte of him was noysed in all landes, how he increased and grewe.

Thus the Jewes smote all theyr enemyes with a sore slaughter, and slewe & destroyed, and dyd after their wyll vnto suche as were their aduersaries. And at Susan the cheste cytie slew the Jewes, and destroyed fyue hundred men: & slewe Pharandatha, Dalphou, Apsaththa, Phozatha, Adalia, Aridatha, Pharmastha, Arilai, Aridai, ad Clazatha, the ten sonnes of Haman the sonne of Hamadatha the enemye of the Jewes: but on his goodes they layed no handes. At the same tyme was the kyng certyfied of the nobre of those that were slayne in the cytie of Susan. And the kyng sayde vnto queene Esther. The Jewes haue slayne ad destroyed fyue hundred men in the cytie of Susan, & the ten sonnes of Haman. What haue they done thynkest thou in the other landes of the kyng? And what is thy petition, that it maye be geuen thee? or what requyrest thou more to be done? Esther answered: If it please the kyng, let him suffre the Jewes tomorrow also to do accordynge vnto this dayes commaundment, that they maye hang Hamans ten sonnes vpon the tre. And the kyng charged to do so, ad the commaundment was deuised at Susan, & they hanged Hamans ten sonnes. For the Jewes that were in Susan gathered the selues together, vpon the fourtenth daye of the moneth Adar, & slew thre hundred men at Susan, but on their goodes they layed no handes.

As for the other Jewes that were in the kynges landes, they came together, ad stode for their lyues, & they myght haue rest from their enemyes: & slew of their enemyes fyue and seuentye thousand, howbeit, they layed no handes on their goodes. This they dyd on the thirtenth daye of the moneth Adar, and on the fourtenth daye of the same moneth rested they, which daye they helde to feastinge ad gladnesse. But the Jewes that were at Susan, came together both on the thirtenth daye and on the fourtenth, and on the fyftenth daye of the same they rested, and helde that daye with feastinge and gladnes. And therefore the Jewes that dwelt in the villages and unwalled townes, helde the fourtenth daye of the moneth Adar, with gladnes and feastinge, and kepte holy daye, and euery one sent gyftes vnto another.

And Mardocheus wrote these actes, and sent the

sent the writynges vnto all the Jewes that were in all the landes of kynge Abasuerus, both nye & farre that they shuld make a law among them selues & holde the fourtenth & fifteenth daye of the moneth Adar, as p dayes wherein the Jewes came to rest fro their enemyes, and as a moneth wherein their payne was turned to ioye, & their sorowe into a holy daye, & that in those dayes they shuld make feastes and gladnes, & one to lende gyftes vnto another, & to distribute vnto the poore.

And the Jewes were content with it & they had begonne to do, and p Mar docheus wrote vnto them: how that Haman the sonne of Hamabatha all the Jewes enemy, had deuised against p Jewes, how he might destroye the ad caused to cast Phur (that is a Lot) for to put them in feare, & to bringe the to naught: & how hester went, and spake to the kynge, & thow we letters his wicked deuice (which he ymagined agaynst p Jewes) myght be turned vpo his awne heed, & how hee & his sonnes were hanged on the tre. For the which cause they called this daye Phurim, because of the name of the lott, ad because of all the wordes of this writyng: & what they the felues had sene, & what had happened vnto the.

And the Jewes set it vp, and toke it vpo them and their seide, ad vpon all soch as ioyned them selues vnto them, that they wolde not misse but obserue these two dayes yercly, accordyng as they were wyrtten and appoynted, how that these dayes are not to be forgotten, but to be kepte of childers childe among all kynredes in all lades and cyties. They are the dayes of Phurim, which are not to be overslypte among the Jewes, & the memoriall of them ought not to perishe fro their seide.

And quene Esther the daughter of Abihail and Mar docheus the Jew wrote w all auctorite (to confirme this seconde writting of Phurim) and sent the letters vnto all the Jewes in the hundreth & seuen and twentye landes of the empyre of Abasuerus, w frendly and faythfull wordes, to confirme these dayes of Phurim, in their tyme appoynted, accordyng as Mar docheus the Jew & Esther the quene had appoynted them. And they bound their soule and their seide to fasting, & prayer. And Esther stablished the wordes of these lottes, as it is written in the boke.

And the kynge Abasuerus layed tribute vpon the lande, and vpon the fles of the see. And all that he dyd by his power and auctorite, & the great worshippe of Mar docheus, which the kynge gaue him, be they not writen in the Chronicles of the kynges of Media and Persia: For Mar docheus the Jewe was the seconde next vnto kynge Abasuerus and greate among the Jewes, and accepted among the multitude of his bretheren, as one p

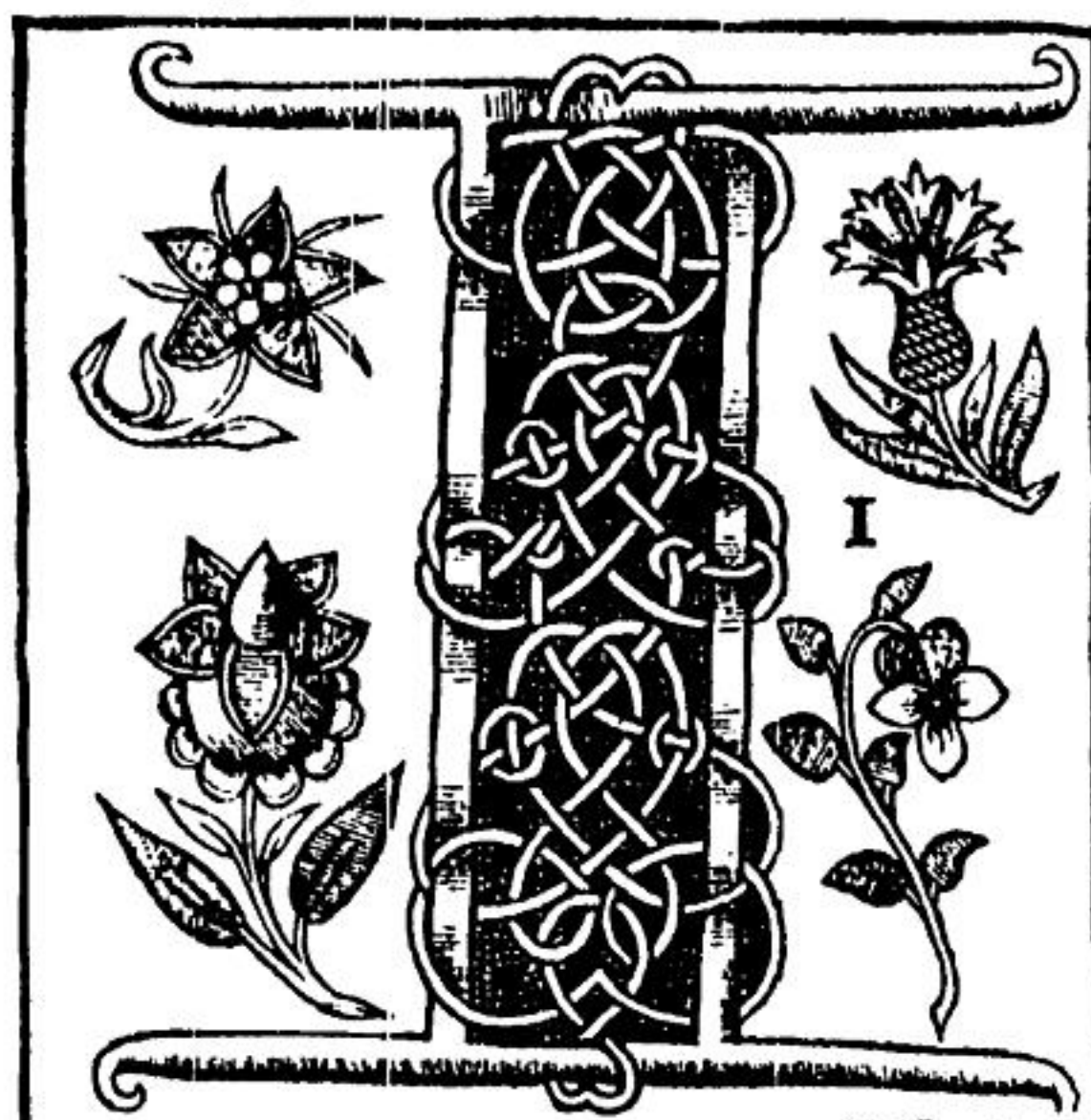
seeketh the welth of his people, and speaketh the best for all hys seide.

The ende of the boke of Esther.

The boke of Job.

The fyrst Chapter.

Job is plagued of God by the losse of hys goodes and chyldren.



In the lande of * thus there was a man whose name was Job: & the same was a perfect & iust mā, soch a one as feared God & eschued euell. And he had seuen sonnes, & thre daughters * his substance also was seuen thysse, & thre. Camels, v. C. yocke of oxen, & yue. C. she asses, and a very greate household: so that he was one of the most principall me among all them of the east countre. And his sonnes wet and made banckettes: one daye in one house, another daye in another, and sent for theyr thyssters, to eat & drinke with the. And it fortuned, that when they had passed ouer the tyme of their bancketting roside aboute, Job sent for them, and sanctified them, and gat vp early, and offered for euery one a brett offeringe. For Job sayde: lest peraduenture my sonnes haue done some offence, & haue bene vnthankfull to God in their hertes. Thus did Job euery daye. And vpon a daye * when the children of God cam & stode before the Lord, it fortuned that Sathan ca also among them. And the Lord sayde vnto Sathan. From whence comest thou? Sathan answered the Lord, and sayde: * I haue gone about the lande, and walcked thorow it.

And the Lord sayde vnto Sathan: hast p not considered my seruaunt Job, how p there is none lyke him in the land: a perfect & a iust man: soch a one as feareth God, ad eschuet euell? Sathan answered, and sayde vnto the Lord. Doth Job feare God for naught? hast thou not preferred him, & his house, and all p he hath on euery syde? Thou hast blessed the worckes

worckes of hys handes, and hys possession is encreased in the lade. But laye thyne had now vpon hym * (a lytle) and touch all that he hath, and he shal curse the to thy face. And the Lord sayde vnto Satan: lo, all that he hath, he in thy power: onely vpon hym selfe that thou laye not thyne hande. And Satan went forth fro the presence of the Lord.

And vpo a certayn daye it fortuned, that his sonnes and daughters were eatyng and drynking wyne in their eldest brothers house, and there came a messenger vnto Job, ad sayde: Whyle the oxen were a plowynge, and the asses goynge in the pasture besyde them, the Sabres came in vpolently, and toke the awaye: yee, they haue slayne thy seruantes with the edge of the sweard, and I onely ranne my waye, to tell the.

Whyle he was yet speakyng, there came another, and sayde: The fyre of God is falle from heauen, and hath bzent vp all thy shepe and seruantes, and consumed them: & I onely ranne my waye, to tell the. And whyle he was yet speakinge, there came another, and sayde: The Caldees made thre armyes, and fell in vpo the camels, and haue carped them awaye, yee, and slayne thy seruantes with the swearde: and I onely am gotten awaye, to tell the. And whyle he was yet speakyng, there came another, and sayde: Thy sonnes and thy daughters were eatyng and drynking wyne in theyr eldest brothers house, and beholde, there came a myghtye greate wynde out of the south, and smote the foure corners of the house: which fell vpo thy children, and they are deed, and I am gotten a waye alone to tell the.

Then Job stode vp, and rent his clothes, and shaued hys heade, fell downe vpon the ground, worshipped, and sayd: * Naked came I out of my mothers wombe, and naked shall I turne thither agayne. The Lord gaue, and the Lord hath taken awaye: * euen as it hath pleased the Lord, so is it come to passe: blessed be the name of the Lord. * In all these thynge dyd Job not offende, ner murmured foolishly agaynst God.

The. ij. Chapter.

Job ys plagued with sore byles, and afterward ys mocked of hys wyfe. Hys frendes byspte hym, & haue compassyon of hym.

And the children of God came and stode before the Lord, and Satan came also amonge them, and stode before the Lord. And the Lord sayde vnto Satan: From whence comest thou? Satan answered the Lord, and sayde: I haue gone about the lad, and walcked thorow it.

And the Lord sayde vnto Satan: hast p not considered my seruaunt Job: for there

is none lyke him in the land. For he is a perfect and iust man, soch a one as feareth God, and eschuet euell, & contynucth styll in hys godlynesse. And thou mouedest me agaynst him, & I shulde punyssh him for naught. And Satan answered the Lord, & sayde: Shyn for sayne: yee, a man wyll geue all that euer he hath, for his lyfe. But laye thyne had now vpon him, and touch once his bone and flesh, and he shal curse the to thy face. And p Lord sayde vnto Satan: lo, there hast thou hym in thy power, but spare hys lyfe.

So went Satan forth from the presence of the Lord, and smote Job with maruelous sore byles, from the sole of hys fote vnto hys crowne: so that he sat vpon the ground in the ashes, and scraped of the scyth of hys sores with a potsherde.

Then sayde hys wyfe vnto hym: * Dost thou contynue yet in thy perfectnesse: curse God & dye. But Job sayde vnto her: Thou speakest lyke a folysh woman. Shal we receaue prosperite at the hand of God, and not receaue aduersite? * In all these thinges, did not Job synne with his lypes.

Now when Jobs frendes hearde of all the trouble, that happened vnto hym, there came thre of them, euery one from hys awne place: namely, Eliphaz the Themanite, Bil dad the Suhite, & zophad the Naamathite.

And they were agreed together to come, to shewe their compassion vpon him, and to comforte hym. So when they lyfte vp theyr eyes a farre of, they knewe him not.

Then they cryed, and wepte: & euery one of them rete his clothes, and sprynckled dust vpon theyr heades in the ayre. They sat the downe by hym also vpon the grounde seuen dayes and seuen nyghtes. Nether was there any of them that spake one worde vnto hym: for they sawe, that hys payne was very greate.

The. iij. Chapter.

The wordes of Job, wherein he declareth that hys present lyfe ys miserable, and that the death of the ryghteous ys ioyous and comfortable.



After this opened Job his mouth, and cursed hys daye. And Job answered, and sayde: lost be that daye, wheri I was borne, and the nyght, in the which it was sayde: there is a man chyldre conceived. The same daye be turned to darchenes, and not regarded of God from aboue, nether lett hym shyne vpon it with lyght, but lett it be stayned with darchnesse, and the shadowe of death. Let the dynme cloute fall vpon it, and lett it be lapped in with sorowe on the daye tyme. Let the darche storne overcome that nyght, and lett it not be ioynd vnto the

the dayes of the yeaere, ner counted in the monethes. Desolate be that night, and without gladnesse, lett them that curse the daye, and that be ready to rayse vp mourning, geue it also their curse. Let the starres of that night be dymme thozow darcknesse of it. Let it loke for lyght, but lett it se none, nether the rylunge vp of the fayre moynunge: because it shyt not vp the wombe that bare me. For then shulde these sorowes haue bene hyd fro myne eyes.

* Jer. x. d.

Alas, * why dyed I not in þ byrth? Why dyd not I perishe, as sone as I came oute of my mothers wombe? Why let they me vpo their knees? Why gaue they me suck with theyr brestes? Then shulde I now haue lyeen styll, I shulde haue slepte, and bene at reste, lyke as the kynge and lordes of the earthe, which haue bylded them selues special places. Or as the princes that haue had greete substance of golde, and theyr houses full of syluer. Or why was I not hyd, as a thynge bozne out of tyme, ether as yonge chyldren, which neuer sawe the light? There must the wycked ceasse from theyr tyzannye, and ther soch as are ouerlaboured be at reste: ther are those lett out fre, which haue bene in prison, so that they heare nomore the voyce of the opprelloure. There are small & great, and the seruaunt is fre from hys master.

Wherfore is the lyght geuen to hym that is in mysery: and lyfe vnto them, that haue heuy hertes? Whych longe for death (and though it come not) wolde dygg it oute of hyd places which also wolde be excedyng glad and reioyce, yf they coulde fynde theyr graue any where. That shuld be ioye to that man whose waye is hyd, and God kepeth it backe from him. For my syghes come before I eate, and my roarynges fall out like the water. For the thynge that I feared, is come vpon me: and the thynge that I was afrayed of, is happened vnto me. Was I not happy? Had I not quyetnesse? Was I not in rest? And now cometh soch mysery vpo me.

The. iij. Chapter.

Job is reprehended of impacience and vntruste, and of the presumption of hys awne righte welles.

And Eliphaz the Themanite answered, and sayde: Yf we begynne to commen with the, wylt thou be discontent? but who can withhold him selfe from speakinge? Behold, thou hast bene a chastener of many, and hast comforted the weery handes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. But now that the plage is come vpon the, thou art greued: now yf it hath touched thy selfe, thou art faynt harted. * Is not this thy

feare, thy stedfastnesse, thy pacience, and the perfectnesse of thy wayes? Cosydre (I praye the) whoeuer persyshed beyng an innocent? Or, wher were the godly destroyed? For (as I haue proued by experience) they p plowe iniquyte, & so we wretchednesse, reape the same. With the blast of God they perishe, and with the bryth of hys nastreles are they consumed awaye. The roaryng of the lyon, and the voyce of the lyon, & the teeth of the lyons whelpes are pulled out. The lyon perissheth for lacke of praye, and the lyons whelpes are scatered abrode.

And vnto me came the worde secretly, & myne eare hath receaued a lytell therof. In the thoughtes and visyos of the night (wher slepe cometh on men) feare came vpon me, and drede, which made all my bones to shake. The wynde passed by, before my presence, and made the heares of my flesh to stande vp. He stode there, and I knew not hys face, an ymage ther was before myne eyes, and in the stylnesse hearde I a voyce. * Shall man be more iust than God? Or shall a man be purer than hys maker? Beholde, he founde no treuth in hys seruantes, and in hys aungels ther was foly. How moche more in them that dwell in houses of claye, and whose foundacyon is but dust: which shalbe consumed as it were with a Moth? They shalbe smitten from the moynunge vnto the euenyng: yee, they shal perishe for ever, wher no man thynketh theron. Is not their royaltie gone awaye with the: they shal dye trulye, and not in wyldome.

The. v. Chapter.

The ende of a sole. The righte welles of God. The Lord chasteneth hys, and deliuereth them agayne.



Ive (I praye the) yf happye there be any that wylt answer the, and loke thou vpon eny of the holy men. As for the foolyshe man, displeasure kylleth hym, and anger slayeth the ignorant.

* I haue sene my selfe, when the folysh was depe roted, and sobenly. I cursed hys habitacyon. Hys chyldren were without prosperite, and they were slayne in the gate, and there was no man to deliuer the. * Hys harvest was eaten vp of the hungry, & the weapened man spoyled it, and the thurstye dracke vp theyr labour. It is not the earth that bryngeth forth iniquyte, nether cometh sorowe out of the ground: but man is bozne vnto labour, lyke as the sparkes flye vp out of the hote coles.

But I wyl aske counsell at the Lorde, & wyl talke with God: which doth thynge, that are vnsearcheable, and maruels without nombre. * He geueth rayne vpon þ erth, and poureth water vpon the stretes, so þat let vp them that be of lowe degre, ad that those which

which are in heynesse may come to prosperite. He destroyeth the deuyces of the sotyll, so that their handes are not able to perfozme any stedfast thing. * He compaseth the wyse in their awne craftynesse, and ouerthroweth the counsell of the wycked. In someche that they runne into darcknes by fayre daye, and * grope aboute them at the none daye, lyke as in the nyght.

He shall deliuer the poze fro the sweard, and from the threatenynge of the vngodly, and from the violence of the myghty. He is the hope of the poore, and the mouth of the wicked shalbe stopped.

Beholde, * happye is the man, whom God punissheth: therfore, refuse not thou the chastenynge of the almyghty. For though he make a wounde, he geueth a playster: though he smyte, hys hande maketh whole agayne.

He shall deliuer the in fyre troubles, and in the seuenth there shal no euell come to the. In honger he shal saue the from death: and when it is warre, from the power of the swearde.

Thou shalt be kept from the euell tonge, and when trouble cometh, thou shalt not nede to feare. In destruction and derth thou shalt be mery, and * shalt not be afrayed of beastes of the earth. For þ stones of the lande shalbe confederate with the, & the beastes of the felde shal geue the peace.

And thou shalt knowe that thy dwelling place shalbe in rest: and thou shalt go and beholde thy habitacyon, and shalt not synne. Thou shalt se also, yf thy lede shal encrease, and that thy posterite shalbe as the grasse vpon the earth. Thou shalt come also to thy graue in a fayre age, lyke as when they take vp a corne shefe in due season. Lo, thys we oure selues haue proued by experience, and even thus it is. Werken thou to it also, that thou mapest take hede to thy selfe.

The. vi. Chapter.

Job answered, that hys payne is more greuous than hys faulte, yet notwithstandinge he deliureth the.

Job answered also, & sayde: That the displeasure which I haue were truly weped, and my punishment layed in the balaunces together: for now is it heuier then the sande of the see. And thys is the cause, that my wordes are so sorowfull.

For the arrowes of the almyghty are round about me, whose indygnacyon hath droncke vp my sprete, and the terrible feares of God are sett agaynst me. * Doth the wyld ass roare wher he hath grasse? Or cryeth the ore, when he hath foder ynough? What which is vnlaury, shal it be eaten without salt, or is there any taste in the whyte of an egge?

The thynge that some tyme I myght not awaye withall, are now my meate for very sorowe. * That I myght haue my desyre: and that God wolde graunte me the thynge that I longe for. * That God wold begynne and smyte me: that he wolde let hys hande go, and take me cleane awaye. Then shulde I haue some comforte: yee, I wolde desyre hym in my payne, that he shulde not spare, for I wyl not be agaynst the wordes of the holy one.

For what power haue I to endure? And what is myne ende, that my soule myght be pacient? Is my strength the strength of stones? Or, is my flesh made of brasse? Is it not so þ there is in me no helpe: and that my substance is taken from me. He that is in tribulacyon ought to be comforted of hys neyghbour: but the feare of the Lord is cleane awaye. Myne awne brythreu passe ouer by me as the water brooke, and as the ryuer of water, do hastily go awaye. But they that feare the hoze frost, the snowe shal fall vpon them.

When theyr tyme cometh, they shalbe destroyed and perishe: when they be sett on fyre, they shalbe remoued out of theyr place, for þ pathe that they go in, are croked: they haite after vayne thynge, and shal perishe. They turne them to the pathe of Theman, and to the wayes of Saba, wherin they haue put their trust. Confounded are they that put eny confydence in them. For whan they come to obtayne the thynge that they loke for, they are brought to confusion.

Even so are ye also come vnto me: but now that ye se my mysery, ye are afrayed. Dyd I desyre you, to brynge vnto me, or to geue me eny of youre substance? To deliuer me from the enemyes hande, or to saue me from the hande of tyrantes? Teache me, and I wyl holde my tonge: and whan I do erre, ther we me wherin. How stedfast are the wordes of treuth? And which of you can rebuke and reprove them? Do ye take deliberacyon to check mens saynges, and iudge a poze worde spoken in bayne? Ye fall vpon the fatherles and go about to ouerthrowe your awne frende. And therfore be content, and loke now vpon me, and I wyl not lye before youre face. Turne (I praye you) be indifferent iudges, turne agayne, and ye shal se myne vngyltynesse: whether there be eny vnrighteousnesse in my tonge, or bayne wordes in my mouth.

The. vii. Chapter.

Job sheweth that thys lyfe is but a bataylle or warfare.



Ith man any certayn tyme vpo the earthe? * Are not hys dayes also lyke þ dayes of an hyed seruaunt? For lyke as a bonde seruaunt despyeth the shadowe, and as an

* Job. cxliij. b.

hyselunge wolde fayne haue an ende of hys woꝝke. Enſo haue I laboured whole mo-
 nethes longe (but in vayne) and many a ca-
 refull night haue I tolde. * When I laye me
 downe to ſlepe, I ſay: * When ſhall I riſe?
 Agayne, I longed ſore for the nyght. And in
 the meane tyme am I full of ſozowes vntill
 the twylyght. My fleſh is clothed with
 wormes and duſt of the earth: my ſkynne is
 withered, and become horryble, * my dayes
 paſſe ouer more ſpedely, then a weecur can
 weene out his webbe: and are gone oꝛ I am
 aware. * Remembre, that my lyfe is but a
 wynde, and that myne eye ſhall nomore ſe
 pleaſures therof, yee, & that none other mens
 eye ſhall ſe me any more. * For yf thou faſten
 thine eye vpon me, I come to naught. The
 cloude is conſumed and vaniſhed awaye,
 euen ſo he that goeth downe to the graue,
 ſhall come nomore vp, ner turne agayne
 into hys houſe nether ſhall hys place knowe
 hym any more.

* Therefore, I will not ſpare my mouth, but
 will ſpeake in the trouble of my ſpyete, and
 muſe in the bytterneſſe of my mynde. Am I
 a ſee oꝛ a whalſpy, that thou keepest me ſo in
 pꝛeſon? When I ſaye: my bedd ſhall com-
 foꝛte me. I ſhall haue ſome reſreſhyng by
 talcking to my ſelfe vpon my couche. * Then
 troubleſt thou me with dreames, ad makeſt
 me ſo afrayed thozow viſions, that my ſoule
 wiſheth rather to periſh and dye, then my
 bones to remayne.

* I can ſe no remedy, I ſhall lye nomore:
 O ſpare me then, for my dayes are but vayne.
 What is man, that thou haſt hym in ſoch
 reputacyon, & ſetteſt ſomoch by hym? Thou
 viſyteſt hym early, and euery daye, ſodenly
 doeſt thou * tꝛyſe hym.

* Why goeſt thou not from me, ner letteſt me
 alone, ſo longe tyll I maye ſwalow do-
 wne my ſpetle? I haue offended, and what
 ſhall I do vnto the, O thou pꝛeſeruer of me?
 Why haſt thou made me to ſtande in thy waye,
 and am ſo heuy a burden vnto my ſelfe? Why
 doeſt thou not forgeue me my ſynne? Where-
 fore takeſt thou not awaye my wyckednes?
 Beholde, now muſt I ſlepe in the duſt, ad yf
 thou ſekeſt me to morow in the moꝛnyng, I
 ſhall be gone.

The. viij Chapter.

* Job is reprehended and noted to haue deſerued
 hys payne. A deſcription of pꝛocꝛyſe.

In answered Baldad ſubite,
 and ſayde: How longe wilt thou
 talke of ſoch thynges? how longe
 ſhall thy mouth ſpeake ſo proude
 woꝝdes? Doth God peruerſe the
 thyng that is lauffull? O doth the almygh-
 ty deſtroye the thyng that is ryght? For

ſeyng that thy ſonnes ſynned agaynſt hym,
 dyd not he punyſh them for they wycked-
 neſſe? Iſthou woldeſt now reſort vnto God
 by tymes, and make thine humble prayer
 to the almyghty: yf thou woldeſt lye a pu-
 re and a godly lyfe: ſhulde he not a wake vp
 vnto the immediatly, and geue the, the bew-
 tye of ryghte weſneſſe agayne? In ſo moche,
 that where in ſeuer thou haddeſt lytle afo-
 re, thou ſhuldeſt now haue greate aboun-
 daunce. Enquere (I praye the) of them that
 haue bene befoꝛe the, * and ſearch diligently
 amonge they fathers. For we are but of
 yeſterdaye, and conſyde not, * oure dayes
 vpon earth are but a very ſadowe. Shall
 not they ſewe the, and tell the, yee, ad glad-
 ly confeſſe the ſame?

* Make a rpyſhe be grene without moyſt-
 neſſe? O maye the graſſe growe without
 water? No: but (oꝛ euer it be ſhot forth, & oꝛ
 euer it be gathered) it withered, befoꝛe any
 other herbe. Euen ſo goeth it with all them,
 that forget God: and euen thus alſo ſhall the
 pꝛocꝛyſes hope come to naught. Hys conſy-
 dence ſhall be deſtroyed, and hys truſt ſhall be
 aſpiders webbe. He ſhall leane vpon his hou-
 ſe, but it ſhall not ſtande: he ſhall holde hym
 faſt by it, yet ſhall it not endure. It is eue as
 a grene tree befoꝛe the ſonne, & ſhoteth forth
 the bꝛanches in hys garden. It taketh ma-
 ny rotes by a well ſyde, in ſo moche that it is
 lyke an houſe of ſtones.

But yf it be taken out of hys place, euery
 man denyeth it, ſapenge: I knowe the not.
 Lo, thus is it with him, that reioyſeth in his
 awne doynges: and as for other, they growe
 out of the earth.

Behold, God will not caſt awaye a ver-
 tuous man, nether will he helpe the vngod-
 ly. Thy mouth ſhall be fylled with laughing,
 and thy lyppes with gladneſſe. They alſo y
 hate the, ſhall be confounded, and the dwel-
 linge of the vngodly ſhall come to naught.

The. ix Chapter.

* Job declareth the benefytes of God, and that
 mannes ryghte weſneſſe is nothyng.



Jn answered, & ſayde: I know
 it is ſo of a treuthe: For how
 maye a man (compared vnto
 God) * be iuſtified? If he will
 argue with him, he ſhall not be
 able to anſwere hym vnto one
 amonge a thouſande. Concernyng ſoch as
 be wyle of herte, oꝛ myghte in ſtrength,
 who euer prospered, that toke part agaynſt
 hym? He tranſlateth the mountaynes, oꝛ
 euer they be aware. It is he that overthro-
 weth them in hys wrath. He remoueth
 the earthe out of her place, that the py-
 lers therof ſhake with all. He commaun-
 deth the ſonne, and it riſeth not: he cloſeth by
 the

the ſtarres, as it were vnder a ſygnett. He
 him ſelf alone ſpꝛedeth out the heauens, and
 goeth vpon the waues of the ſee. He maketh
 the waynes of heauen * the Orion * the
 ſeuene ſtarres, and the ſecrete places of the
 ſouth. He doth greate thynges, ſoch as are
 vnſearchable, yee, and wonders withoute
 nombꝛe.

Lo, whan he goeth ouer by me, I ſhall
 not ſe hym. And whan he departeth, by me,
 I ſhall not loke vpon hym. I ſhall not per-
 ceauie hym. If he be haſty to take any thyng
 awaye, who will make him reſtore it agay-
 ne? O who will ſaye vnto hym * what doeſt
 thou? + He is God, whole wrath no man
 maye withſtāde: but the proudeſt of all muſt
 ſtoute vnder hym. How ſhulde I then an-
 ſwere hym? O what woꝝdes ſhulde I ſyn-
 de oute agaynſt hym? Yee, though I were
 ryghteous, yet myght I not geue hym one
 woꝝde agayne, but inckely ſubmytte my ſelfe
 to hym as my iudge. Yf I had called vpon
 hym, and he had answered me: yet wold
 I not beleue, that he herd my voyce: he trou-
 bleth me ſo with the tempeſt, and woundeth
 me out of meaſure without a cauſe. He will
 not lett my ſpyete be in reſt, but ſpilleth me w
 bytterneſſe.

If men will ſpeake of ſtrength, lo, he is
 ſtronger: yf men will ſpeake of ryghteouſ-
 nes, who darre be my recorde. If I will iu-
 ſtifie my ſelfe, & my awne mouth ſhall
 condemne me: yf I will put forth my ſelfe
 for a perfecte man, he ſhall pꝛoue me a wy-
 cked doer. For though I be an innocent, and
 my conſcience cleare, yet am I weery of my
 lyfe.

One thyng it is and therfore I ſayde. He
 deſtroyeth both the righteous and vngodly.
 And though he ſlaye ſodenly with the ſcour-
 ge, yet will he laugh at the punyſhment of
 the innocent. As for the woꝝde, it is geuen
 ouer into the hand of the wicked, and he ſhal
 couer the faces of the iudges therof. As it not
 ſo: where is there any, but he is ſoch one?

* My dayes are more ſwyfte then a run-
 ner: they are gone & haue ſene no good thing.
 They are paſſed awaye, as the ſhyppes that
 be good vnder ſayle, and as the aegle y ſlieth
 to the praye. When I am purpoſed to forget
 my complayning, to leaue of fro my wrath,
 and to comforte my ſelfe, then am I afrayed
 of all my ſozowes, for I knowe, that thou
 wilt not iudge me innocent. If I be then a
 wicked doer, why labour I in vayne? If I
 waſhe my ſelfe with ſnowe water, and ma-
 ke myne hādes neuer ſo cleane, * at the wel,
 yet ſhalt thou dyppe me in the myer: and
 myne awne clothes ſhall deſyle me. For
 he that I muſt geue anſwere vnto, ad with
 whom I go to lawe, is not a man. I am.
 Nether is there any dayesman to laye hys

hande betwene vs. Lett hym take hys rod a
 waye from me, yee, lett him make me nomore
 afrayed of him, and then ſhall I anſwere hi
 without any feare. For as loꝛge as it is thus,
 I can make no anſwere.

The. x Chapter.

* Job is weery of hys lyfe, and ſetteth out his
 fragyltye befoꝛe God. He deſcribeth the tyme to
 repent. A deſcription of death.

In greueth my ſoule to lye. I will
 make my complaynte, and will
 ſpeake out of the very heuynelle of
 my ſoule. I will ſaye vnto God:
 O do not condemne me, but ſewe me the
 cauſe, wherfoꝛe thou contendſt ſo with me?
 Thinckeſt thou it well done, to oppreſſe me,
 to caſt me of? beyng the woꝝkes of thy hā-
 des) and to mainteyne the counſel of the vni-
 godly? Haſt thou fleſhy eyes: oꝛ doeſt thou
 loke as a man loketh? O are thy dayes as y
 dayes of man, and thy yeares as mans ye-
 res? that thou makeſt ſoch iniquity for my
 wickednes, & ſearchest out my ſynne: where
 as (not withſtādinge) thou knoweſt that I
 am no wycked perſon, and that * there is no
 man able to deliyuer me out of thine hande.

* Thy hādes haue made me, and faſhioned
 me all together roude aboute, wilt thou then
 deſtroye me ſodenly? Remembre (I beſeche
 the) how that thou madeſt me of the mould
 of y erth, & ſhalt bꝛyng me into duſt agayne.
 Haſt thou not turned me, as it were my lye,
 and turned me to cruddes lyke cheſe? Thou
 haſt couered me with ſkynne and fleſhe, and
 ioyned me together with bones and ſynno-
 wes. Thou haſt graunted my life, and done
 me good: and the diligent hede that thou to-
 keſt vpon me, hath pꝛeſerued my ſpyete.

Thou haſt hyd theſe thynges in thine
 hert. I am ſure, that thou remembreſt thys
 thyng. Yf I dyd ſynne, thou haddeſt an eye
 vnto me, and ſhalt not declare me innocent
 becauſe of myne offence. Yf I haue done
 wickedly, wo is me therfoꝛe. Yf I haue done
 righteouſly, yet darre I not liſt vp my hede:
 ſo full am I of confuſion, and ſe myne awne
 miſery.

Thou hunteth me out (being in heuynes)
 as it were a lyon, & troubleſt me out of mea-
 ſure. Thou bꝛyngest freſh wytnelle agaynſt
 me, and thy wrath increaſeth thou vpon me,
 very many are y plagis y I am in. * Where-
 fore haſt thou brought me oute of my mo-
 thers wombe? O that I had periſhed, and
 y no eye had ſene me. Yf they had carped me
 to my graue as ſone as I was borne, then
 ſhuld I be now, as though I had neuer bene
 Arre not my dayes ſeawe? Lett hym then
 leaue of from me and let me alone, that I may
 caſe my ſelfe a lytle afoꝛe I go thyther, from
 whence I ſhall not turne agayne: euen to the
 lande

lande of darcknesse and shadowe of death: yee, into that darck cloudy land and deadly shadowe, where as is no ordre, but terrible feare as in the darcknesse.

The. xi. Chapter.

Job is vniuersally reprehended of Sophar. Job is incomprehensible. He is mercifull to the repents sinner.

When answered Sophar the Naamathite, and sayde: Shulde not he that maketh many wordes, be answered? Shuld he p hableth moch, be cominced therein? Shulde men geue care vnto the onely? Thou wilt laugh other men to scozne, and shal no body mock the againe? Wylt thou saye vnto God. The thyng that I take in hande is perfecte, and I am cleane in thy syght? That God wolde speake, and open his lippes agaynst the, that he myght shewe the (out of his secreete wysdome) why he rewardeth the double as he was appoynted to do: then shuldest thou knowe, y God had forgotton the because of thy synne.

Art thou able to fynde out the secretes of God? Wylt thou attayne to the perfectnesse of the almyghtye? He is hyer then heauen, what arte thou able to do? Deper then the hell, how wilt thou then know him? His length exceedeth the length of the earth, and his bredth the bredth of the see. Though he turne all thynges vp syde downe, close them in, gather them together, who wyl turne hym from his purpose? (Who maye saye vnto hym, why dost thou so.)

Job. xi. b. Job. xi. c. Job. xi. d. Job. xi. e. Job. xi. f. Job. xi. g. Job. xi. h. Job. xi. i. Job. xi. j. Job. xi. k. Job. xi. l. Job. xi. m. Job. xi. n. Job. xi. o. Job. xi. p. Job. xi. q. Job. xi. r. Job. xi. s. Job. xi. t. Job. xi. u. Job. xi. v. Job. xi. w. Job. xi. x. Job. xi. y. Job. xi. z.

For it is he that knoweth the vanite of men: he seyth they wyckednesse also, shulde he not then conside it? A vayne body exalteth hym selfe, and man new borne is lyke a wylde assescolte. If thou haddest nowe a ryght hert, and lyftedst vp thyne handes toward hym: yf thou woldest put awaye the wickednes which thou hast in hande, so that no vngodlynelle dwell in thy house. Then myghtest thou lyft up thy face without shame, and then shuldest thou be sure, and haue no neede to feare.

Then shuldest thou forget thy miserie, & thyneke nomore vpon it then vpon the waters that runne by. Then shuld the residue of thy lyfe be as cleare as the noone daye, and sprynge forth as the mozynng. Then myghtest thou haue coforte, in the hope that thou hast: and slepe quietly, whē thou art buried. Then shuldest thou take thy rest, & no man to make the afrayed, yee, many one shuld let moch by the. As for the eyes of the vngodly, they shalbe consumed, and not escape: they hope shalbe misery and sorow of mynde.

The. xii. Chapter.

Job rebuyng his payence declareth the myght and power of God.



Job answered, and sayd: Then (no doute) ye are the men alone, & wysdome shall perpysh with you. But I haue vnderstādyng as wel as ye, and am no lesse then ye. Yee, who knoweth not these thynges? Thus he that calleth vpon God, and whom God heareth, is mocked of his neygbboure: the godly and innocent man is laughed to scozne. Godlynes is a lyght despyled in p hertes of the ryche, and is set for them to stumple vpon. The houses of robbers are in wealth & prosperite: and they that maliciously medle agaynst God, dwell without care, in those thynges that God hath geuen rybely with his hande.

Aske the catell, and they shall infourme the: the foules of the ayre, and they shall tell the. Of the increace of the earth, and it shall shewe the. Of the fyllers of the see, ad they shall certifie y. What is he, but he knoweth that the hande of the Lorde made all these? In whose hāde is the soule of euery liuyng thyng, and the bryth of the flesh of all men. I haue not the cares pleasure in hering, and the mouth in tastynge the thyng that it eateth. Amonge olde personnes there is wysdome, and in age is vnderstandyng. Yee, with God is wysdome and strenght, it is he that hath counsell and forknowledge. Beholde, If he breake downe a thyng, who can set it vp agayne? If he shut a thyng, who will open it? Beholde, yf he withholde y waters, they drye vp. If he let them go, they destroye the erth. With him is strenght & wysdome: he knoweth both the disceauer & hym that is disceaued.

He carieth awaye the wylde mē, as it were a spoyle, and byngeth the iudges oute of theyr wittes. He taketh awaye the subiecciō of the people from their kinges, and gyrdeth theyr loynes with a bonde. He ledeeth awaye the greafe men into captiuyte, and turneth the myghtye vpsyde downe. He taketh the veryte from out of the mouth, and disapointeth the aged of theyr reason. He poureth the confusio vpon prynces, and comforteth them that haue bene oppressed. Loke what lyeth hyd in darcknes, he declareth it openly: and the very shadowe of death byngeth he to lyght. He both increaseth the people, ad destroyeth them. He maketh them to multiplye, and dryueth them awaye. He chaungeth the herte of them that rule the people of the earthe, and disapoynteth them: so that they go wandrynge out of the waye, and grope in the darcke without lyght: he maketh the also to stalker to and fro lyke dōcken men.

The. xiii. Chapter.

Job rebuyeth his frendes with theyr adone sayenges, and condeimneth pprophete.



Job answered, and sayd: All thys haue I sene with myne eye, heard with myne eare, and vnderstande it. Loke what ye knowe, that same do I knowe also, nether am I inferior vnto you. Neuerthelesse, I talke with the almyghtye, and my desire is to comen with God. As for you, ye are workmasters of lyes, and vnprofytable. Whisicpans all together. Wold God ye kepte your tonge, for then myght ye be taken for wyle men. Now heare my chydynge, and pōdye the sentence of my lippes.

Do ye speake iniquite agaynst God, and talke agaynst hym with disceate: Wylt ye not accepte the person of hym? Or wylt ye contende with God? Shall that helpe you, whē he calleth you to rekeninge. For as one man mocketh another, so do ye mocke hym. He shall punysh you, and reprove you, yf ye do secretly accept any persone. Shal he not make you afrayed, when he sheweth hym selfe? Shall not his terrible feare fall vpon you? Your remembraunce is lyke vnto a sparke, and your bodies lyke the claye. Holde your tōges for my sake, that I also maye speake, and my sorow shalbe the lesse. Wherefore do I beare my flesh in my teth, & put my soule in myne handes? Lo, though he slaye me, yet wyl I put my trust in hym. But I wil reprove myne a wne wayes in his sight, he shall make me whole: and there maye no ypocrite come before hym. Heare my wordes, and pōdye my sayenges with your cares. Beholde, now haue I prepared my iudgement, and knowe y I shalbe founde ryghteous. What is he, that wil go to lawe with me? (Let hym come) that I maye nowe holde my tonge, and dye. Neuertheles, graunt me two thynges, and then wyl I not hyde my selfe from the.

Withdrowe thyne hande from me, and let not the fearfull drede of y, make me afrayed. And then call me, and I wil answer: or els, let me speake, ad geue me thou an answer. How many are my mysdoes & synnes? Lett me knowe my transgressions and offences. Wherefore hydest thou thy face, & holdest me for thyne enemye? Wylt thou be so cruel and extreme vnto a flyeng lease, ad folowe vpo drye stubble? For thou layest sharpely to my charge, and punyshest me for the synnes of my youth. Thou putttest my fete also in the stocks: and lokest narrowly vnto all my pathes, and markest the steppes of my fete: where as I (not withstandynge) must consume lyke as a foule carion, & as a cloth that is mothbraten.

The. xiiii. Chapter.

Job describeth the lyfe of man, and prophesyeth of the resurrection. Hope susteyneth the godly, till they obteyne that they loke for.



Job answered, and sayd: In that is borne of woman, hath but a short tyme to lyue, and is full of miserye. He cometh vp and is cutt downe lyke a floure. He flyeth as it were a shadowe, and neuer contynueth in one state. Dost thou open thyne eyes vpo soche one, and byngeth me in thy iudgement? Who can make cleane, that cometh of an vncleane thyng? No body. The dayes of man surely are determyned, the nombze of his monethes are knowne onely vnto the. Thou hast appoynted hym his boundes, whych he can not go beyonde. Soo from hym, that he maye rest (a lytle) vntill his daye come: which he loketh for, lyke as an hyrlyng doth.

If a tre be cut downe, there is some hope yet, that it wyl sproute, and shute forth the braunches agayne. For though the rote of it be wahren olde, and the stock therof be dead in the ground, yet when it getteth the sent of water, it wyl budde, and bynge forth bowes, lyke as a tre that is planted. But as for man, when he is dead, perished and consumed awaye, what becommeth of hym? The floudes when they be dryed vp, and the ryuers when they be empty, are filled agayne thozowe the flowynge waters of the see: but when mā slepeth, he ryseth not agayne, (of his a wne strenght) vntill the heauen perpysh: he shall not wake by ner ryse out of his slepe. That thou woldest kepe me, and hyde me in the hell, vntill thy wrath were styllled: and to appoynte me a tyme, wherein thou myghtest remembre me. Make a dead man lyue agayne? All the dayes of my lyfe wyl I waite styll, till my chaungynge shall come. Thou shalt call me, and I shall answer the: despyse not thou the worke of thyne a wne handes.

For now thou nombrest all my goinges, yet be not thou to extreme vpon my synnes. My iniquite is sealed by, as it were i a bagg but be mercifull vnto my wickednesse. The mountaynes fall awaye at the last, the rockes are remoued out of theyr place, the waters pearle thozowe the very stones by lytle and lytle, the floudes washe awaye y grauell and carth. And destroyest thou the hope of man? Thou preyntest styll agaynst him, so that he passeth awaye: thou chaugest his estate, and putttest hym from the. And whether his chyldren come to worshyp or no, he cannot tell. And yf they be men of lowe degree, he knoweth not. Whyle he lyueth, his flesh must haue trauayle, and while the soule is in hym, he must be in sorowe.

The. xv. Chapter.

Eliphaz reprehendeth Job because he ascribeth wysdome and purces to hym selfe. He describeth the curse that falleth on the wycked, rebuyng Job to be one of that nombze.

When answered Eliphaz the Themanite, and said: Shal a wyle mans answer be the science of the wynde, and fil any mans Wely as it were with the wynde of the east? Shal he reprove wa word, that is nothynge worth: and speake the thynges, which can do no good? As for shame, thou hast lett it asyde, elles woldest thou not make so many wordes before God: but thy wyckednesse teacheth thy mouth, and so thou hast chosen the a craftye tonge. Thyne awne mouth condemneth the, and not I: pee, thynne awne lypyes shapen an answer agaynst the. Art thou the fyrste man, that ever was bozne? Or, wast thou made before the hylles? hast thou hearde the secreete counsell of God, that all wysdome is to lytle for the? What knowest thou, y we knowe? And what understandest thou, but we can the same? With vs are both olde and aged men, pee, soch as haue lpyed longer then thy father.

Thynckest thou it a small thyng of the consolacions of God? with the is a lpyenge word. Why doth thynne hert so bewyche the? And wherfore wyndest thou wyth thynne eyes, that thy mynde is so puffed up agaynst God, and letteth soch wordes go oute of thy mouth: what is man, y he shulde be cleane? what hath he (which is bozne of a woman) wherby he myght be righteous? Behold, he doth not trust hys saynctes: pee, the very heauens are not cleane in hys syght. Howe moch more then an abhominable and vyle man, which drincketh wickednesse lyke water? I wyll tell the, heare me: and I wyll shewe the that I haue sene: which wyle men haue tolde, and hath not bene hyd from their fathers: vnto whom onely the earthe was geuen, and no straunger went amonge them.

The * vngodly soroweth all the dayes of hys lyfe as it were a woman with a childe, and the nombre of a tyrauntes yeares is unknowne. A fearfull sounde is euer in hys eares, and when it is peace, yet feareth he destruction. He beleueth neuer to be deliuered oute of darckenes, for the swearde is alwaye before hys eyes. When he goeth forth to get his lpying, he seeth plainely, that the daye of darcknesse is at hande. Sorowe and carefulnesse wyll make hym afrayed, and compasse hym rounde aboute, lyke as it were a kynge with hys hoost ready to the batayll. For he hath stretched out hys hande agaynst God, and armed hym selfe agaynst the almyghty, he runneth proudly vpon hym, and with a styff necke fyghteth he agaynst hym: where as he couereth hys face

with fatnesse, and maketh hys body well lpyng. Therfore shall hys dwellinge be in desolate cyties, and in houses which no man inhabiteth, but are become heapes of stones.

He shall not be riche, nether shall hys substance contynue, ner encrease vpon earthe. He shall neuer come oute of darcknesse, the flame shall drye vp hys bzaunches: with the blast of the mouth of God shall he be taken awaye. He beleueth not that he is in vayne, and yet he is oute of the waye, and vanyte shall be hys recompence.

He shall perysh, afore hys tyme be worne out, and hys bzaunche shall not be greene. He shall be pluckt of as an vntymely grape fro the vyne, & shall lett his floure fall, as the olpue doth. For the congregacyon of ypocrites shall be desolate and vnfutell, and y fyre shall consume y houses of soch as are greedy to receaue giftes. He conceauneth frauayle, and beareth vanyte, and the yz bodye byngeth forth disceate.

¶ The .xviij. Chapter.

¶ Job receyue hys myserye, sayeth that he suffereth more then hys wyckednesse hath deserued.

When answered, and sayde: I haue oft tymes hearde soch thynges. Myferable geuys of conforste are ye, all the sorte of you. Shall not vayne wordes come yet to an ende? Or, hast thou yet eny more to saye? I coulde speake, as ye do also. But wold God, that youre soule were in my soules steade: then shuld I heape vp wordes agaynst you, and shake my heade at you. I shuld comforte you with my mouth, and release youre payne with the talkyng of my lippes. (But what shall I do) For all my wordes, my sorow wyll cease: and though I holde my tonge, yet wyll it not departe from me. But now that God hath sente me aduersyte, thou hast troubled all my congregacyon. And that thou hast fylled me wyth wyndles, my flethe is recorde, and my leanesse ryseth vp agaynst me, and beareth wytnesse agaynst me. He is angre at me, he hateth me and gnasheth vpon me wyth hys teth. Myne enemye shoulde vpon me wyth hys eyes.

They haue opened their mouthes wyde vpon me: & smytten me vpon y cheke despitefully, they gather them selues together agaynst me. God hath put me in prease with the vngodly, & deliuered me into the handes of the wycked. I was in wealth, but he hath brought me to naught. He hath taken me by the neck, he hath rent me, and lett me as a march for him selfe. His archers compass me rounde

rounde aboute: he wounded my loynes, and doth not spare. My bowels hath he poured vpon the ground. He hath geue me one wound vpon another, and is fallen vpon me lyke a glaunte. I haue sowed a sack cloth vpon my skynne, & lye with my heare in the dust.

My face is swollen with wepyng, and in myne eyes is the shadow of death. Howbeit, there is no wyckednesse in my handes, but my prayer is cleane. Deaerth & couer not thou my bloude, and let my cryenge synde no rowme. For lo, my witnesse is in heauen: & he that knoweth me, is aboue in the heygth. My frendes geue me many wordes, to scoone, and myne eye poureth out teares vnto God. O that a body might pleate with God, as one man doth with another, yet the nombre of my yeares is come, and the waye that I must go is at hande, from whence I shall not turne agayne.

¶ The .xviij. Chapter.

¶ Job sayeth that he consumeth awaye, and yet both patiently abyde yt.

My breth stincketh, my dayes are shortened. I am harde at deathes doze. Forward men are wme, and myne eye must continue in the bitternesse of them. Deuiler me, and loke out one to be my suertie in thy sight, what is he that knoweth who will promys for me? For thou hast with holden their hertes from vnderstandyng, therefore shalt thou not lett (them) vpon hys. He promyseth his frendes parte of his good, but his awne children spende it. He hath made me as it were a byworde of the people: where as afore, I was the yz ioye. Myne eye is dymme, for very heupnesse, & all my strength is become like a shadow. Certuous me therefore shall well conspyde this, and the innocent shall take parte agaynst the ypocrite.

The righteous also will kepe hys wape, and he that hath cleane handes, wyll euer be stronger and stronger. As for you, turne you, and get you hence: I praye you) lpyng I cannot fynde one wyle man amonge you: My dayes are past, and my counells and thoughtes of my hart are vanyshed awaye chaungyng the night into daye, and y light into darcknes. Though I tarp neuer so moch, yet the graue is my house, and I haue made my bed in the darcke. I call corrupcyon my father, and the wormes call I my mother and my syster. What helpeth then my longe taryenge? Or, who hath confidred the thyng, that I loke for? All that I haue, shall go downe into the pytt, and lye with me in the dust.

¶ The .xviij. Chapter.

¶ Baldad rebyleth the paynes of the vnsaythfull and wycked.



When answered Baldad the Shubi- te, and sayde: When wyll ye make an ende of youre wordes? Marke well, and then we wyll speake. Wherfore are we counted as bestes, & reputed so vyle in youre sight? He destroyed him selfe with his anger: Shal the earth be forsaken, or any stone remoued out of his place because of the? Pee, the light of the vngodly shall be put out: and the sparke of hys fyre shall not burne. The lpyght shall be darcke in his dwelling, and his candle shall be put out with him. His presumptuous goinges are kepte in, and his awne counsell shall cast him downe. For his fete are taken as it were in the nett, and he is at his wittes ende. His fote shall be holden in the snare, and it shall catch them that be thyrst of bloude: The snare is layed for him in the grounde, ad a pytt fall in the waye.

Fearfulnesse shall make him afrayed on euery syde, that he shall not knowe, where to get out. Longer shall be his strength: my fortune shall hange vpon him. He shall cate the strength of his awne skynne, eny y fyrst borne of death shall cate his strength. His hope shall be rote out of his dwellinge, very ferfulnesse shall bringe him to the kyng. Other men shall dwell in his house (but shall be none of his) and byrmstone shall be scatered vpon his habitacyon. His rotes shall be dried vp beneth, and aboue shall his bzaunch be cutt downe. His remembraunce shall peryshe from y earth, and he shall haue no name in the strete: they shall dryue him from y light into darcknesse, and cast him cleane out of the worlde. He shall nether haue chyldre nor kynfolkes amonge his people, no, ner eny posterite in his dwellinges. They that come after hym, shall be astoned at his daye, and they that go before, shall be afrayed. Soch are now the dwellinges of the wycked, and this is the place of hym y knoweth not God.

¶ The .xix. Chapter.

¶ Job receyue hys myserye and greuous paynes, & the propheseth of the generall resurrecyon.



When answered, and sayde: how longe will ye bere my soule, and trouble me with wordes? Lo & ten tymes haue ye reproved me: and are not a shamed, for to laugh me so to scoone. yf I go wronge, I go wronge to my selfe. But yf ye will enhaunce your selues agaynst me, and accuse me to be a wycked personne because of the shame that is come vpon me: knowe this then, that it is God, which hath handled me so violently and hath compassed me aboute with his nette. yf I * coplayne of the violence y is done vnto me, I cannot be herde. And yf I crye, there is no p v sentence

* Abacu. i. a.

Bentence geuen with me: he hath hedged vp
 my waye, that I cannot passe, and he hath
 set darknesse in my pathes. * he hath spoy-
 led me of myne honour, and take y^e crowne
 awaye from my head. he hath destroyed me
 on euery syde, and I am vndone: My hope
 hath he taken awaye from me, as it were a tre
 pluckt vp by the roote. his wrath is kyndled
 agaynst me: he taketh me, as though I were
 his enemy.

¶ These myn men of warre came together,
which made their waye ouer me, and beseged
my dwellynge roude aboute. * He hath put
my brethren farre awaye fro me, and soch as
were of myne acquayntance, are become
straungers vnto me. * Myne awne kyns-
folkes haue forsake me, and my frendes ha-
ue put me out of remembraunce. The seruaũ-
tes and maydens of myne awne house toke
me for a straunger: and I am become as an
aleaunt in theyr syght.

I called my seruauit, and he gaue me no
answere, no though I prayed him with my
mouth. Skynne a wne wyfe myght not abyde
my breth, I was sayne to speake sayre for
the chyl dren of myne a wne body. Yee, y chil-
dren despyled me: And whē I was gone fro
them, they spake euell vpon me. All soch as
were my most familiers, abhorred me: and
they rehom I loued best, are turned agaynst
me. My bone hangeth to myskynne, and my
flesh is awaye, only there is left me y saynne
D aboute my teth. Haue pyte vpon me, haue
pyte vpon me (O ye my frendes) for the hād
of God hath touched me. Why do ye perse-
cute me as God doth, and are not satisfied
of my flesche?

¶ That my wordes were nowe written
 ¶ that they were put in a booke wolde God
 they were grauen with an yron penne in lea-
 de or in stone to cōtinue. For I am sure, that
 my redeemer lyueth, and that I shall rylc out
 of the earth in the latter daye: that I shall be
 clothed agayne with this skynne, and se God
 in my flesh. Yee, I my selfe shall beholde him,
 not with other, but with these same eyes.
 My repnes are cōsumed within me: byd not
 ye saye: why doth he suffer persecuci on? Is
 theyr founde an occasion in me? But be war-
 re of the swerde, for the swerde wyl be auē-
 ged of wyckednesse, and be sure, that there is
 a iudgement.

The xx. Chapter.

T Sophar sayth, that the vnlawfull, the couetouse
and the wycked shall haue a short ende.

A Then answered Sophar the Naamathite, and sayde. For the same cause do my thoughtes compell me to answer. And why? my mynde is ready within me. I haue sufficiently herde thy checking and reproofe, therfore am I purposed to make answer after myne vnder-

standynge. Knowest thou not this, namely :
that from the begynnynge (euer sence y crea-
cion of man vpon earth) y gladnes of the vn-
godly hath bene shorte, and that the ioye of
ypocrites continued but the twyncklynge of
ane eye : Though he be magnified vnto the
heauē, so that his head reacheth vnto y clou-
des: yet at a turne he perisheth for euer. Inso-
moch that they which haue sene hym, shall
saye. Where is he? He shall vanysh as a drea-
me, so that he can no more be founde, and shall
passe awaye as a vision in y nyght. So that
the eye which sawe hym before, shall haue no
more syght of hym, and hys place shall knowe
hym nomore. y hys chyl dren shall be
fayne to agree with the poore, and his han-
des shall restore them their goodes.

ffrō his youth his bones are full of pleasures, but now shall it lye downe within him in þe earth. When wyckednesse, was swete in his mouth, he hid it vnder hys tonge. That he fauoured, þe wolde he not forsake, but kepte it close in his throte. The breade that he dyd eate, is turned to the popson of serpētes, within his body. The ryches that he deuoured, shall he perbake agayne, for God shall drawe them out of his bely, he shall sucke the gall of serpentess, and the adders tonge shall slaye hym: so that he shall nomoze se the ryuers and brokes of hony and butter. The thing that other men haue laboured for, shall he restore agayne, and shall not eate it vp. Greate trauayle shall he make for ryches, but he shall not enioye them. And why: he hath oppressed the poore, & not helped them: houses hath he spoyled, & not buylded them. His bely coulde neuer be fylled, therfore shall he perishe in hys coucteousnesse. There shall none of hys meate be left behinde, therfore shall no man loke for hys prosperite. Whan he had plenteousnesse of euery thyng, yet was he poore, though he was helped on euery syde.

ffor though the wycked haue neuer so-
much to fyll his bely, yet God shall sende his
wrath vpon him, and cause his indignacyon
to raygne ouer him: so that yf he fle the prynces
weapens, he shall be thott wth the stele bowe.
The arrowe is taken forth, and gone out of
the quyer, & a glystering sweard thorowe
the gall of him, feare shall come vpon hym.
There shall no darchnes be able to hyde him
An vnkynndled fyre shall consume him, and
loke what remaineth in hys house, it shall
be destroyed. The heauen shall declare hys
wyckednesse, and the earth shall take parte
agaynst him. The substance that he hath in
hys house, shall be taken awaye and perishe
in the daye of the Lordes wrath. * This is
the porcyon that the wycked man shall haue
of God, and the herpytage that he maye loke
for of God. ¶ because of his wordes.

The

The. xxi. Chapter.

¶ Job receybeth the prosperitie of the weeked, & after
describeth their todayn raigne and destruccion.

Answered, and sayde: O heare
my wordes, and that shalbe my co-
fort of you. Suffre me a lytle, that
I maye speake also, and then laugh
my wordes to scoorne or (yf it lyke you.) Is it for
mans sake that I make thys disputacyon?
Whiche yf it were so, shulde not my sprete be
then in soze trouble? Marke me well, and be
abashed, and laye youre hand vpon youre
mouth. For when I consyder my selfe, I am
afrayed, and my fleshe is smytten with fea-
re. * Wherfore was wycked me lyue in health
and prosperite, come to theyr olde age, and
increase in ryches? Their chyldren lyue in
theyr syght, and theyr generacyon before
theyr eyes. Their houses are safe from all
feare, and the rodd of God doth not smyte
them. Their bullocke gendreth, and that not
out of tyme: theyr cowe calueth, and is not
vnfrutefull.

B They sende forth their children by flockes, and their sonnes lede the daunce. * They beare with them tabrettes and harpes, and haue instrumentes of musycke at their pleasure. They spende their dayes in welthyngnesse: but sodenly they go downe to hell. They saye also vnto God: go from vs, we desyre not the knowledge of thy wayes. * Who is the Almyghtie, that we shulde serue hym? And what profyte shuld we haue to submyt our selues vnto him? Lo, there is vtterly no goodnesse in them, therfore will not I haue to do with the counsell of the vngodly. How oft shall the candle of the wycked be put out? how oft cometh their destruccion vpon the? What soeuer shall God geue them for their parte in hys wrath? Pec, they shall be euil as hape before the wynde, and as chaffe that the storme carryeth awaye.

C And though God saue their children from
such sorowe, yet will he sorwarde the sel-
ues, & they shall knowe it. Their awne de-
struction and misery shall they se with their
eyes, & drinke of the fearfull wrath of the
Almyghty. ffor what careth he what beco-
me of his householde after hys death, whan y
nombze of his monethes is cut short? In as
moch then as God hath the hyest power of
all, who can teach him any knowledge? One
dyeth now when he is myghtye and at hys
best, ryche, and in prosperite: euen when his
bowels are at the fattest, and hys bones full
of mary. Another dyeth in sorowe & heu-
nelle, and neuer had good dayes. They shall
slepe both a lyke in the earth, & the wormes
shall couer them. Beholde, I knowe what ye
thincke, pee, and the sotilste that ye ymagyn
agaynst me. ffor ye saye: ¶ where is the
princes palace? and where is the dwellynge

of the vngodly: haue ye not asked them y^e go
by the waye: ¶ Doubtesse ye cannot denye
their tokens, that * the wicked is kepte vn-
to the daye of destruccyon, and that the vn-
godly shalbe brought forth to the daye of
wraath. Who darre reprocue him for his waye
to hy^s face: Who wyll rewarde him for the
vngraciousnesse that he doth: Yet shall he be
brought to his graue, and dwelle among the
heape of the deed. Then shall he be fayne to
be buried amonge the stones of the playne:
All men also must folowe him, and there are
innumerable gone befoze him. How sayne
then is the comforte that ye geue me? Doth
not falschede remaine in all youre answers?

The. xxiij. Chapter.

Eliphaz reprehendeth Job of vniuersitallnesse.

Soliphias the Themanite gauc
an swere, and sayde: Maye a man
be profitable vnto God, as he
that is wyse maye be profytable
to hym selfe: Is it any vauntage
to the Almyghtye that thou art ryghteous?
Or shall it profyte hym, that thou makest
thy wayes perfect: Is he afrayed to repro-
ue the, and to steppē forth with the into iudg-
ment: Is not thy wickednesse greate, and
thyne vngacious dedes innumerable: For
thou hast taken the pledge from thy brother
for naught, and robbed the naked of their clo-
thinge: To soche as were weery, hast yge-
uen no water to drinke, & hast withdrawen
thy hand from the hungrye: Shulde soch one the
as vseth violence, wrong & oppressiō (doing
all thinge of parcialite, and hauinge respecte
of personnes) dwell in the lande: Thou hast
sent wyddowes awaye emptye and oppressed
the poore fatherlesse.

Therfore art thou compassed aboute with
 snares on euery syde, and sodenly vered with
 feare. Shuldest thou then se no darckenesse?
 Shulde not the water floude runne ouer þe?
 Now* because that God is hyer then þe hea-
 uens, and because thou seyst that the starres
 are so hye, wilt thou therfore saye: Cuius,
 how shulde God knowe? Dost his domynion
 reache beyonde the cloudes? Cuius, the clou-
 des couer him that he maye not se, & he dwel-
 leth aboue heauen. Dost not thou kepe the
 olde waye, that daynemen haue gone: Which
 were cut downe out of tyme, and whose fou-
 dacyon was as a runnyng water, which
 sayed vnto God: go from vs, and what dyd
 the Almyghty with them: he fylled the yz-
 houses with good thinges. But the counsell
 of the vngodly is farre fro me. The rygh-
 teous sawe it and were glad, and the innocēt
 laughed the to scoorne. Is oure increase hewē
 downe? As for the remnaunt of them, the
 fyre hath consumed it.

*Eccles. xxiij. d.
 Ezech. ix. d.

Therefore reconcile the vnto God, and be
contēt, so shall all thinges prosper with the
ryght

* Eccl. xrij. D
Eccl. xij. D.

ryght well. Receaue the lawe at his mouth,
 and laye vp his wordes in thyne herte. For
 * Deu. xxi. b. * yf thou wilt turne to the Almighty, thou
 shalt stande fast, and put all vnrightheousnesse
 from thy dwellynge. Thou shalt make gol-
 de as plentifull as the dust, and the golde of
 Ophir as the flyntes of the pueres. Pre, Al-
 mighty God hys awne selfe shall be thy de-
 fence, and thou shalt haue plentye of pylace.
 Then shalt thou haue thy delite in the Almighty,
 & lyft vp thy face vnto God. Then shalt
 thou make thy prayer vnto him, and he shall
 heare the, and thou shalt kepe thy promyses.
 Then, loke what thou takest in hand, he shall
 make it to prospeere with the, and the lycht
 shall shyne in the wayes. For * who so hum-
 * Job. xxi. c. blyeth hym selfe, him shall he set vp: ad who so
 loketh meekly, shall be healed. If thou be in-
 nocent, thou shalt deliuer the countre becau-
 se of the vngyltynesse of thyne handes.

The xxij. Chapter.

Job affirmeth that he both knoweth and feareth
 the power and sentence of the iudge, and sayeth th. the
 daye shall walke in hys ryghteousnesse.

Job answered, and sayde: My sayin-
 ge is yet this daye in bytternes, and
 my hande heuy because of my gro-
 uynge. O that I myght se him, and fynde
 hym: O that I myght come before his seate,
 to pleate my cause before him, and to fyl my
 mouth with argumentes. That I myght
 knowe, what answer he wolde geue me: ad
 that I myght vnderstande, what he wolde
 saye vnto me. Wyl he pleate agaynst me
 with his great power and strength? No, but
 he wyl make me the stronger. He that is iust,
 shall entre disputation with hym, and my
 iudge shall deliuer me for euer. Beholde,
 though I go before, I fynde him: If I co-
 me behynde, I can get no knowledge of him:
 If I go on the left syde where he doth hys
 worke, I cannot attayne vnto hym. Agay-
 ne, yf I go on the ryght syde, he hydeth hym
 selfe, that I cannot se him. But as for my
 waye, he knoweth it: and * tryeth me as the
 golde in the fyre.

* Sap. iii. b.
 i. Psal. cxi. b.

Job fore doth kepe his path, his hye
 waye haue I holden, and will not go out of
 it. I will not forsake the commaundment of
 his lippes, but loke what he charged me with
 his mouth, that haue I shutt vp in my herte.
 He is styll at one poynt, and who wyl
 turne him back? He doth as him listeth, and
 bringeth to passe what he will. He perfour-
 meth the thynges that is appoynted for me, &
 many soch thynges doth he. This is y cause
 that I thinke at his presence, so that when
 I consyde hym, I am afrayed of him. For
 in somoch as he is God, he maketh my her-
 te soft: and seynge that he is Almighty, he
 putteth me in feare. Thus can not I gett
 out of darckenesse, nether hath he couered

the cloude fro my face.

The xxij. Chapter.

Job descreybeth the wykednes of men, and sheweth
 what curse belongeth to the wyked.



Job descreybeth then that there is
 no tyme hid from the Almighty,
 how happeneth it, that they
 which knowe hym, do not re-
 garde his dayes? For some men
 there be, that * remoue other mens lande-
 * Deu. xxi. a. and xxvii. c. markes: that robbe them of their catell, and
 kepe the same for the yf a wone: that * dyne
 awaye the asse of the fatherlesse: that take
 the wyddowes ore for a pledge: that thrust
 the poore out of the waye, and oppresse the
 simple of the worlde together. Beholde, euē
 as the wylde asses in y deserte goo they forth
 to their worke, and ryle by tymes to spoyle:
 yee y very wyldernesse ministrerth foode for
 their chyldre. They reape the corne felde that
 is not their awne: and let the vyne parde
 of the vngodly alone. They are the cause
 that so many men are naked and bare, ha-
 uinge no clothes to couer them and to kepe
 them from colde: So that whē the showers
 in the mountaynes haue rayned vpon them,
 & they be all wet, they haue none other suc-
 cure, but to kepe them amonge the rockes.

They spoyle y suckinge fatherlesse childe,
 and take the pledge fro the poore. In somoch
 that they let him go naked without clothing,
 and haue taken awaye the sheafe of the hu-
 grie. The poore are fayne to labour in their
 oyle milles, yee, and to treade in theyr wyne
 presses, and yet to suffre thyrst. The men of
 the cytie crieth vnto the Lorde with sything,
 * the soules of the slayue also make theyr
 complainte: But God destroyeth them not
 for all this, where as they (not withstandin-
 ge) are conuersant amonge them that ab-
 horre the lycht: they knowe not hys waye,
 ner contynue in his pathes. * Tymely in
 the moynynge do they aryle, to murther the
 symple and poore, and in the nyght they go
 a stealynge.

The eye of the aduoutherer wayteth for
 the darcknesse, and sayeth thus in him selfe:
 Tush, there shall no eye se me, and so he dis-
 giseth his face. In y night season they search
 the houses, and hyde them selues in the daye
 tyme, but will not knowe the light. For as
 soone as the daye breaketh, the shadowe of
 death cometh vpon them, ad they go in hor-
 rible darcknesse. The vngodly is swifter
 then the water: their porcion shall be cursed in
 the earth, and he shall not beholde the waye
 of the vineyardes. O that they (for the wic-
 kednesse which they haue done) were drawē
 to the hell, soner then snowe melteth at the
 drowth and heate. O that all compassiō vpo
 the were forgottē: that their daynties were
 wozines, that they were cleane put out of re-
 membrance,

membrance, and vngodlynesse vtterly he w-
 en downe lyke as a tre. He hath oppressed
 the baren, that he cannot beare, and vnto y
 wyddowe hath he done no good. He drue the
 mightie after hym with his power, and whē
 he was gottē vp, no man was without fea-
 re, as longe as he lyueth. And though they
 might be safe, yet they wyl not receaue it,
 for their eyes loke vpon their awne wayes.
 They are exalted for a lytle, but shortly are
 they gone, brought to extreme pouerte, and
 taken out of the waye: yee ad vtterly pluckte
 of, as the eares of corne. Is it not so? Who
 wyl then reprove me as a lyar, and saye that
 my wordes are nothyng worth?

The xxij. Chapter.

Job addeth prou. that no man is cleane and without
 synne before God.

Job answered Baldad the Subite,
 and sayde. Is there power and feare
 with him aboue, that maketh peace,
 sytting in his hyghnesse, whose men of war-
 re are innumerable, and whose light aryleth
 ouer all. But how maye a mā compared vnto
 God, * be iustified? How can he be cleane,
 that is borne of a woman? Beholde, the
 Moone synneth nothyng in comparison to
 him, ad the starres are vncleane in his sight.
 How moche more then man, that is but cor-
 ruption: and the sonne of man, which is but
 a worme?

The xxij. Chapter.

Job sheweth that man cannot helpe God, and pro-
 ueth it by hys in eadles.

Job answered, and sayde: Whom
 hast thou helped? him that is w-
 out strength: what comforte ge-
 uest thou vnto hym that hath no
 strength? Where is the counsell y
 thou shuldest geue him, which hath no wyl-
 dome? Hast thou shewed the waye of ryght
 lyuynge. To whom hast thou spoken those
 wordes? Who made the bryth to come out
 of thy mouth? Are not deed thynges sha-
 pen vnder the waters: & thynges by the wa-
 ters syde? Hell is naked before him, and the
 very destruccion it selfe cannot be hyd out of
 his syght. He stretcheth out the north ouer
 the emptie, and hangeth the earth vpon no-
 thing. He byndeth the * waters in his clou-
 des, and the cloude is not broken vnder the.
 He holdeth back his stole, that it cannot be
 sene, and spreadeth his cloude before it.

* Gen. i. a.

* Job. xxx.

* Job. cxi. b.

* Job. cxi. c.

* Job. cxi. d.

* Job. cxi. e.

* Job. cxi. f.

* Job. cxi. g.

* Job. cxi. h.

* Job. cxi. i.

* Job. cxi. j.

* Job. cxi. k.

* Job. cxi. l.

* Job. cxi. m.

* Job. cxi. n.

* Job. cxi. o.

* Job. cxi. p.

* Job. cxi. q.

* Job. cxi. r.

* Job. cxi. s.

* Job. cxi. t.

* Job. cxi. u.

* Job. cxi. v.

* Job. cxi. w.

* Job. cxi. x.

* Job. cxi. y.

* Job. cxi. z.

* Job. cxi. aa.

* Job. cxi. ab.

* Job. cxi. ac.

* Job. cxi. ad.

* Job. cxi. ae.

* Job. cxi. af.

* Job. cxi. ag.

* Job. cxi. ah.

* Job. cxi. ai.

* Job. cxi. aj.

* Job. cxi. ak.

* Job. cxi. al.

* Job. cxi. am.

* Job. cxi. an.

* Job. cxi. ao.

* Job. cxi. ap.

* Job. cxi. aq.

* Job. cxi. ar.

* Job. cxi. as.

* Job. cxi. at.

* Job. cxi. au.

* Job. cxi. av.

* Job. cxi. aw.

* Job. cxi. ax.

* Job. cxi. ay.

* Job. cxi. az.

* Job. cxi. ba.

* Job. cxi. bb.

* Job. cxi. bc.

* Job. cxi. bd.

* Job. cxi. be.

* Job. cxi. bf.

* Job. cxi. bg.

* Job. cxi. bh.

* Job. cxi. bi.

* Job. cxi. bj.

* Job. cxi. bk.

* Job. cxi. bl.

* Job. cxi. bm.

* Job. cxi. bn.

* Job. cxi. bo.

* Job. cxi. bp.

* Job. cxi. bq.

* Job. cxi. br.

* Job. cxi. bs.

* Job. cxi. bt.

* Job. cxi. bu.

* Job. cxi. bv.

* Job. cxi. bw.

* Job. cxi. bx.

* Job. cxi. by.

* Job. cxi. bz.

* Job. cxi. ca.

* Job. cxi. cb.

* Job. cxi. cc.

* Job. cxi. cd.

* Job. cxi. ce.

* Job. cxi. cf.

* Job. cxi. cg.

* Job. cxi. ch.

* Job. cxi. ci.

* Job. cxi. cj.

* Job. cxi. ck.

* Job. cxi. cl.

* Job. cxi. cm.

* Job. cxi. cn.

* Job. cxi. co.

* Job. cxi. cp.

* Job. cxi. cq.

* Job. cxi. cr.

* Job. cxi. cs.

* Job. cxi. ct.

* Job. cxi. cu.

* Job. cxi. cv.

* Job. cxi. cw.

* Job. cxi. cx.

* Job. cxi. cy.

* Job. cxi. cz.

* Job. cxi. da.

* Job. cxi. db.

* Job. cxi. dc.

* Job. cxi. dd.

* Job. cxi. de.

* Job. cxi. df.

* Job. cxi. dg.

* Job. cxi. dh.

* Job. cxi. di.

* Job. cxi. dj.

* Job. cxi. dk.

* Job. cxi. dl.

* Job. cxi. dm.

* Job. cxi. dn.

* Job. cxi. do.

* Job. cxi. dp.

* Job. cxi. dq.

* Job. cxi. dr.

* Job. cxi. ds.

* Job. cxi. dt.

* Job. cxi. du.

* Job. cxi. dv.

* Job. cxi. dw.

* Job. cxi. dx.

* Job. cxi. dy.

* Job. cxi. dz.

* Job. cxi. ea.

* Job. cxi. eb.

* Job. cxi. ec.

* Job. cxi. ed.

* Job. cxi. ee.

* Job. cxi. ef.

* Job. cxi. eg.

* Job. cxi. eh.

* Job. cxi. ei.

* Job. cxi. ej.

* Job. cxi. ek.

* Job. cxi. el.

* Job. cxi. em.

* Job. cxi. en.

* Job. cxi. eo.

* Job. cxi. ep.

* Job. cxi. eq.

* Job. cxi. er.

* Job. cxi. es.

* Job. cxi. et.

* Job. cxi. eu.

* Job. cxi. ev.

* Job. cxi. ew.

* Job. cxi. ex.

* Job. cxi. ey.

* Job. cxi. ez.

* Job. cxi. fa.

* Job. cxi. fb.

* Job. cxi. fc.

* Job. cxi. fd.

* Job. cxi. fe.

* Job. cxi. ff.

* Job. cxi. fg.

* Job. cxi. fh.

* Job. cxi. fi.

* Job. cxi. fj.

* Job. cxi. fk.

* Job. cxi. fl.

* Job. cxi. fm.

* Job. cxi. fn.

* Job. cxi. fo.

* Job. cxi. fp.

* Job. cxi. fq.

* Job. cxi. fr.

* Job. cxi. fs.

* Job. cxi. ft.

* Job. cxi. fu.

* Job. cxi. fv.

* Job. cxi. fw.

* Job. cxi. fx.

* Job. cxi. fy.

* Job. cxi. fz.

* Job. cxi. ga.

* Job. cxi. gb.

* Job. cxi. gc.

* Job. cxi. gd.

* Job. cxi. ge.

* Job. cxi. gf.

* Job. cxi. gg.

* Job. cxi. gh.

* Job. cxi. gi.

when they loke vpon his place:

The xxviij. Chapter.

Job setteth that the wysdome of God is vnsearchable.

A Here is a place where silver is brought out of, and where golde is tried: where yron is dygged out of the ground, and stones resolu'd to metal. The darckenes shall once come to an ende, he can seke out the grounde of all thynges: the stones, the darcke, and the shadow of death. With the ryuer of water parteth he a funder the straunge people, & knowe no good neyghbour head: such as are rude, vnnamely and vopustours. He bringeth foode out of the erth, and that which is vnder, consumeth he with fyre. There is founde a place, whose stones are cleane Saphires, and where the clottes of the earth are golde. There is a waye also that the byrdes knowe not, that no vulturs eye hath sene: wherin the lions whelpes walke not, and where no lion cometh. There putteth he his hande vpon the stony rockes, and ouerthroweth the mountaynes. Riueres flowe out of the rockes, and loke what is pleasaunt, his eye seyth it. Out of dropes bringeth he greates floudes together, and the thinge that is hyd bringeth he to light. How cometh a man then by wysdome? Where is the place that men fynde vnderstanding? Verely no man can tell how worthy a thinge she is, nether she is founde in the lande of them that lyue. (at the yowne place) The depe saith: she is not with me. The see saith: she is not not with me. She can not be gotten for: (the most pure) golde, nether maye the pryce of her be bought with eny syluer. No wedges of golde of Ophir, no precious Onix stones, no Saphires maye be compared vnto her. No, nether golde ner Chystrall, nether swete odours ner golden plate. There is nothinge so worthy, or so excellent, as once to be named vnto her: for perfecte wysdome goeth farre beyonde the all. The Copas that cometh out of Inde, maye in no wyse be likened vnto her: yee, no manner of apparell howe pleasaunt and fayre soeuer it be.

D From whence then cometh wysdome? and where is the place of vnderstanding? She is hid from the eyes of all men liuinge, yee, and from the foules of the ayre. Destruction and death saie: we haue herde tell of her with oure eares. But God seeth her waye, and knoweth her place. For he beholdeth the endes of the world, and loketh vpon all that is vnder heauen. When he weyed the wyndes, and measured the waters: when he set the rayne in ordre, and gaue the myghtye floudes a lawe. Then dyd he se her, then declared he her, prepared her and knew her. And vnto man he sayde: Behold, * to feare

the Lorde, is wysdome: and to forsake euell, is vnderstandinge.

The xxx. Chapter.

Job complaineth of the prosperitie of the tyme past, secretly rejoycinge his frendes of iniurie, because they sayde that Job suffered accordinge to his deservynge.

S Job proceeded and went forth in his communicacyon, sayenge. That I were as I was in y monethes by past, and in the dayes when God preserved me: when his light shyned vpon my head: when I wente after the same lyght and shynynge, euen thozowe the darcknesse. As it stode with me when I was yonge: when God prospered my house: when the Almyghtie was yet with me: when my chyldren stode aboute me: when my wayes ranne ouer with butter, and when the stony rockes gaue me ryuers of oyle: when I wente thozowe the cytie vnto the gate, and when they set me a chayre in the strete: when the yonge men (as soone as they sawe me) bid them selues, and when the aged arose, and stode vp vnto me, when the Princes left of their talkinge, and layed their hande to their mouth: when the myghty kepte still their voyce, and when their tonge cleued to the rofe of their mouthe. When all they that herde me, called me happye: and when all they that sawe me, spake good of me. For I deliuered the poore when he cried, and so did I the fatherlesse and him that had none to holde him. He that shulde haue bene lost, gaue me a good worde, and the wyddowes herte prayd me. And why? I put vpon me ryghteousnes, which couered me as a garment, and equyte was my crowne. I was an eye vnto the blynde, and a fote to the lame, I was a father vnto the poore: and when I knewe not the cause, I sought it out diligently. I brake the chawes of the vnrightheous man, * and plucked the spoyle out of his teth.

Therefore, I thought verely that I shuld haue dyed in my nest: and that my dayes shulde haue bene as many as the sondes of y see. For my roote was spred out by y water syde, and the dewe laye vpon my corne. Myne honour encreased more and more, and my bowe was euer the stronger in my hand. Vnto me men gaue eare, me they regarded, and with splence they tarped for my counsell. If I had spokē, they wolde haue it none other wayes, my wordes were so well take amonge them. They wayted for me as for the rayne: and gaped vpon me, as y grounde doth to receaue the latter shower. When I laughed, they knewe well it was not earnest: and the lyght of my countenance wolde they not put out. When I agreed vnto they waye, I was the chefe, and sat as a kynge with my armye aboute hym. And when

when they were in heynnes, I was theyr comfortoure.

The xxx. Chapter.

The greates dyspyrge of men and curse of God that Job suffereth.

B At now they that are yonger then I, haue me in derpyson: yee, euen they, whose fathers I wolde haue thought scoone to haue set with the dogges of my catell. The power & strength of their handes might do me no good: for the tyme is but lost among them. For very misery and hunger, they fled into the wylder-nesse horrible & waite, pluckynge vp nettels amonge the bushes, and the Juniper rotes for their meate. And when they were dyuē forth, me cryed after them, as it had bene after a thefe. Their dwelling was besyde foule brokes, yee, in the caues and denues of the earth. Amonge the bushes wente they aboute crying, and vnder the thornes they gathered them selues together. They were the chyldren of fooles and vplaines, which are vaxed out of the worlde. * Now am I their songe, and am become their iestynge stock: they abhorre me, and flye farre fro me, and stayne my face with spetle. For y Lord hath loosed the strength of my body, and brought me lowe. The bydle haue they cast out of my syght. Vpon my right hande ryle the yonge men agaynst me, they haue hurte my fete, treadinge vpon me, as vpon the wayes that they wolde destroye. My pathes haue they clene marred. It was so easy for them to do me harme, that they neded no man to helpe them. They fell vpon me, as it had bene the breakinge in of waters, and came in by heapes to destroye me. Fearfulnesse is turned agaynst me.

E Myne honoure vanished awaye more swyftly then the wynde, and my prosperite departed hence, lyke as it were a cloude. Therefore is my mynde powred full of heynnesse, and the dayes of my trouble haue taken holde vpon me. My bones are pearled thozow, in the night season, and my synewes take no rest. For the vehemencie of sorow is my garment chaunged: and accordyng to the diuersite of heynnes am I gyrded with my coate. He hath cast me into the mire, and I am become like asthes and dust. When I crye vnto the, thou doest not heare me, & though I stāde before the, yet thou regardest me not. Thou art become myne enemye, and with thy violent hande thou takest part agaynst me. In tymes past thou didest set me vp on hie, as it were aboue the wynde, but now hast thou geuen me a very sore fall. Sure I am, that thou wilt deliuer me vnto death: * yee, to the lodgyng that is due vnto all me liuinge. Now vlc not men to do violence vnto them, that are destroyed all ready: but

where hurte is done, there vlc they to helpe. Did not I wepe with him that was in trouble? Had not my soule compassion vpon the poore? Yet neuerthelesse, where as I looked for good, euell happened vnto me: and where as I wayted for light, there came darcknesse. My bowles sette within me, & take no rest, for the dayes of my trouble are come vpon me. Mekely and lowly came I in, yee, and without any displeasure: I stode vpon the congregacion, and communed with them. But now, I am a companion of dragons, and a felowe of Estriches. My skynne vpon me is turned to black, and my bones are bryt with heate: my harpe is turned to sorowe, and my pype to wepyng.

The xxxi. Chapter.

Job receyeth the innocency of his iurynge, and nombre of his vertues.

Made a couenaunt w myne eyes: * I wolde not loke vpon a damsell. For how great a porcion shall I haue of God: & what inheritaunce from the almyghtie on hie? As for the vngodly and he that ioy- neth him selfe to the company of wycked doers, shall not destruction and misery come vpon him? * Doth not he se my wayes, and tell all my goynges? If I haue walked in vanite, or yf my fete haue runne to disceane: let me be weyed in an euē balasce, that God may se my innocency. * If so be that I haue withdraue my fote out of the right waye, and yf my hert hath folowed mine eye sight: If I haue stained or defiled my handes: then shall I slowe, and another cate, yee, my generation and posterite shall be cleane roted out. If my hert hath lusted after my neyghbours wyffe, or yf I haue layde wayte at his doore: * then let my wyffe grinde vnto another mā and let other mē lie with her. * For this is a wickednesse and synne, that is worthy to be punished, yee, a fyre that vterly shulde consume, and rote out all my substantice. Did I euer thinke scoone to do right vnto my seruantes and maydens, when they had enymatce agaynst me? But sence that God will sytt in iudgment, what shall I do? And for so moch as he will nedes visett me, what answer shall I geue him? He that faithio- ned me in my mothers wombe, made he not him also: were we not both shapena like in oure mothers bodies? When the poore desired any thinge at me, haue I denied it them? haue I caused the widdowe to stande way- tinge for me in bayne? haue I feare my por- tion alone, that the fatherlesse hath had no parte with me: for mercy grewe vp with me fro my youth, and compassion fro my mothers wombe. haue I sene any man perishe thozow nakednesse and want of clothynge? Or any poore mā for lack of raymēt, whose sydes

* Psal. lxxv. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

sydes thacked me not, because he was war-
med with the wolfe of my shepe?

Byd I euer lyfte vp my hande to hurte
the fatherlesse: yee, in the gate where I sawe
my selfe to be in auctorite: then let myne ar-
me fall fro my shulder, and myne arme holes
be broken from the ioyntes. For I haue euer
feared the vengeance and punishment of
God, and knewe very well, that I was not
able to beare hys burthen. Haue I put my
trust in golde? Or haue I sayde to the fynest
golde of all: thou arte my confidence? Haue
I reioyced because my power was great, and
because my hande gat so moche? * Byd I
euer greatly regarde the rysynge of y sonne?
Or had I the goynge downe of the moone in
greate reputacyon? Hath my hert medled
pryncely with any discreate? Or, byd I euer
lyfte myne awne hande? that were a wye-
kednesse worthy to be punished, for the shul-
de I haue denyed the God that is aboue.

* Haue I euer reioysed at the hurte of myne
enmy? Or was I euer glad, that any har-
me happened vnto him? Oh no. I neuer suf-
fred my mouth to do soch a synne, as to with-
hold him euell. Byd not the men of myne awne
household saye: who shall let vs to haue oure
belly full of his fleshe? I haue not suffred a
stranger to lye without, but I opened my
dores vnto him, y went by the waye. Haue
I kepte secreete my synne and hyd myne ini-
quite, as Ada dyd? Haue I feared any great
multitude of people: or yf I had bene dis-
pyssed of the synple, then shulde I haue
bene afrayed. Thus haue I quietly spent
my lyfe, and not gone out at the doore. That
I had one which wolde heare me. Lo, this is
my cause. In the which the almyghty shall
answere for me: though he that is my cotra-
ry party, hath written a booke agaynst me.

¶ Yet I wyll I take him vpon my shulder,
and as a garlande about my head. I wyll
tell him, the number of my goynge, and go
vnto him as to a Prince. But yf case be that
my lande crye agaynst me, or that the
forowes therof make any complaynte: yf I
haue eaten the frutes therof vnpayed for, yee
yf I haue greued any of the plowmen: then
let thystles growe in steade of my wheate, &
cockle for my barleye.

¶ Here ende the wordes of Job:

The xxxij. Chapter.

¶ Elihu after the other had synned they commu-
nicacyon, reprooueth them of folyshnes. Age maketh
not a man wyse, but the sperte of God.

¶ These thre men wolde stryue
no more with Job, because he hel-
de hym selfe a ryghteous mā. But
Elihu the sonne of Barachel the
Bullyte of the kynred of Ram,

was very sore displeased at Job, because he
called hym selfe iust before God. And with
Jobs thre frendes he was angry also, becau-
se they had founde no reasonable answer to
ouercome Job. Now taried Elihu, tyll they
had ended the communication with Job,
for why, they were elder then he. So when
Elihu the sonne of Barachel the Bullyte sa-
we, that these thre men were not able to ma-
ke Job answer, he was mycontent: Elihu
the sonne of Barachel the Bullyte answered
hym selfe, and sayde: * Considringe, that I
am younge, and ye be men of age, I was a-
frayed, and durst not shew forth my mynde,
For I thought thus within my selfe, It be-
commeth olde men to speake, and the aged to
teach wysdome. Every man (no doute) hath
a mynde, but * it is the inspiraciō of the Al-
myghty that geueth vnderstandinge. Great
men are not allwaye wyse, nether doth eue-
ry aged man vnderstande the thyng that is
lawfull. Therefore wyll I speake also (heare
me) and I wyll shew you also myne vnder-
standinge. For when I had wayted tyll ye
made an ende of youre talkynge, and hearde
yours communicacyon: yee, when I had
diligently pondered what ye sayde, I founde
not one of you that made any good argu-
ment agaynst Job, that directly coulde ma-
ke answer vnto his wordes: lest ye shulde
saye. We haue founde out wysdome: God
shall cast hym downe, and no man. He hath
not spoken vnto me, and I wyll not answe-
re hym as ye haue done (for they were so a-
bashed, that they coulde not make answer,
nor speake one worde) but in so moche as ye
wyll not speake, standynge still lyke dom-
me men, and makynge no answer: I haue a
good hope for my parte to shape hym an an-
swere, and to shewe him my meanynge: For
I am full of wordes, and the sperte that is
within me, compelleth me.

Beholde, my belly is as the wyne, which
hath no vente, and bursteth the new vessels
in sunder. Therefore wyll I speake y I may
haue a vete: I will open my lippes, & make
answer. I will regarde no maner of per-
sonne, no man wyll I spare. For * yf I wold
go aboute to please men, I knowe not howe
sone my maker wolde take me awaye:

The xxxij. Chapter.

¶ Elihu sheweth wherein Job offendeth, with God
may we not stryde, nor curiously scrache out hys
wordes.



Therefore, heare my wordes
(O Job) and hearken vnto
me all that I will saye: Be-
holde, I haue now opened
my mouth, my tonge hath
spoken in my throte. My
hert doth orde my wordes
a ryght,

a ryght, and my lippes talke of pure wyf-
dome. The sperte of God hath made me, and
* the bryth of the Almyghty hath geuen
me my lyfe. If thou canst, then geue me an-
swer: prepare thy selfe to stande before me
face to face. Beholde, before God am I eue
as thou, for I am fashioned and made euen
of the same mould. Therefore, thou nedest
not to be afrayed of me, nether nedest thou
to feare, that my auctorite shalbe to heuy
for the. Now hast thou spoken in myne ea-
res, and I haue herde the voyce of thy wor-
des: I am cleane wythout any faute, I am
innocent, and there is no wyckednes in me.
But lo, he hath picked a quarrell agaynst me,
and taketh me for hys enemy: * he hath put
my fote in the stocks, and loketh narrowly
vnto all my pathes. Beholde, in thys hast
thou not doner yght. I wyll make answer
vnto the, that God is more then man. And
why doest thou then stryue agaynst him: for
he shall not geue the accomptes of all hys
wordes. For whē God doth once commaunde
a thyng, there shulde no man be curyous, to
searche whether it be ryght. * In dreames
and visions of the nyght (when slombing
commeth vpon men, that they fall a slepe in
their beddes) he roundeth them in the eares,
he infourmeth the, and sheweth them play-
nely, that it is he, whych withdraueth man
from euill, deliuereth hym from pryde, ke-
peth hym from the graue, and hys lyfe from
the swearde. He chasteneth hym wyth syk-
nesse, and byngeth hym to his bed: he layeth
sore punishment vpon hys bones, so that
hys lyfe maye awaye wyth no byed, and his
soule abhorreth to eat any dayntie meat: In
so moch that hys body is cleane consumed
awaye, and his bones appeare no more. Hys
lyfe draueth on to the graue, and hys lyfe to
death. Now, yf there be a messenger (one a-
monge a thousande) sent for to speake vnto
man, and to shewe him the ryght waye: then
the Lorde is mercifull vnto hym, and sayeth:
he shalbe deliuered, that he fall not downe
to the graue, for I am sufficiently recony-
led. Than shall hys flesh be as well lykynge
as it was afore, and shalbe as it was in hys
youth. For yf he submytte hym selfe vnto
God, he shalbe gracious vnto him, and shewe
him his countenance ioyfully, & rewardeth
man for his ryghteousnes. Socha respecte
hath he vnto men. Therefore, let a man con-
fesse (and saye) I haue offended: I byd vn-
ryghteously, and it hath done me no good.
Yee, he hath deliuered my soule from de-
struccyon, and my lyfe shall se the lyght. Lo,
thus worcketh God allwaye with mā, that
he kepeth hys soule from perishing, and let-
teth hym enioye the lyght of the lyuynge.
Marke well (O Job) and heare me: holde

the still, and I will speake. But yf thou hast
any thyng to saye, then answer me, and
speake, for thy answer pleaseth me. If thou
hast nothinge, then heare me, and holde thy
tonge, so shall I teach the wysdome.

The xxxij. Chapter.

¶ Elihu prayeth the iustice of God, whych subgeth
the worlde, and gouerneth all.



Elihu prayeth for the iustice of God, whych subgeth
the worlde, and gouerneth all.

mouth tasteth y meates: As for iudgement,
let vs seke it out amonge oure selues, that
we may knowe what is good. And why?
Job hath sayde: I am ryghteous, but God
doth me wronge. I must needs be a lyer,
though my cause me ryght, and violently I
am plaged where as I made no fault: where
is there soch a one as Job, that drinketh
by scornfulnes lyke water: whych goeth in
the company of wycked doers, and walketh
wyth vngodly men? For he hath sayde:
Though a man be good, yet is he naught be-
fore God. Therefore hearken vnto me, yf that
ye haue vnderstandynge.

Farre be it from God, that he shuld med-
le wyth wyckednesse: and farre be it from the
Almyghty, that he shulde medle wyth vn-
ryghteous dealyng: * For he shall reward
the workes of man, and cause euery man to
fynde accordynge to his wayes. For sure it
is, that * God condemneth no man wrong-
fully, and the iudgement of the Almygh-
tye is not vnyghteous. Who ruleth y earth
in his steade? Or, whom hath he sett to go-
uerne the whole worlde? To whom hath he
geuen hys herte, for to draue hys sperte and
bryth vnto hym? All flesh shall come toge-
ther vnto naught, and all men shall turne
agayne vnto * dust. If thou now haue vn-
derstandynge, heare what I saye, and hearken
to the voyce of my wordes:

Maye he be a ruler, that loueth no ryght?
Or maye he that is a very innocent man, do
vngodly? Is it reason, y thou shuldest saye
to the kynge: Thou art wycked, or, thou art
vngodly, and that before the prynces? * He
hath no respecte vnto the personnes, of the
lovely, and regardeth not the ryche more then
the poore. For they be all the worcke of hys
handes. In the twyncklinge of an eye shall
they dye: and at mydnight, when the people
and the tyrantes rage, then shall they perishe,
and be taken awaye without handes. And
why? * his eyes loke vpo the wayes of mā,
and he seythall hys goynge. There is no
darknes nor shadowe of death, y can hyde
the wycked doers from hym. For no man
shalbe

* Job. xij. b.

* Mat. xij. b.
Roma. ii. b.

* Roma. iii. a.

* Gene. iii. b.
Gal. iii. a.

* 1. Cor. x. c.
Roma. ii. b.
Eph. vi. b.
Coloss. iii. b.
Eccl. x. b.

* Job. xxxij. a.
Howe. b. b.

shalbe suffered to go into iudgement wth God.

Why one: p^{er} innumerable doth he puny^{sh} the, & lette^rth other in their steads. Therfore shall he declare their workes, he shall turne the w^{ro}ght, and they shall be destroyed. They that were in p^{re}ade of Seare, dealt lyke vngodly men: and therfore he puny^{sh}ed them, because they turned back from hym, and wolde not consyder all hys wayes. In somoch that they haue caused the voyce of the pooze to come vnto hym, ad now he heareth the complaynte of soche as are in trouble. If he graunte pardon, who wyl conde^mne? And yf he hyde awaye hys countenance, who shalbe able to se it? whether it be to the people or to any man, thus wyl he do. For the vngodlynesse of the people, doth God make an ypo^{cr}ite to reygne, ouer them. For somoch then as I haue begone to talke of God, I will not hynde y. If I haue gone a myse, enfourme thou me: yf I haue done w^{ro}ge, I will leaue of. Can he do nothinge without the? For thou hast reynoued hys iudgemēt. Thou also hast thynne a wne mynde ad not I. But speake on what thou knowest. Let men of vnderstanding tell me, and let a wyle man berken vnto me. As for Job, he hath nether spoken to the purpose nor wisely. O father, let Job be well tryed, because he hath answered for wycked me: yee, aboue his synne he doth wyckedly: triumpheth amonge vs, and multiplieth hys wordes agaynst God.

The xxxiij. Chapter.

Whether doth godlynesse profit, or vngodlynes hurt to God but to man.

Ihu spake mozeouer, & sayde: Thynkest thou it ryght, that thou sayest: I am ryghtuous before God? For thou sayest: What aduantage will it be vnto the, and what profit shalst thou haue of my synne. Therfore will I geue answere vnto the and to thy companyos wth the: loke vnto the heauen, and beholde it: consyde the cloudes, whych are hyer then thou. If thou hast synned, what hast thou done agaynst him? If thine offences be many, what hast thou done vnto hym? If thou be ryghtuous what geuest thou hym? Or what will he receaue of thy hand? Of soche an vngodly personne as thou, and of the sonne of man that is ryghtuous as thou pretendest to be: there is a greate cry and complaynte made by them that are opp^{re}s^sed wth vyolence, yee, euery man coplayneth vnto the cruelte of t^{yr}antes. For soche a one neuer sayeth: Where is God that made me: & that geueth vs occasion to prayse hym in p^{re}sight: whych geueth vs moze vnderstādyng then he doth the beastes of the earth, & teacheth vs moze

then he doth the sonles of heauen.

If any such complayne, no man geueth answere, and that because of the wyckednesse of proude t^{yr}antes. But yf a man call vpon God, doth not he heare him? Doth not the almyghty accepte his crye? Whan thou speakest then, shulde not he pardon the, yf thou open thy selfe before hym, and put thy trust in hym? Then vseth he no vyolence in hys w^{ra}th, nether hath he pleasure in curyng & depe inq^{ui}sitions. Therfore doth Job open hys mouth but in vayne, and folysly doth he make so many wordes.

The xxxvi. Chapter.

Elihu sheweth wherfore God punyssheth and correcteth.

Elihu proceeded forth in hys talkyng, and sayd: holde the still a lytle, & I shall shewe y, what I haue yet to speake on Goddes behalfe. I will open vnto the yet moze of myne vnderstādyng, & p^{ro}ue my mater ryghtuous. And truly, my wordes shall not be vayne, seynge he is with the that is perfect in knowlege: beholde, the greate God casteth awaye no mā, for he him selfe is myghty in power and w^{is}domme.

As for the vngodly, he shall not preserue hym, but shall helpe the pooze to their ryght. He shall turne hys eyes awaye frō the ryghteous, but as kynges shall they be in theyr throne, he shall stablysh them for euer, & they shalbe exalted. But yf they be layed in p^{re}son and cheynes, or bounde with the bondes of trouble, then wyl he shewe them theyr w^{ro}cke, and the synnes wher with they haue v^{se}d cruell vyolence.

He wyl punysshynge and nurtryng of them, roundeth them in the eares, warneth them to leaue of from theyr wyckednesse, & to amende. * If they now wyl take hede ad serue him, they shall were out theyr dayes in prosperite, and theyr yeares in pleasure and tope. But yf they wyl not herke, they shall go thorow the swerde, and peryshe or euer they be aware. As for soch as be fayned ypo^{cr}ites, they shall heape v^{pon} w^{ra}th for them selues: for they call not vpon hym, though they be hys p^{re}soners. Thus shall theyr soule peryshe in folyshe^{nes}se, & theyr lyfe shalbe condēned amonge the fornicatours. The pooze shall he deliuer out of his affliction, & rōude them in the eare whā they be in trouble. Eue so shall he kepe the (yf thou wylt be content) from the bottomlesse pytte that is beneth: & yf thou wylt holde y quyet, he shall fyll thy table wth plenteousnesse.

Neuerthelesse, thou hast condemned the iudgement of the vngodly, yee, euen soche a iudgement and sentence shalt thou suffre.

For

For then shall not thy cause be styll wth cruelte, nor pacyfyed wth many gyftes. Thynkest thou, that he wyl regarde thy riches? he shall not care for golde, ner for all them that excell in strength. How longe not thou y tyme, tyll ther come a nyght for the, to set other people i thy steade. But beware that thou turne not alyde to wyckednesse ad synne, which hither to thou hast chosen more the mekenesse. Behold, God is of a myghty hye power: Where is there soche a gyde & lawe geuer as he? Who wyl reynoue hym of hys waye? who wyl saye vnto him: thou hast done wrong?

Whydye how greate and excellent hys w^{ro}ckes be, whom all men loue and prayse: yee, wondre at hym, and yet they se hym but afarre of. Beholde, so greate is God, that he passeth oure knowlege, nether are we able to come to the experience of hys yeares. * He turneth the water to small droppes, he dryneth hys cloudes together for to rayne, so y they poure downe and droppe vpon men. He can sprede out the cloudes (a couerynge of hys tabernacle) and cause hys lyght to shyne vpon them, and to couer the botome of y see. By these thynges gouerneth he hys people, and geueth them aboundaunce of meate.

Wth the cloudes he hydeth the lyght, and at hys commaundment it commeth agayne. The ryngyng v^{pon} ther of sheweth he to hys frendes & to the catell.

The xxxvij. Chapter.

Elihu proueth that the wylsome of God is vns^{ear}cheable.

And this, my hert is astōied, and moued out of hys place. Heare then the sounde of hys voyce, ad the noyse that goeth out of his mouth. He gouerneth euery thyng vnder the heauen, and his lyght reacheth vnto the ende of the worlde. A roaring voyce foloweth hym: for his glorious maiesty geueth soche a thondre clappe, y (though a man heare it) yet maye he not perceaue it afterwarde. It geueth an horryble sōwnde, when God sendeth oute hys voyce: greate thynges doth he, whych we can not comp^{re}hende. * When he commaundeth the snowe, it falleth vpon the erth: As soone as he geueth the rayne a charge, immediatly the showres haue theyr strength, and fall downe. He sendeth feare vpon euery man, that they myght knowe their awne w^{ro}ckes. The beesles crepe into theyr denmes, and take theyr rest. Out of the south commeth the tempest, and colde out of the north.

At the byeth of God, the frost commeth,

and the waters are shed abrode. He maketh the cloudes to do theyr labour in geuyng moystnesse, & agayne wth his lyght he dryneth awaye the cloude. He dist^{ri}bute^th also on euery syde, accordyng as it pleaseth hym to deale out hys w^{ro}ckes, that they maye do whatsoeuer he commaundeth them thorow the whole worlde: whether it be to puny^{sh} any lande, or to doo good vnto them, that seke hym.

Herken vnto thys (O Job) stande still, & consyde the wondrous w^{ro}ckes of God. Art thou of counsell wth God, when he doth these thynges? When he causeth y lyght to come forth of hys cloudes? Art thou of hys counsell when he sprede^th out the cloudes? Hast thou the perfecte knowlege of hys wōders? & how thy clothes are warme, when the lande is styll thorow the south wynde? Hast thou helped hym to sprede out the heauen, whych is to lōke vpon, as it were cast of cleare metall? Teach vs what we shall saye vnto hym, for we are vnnete because of darcknesse. Shall it be tolde hym what I saye? Shuld a mā speake, or shulde he kepe it backe? For euery man seyth not the light, that he kepeth cleare in the cloudes whych he clenseth whan he maketh y wynde to blowe. Golde is brought out of y North, but the prayse and honoure of Gods feare commeth from God hym selfe. It is not we y can fynde out the almyghty: for in power, equite, and ryghteousnesse, he is hyer than can be exp^{re}s^sed.

Let men therfore feare hym, for thre shall no man se hym that is wise in his awne cōceate.

The xxxviij. Chapter.

The wōders and maruelles that the Lorde hath done from the bygynnyng.

When answered the Lorde vnto Job out of the storme, ad sayd: what is he that hydeth his mynde with folyshe w^{ro}ckes? * Gyde v^{pon} thy loynes lyke a man, for I wyl question wth the, se thou geue me a directe answere. Wher wast thou, whē I layde the foundacyons of the earth? Tell playnely, yf thou hast vnderstādyng. Who hath measured it, knowest thou? Or, who hath sprede the lyne vpon it? Where vpon stande the pylers of it? Or, who layed the corner stone therof? Where wast thou, when the moynyng starres prayled me together,

and all the chyldren of God reioysed triumphantly: * Who shut the see wyth doores, when it brake forth as a chyld out of hys mothers wombe: When I made the cloudes to be a couerpyng for it, and swadled it with the darcke: when I gaue it my commaundement, makynge doores and barres for it, sayng: hyther to shalt thou come, but no farther, & here shalt thou laye downe thy proud and hye waues. Hast thou geuen the moornyng charge (as sone as thou wast borne) and shewed the daye spyng hys place, that it myght take holde of the corners of earth, and that the vngodly myght be spake out: They tokens and weapens are turned lyke clape, and sett vp agayne as the chaungyng of a garment. The vngodly shalbe disapoynted of their lyght, and the arme of the proude shalbe broken. Camest thou euer into the grounde of the see: or walkedest in the lowe corners of the depe: haue the gates of death bene opened vnto the, or hast thou sene the doores of the shadowe of death: Hast thou also perceaued how broad the earth is: yf thou hast knowledge of all thys, then shew me, where lyght dwelleth, and where darcknes is: that thou mayest bypunge vs vnto theyr quarters, yf thou canst tell the waye to theyr houses.

Knewest thou (asore thou wast borne) how olde thou shuldest be: Wetest thou euer into the treasures of the snowe, or hast thou sene the secrete places of the hayle, * whych I haue prepared agaynst the tyme of trouble, agaynst the tyme of batell and warre: By what waye is the lyght parted, and in to what lande breaketh y cast wynde: Who deuydeth the aboundaunce of waters into ryuers, or who maketh a waye for the lyghtenynge and thonder, that it watereth & moystrureth the drye and barengrounde: to make the grasse growe in places where no body dwelleth, and in the wyldernes where no man remayneth: Who is the father of rayne: Or who hath begotten y droppes of dewe: Out of whose wombe came the yse: Who hath gedred the coldnes of the ayre: that the waters are as harde as stones, and lye congeled aboue the depe. Wylt thou byndre the swete influences of the. viij. starres: Or art thou able to byrke the circle of heauen: Canst thou bypunge forth the moornyng starre or y euenynge starre at conuenient tyme, & conueye them home agayne: Knowest thou the course of heauen, that thou mayest set vp the ordinaunce therof vpon the erth: Moreover, canst thou lftt vp thy voyce to the cloudes, that they maye poore downe a greate rayne vpon the: Canst thou thondre also, that they maye go theyr waye, and be obedient vnto the, sayng: Lo here are we: Who geueth sure wysdome or stedfast vnderstandynge: who

nombrerth y cloudes in wysdome: who stytleth the vehement waters of the beauer: who turneth the clottes to dust, & then to be clottes agayne: Wylt thou hunt the prape from the lyon, or fede hys whelpes lyng in theyr denmes, and luyng in theyr couches: who * prouideth meate for the rauen, when hys yonge ones crye vnto God, and fle aboute for lack of meate:

The. xxix. Chapter.

God speaketh vnto Job bewyng hys by the examples of hys wythes, that hys rygthynesse is vnscheacheable.

Knowest thou the tyme when the wyldc goates bypunge forth theyr yonge, amonge the stony rockes: Or layest thou wayte when y hyndes vse to fawne: rekenest thou the monethes after they engendre, that thou knowest the tyme of theyr bearyng: or when they lye downe, when they cast theyr yonge ones, and when they are deliuered of theyr trauaple and payne: How their yonge ones growe vp, & waxe greete thorow good fedynge: when they go forth, and retorne not agayne vnto them: who letteth the wyldc alle go fre, or who loweth the bodes of the mule: Euen I whych haue geue the wyldernes to be theyr house, and the vntylled land to be theyr dwellyng place. That they maye geue no force for the multitude of people in the cyties, nether regarde the cryenge of the dyuer: but seke theyr pastuze about the mountaynes, & folowe the grene grasse. Wylt thou the vncorne be so tame as to do the seruice, or to abyde styll by thy crybbe: Canst thou bynd the pock about the vncorne in thy sorowe, to make hym plowe after y in the valleys: Mayest thou trust hym (because he is strong) or committe thy labour vnto hym: Mayest thou beleue hym, that he wyl bringe home thy corne, or to cary any thyng vnto thy barne: Canst thou the sayre wynges vnto the pecockes, or wynges & fethers vnto the stork: For he leaueth hys egges in the earth and layeth them in the dust. He remembereth not, that they myght be troden wyth fete, or broke wyth some wyldc beast. So harde is he vnto hys yonge ones, as though they were not hys, and labourerth in vayne wythout any feare. And that because God hath taken wysdome from hym, & hath not geuen hym vnderstandynge. When hys tyme is that he flyeth vp on hye, he careth nether for hysle ner man.

Hast thou geue the hysse hys strength, or lerned him to howe downe his neck w feare: that he letteth hym selfe be dryuen forth lyke a greshopper, where as the stoute neyng that he maketh, is fearfull: he breaketh the grounde with the hooves of his fete chearfully in hys

in his strength, and runneth to mete the hardest men. He layeth a lyde all feare, hys stomack is not abated, nether starteth he a back for any swerde. Though the quyuers rattle vpon him, though the speare and shilde glyste: yet russheth he in fearself, and beatech vpon the grounde. He feareth not the noyse of the trompettes, but as soone as he heareth the shawmes blowe, tush (sayeth he) for he smelleth the battel a farre of, the noyse, the captaynes and the shoutinge.

Commeth it thorow thy wysdome, that the Goshauke flyeth toward the South: Doth the Aegle mount vp, & make hys nest on hye at thy commaundement: He abydeh in the stony rockes, and vpon the hye toppes of harde mountaynes, where no man can come. From thence seketh he his prape, & looketh farre about with hys eyes. Hys yonge ones are fed with bloud: & where any deed body lyeth, there is he immediatly.

The. xl. Chapter.

Job humbleth hym selfe vnto God, the description of Behemoth and Leupathan.

Dreouer, God spake vnto Job and sayde: Canst thou stryue with y Almyghyte, be at rest: Shulde not he which disputeth wyth God, geue hym an answer: Job answered the Lorde, sayng: Beholde, I am to vyle a personne, to answer the, therefore wyl I laye my hande vpon my mouth. Once or twise haue I spoken, but I wyl saye nomore.

Then answered the Lorde vnto Job out of the storme, and sayde: * Gyde vp thy loynes now lyke a man, & tell me the thynges that I will aske the. Wylt thou disanul my iudgement: Or wylt thou condemne me, that thou thy selfe mayest be made ryghteous: Is thy power then lyke the power of God: Maketh thy voyce such a sounde as hys doth: Then arme thy selfe wyth thyne awne power, vp, decke the in thy ioly arape, powze out the indignacion of thy wyath: se y thou cast downe all the proude, loke well, that thou makest all such as be stubburne, to obey: treade downe all the vngodly in their place, cast them downe into the dust, and couer their faces with darcknesse: Then will I confesse vnto the also, that thyne awne right hande shall saue the.

Beholde, & the beast Behemoth (who I made wyth the) whych eateth haye as an oxe: lo, how stronge he is in hys loynes, and what power he hath in the nauell of his body. He spredeth out hys taylor lyke a Cedre tre, all hys baynes are styf, hys rynges are lyke pyppes of brasse, hys rydye bones are lyke stanes of yron. If yst, when God made hym, he ordered the wildernes for hym, that

the mountaynes shulde geue hym grasse, where all the beastes of the felde take there pastyme. He lyeth amonge the reedes in the Molles, the fennes hyde him with their shadowe, and the wylowes of the broke couer him rounde aboute. Lo, without any labour myght he drinke out of the whoale floude, & suppe of Iordane without any trauaple. Who darre laye hande vpon hym openly, and vndertake to catch him: Or, who darre put a hooke thorow his nose, and lay a snare for hym:

Darrest thou drawe out * Leviathan wyth an Angle, or bynde hys tonge wyth a snare: Canst thou put a ryng in the nose of hy, or boze hys chawe thorow with a naule: Wylt thou make many sayre wordes with the (thynkest thou) or flatter the: Will he make a couenaunt with the: Or art thou able for to compell hym to do the continuall scrupce: Wylt thou take thy pastyme wyth hym, as with a byrde, or geue hym vnto thy maydes, that thy companyons may make a refeccion of hym, or that he maye be parted amonge the marchant men: Canst thou fyll the basket with his skynne, or the fyth pannier w his heade: Darrest y laye hande vpon hym: It is better for the to consydre what harme myght happen the there thorow, and not to touch him. For when thou thynkest to haue holde vpon him, he shall begyle the.

The. xli. Chapter.

Of the same Leupathan wherof is mencyoned in the Chapter afore.

Man is so cruell, y is able to sterce hy vp. * Who is able to stude before me: Or, who hath geuen me any thyng afore hade, y I maye rewarde him agayne: All thynges vnder heauen are myne: I feare him not, whether he threaten or speake sayre. Who lyfteth hym vp, and stripeth hym out of his clothes, or who taketh him by the bytt of his bydle: Who openeth y doze of his face: for he hath horrible tethe rounde about. His body is couered wyth scales as it were with shylles, lockte in, kepte, and well compacte together: One is so iopned to another, y no ayre can come in: Pee, one hageth so vpon another, and stycketh so together, y they cannot be sundered. His nelyng is lyke a glysteryng fyre, and his eyes lyke y moornynge hyne. Out of his mouth go torches, and out of his nostrils ther goeth a smoke, lyke as out of an hote sethyng pot. His bryth maketh the coales burne, and the flame goeth out of hys mouth. In his necke remayneth strenght, and nothing is so laborious for him. The members of his body are iopned so strayt one to another, and cleaue so fast together, that he cannot

cannot be moved.

This bert is as hard as a stone, and as fast as the stythe that the mythe smyteth upon. When he goeth: the myghte are afrayed, and feare troubleth them. If any man draw out a swerde at him, it shall not hurt him: there may nether speare, iavelinge ner best plate, abyde hym. He setteth as moch by a strawe as by brasse. He starteth not awaye for hym that bendeth the bowe: and as for spynge stones, he careth as moch for stubble as for the. He counteth the dardes no better then a strawe. He laugheth hym to scoone that shaketh the speare. He treadeth the gold in the myre lyke the sharpe pottherdes. He maketh the depe to boyle lyke a pot, and stereth the see together lyke an oymment. He maketh a path to be sene after hym, the depe is hys walkynge place. Uponerth is there no power lyke unto hys, for he is so made that he feareth not. If a man wyll consydre all hys thynges, thys same is a kynge ouer all the chyldren of pryde.

The xliij. Chapter.

The repentance of Job. He prayeth for hys frondes, and his goodes are rejoyced dou- ble unto him.

When Job answered the Lorde, and sayde. * I knowe that thou hast power ouer all thynges, and that there is no thought hyd vnto y. For who can kepe hys awne counsell so secrete, but it shal be knowne? Therefore haue I spoken that I vnderstode not, the thynges that are so hye, & passe myne vnderstanding. O herken thou vnto me also, and let me speake: answere vnto the thyng that I wyll aske y. I haue geuen diligēt care vnto the, and now I se the wyth myne eyes. Wherefore, I geue myne awne selfe the blame, and take repen- taunce in the dust and ashes.

Now when the Lorde had spoken these wordes vnto Job, it fortuneth, that the Lorde sayde vnto Eliphaz the Themanite: I am displeased with the, and thy two frēdes, for ye haue not spoken of me the thyng that is ryght, lyke as my seruaunt Job hath done.

Therefore, take you now seven oxen and se- uen rammes, and go to my seruaunt Job, and * offre vp for youre selues a bent offe- ringe: and my seruaunt Job shall praye for you. hym wyll I accepte, and not deale wyth you after youre folyshnesse: in that ye haue not spoken the thyng which is ryght, lyke as my seruaunt Job hath done.

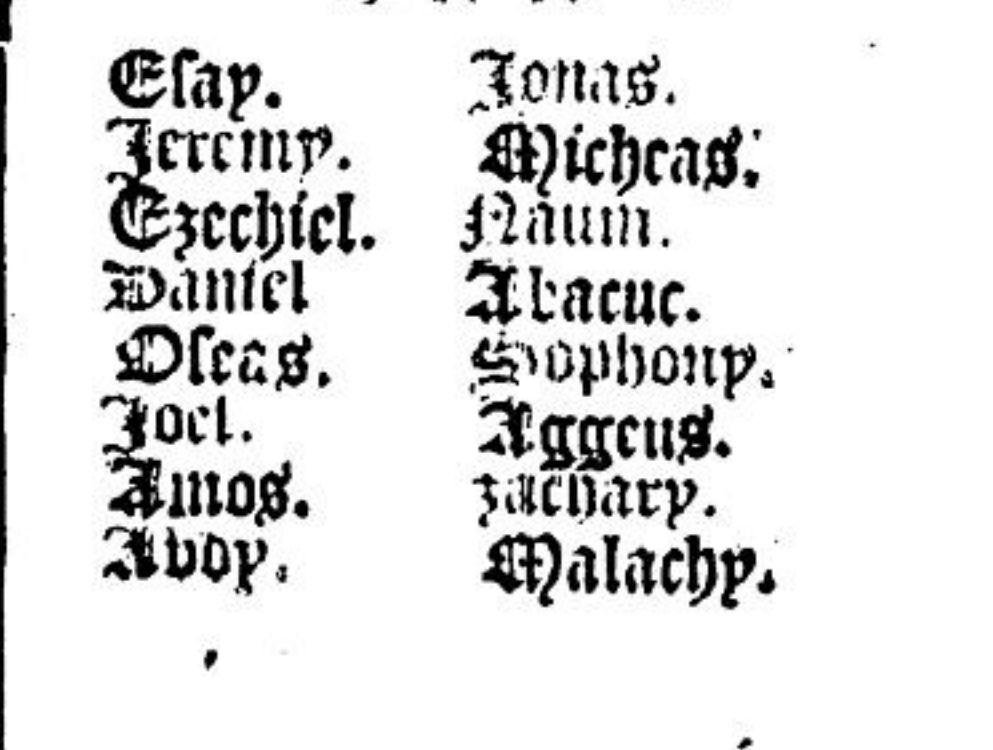
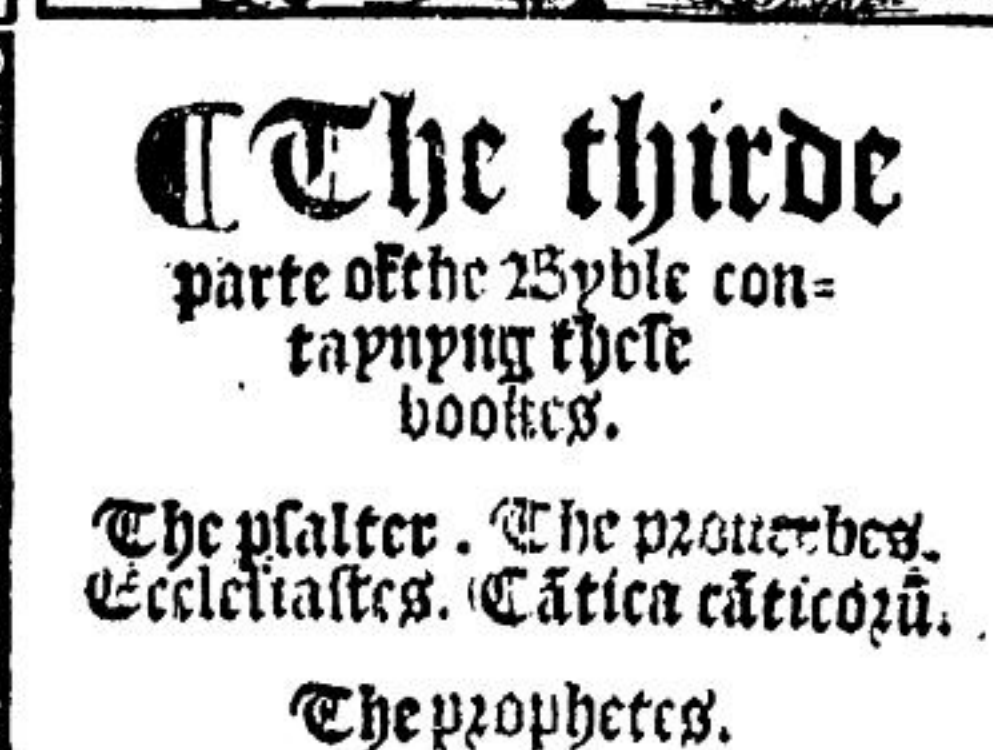
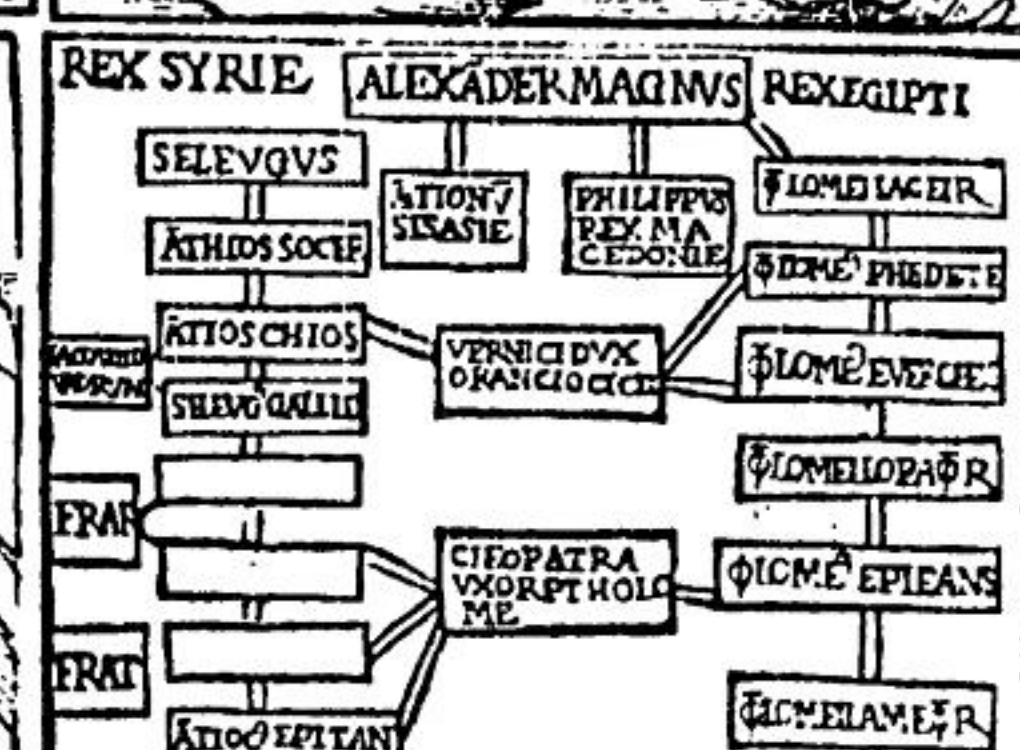
So Eliphaz the Themanite, and Bildad the Suhite & Sophar the Naamathite wēt their waye, and dyd accordyng as the Lorde commaunded them. * The Lorde also accep- ted the personne of Job, and the Lorde tur- ned the captiuite of Job, when he prayed for his frindes: Dee, the Lorde gaue Job * twofle as moch as he had afore.

And then came there vnto hym all hys brethzen, all hys systers, & all they that had bene of hys acquaintaunce afore, & dyd eat bread with him in his housse, wondrynge at hym, and cōfortynge hym ouer all the trou- ble, that the Lorde had brought vpon hym. Every man also gaue hym a certayne some of money and a Jewell of golde.

And the Lorde made Job rycher then he was before: for he had fourtene M. shepe. vi. M. camels, a M. pouck of oxen, and a M. asses. He had seue sonnes also & thre daugh- ters. The fyrst daughter called hee Jemi- ma: the second Kezia, and the thirde Keren- hapuch. In all the land were no wemē found so fayre, as the daughters of Job, and their father gaue them enheritaunce amonge their brethzen. After thys luyed Job an hundred and fourty peares, so that he sawe * hys chyldren, & hys chyldrens chyldren into the fourth generacion.

And so Job dyed, beyngē older & of a perfect age.

The ende of the boke of Job.



The thirde parte of the Byble con- tainyng these bookes.

The psalter. The prouerbes. Ecclesiastes. Cātica cāticorū.

The prophetes.

Isay. Jerem. Ezechiel. Daniel. Oseas. Joel. Amos. Abdy. Ionas. Michas. Naum. Abacuc. Sophony. Aggeus. Zachary. Malachy.



The psalmes of David.



The first psalme.

BEATVS VIR QVI NON ABIIT.



Blessed is
mañ þ hat
not wal-
ked in þ
coucel of þ
vngodly,
ner stonde
in þ waye
of sinners,
& hath not
sytt in the
seate of the
scornefull.

But hys
deylte is in the lawe of the Lorde: and in his
lawe will he exercise him selfe daye & night.

And * he shal be lyke a tre planted by the
watersyde, þ wyll byngge forth hys frute in
due season. His leafe also shall not wither:
& loke whatsoeuer he doth, it shall prospeere.

As for the vngodly, is it not so withē: but
* they are lyke þ chafe which the wynde sca-
tered a waye * (fro the face of the erth). Ther-
fore, the vngodly shall nott be able to stande
in the iudgment, nether the synners in þ con-
gregaciō of the ryghtewes. But þ Lorde
knoweth the waye of the ryghtewes, and þ
waye of the vngodly shall peryshe.

The second psalme.

QVARE FREMERVNT GENTES.



Why * do the hepten so furiouslye
rage together: and why do þ peo-
ple ymagyne a vayne thyng?

The kynges of the erth stande
vp, and the rulers take counsell together * a-
gaynst the Lorde, and agaynst hys anoynted.
Let vs breake theyr bondes asunder,
and cast a waye theyr conardes from vs.

He that dwelleth in heauen * shall laugh
them to scoerne: the Lorde shall haue them in

derisyon. Then shall he speake vnto them
in hys wrath, and bere them in hys sore dis-
pleasure. Yet haue I set my kyng vpon
my holy hyll of Syon. I wyll preach the
lawe, wherof the Lorde hath sayd vnto me:
* thou arte my sonne, thys daye haue I be-
gotten the. Desyre of me, and I shall geue
the, þ hepten for thyne enheritaunce, & the
vtmost partes of the erthe for thy possessiō.

* Thou shalt bruse them with a rodd of
yron, and breake them in peeces: lyke a pot-
ters vessell. We wyle nowe therfore, O ye
kinges, be warned, ye that are iudges of the
earth. Serue the Lorde in feare, and reio-
yse: * (vnto hym) with reuerence. * Kysse the
sonne, lest he be angrye, & so ye peryshe fro
the * (ryght) waye, yf his wrath be kindled
(ye but a lytle) blessed are all they that put
theyr trust in hym.

The thyrde psalme.

DOMINE, QVID MULTPLICATI.

A psalme of David when he fledd from
the face of Absalon hys sonne.

TOrd, howe are they increased, that
trouble me: many are they, þ cryse
against me. Many one there be,
þ slaye of my soule: there is no helpe
for hym in (hys) God. * Sela. But thou,
O Lorde, arte my defender: þ arte my wor-
thyppye, and the lyfter vp of my heed. I did
call vpon the Lorde with my voyce, and he
heard me out of hys holy hyll. Sela.

* I layed me downe and slepte, and ro-
se vp agayne, for the Lorde susteyned me.

I will not be afrayde for ten thousandes
of the people, that haue set them selues aga-
ynst me rounde about. O Lorde, & helpe
me, O my God, for thou smyttest all myne
enemyes: * vpon the cheke bone: thou hast
broken the teeth of the vngodly. Salua-
cyon belōgeth vnto the Lorde, and thy bles-
syng is vpon thy people. Sela.

The fourth psalme.

CVM INVOCAREM.

To hym that excelleth in musick,
a psalme of David.

Care me, when I call, O God, of my
ryghtewesnes: thou hast set me at ly-
bertye, when I was in trouble: haue
mercy vpon me, and herke vnto my prayer.

O ye sonnes of men, howe longe wyll ye
blaspheme myne honoure, & haue loch plea-
sure in vanprie, and seke after lesyng? Sela.

Knowe thys also, that the Lorde hathe
chosen to hym selfe the man that is godlye:
when I call vpon the Lorde, he wyll heare
me. Stonde in awe, and synne not: comen

with

with your a wne herte, and in your cham-
ber, and be still: Sela. Offer the sacri-
fyce of ryghte wyllesse, and put your trust
in the Lorde. There be many that saye:
who wylt thou vs any good? Lorde lyfte
vp the lyght of thy countenance vpon vs.
Thou hast putt gladnesse in myne herte,
sencc the tyme that they cozne & wyne
(and opic) increased. I wylt laye me downe in
peace, and take my rest: for it is thou Lorde
only, that makest me dwell in safetie.

¶ The. v. psalme.

VERBA MEA AVIBVS.

¶ To hym that excelleth in songes of
Musick: a psalme of David.

Lorde my wordes, O Lorde, con-
fyde my meditacyon. O her-
ke thou vnto the voyce of my cal-
lynge, my kinge and my God. for
vnto the wylt I make my prayer. My
voyce shalt thou heare by tymes, O Lorde,
early in y morning will I directe my prater
vnto the, and wylt loke vp. * For y arte
the God that hath no pleasure in wycked-
nes, nether shall any euell dwell with the.

Such as be foolys, shall not stande in thy
syght, thou hast all them that worke
vayne. Thou shalt destroye them that
speake leasynge: y Lorde wylt abhorre both
the blond thyf, and disceatfull man.

But as for me, I will come into thy hou-
se, euen vpo the multitude of thy mercy, and
in thy feare wylt I worchyp towarde thy
holly temple. Leade me, O Lorde, in thy
ryghte wyllesse because of myne enemyes:

make thy waye playne before my face.

For there is no faythfulnesse in hys
mouth: they inwarde partes are very wic-
kednes. * They throte is an open sepul-
chre: they flatter by their tonge. Destroye
thou them, O God, let the perpythe thowoe
they a wne ymaginacions, cast them out in
the multitude of they vngodlynes: for they
haue rebelled agaynst the. And let all the
that put they trust in the reioyce: they shall
euer be geuinge of thanks, because thou de-
fendest them: they that loue thy name shalbe
ioyfull in the. For thou Lorde wylt geue
thy blessing vnto the ryghteous: and with
thy fauorable kyndnesse wylt thou defende
hym, as with a thyld.

¶ The. vi. psalme.

DOMINE NE.

¶ To hym that excelleth in musick,
vpon the instrument of ryght stryn-
ges. A psalme of David.

Lorde, * rebuke me not in thyne indi-
gnacion: nether chasten me in thy dis-
pleasure. Haue mercy vpon me, O

Lorde: for I am weake: O Lorde heale me:
for my bones are vexed. My soule also is
soze troubled: but Lorde howe longe wylt
thou punyche me? Turne the, O Lorde,
and deliuer my soule: O sane me for thy
mercy sake. For * in death no man re-
membere the: & who will geue the thanks in
the pytte? I am weery of my gromynge:
euer y nyght washe I my bedd, & water my
couche with my teares. My bewte is
gone for very trouble, and wone awaye be-
cause of all myne enemyes. * A waye fro
me all ye y worke vayne: for y Lorde hath
hearde the voyce of my wepyng. The
Lorde hath heard my petycon, the Lorde
wylt receaue my prayer. All myne ene-
myes, shalbe confounded & soze vexed, they
shalbe turned backe & put to shame sodenly.

¶ The. vii. psalme.

DOMINE DEVS MEVS.

¶ Signation of David, which he sang
vnto y Lorde in y busynes of Chus
the sonne of Jemini.

Lorde my God, in y haue I put my
trust: sane me fro all the y persecute
me, & deliuer me: lest he deuoure
my soule lyke a lyon, and teare it in
pees, whyle there is none to helpe.

Lorde my God, * yf I haue done any soche
thyng, or yf there be any wyckednes in my
handes. Yf I haue rewarded euill vnto
him that dealt frendly with me, yee, I haue
deliuered hym, that without any cause is
myne enemye. Then lett myne enemye
persecute my soule, and take me: ye let hym
treade my lyfe downe vpo the earth, & laye
myne honoure in the dust. Sela. Stande
vp, O Lorde, in thy wrath: and lyfte vp thy
selfe, because of the indignacions of myne
enemyes: aryle vp for me, in the iudge-
ment that y hast commaunded. And so shall
the congregacyon of the people come aboute
the, for they shalke therfore lyft vp thy selfe
agayne. The Lorde shall iudge the people
geue sentence with me, O Lorde, accordyng
to my ryghte wyllesse, and accordyng to the
innocence y is in me. Oh let the wycked-
nes of y vngodly come to an ende: but guyd
thou the iust. For y righteous God trieth
the very hertes and the reynes. My helpe
commeth of God, which preseruech the that
are true of herte. * God is a ryghteous
iudge, & strong, and pacient, and God is prou-
oked euery daye. Yf a mā will not turne, he
wylt whet his swerde: he hath bet his bowe
and made it ready. He hath prepared hym
the instrumentes of deeth: he ordeyneth hys
arowes agaynst the persecutours. Be-
holde * he traunpleth with myschefe, he hath
conceaued sorow, and brought forth vngod-
lynesse. * He hath grauen and dygged vp
a pytte,

a pytte, & is fallen hym selfe into the destruc-
cyon that he made (for other.) For his tra-
uayll shall come vpon his a wne head: & his
wyckednes shall fall vpon hys a wne pate.
I wylt geue thanks vnto the Lorde ac-
cordyng to his ryghteousnes, & will praye
the name of the Lorde the most hest.

¶ The. viii. psalme.

DOMINE DOMINVS NOSTER.

¶ To hym that excelleth in Sittith,
a psalme of David.

Lorde our gouernoure, howe excellēt
is thy name in all the world, thou that
hast sett thy glorye aboue the heauens?

* Out of the mouth of very babes and
sucklynges hast thou ordeyned strength
because of thyne enemyes, that thou mygh-
test styll the enemye and the auenger. For
I wylt cōfyde thy beaues, euen the worcke
of thy fyngers: the moone & y starres which
thou hast ordeyned. * What is man, that
thou art myndfull of hym: and the sonne of
man, that thou vlystest hym? Thou ma-
dest hym lower then the aungels, to crowne
hym with glorye & worchyppe. Thou ma-
kest him to haue domynion in the workes of
thy handes: and * thou hast put all thynges
in subieccion vnder his fete. All shepe and
oren, ye and the bestes of the felde. The
foules of the ayre, and the fyssh of the see, &
whatsoeuer walkech thowow the pathes of
the sees. O Lorde our gouernoure, howe
excellent is thy name in all the worlde.

¶ The. ix. psalme.

CONFITEBOR TIBI DOMINE.

¶ To hym that excelleth vpon Almut
Labben, a psalme of David.

I wylt * geue thanks vnto y, O Lorde
wyth my whole herte, I wylt speake
of all thy maruelous workes.

I wylt be glad, and reioyce in the, yee my son-
ges will I make of thy name, O thou moost
hest.

Whyle myne enemyes are dyruen
backe, they shall fall, & perpyth at thy presen-
ce. For thou hast mayntened my ryght &
my cause: thou art sett in the throne that iud-
gest ryght. Thou hast rebuked y hepythen,
& destroyed the vngodly, thou hast put out
their name for euer & euer. O thou enemye:
destruccions are come to a perpetuall ende:

euen as the cities which thou hast destroyed:
their memoriall is perished with the. But
the Lorde shall endure for euer, he hath also
prepared his seate for iudgemēt: for he shall
iudge the world in ryghteousnes, and mini-
ster true iudgement vnto the people. The
Lorde also wylt be a defence for the oppressed
* eue a refuge in due tyme of trouble. And
they y knowe thy name, wylt put their trust

in the: for thou (Lorde) hast neuer fayled the,
that seke the. O praye the Lorde, * which
dwelleth in Syon, shewe the people of hys
doinges. For when he maketh inquisi-
cion for bloude, he remembreth them: & * for *
getteth not the complaynte of the poore.

Haue mercy vpon me (O Lorde) con-
fyde the trouble whych I suffre of them that
hate me, thou that lyftest me vp from the ga-
tes of death. That I maye shewe all thy
prayers wyth in the portes of the daughter
of Syon, I wylt reioyce in thy saluacyon.

The heithen are suncken downe in the
pytte that they made: in the same nett which
they hydd pryuelly, is their a wne foote take.

The Lorde is knowen to execute iudge-
ment: the vngodly is trapped in the worcke
of his a wne hādes: A consyderacyon Sela.

The wycked shall beturned vnto hell, &
all people that forget God: For the poore
shall not be all waye forgotten, the patient
abyng of the meke shall not perpythe for
euer. O Lorde, and let not man haue the
upper hande, let the hepythen be iudged in
thy syght. Put them in feare (O Lorde)
that the hepythen maye knowe them selues
to be but men. Sela.

¶ The. x. psalme.

VT QUID DOMINI.

Why stondest y so farre of (O Lorde) I
hydest thy face in that neadefull
tyme of trouble? The vngodly

for his owne lust, doth persecute y
poore: let them be taken in the craftye wyl-
lesse that they haue ymagined. For the vn-
godly hath made boast of hys a wne hertes
despre, & speaketh good of y couetous, who
God abhorreth. The vngodly is so proude
that he careth not for God, nether is God in
all his thoughtes. * His wayes are all waye
greuous, thy iudgements are farre aboue
out of his syght, & therfore despyeth he all his
enemyes.

For he hath sayed in his hert:
Cush I shall neuer be cast downe, ther shall
no harme happen vnto me. * His mouth is
full of cursynge, and disceate and fraude: vn-
der his tōge is vngodlynesse & vayne. * He
sytteth lurking in y the wylth corners of y stre-
tes, & pryely in his lurking denes doth he
murder y innocēt: his eyes are set agaynst y
poore. For he lyeth wayting secretly (eue
as a lyon, lurketh he in his denne) y he maye
raunsh the poore. He doth raunsh the poore,
whē he getteth him i to his nett. * He fal-
leth downe & hūbleth him selfe, that the con-
gregacyon of the poore maye fall in to y hāde
of his captaynes. He hath sayed in his herte:
Cush, God hath forgottē, he hydeth a waye
his face, and he wylt neuer se it. Aryle (O
Lorde God) and lyfte vp thyne hāde, forget
not the poore. Wherefore shulde the wy-
cked blaspheme God, whyle he doth saye in

his herte: tush, thou God carest not for it:

Surely thou hast sene it. For thou beholdest vngodlynesse and wronge. That thou mayest take the matter in to thy hāde: the poore committeth hym selfe vnto the, for thou art the helper of the frendlesse. Break thou the power of the vngodly and malycious, take away hys vngodlynesse, and thou shalt fynde none. The Lorde is kynge for euer, and euer, and the hethen are perpyshed out of the lande. Lorde, thou hast heard the desyre of the poore: thou prearest theyr hert and thyn eare hekeneth therto. To helpe the fatherlesse and poore vnto theyr right: that the man of the erthe be no more exalted agaynst them.

The xi. psalme.
IN DOMINO CONFIDO.
To the chaunter, A psalme
of David.

The Lorde put I my trust: howe safe ye then to my soule: that the shuldes be as a byrde vpon your hyll? For lo, the vngodly benche theyr bowe, and make ready theyr arrowes wth in the bowe: that they maye ppyuely shote at them, which are true of hert. For theyr foundacions wilbe cast downe, and what hath the ryghteous done?

The Lorde is in hys holy temple: the Lordes seat is in heauen: hys eyes conspyde: (the poore) & hys eye lyddes cryeth the chyldren of men.

The Lorde aloweth the ryghteous: but the vngodly, and hym that delpteth in wickednes, doth his soule abhorre. Vpon the vngodly he shall rayne snares, fyre, and byrmystone, for me & tēpest: thys shalbe theyr porcyon to dysyncke. For the ryghteous Lorde loueth ryghteousnes: hys countenance wyll beholde the thynge that is iust.

The xii. psalme.
SALVVM ME FAC DOMINE.
To him that excelleth vpon an instrument of egypte strynges a psalme of David.

Help me, Lord, for there is not one godly man left. For the faythfull are mynished from amonge the chyldren of men. They talke of vanitye, every one wth hys neyghboure, they do but flatter wth theyr lyppes & dyssemble in theyr double herte. The Lorde shall rote out all disceatfull lyppes, and the tonge that speaketh proude thynge. Whych haue sayde: wth oure tōge wyll we preuaile: we are theyr pought to speake, who is Lord ouer vs.

Howe for the comfortles troubles sake of the neadpe, & because of the deape syghthing of the poore, I will vnto (sayeth the Lorde) and wyll helpe every one, from hym that swelleth agaynst hym, and wyll let the

at rest. The wordes of the Lorde are pure wordes euē as the syluer, whych from earth is tryed and purifyed seuē tymes in the fyre. Thou shalt kepe them (O Lorde) thou shalt preserue hym from thys generacyō for euer. The vngodly walke on every syde: whan they are exalted, the chyldren of men are put to rebuke.

The xiii. psalme.
VSQVEQVO DOMINE.
To the chaunter, a psalme
of David.

How longe wilt thou forget me (O Lorde) for euer: howe longe wilt thou hyde thy face fro me? Howe longe shall I seke counsell in my soule? & be so vexed in myne hert: howe longe shall myne enemye triumphe ouer me? Consydre, and heare me (O Lorde my God) lyghten myne eyes, that I scape not in death. Lest myne enemye saye: I haue preuailed agaynst hym: for yf I be cast downe, theyr trouble me wyll reioyse at it. But my trust is in thy mercy, and my hert is ioyfull in thy saluacyon. I wyll synge of the Lord because he hath dealt so louyngly wth me.

The xiiii. psalme.
DIXIT INSIPIENTS.
To the chaunter a psalme of David.

He * sole hath sayed in hys hert, there is no God. They are corrupt, and become abhomyneable in theyr doynges: there is not one that doth good, (no not one.) The Lorde looked downe from heauen vpon the chyldren of men, to se yf there were any that wolde vnderstāde, and seke after God. But they are all gone out of the wape, they are all together become abhominable: there is none that doeth good, no not one. (Theyr throte is an open sepulchre: wth their tonges they haue disceayd, the poyson of aspes is vnder theyr lyppes. Theyr mouth is full of cursynge and bytternes, theyr sette are layd to shew bloude. Destruction and unhappynesse is in theyr wayes, and the wape of peace haue they not knowen, there is no feare of God before their eyes.)

Haue they no knowledge, that all are soche workers of myschecce, eatynge vpon my people, as it were bread and call not vpon the Lorde? There were they brought in great feare: (euen where no feare was) for God is in the generacyon of the ryghteous. As for you, ye haue made a mocke at the counsell of the poore, because he putteth hys trust in the Lorde. Wherfore the saluacyon were geuen vnto Israel * out of Sion.

Whan the Lorde turneth the captiuite of hys people, then shall Jacob reioyse, and Israel shall be glad.

The xv. psalme.
DOMINE QVIS HABITABIT.

Lorde

Lorde, who shall dwell in thy tabernacle: who shall rest vpon thy holy hyll? * Euen he yf ledeth an vncorrupt lyfe, & doth the thynge which is ryght, and that speaketh the trueth from hys hert.

He that hath vled no disceat in his tōge, ner done euell to hys neyghboure, & hath not sleaundred his neyghbours. He that setteth not by hym selfe: but is lowly in hys awne eyes, & maketh moch of them yf feare the Lorde: he yf sweareth vnto his neyghbour, & disapoynteth hym nott, though it were hys awne hindrance. * He yf hath not geuen hys money vpon vsury, ner taken rewarde agaynst the innocent. Who so doth these thynge, shall neuer fall.

The xvi. psalme.
CONSERVA ME DOMINE.

The badge or armes of David.

Reserue me, O God, for in the haue I put my trust. O my soule thou hast sayd vnto the Lorde: parte my God, my goodes are nothing vnto the. All my delyte is vpon the sayntes yf are in the erth, & vpon soch as excell in vertue. But they yf rine after another God, shall haue greete trouble. Their drinckoffrynges of bloude will not I offre, nether make mencion of their names within my lyppes. * The Lorde hym selfe is the porcyon of myne enheritaunce: and of my cup: thou shalt maynteyne my lot.

The lot is fallē vnto me in a fayre ground, yf I haue a goodly heritage. I wyll thanke the Lorde for geuynge me warnynge: my reynes also chasten me in the nyght season.

I haue set God alwayes before me, for he is on my right hāde, therfore I shall not fall.

Wherfore my hert was glad, & my glory reioysed, my flesch also shall rest in hope.

For why? * thou shalt not leaue my soule in hell, nether shalt thou suffre thy holy one to be corrupciō. Thou shalt therewe me the path of lyfe: in thy presence is the fulnesse of ioye, and at thy ryght hande ther is pleasure for euermore.

The xvii. psalme.
EXAUDI DOMINE IVSTITIAM.

A prayer of David.

Heare the right, O Lorde, consydre my cōplaynte, & heken vnto my prayer, that goeth not out of sayned lyppes.

Let my sentence come forth from thy presence: and let thyn eyes loke vpon the thing that is equall. * Thou hast proued & vityd myne herte in the nyght season: yf haste tryed me and shalt fynde no wyckednesse in me: for I am vnterly purposed, yf my mouth shall not offende. Because of mens workes that are done agaynst the wordes of thy lyppes I haue kepte me from the wayes of the destroyer. Wholde yf vpon my goynge in thy pathes, yf my fote steppes slippe not.

I haue called vpon the, O God, for thou shalt heare me: enclyne thyn eare to me, and heken vnto my wordes. Shewe thy maruelous louynge kyndnesse, thou yf art the sayour of them which put theyr trust in the, from soch as resyst thy ryght hande. Kepe me * as the apple of an eye, hyde me * vnder the shadowe of thy wynges. Fro the vngodly yf trouble me: mine enemies cōpasse me round about, to take awaye my soule. They are enclosed in their awne fatt: & their mouth speaketh proude thynge. Theyr lye waytynge in oure wape on every syde, turnynge their eyes downe to the groude. Lyke as a lyon that is greedy of hys praye, and as it were a Lyons whelp lurching in secrete places. * O Lorde, disapoynte hym, and cast hym downe: deliuer my soule from the vngodly which is as a swerde of thynge.

Fro the men of thy hāde, O Lorde fro the men, I saye, and from the euill worlde, which haue their porcyon in thys lyfe, whose helpes yf fyllest wth thy hyd treasure. They haue chyldren at their desyre: & leaue the reste of theyr substance for theyr babes. But as for me, I wyll beholde thy presence in rightousnes: & when I awake vnto thy lykenes, I shalbe satysfied wth it.

The xviii. psalme.
DILIGAM TE DOMINE.

To the chaunter of David the seruaunt of the Lorde, which spake vnto the Lord the wordes of thys song, (in the daye that the Lorde deliuered hym from the hande of all hys enemyes, and from the hande of Saul) and he sayde:

Will loue yf, O Lorde, my strength. The Lorde is my stony rock, & my defence, my sauour, my God, & my might, in whō I wyll trust: my buckler, yf horne also of my saluacyō, and my refuge. * I will call vpon yf Lord, which is worthy to be prayd, so shall I be safe from myne enemyes. * The sorowes of deeth cōpasse me, & the ouerflowinges of vngodlynesse made me afayed. The paynes of hell came about me, the snares of deeth ouertoke me. In my trouble wyll I call vpon the Lorde: & cōplayne vnto my God. So shall he heare my voyce out of his * (hoyle) temple, & my cōplaynte shall come before him, it shall entre euen into hys cares. * The erth trembled & quaked, the very foundacions also of the hylls shoke & were remoued, because he was wroth. There wēt a smoke out in his presence: & a consumynge fyre out of hys mouth, so yf coales were kyndled at it. He bowed the heauens also, & came downe, and it was darcke vnder his fete. He rode vpon the cherubins, & dyd flye: he came flying vpon the wynges of the wynde. He made darcknes hys secrete place: hys pauphion rounde about

* Zacha. ii. b.
* Mat. xxi. d.

* E

* Diligam te domine.

* ii. re. xxi. a

* Psal. cxvii. a

* (hoyle) tē

* mat. xxi. f

* B

about

aboute hym, with darcke water and thycke cloudes to couer hym. At the bryghtnesse of hys presence hys cloudes remoued, hyle stones and coales of fyre. The Lorde also thondred out of the heauen, & the best gaue hys thondre, hyle stones, and coales of fyre. He sent out his arrowes and scattered the, he cast forth lychtynnges, & destroyed them.

The sprynges of waters were sene, & the foundations of the round worlde were discovered at thy chydunge, O Lorde, at the blastynge of the bryth of thy displeasure. He shall send downe fro the heygth to fetch me, & shall take me out of many waters. He shall deliuer me fro my strongest enemye, & fro the which hate me: for they are to myghty for me. They preynted me in the daye of my trouble: but the Lorde was my upholder.

He brought me forth also into a place of liberty: he brought me forth, euen because he had a fauoure vnto me. The Lorde shall rewarde me after my righteous dealing: according to the cleynes of my handes shall he recouerse me. Because I haue kepte the wayes of the Lorde: and haue not forsaken wyckedlye my God. For I haue an eye vnto all hys lawes: & wyll nott cast out hys commaundementes fro me. I was also vncorrupte before him: and eschued myne awne wickednes. Therefore shall the Lorde rewarde me after my righteous dealing: and according vnto the cleynes of my handes in hys eye syght. With the holy thou shalt be holy, and w a perfecte man thou shalt be perfecte. With the cleane thou shalt be cleane: and with the trowarde thou shalt lerne forwardnes. For thou shalt saue the people that are in aduersite, and shalt bypunge downe the hyl lookes of the proude. Thou also shalt lighte my candel: the Lorde my God shall make my darcknes to be light. For in the I shall discomfyte an host of men: and w the helpe of my God I shall leape ouer the wall.

* Psal. cxi. b. and. cxi. f.

* Deu. xiii. c.

* 2 bac. iii. d.

* 1 ti. reg. xxi. c. Psal. cxlvi. a.

The waye of God is an vndefyled waye: the worde of the Lorde also is tryed in the fyre: he is the defender of all them that putt their trust in him. For who is God but the Lorde: or who hath any strength except o God. It is God y gyrdeth me w strength of warre, and maketh my waye perfecte. He maketh my fete lyke hertes fete: and setteth me vp on hye. He teacheth myne handes to fyght, & myne armes shall breake euen a bow of sterle. Thou hast geuen me the defence of thy saluacion: thy right hande also shall holde me vp, and thy louynge correction shall make me greate. Thou shalt make rowme ynough vnder me for to go, & my fete shalpe shall not slyde. I wyll folowe vpon myne enemies, & ouertake them: neyther wyll I turne agayne, tyll I haue destroyed them. I will smyte the, & they

shall not be able to stande: but fall vnder my fete. Thou hast gyrded me with strength vnto the battayll, thou shalt throwe downe myne enemies vnder me. Thou hast made myne enemies also to turne theyr backs vpon me, & I shall destroye the that hate me.

* They shall crye: but there shall be none to helpe them: yee, euen vnto the Lorde, shall they crye: but he shall nott heare them. I wyll beate them as small as the dust before the wynde: I will cast them out, as the claye in the stretes. Thou shalt deliuer me fro the strynges of the people: and thou shalt make me the head of the hepten. A people whom I haue not knowe shall serue me.

A stone as they heare of me, they shall obeye me: but the straunge chyldren shall dissemble with me. The straunge chyldren shall sayle, and be afrayed out of theyr prisons.

The Lorde lyueth: & blessed be my strong helpe, and prayled be the God of my saluacyon. Euen the God which seeth that I be auenged, and subdueth the people vnto me. It is he that deliuereth me from my enemies, and setteth me vp aboue myne aduersaries: thou shalt rydd me from the wycked man. For this cause I will geue thanks vnto the, O Lorde, amonge the Gentyles, and syng prayles vnto thy name. Create prosperite geueth he vnto his kinge: and sheweth louynge kyndnesse vnto Dauid hys anoynted, & vnto hys seede for euer moze.

The. xix. psalme.

COELI ENARRANT

To the chaunter, a psalme of Dauid.

He heauens declare the glory of God, and the firmament sheweth his handy worke. One daye telleth another: & one nyght certifieth another. There is nether speech ner language, but their voices are heard among the. Their sounde is gone out into all landes: & their wordes into the endes of the worlde. In them hath he set a tabernacle for the sunne, which cometh forth as a bydgrome out of hys chambr, and reioysseth as a giant to rane his course. It goeth forth from the vttmost parte of the heauen, and runneth about vnto the ende of it agayne, & there is nothynge hyd from the heate therof.

The lawe of the Lorde is an vndefyled lawe conuerting the soule. The testimony of the Lorde is sure, and geueth wisdom vnto the symple. The statutes of the Lorde are right & reioyse the hert, the commaundement of the Lorde is pure, and geueth light vnto the eyes. The feare of the Lorde is cleane, and endureth for euer: the iudgementes of the Lorde are true and ryghteous all together.

* Moze to be despyzed are they then golde, & they

pee then moche fyne golde: sweter also then hony, and the hony combe. Mozeouer, by the is thy seruaut taught, & in keepynge of the there is greate rewarde. Who can tell, howe oft he offendeth. Oh clense thou me fro secreta fautes. Kepe thy seruaut also from presumptuous synnes, lest they get the dominion ouer me: so shall I be vndefyled, & innocent from the greate offence. Let the wordes of my mouth, and the meditation of my herte be acceptable in thy syght O Lorde, my strength and my redeemer.

The. xx. psalme.

EXAUDIAT TE DOMINVS.

To the chaunter, a psalme of Dauid.

The Lorde heare the in the daye of trouble, the name of the God of Jacob defende the. Sende the helpe from the Sanctuary, and strength the out of Sion.

Remembre all thy offerynge, and accepte thy bzent sacrifice. Sela. Graunte the thy hertes desire, & fulfyll all thy mynde.

We wyll reioyse in thy saluacyon, and triumphe in the name of the Lorde oure God the Lorde perfourme all thy petitions.

Nowe knowe I, that the Lorde helpeth hys anoynted, and wyll heare hym from hys holy heau: euen with the whollome strength of hys ryght hande. Some put theyr trust in charettes, and some in horses: but we wyll remembre the name of the Lorde oure God.

They are brought downe and fallen, but we are rylen, and stande vpryght. Haue Lorde, and heare vs, O kyng of heuen, when we call.

The. xxi. psalme.

DOMINE IN VIRTUTE TVA.

To the chaunter, a psalme of Dauid.

The kyng shall reioyce in thy strength, O Lorde, excedynge glad shall he be of thy saluacion. Thou hast geuen hym his hertes desire, and hast not denyed him the request of hys lypes. Sela.

For thou shalt preynt him with blessinges of goodnes, and shalt set a crowne of pure golde vpon his head. He asked lyfe of the, and thou gauest him a longe lyfe, eue for euer and euer. Hys honoure is greate in thy saluacion: glory and greate worthynesse shalt thou laye vpon hym. For thou shalt geue hym euerylastynge felcitye, & make hym glad with the ioye of thy countenance.

And why: because the kyng putteth hys trust in the Lorde, and in the mercy of the most best he shall not myscarpe. All thynne enemies shall fele thy hand: thy ryght had shall fynde out them that hate the. Thou shalt make them lyke a fyre ouen in tyme of thy wrath: the Lorde shall destroye them in hys displeasure, and the fyre shall consume them.

Their frute shalt thou roote out of the earth, & they shall be as chylde of men. For they intended myscheke agaynst the, and ymagined such a deuys, as they are not able to perfourme. Therefore shalt thou put them to flyght, and the strynges of thy bowe shalt thou make ready agaynst the fauces of them. Se thou exalted, Lorde, in thynne awne strength: so wyll we syng and prayse thy power.

The. xxi. psalme.

DEVS DEVS MEVS.

To the Chaunter vpon the hynde of the dawninge a psalme of Dauid.

God, my God: take vpo me why hast thou forsake me: and art so farre from my health, and fro the wordes of my complaynte. O my God, I crye in the daye tyme, but thou hearest not: and in the nyght season also I take no rest. And thou continuest holy, O thou worshyppe of Israel. Oure fathers hoped in the: they trusted in the, and thou dydest deliuer them.

They called vpon the, and were helped: they put theyr trust in the, and were not confounded. But as for me, I am a worme & nomā: a very scoone of men & the outcast of the people. All they se me, laugh me to scoone: they shote out theyr lippes, & shake theyr heade sayynge. He trusted in God that he wolde deliuer him: let him deliuer him, yf he wyll haue him. But art he yf toke me out of my mothers wombe: thou wast my hope, when I hanged yet vpo my mothers brestes.

I haue bene left vnto y euer sence I was bozne: thou art my God, eue from my mothers wombe. O go not fro me, for trouble is harde at hande, and ther is none to helpe me. Create oxen are come aboute me, fatt bulles of Balan close me in on euery syde.

They gape vpon me with theyr mouthes as it were a rampynge and roarynge lyon. I am powred out lyke water, & all my bones are out of ioynt: my hert also in the myddest of my bodye is euen lyke meltynge ware. My strength is dreyed vpo lyke a potsherde, & my tonge cleueth to my gumes: and thou shalt bypunge me into the dust of death.

For many dogges are come aboute me, & the colicell of the wycked laye seage agaynst me. They pearced my handes and my fete, I maye tell all my bones, they stonde starynge and lokynge vpon me.

They parte my garments amonge the, and cast lottes vpon my vesture. But be not y farre fro me, O Lorde: thou art my succoure, haste the to helpe me. Deliuere my soule from the swearde, my dearynge fro the power of the dogge. Haue me from the lyons mouth: thou hast hearde me also from amonge the hornes of the vnicornes. I wyll declare thy name vnto my brethren: in the myddest of the congregacio wyll I prayse the.

And v prayse

* Psal. cxi. b. and. cxi. f. c.

* Psal. cxi. b.

* Psal. cxi. b.

* Psal. cxi. b.

* Job. vi. b.

* Psal. cxi. b.

* John. xi. b. and. cxi. f. c.

If praye the Lorde ye shall feare him. Magni-
fy him all ye of the fede of Jacob, & feare him
all ye fede of Israel. * For he hath not des-
pyed ner abhorred the lowe estate of p povere
he hath not hyd hys face fro hym, but wher he
called vnto him, he harde him. My praye
is of the in the great congregacion, my vowes
wyl I perfourme in the syght of them that
feare hym. The povere shall eate, & be satis-
fied: they that seke after the Lorde, shall pray-
se hym. Your herte shall lyue for euer. All
the endes of the worlde shall remembre the sel-
ues, & be turned vnto the Lorde, & all p kyn-
reds of the nacions, shall worshyppe before
him. For the kyngdom is the Lordes, and
he is the gouernour amonge the people.

All soche as be fat vpon earth, & haue
eate & worshyped. All they shall go downe into
the dust, shall knele before him & no man hath
quyckened hys awne soule. * For the Lorde shall
serue him: they shall be counted vnto the Lorde
for a generacyon. They shall come, and
the heauens shall declare hys ryghteousnes:
vnto a people that shall be borne, whom the
Lorde hath made.

The. xlii. Psalme.

DOMINVS REGIT ME.

A psalme of Dauid.

The Lorde is my shepherde, therfore
can I lack nothing. He shall fede
me in a grene pasture, & leade me
forth beynde the waters of confort.
He shall conuerter my soule, & bypunge me
forth in the pathes of ryghteousnes for hys
names sake. Pee though I walke thowowe
p valley of shadow of death, I wyl feare
no euell, for yart w me thy rodde & thy staffe
comforte me. Thou shalt prepare a table be-
fore me agaynst them p trouble me: y halt a-
noynted my head w oyle, & my cuppe shall be
full. But (the) lounge kyndnes & mercy
shall folowe me all the dayes of my lyfe, & I
wyl dwell in the house of the Lorde for euer.

The. xliii. Psalme.

DOMINI EST TERRA.

A Psalme of Dauid. (in the first daye of the
Sabbath.)

The earth is the Lordes, and all that
therin is: the compasse of the worlde,
and they that dwell therein. For he
hath founded it vpon the sees, & prepared it
vpon the floudes. * Who shall ascende into
p hill of the Lorde? Or, who shall ryse vp in
his holy place? Eue he that hath cleane handes
& a pure hert: & p hath not lyfte vp his mynde
vnto vanite, ner sworn to disceane. * (hys
neighbour) He shall receaue the blessinge fro
the Lorde, and ryghteousnesse from the God
of hys saluacyon. Theys is the generacion
of them that seke him, euen of the p seke thy
face, O Jacob. Sela. * Lyfte vp your
heades O ye gates, & be ye lyfte vp, ye euer-

lastynge doers, & the kyng of glory shall co-
me in. Who is this kyng of glory? It is the
Lorde stronge & myghtie, euen the Lord mygh-
tye in battell. Lyfte vp your heades (O
ye gates) & be ye lyfte vp ye euerlastynge do-
res, & the kyng of glory shall come in. Who
is this kyng of glory? Euen the Lorde of
hoostes, he is the kyng of glory. Sela.

The. xlv. psalme.

AD TE DOMINE LEVAVI.

Of Dauid.

When thou (O Lorde) wyl I lyft vp
my soule. My God, I haue put my
trust in the: O let me not be con-
founded, nether let myne enemyes
trumphe ouer me. * For all they that hope
in the, shall not be ashamed: but soch as tras-
gresse without a cause, shall be put to confusio
She we me thy wayes, O Lorde, & teache
me thy pathes. Leade me forth in thy
trueth, & lerne me, for thou art the God of my
saluacyon: in the hath bene my hope all p daye
longe. Call to remembraunce (O Lorde) thy
tender mercyes, and thy lounge kynd-
nesse, which haue bene euer of olde.

O remember not p synnes & offences of
my yowth, but accordynge vnto thy mercy
thynke thou vpon me (O Lorde) for thy good-
nesse. Gracious & ryghteous is the Lorde,
therfore wyl he teache synners in the waye.
Them p be meke, shall he guyde in iudge-
ment: & soch as be gentle, them shall he lerne
his waye. All the pathes of the Lorde are
mercy & truthe, vnto soch as kepe his con-
nauit & his testimonies. * For thy names
sake, O Lorde, be merciful vnto my synne,
for it is great. What man is he that feareth
the Lorde: him shall he teache in the waye that
he shall chuse. His soule shall dwell at ea-
se, and hys seche shall inheret the lande.

The secretes of the Lorde is amonge them
that feare him: & he wyl thewe the hys co-
uenant. Myne eyes are euer lokynge vnto
the Lorde, for he shall plucke my fete out of
the net. Turne the vnto me, & haue mercy
vpon me: for I am desolate, and in misery.

The sorowes of my herte are enlarged: O
bryng thou me out of my troubles. Loke
vpon myne aduersyte & misery, and forgue
me all my synne. Considre myne enemyes
how many they ar, & they beare a tyrannous
hate agaynst me. O kepe my soule, and
delyuer me, let me not be confounded, for I
haue put my trust in the. Let perfectnesse
and ryghteous dealyng wayte vpon me, for
my hope hath bene in the. Delyuer Israel
O God, out of all hys troubles.

The. xlv. Psalme.

IVDICA ME DOMINE,

(A psalme) Of Dauid. (A foze he was enbalmid.)

Bethou my iudge, O Lorde, for I
haue walked innocently: my trust
hath bene also in the Lorde therfore
shall I not fall. * Examen me,
O Lorde, & proue me: trye out my reynes and
my hert. For thy lounge kindenesse is be-
fore mine eyes, & I will walke in thy trueth.
I haue not dwelt with vayne personnes,
nether wyl I haue fellowship with the disce-
assull. I haue hated the congregacyon of
the wicked, and will not syt amonge the vn-
godly. * I will washe my handes in in-
nocence, O Lorde, and so wyl I go to thyne
aulter. That I maye thewe the voyce of
thankes geuyng, and tell of all thy wonde-
rous workes. Lorde, I haue loued the ha-
bitacion of thy house, & the place where thy-
ne honoure dwelleth. O shutt not vp my
soule with the synners, ner my lyfe with the
bloudthirsty. In whose handes is we-
kednesse, & their ryght hande is full of gyftes.
But as for me I will walcke innocently:
Delyuer me, and be merciful vnto me.
My fete standeth ryght: I wyl praye the
Lorde in the congregacions.

The. xlv. Psalme.

DOMINVS ILLUMINATIO.

Of Dauid.

The Lorde is my lyght and my sal-
uacyon: whom then shall I feare: the
Lorde is the strength of my lyfe: of
whom then shall I be afrayed? When the
wicked (euen myne enemyes and my foes)
came vpon me, to eate vp my fleshe, they shd-
bled & fell. Though an host of men were
layed agaynst me, yet shall not my hert be
afrayed: and though there rose vp warre a-
gaynst me, yet wyl I put my trust in this.

* One thynge haue I despised of the Lorde,
which I wyl requyre: euen that I maye
dwell in the house of the Lorde all the dayes
of my lyfe: to beholde the fayre bewtie of the
Lorde, and to vset his temple. For in the
tyme of trouble he shall hyde me in his ta-
bernacle, pee in the secretes place of his dwel-
lynge shall he hyde me, and set me vpon
a rocke of stone. And now shall he lyft
vp my head aboue myne enemyes rounde
aboute me. Therfore wyl I offre in hys
dwellyng, an oblacyon with great glad-
nesse: I wyl synge and speake prayes vnto
the Lorde. Herken vnto my voyce, O
Lorde, when I crye vnto the: haue mercy
vpon me, and heare me. My hert hath tal-
ked of the: Seke ye my face: thy face Lorde
wyl I seke. O hyde not thou thy face fro
me, ner cast thy seruant awaye in displea-
sure. Thou hast bene my succoure, leaue
me not, nether forsake me, O God of my sal-
uacyon. When my father and my mother
forsake me, O Lorde take me vp. Teache
me thy waye O Lorde, & leade me the ryght

waye, because of myne enemyes: Delyuer
me not ouer into the will of myne aduersa-
ryes, for there are false wytnesses ryse vp
agaynst me, and soch as speake wronge.

I shulde vterlye haue saynted: but that
I beleue verely to se the goodnesse of the Lorde
in the lande of the lyvinge. O tary thou
the Lordes leysure: be stronge, and he shall
conforte thyne hert, and put thou thy trust
in the Lorde.

The. xlv. Psalme.

AD TE DOMINE CLAMABO.

A psalme of Dauid.

When thou (O Lorde) crye, O Lorde, my
strength: thynke no scoone of me, lest
p thou make p as though thou hear-
dest not, I become lyke them, that go downe
into the pytte. Heare the voyce of my hu-
ble peticions, when I crye vnto the, when
I holde vp my handes toward the mercy-
seate of thy holy temple. O plucke me not
awaye (neither destroie me) with the vngodly
and wicked doers: which speake frendly to
their neyghbours, but ymagine myschefe in
their hertes. * Rewarde them accordynge
to their dedes, and accordynge to p wyked-
nesse of their awne inuencions. Recom-
pense them after the worke of their handes:
paye them that they haue deserued. For
they regarde not in their mynde the workes
of the Lorde, ner the operacion of his handes:
therfore shall he breake them downe, & not
buylde them vp. Praised be the Lorde, for
he hath hearde p voyce of myne humble pe-
titions. * The Lorde is my strength & my
shylde: my hert hath trusted in him, & I am
helped: therfore my hert daunteth for ioye,
and in my songe wyl I prayse him. The
Lorde is their strength: and he is p wholsome
defence of his anoynted. O haue thy peo-
ple, & geue thy blessinge vnto thyne encha-
tance: fede them, & sett them vp for euer.

The. xlv. Psalme.

AFFERTE DOMINO.

A psalme of Dauid. (at the pefourmyng of the
Tabernacle.)

Bryng vnto the Lorde (O ye myghtie) I
vnto the Lorde worshyppe & strengthe.
Geue the Lorde the honoure due vnto his
name: worshyppe the Lorde with holy wor-
shyppe. * It is the Lorde that commaun-
deth the waters: It is the glorious God that
maketh the thonder: * it is the Lorde that
ruleth the see. The voyce of the Lorde is
myghtie in operacion, the voyce of the Lorde
is a glorious voyce. The voyce of the
Lorde breaketh the Cedre trees: yee, the
Lorde breaketh the Ceders of Libanus.
He made them also so shyppe lyke a
Calfe: Libanus also, and Syron lyke a
posse vnycone. The voyce of the Lorde
deuoureth the flames of fyre: the voyce
of the

Of the Lorde, shaketh the wilderness, & the Lorde shaketh the wilderness of Cadiz. The voyce of the Lorde maketh the hynde to bring forth younge & discovereth the thicke bushes: in his temple doth euery man speake of his honoure. The Lorde spitteth aboue the water floude, & the Lorde remaineth a kynge for euer. The Lorde shall geue strenght vnto his people, the Lorde shall geue his people the blessing of peace.

The. xxx. Psalme.

EXALTABO TE DOMINE.

A Psalme and songe of the dedicacion of the house of Dauid.

I will magnifye þe, O Lorde, for thou hast set me vp, & not made my foes to triumphe ouer me. O Lorde my God, I cryed vnto the, and thou hast healed me. Thou Lorde hast brought my soule out of hell: thou hast kepte my lyfe, fro them that go downe to the pytte. Synge prayse vnto the Lorde (O ye saintes of his) and geue thanks vnto him for a remembraunce of his holynesse. * For hys wrath endureth but the twinklinge of an eye, and in hys pleasure is lyfe: heynesse maye endure for a nyght, but hope commeth in the mornynge. And in my prosperite, I sayde: I shall neuer be remoued: thou Lorde of thy goodnesse hadest made my hill so stronge. Thou dydest turne thy face (fro me) and I was troubled. Then cryed I vnto the, O Lorde, & gat me to my Lorde ryght humbly. What profyt is there in my bloude, whan I go downe to the pytte? Shall the dust geue thanks vnto the? O shall it declare thy trueth? Heare, O Lorde, and haue mercy vpon me: Lorde be thou my helper. Thou hast turned my heynesse in to hope: thou hast put of my sacke cloth, and gyrded me with gladnesse. Therefore shall (euery good man) synge of thy prayse without ceasinge: O my God, I will geue thanks vnto the for euer.

The. xxxi. Psalme.

IN TE DOMINE SPERAVI.

O the chaunter a Psalme of Dauid.

I the, O Lord, haue I put my trust: let me neuer be put to confusyon: deliuer me in thy ryghteousnesse. Bowe downe thine eare to me, make haste to deliuer me. And be thou my stronge rocke, and a house of defence, that thou mayest saue me. For þart my stronge rocke, & my castell: Be thou also my guyde, & leade me for thy names sake. Draw me out of the net that they haue layed pryncely for me, for thou art my strength. * Into thy hand I commend my sperte: for thou hast redeemed me, O Lorde thou God of truth. I haue hated them that holpe of superstitious vanytes, & my trust hath bene in þe.

Lorde. I will be glad and reioyse in thy mercy: for thou hast conspyred my trouble, & hast knowen my soule in aduersytes.

Thou hast not put me vp into the hande of the enemye, but hast set my fete in a large rowme. Haue mercy vpon me, O Lorde, for I am in trouble, & myne eye is consumed for very heynesse, yee my soule & my body.

It is my lyfe is waken olde with heynesse, & my yeares with mounynge. My strenght fayleth me because of myne iniquite, and my bones are corrupte. I became a reprove amonge all myne enemyes, but specially amonge my neryghbours, and they of myne acquaintance were asayed of me: & they that dyd se me without, conueyed them selues from me. I am cleane forgotten, as a deed man oute of mynde: I am be come lyke a broken vessel.

For I haue herde þe blasphemie of the multitude: and feare is on euery syde whyle they conspire together agaynst me, & take ther counsell to take awaye my lyfe. But my hope hath bene in the, O Lorde, I haue sayde: thou art my God. My tyme is in thy hande: deliuer me fro the hande of myne enemyes, and fro them that persecute me. Shewe thy seruant the light of thy countenance, and saue me for thy mercyes sake. Let me not be confounded, O Lorde, for I haue called vpon the: let the vngodly be put to confusion, and be put to sylce in the grane. Let the lyenge lypes be put to sylce, which cruelly, disoninfully, & despitely, speake agaynst the ryghteous.

O howe plentyfull is thy goodnesse, which thou hast layed vp, for them þe feare the: and that thou hast prepared for them, þe put their trust in the, euen before the sonnes of men. Thou shalt hyde them pryncely by thine awne presence fro þe prouokinges of all men: þe shalt kepe them secretly in thy tabernacle, fro the styfe of tonges. Thakkes be to the Lorde, for he hath shewed me maruelous greates kyndnesse in a stronge citie. And when I made hast, I sayde: I am cast out of thy syght. Neuertheles, thou herdest the voyce of my prayer, when I cryed vnto the. O loue the Lorde, all ye his saintes, for þe Lorde preferueth the that are faythfull, and plenteously rewardeth be the proude doer.

* Be stronge & he shall stablyshe poure hart, all ye that put your trust in the Lorde.

The. xxxii. Psalme.

BEATI QVORVM.

An instructyon of Dauid.

Blessed is he, whose vnyghteousnesse is forgiven, and whose synne is couered. * Blessed is the man, vnto whose the Lorde imputeth no synne, and in whose sperte there is no guyle. For whyle I helde my tounge, my bones consumed a waye: thou rowe my daye & complaynynge. For thy Lande

Hande is heyn vpon me daye and nyght, and my mofsture is lyke the drouth in Sommer. Sela. I will knowlege my synne vnto the, and myne vnyghteousnesse haue I not hyd. I sayde: * I will confesse my synnes vnto the Lorde, & so thou forgavest the wickednesse of my synne. Sela. For this shall euery one that is godly, make his prayer vnto the, in a tyme when thou mayest be founde, but in the great water floudes they shall not come nye hym. Thou art a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me about with longes of deliuerance. Sela. I will enforme the, & teache the in the waye wherein thou shalt go: and I will guyde the with myne eye. Be not ye lyke horse and mule, which haue no vnderstandynge. Whole mouthes must be holden with byt & byddle, lest they fall vpon the. Grete plagyes remaine for the vngodly, but who so putteth hys trust in the Lorde, mercy embraceth him on euery syde. Be glad, O ye ryghteous and reioyse in the Lorde: and be ioyfull all ye that are true of herte.

The. xxxiii. Psalme.

EXULTATE IVSTI IN DOMINO.

Reioyse * in þe Lorde, O ye ryghteous, for it becommeth well the iust to be thankfull. * Prayse the Lord with harpe: synge psalmes vnto hym with the lute and instrument of ten stringes. Synge vnto the Lorde a newe songe, synge prayles lustely (vnto hym) with a good corage. For the worde of the Lorde is true, and all hys wordes are faythfull. He loueth ryghteousnesse and ingement: the earth is full of the goodnesse of the Lorde. * By the worde of the Lorde were the heauens made, and all the hostes of them by the bryth of his mouth. He gathereth the waters of the see together as it were vpon a heape, & layeth vp the depe as in a tresure house. Let all the earth feare the Lorde: stande in awe of hym, all ye that dwell in the worlde. * For he spake, and it was done: he commaunded, and it stode fast. The Lorde byngeth the * counsell of the heithen to naught, and maketh the deuyces of the people, to be of none effecte. * (and casteth out the counceils of prynces.)

The. xxxiiii. Psalme.

EXULTATE IVSTI IN DOMINO.

Reioyse * in þe Lorde, O ye ryghteous, for it becommeth well the iust to be thankfull. * Prayse the Lord with harpe: synge psalmes vnto hym with the lute and instrument of ten stringes. Synge vnto the Lorde a newe songe, synge prayles lustely (vnto hym) with a good corage.

For the worde of the Lorde is true, and all hys wordes are faythfull. He loueth ryghteousnesse and ingement: the earth is full of the goodnesse of the Lorde. * By the worde of the Lorde were the heauens made, and all the hostes of them by the bryth of his mouth. He gathereth the waters of the see together as it were vpon a heape, & layeth vp the depe as in a tresure house. Let all the earth feare the Lorde: stande in awe of hym, all ye that dwell in the worlde. * For he spake, and it was done: he commaunded, and it stode fast. The Lorde byngeth the * counsell of the heithen to naught, and maketh the deuyces of the people, to be of none effecte. * (and casteth out the counceils of prynces.)

The counsell of the Lorde shall endure for euer, and the thoughtes of hys herte from generacion to generacion. Blessed are the people whose God is the Lorde Ichonah, & blessed are the folke that haue chosen hym to be theyr inheritaunce. The Lorde looked downe from heauen, and behelde all the chyldren of men: from the habitacion of his dwellynge, he conspyred all them that dwell in the erth. He hath yoneth all the hertes of them, and vnderstandeth all theyr wordes. There is no kynge that can be saued

by the myltitude of an host, nether is any myghtie man deliuered by moche strenght.

A horse is counted but a vayne thyng to saue a man, nether shall he deliuer any man by hys greates strenght. Behold, the eye of the Lorde is vpon them that feare hym, and vpon them that put theyr trust in his mercy.

To deliuer theyr soules from death, ad to fede them in the tyme of dearth. Dure soule hath paciently tarped for the Lorde for he is oure helpe and oure shyld.

For oure herte shall reioyse in hym, because we haue hoped in hys holy name. Let thy mercyfull kyndnesse, O Lorde be vpon vs, lyke as we haue put oure trust in the.

The. xxxiiii. Psalme.

BENEDICAM DOMINVM.

O David, when he chaunged his speche before Abimelech. which droue hym awaye and he departed.

I will allwaye geue thanks vnto the Lorde, hys prayse shall euer be in my mouth. My soule shall make her boast in the Lord the humble shall heare thereof, and be glad. O prayse the Lorde with me, and let vs magnifye hys name together.

* I sought þe Lorde & he hearde me, yee he deliuered me out of all my feare. They had an eye vnto him, and were lyghtened, & their faces were not ashamed. Lo, the poore cryeth, & the Lorde heareth hym, yee and saueh hym out of all hys troubles. * The Angell of the Lorde tarpethe rounde about them that feare hym, and deliuereth them.

O taste and se, howe gracious the Lord is, * blessed is the man that trusteth in hym.

* Feare þe Lorde, ye that be hys sayntes for they that feare hym, lacke nothyng.

The Lyons do lacke, & suffre hunger: but they which seke the Lorde: shall want no manner of thyng that is good. Come ye chyldren & herke vnto me, I will teach you þe feare of the Lorde. * What man is he þe lysteth to lyue, & wold sayne se good dayes? kepe thy tounge from euell, & thy lypes, þe they speake no gyle. Eschue euell, & do good. seke peace and ensue it. The eyes of þe Lorde are ouer the ryghteous, & his eares are open vnto their prayers. The countenance of the Lorde is agaynst them þe do euell, to rote out þe remembrance of the fro of the earth. The ryghteous crye, & the Lorde heareth the, & deliuereth them out of all theyr troubles. The Lorde is nye vnto the þe are of a cōtryte hert, & will saue soche as be of an humble sperte.

* Grete are þe troubles of the ryghteous but the Lorde deliuereth hym out of all.

He kepeth all hys bones, so that not one of them is broken. But my fortune shall slaye the vngodly, and they that hate the ryghteous, shall be desolate. The Lorde deliuereth

deliuereth the soules of hys seruantes: and all they that put theyr trust in hym shall not be destitute.

The xxxv. Psalme:

IVDICA DOMINE NOCENTES.

Of Dauid.

Rede thou my cause, O Lord, with them that stryue with me: and syght thou agaynst the that syght agaynst me. Laye hande vpon the shilde & buckler, and stande vpon to helpe me. Brynge forth the speare, & stoppe the waye agaynst them & persecute me: laye vnto my soule: I am thy saluacyon. Let them be confounded and put to shame, that seke after my soule: let the be turned backe, and brought to confusyon, that ymagyne myschefe for me.

* 191. lxxxvi. c.

* Let the be as the dust before y wynde, and the angell of the Lorde scatterynge the.

Let theyr waye be darcke and slippery, and let the angell of the Lorde persecute the.

For they haue pryncely layed theyr net to destrope me without a cause, yee euen without a cause haue they made a pytte for my soule.

Let a soden destruction come vpon him vnawares: & hys net that he hath layed pryncely, catch hym selfe, that he maye fall into hys awne myschefe. And my soule be ioyfull in the Lorde: it shall reioyce in his saluacyon.

All my bones shall saye: Lorde, who is lyke vnto the? which deliuerest the poore from hym that is to stronge for hym, yee the poore and hym that is in misery, from hym that spyleth hym. False witness dyd ryse vp: they layed to my charge, theynges that I knowe not. They rewarded me euell for good, to the greate dyscomforte of my soule. Neuerthelesse, when they were sycke, I put on a sacke clothe: and humbled my soule with fastynge, and my prayer shall turne into myne awne bolome.

I behaued my selfe as though it had bene my frende or my brother, I wente heuely, as one that mourneth for hys mother.

But in myne aduersyte they reioyled, and gathered them together: yee the very abiectes came together agaynst me: vnawares, makynge mooves at me, and ceased not.

With the flatterers were busy mockers, which gnashed vpon me with theyr teeth.

Lorde, howe longe wilt thou loke vpon thys? O deliuer my soule from the calamities which they byynge on me, and my dearynge from the lyons.

So will I geue the thanks in the greate congregacyon I will prayse the amonge moche people.

O let not them that are myne enemyes triumphe ouer me vngodlye nether: let the wyneke with theyr eyes, & hate me without a cause. And why? theyr comynge

is not for peace, but theyr ymagyne disceatfull wordes agaynst them that are quyet in the lande. They gaped vpon me with theyr mouthes, and sayde: eye on the, eye on the: we dyd se it with oure eyes.

This thou hast sene, O Lord: holde not thy tonge then, go not farre frome, O Lord. A wake and stande vp to iudge my quarrell auenge thou my cause, my God, and my Lorde. Judge me, O Lord my God, accordynge to thy ryghteousnesse, and let them not triumphe ouer me.

Let them not saye in their hertes: there, there, so wolde we haue it: nether lett them saye: we haue deuoured hym. Let them be put to confusyon and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonoure that boast them selues agaynst me. Let them be glad and reioyce, that fauoure my ryghteous dealinge: yee let the saye allwaye blessed be the Lorde, which hath pleasure in the prosperite of hys seruant.

And as for my tonge, it shall talke of thy ryghteousnes and of thy prayse, all the daye longe.

The xxxvi. Psalme.

DIXIT INIVSTVS.

To the Chaunter, of Dauid the seruant of the Lorde.

My hert seeth me the wyckednesse of the vngodly, that * there is no feare of God before hys eyes. For he flattereth hym selfe in hys owne syght, tyll hys abhominable synne be founde out. The wordes of hys mouth are vnyghteous, and full of disceate: he hath left of to behaue hym selfe wysely and to do good. He ymagyneth myschefe vpon hys bedd, and hath set hym selfe in no good waye, nether doth he abhoze any thyng that is euell. Thy mercy, O Lord reacheth vnto the heauen, and thy faythfulnesse vnto the cloudes.

Thy ryghteousnesse standeth lyke the stronge mountaynes: thy iudgements are lyke the greate depe. Thou Lorde shalt saue both man and beast. Howe excellent is thy mercy, O God: and the chyldren of me shall put theyr trust vnder the shadowe of thy wynges. They shall be satisfied with the plenteousnesse of thy house, and thou shalt geue them dryncke of thy pleasures, as out of the ryuer. For with the is the well of lyfe, and in thy lyght, shall we se lyght.

O contynue forth thy louynge kyndnesse vnto them that knowe the, and thy ryghteousnesse vnto them that are true of hert.

O let not the rote of pryde come agaynst me: and let not the hande of the vngodly cast me downe. For there are they fallen downe, and shall not be able to stande.

The

The xxxvii. Psalme.

NOLI TEMVLARI.

A Psalme of Dauid.

Ret not thy selfe because of the vngodly: nether be y enuyous agaynst y euell doers. For they shall soone be cut downe lyke y grasse, & be wythered euen as y grene herbe. Put y thy trust in the Lorde, & he doynge good: dwell in the lande, and verely thou shalt be fedd. Delite thou in the Lorde, & he shall geue the thy hertes desire. Commytte thy waye vnto y Lorde, & put thy trust in hym, & he shall byynge it to passe. He shall make thy rightuousnesse as cleare as y light, & thy iust dealing as y noone daye. Holde the styll in y Lorde, & abyde paciently vpon hym: but geue not thy selfe at hym, whose waye doth prospeere agens y man y doth after euell counceils. Leane of fro wrath, & let go displeasure, frett not thy self, els shalt thou be moued to do euell. Wycked doers shall be roted out: & they y patiently abyde y Lorde, those shall inheret y lande.

Yet a lytle whyle, & the vngodly shall be clene gone: thou shalt loke after hys place, & he shall be awaye. But the meke spreted shall possesse the earth, & shall be refreshed in the multitude of peace. The vngodly seeketh counsell agaynst y iust, & gnasheth vpo hym with his tethe. The Lord shall laughe hym to scorne, for he hath sene, y his daye is comynge. The vngodly haue drawn out the swerde, and haue bended their bowe, to cast downe y poore and nedye, and to slaye soch as be of a ryght conuerfaction. Their swerde shall go thorow their awne herte, & their bowe shall be broken.

A small thinge that the ryghtuous hath, is better then greate ryches of y vngodly. For the armes of the vngodly shall be broken, and y Lorde vpholdeth the ryghtuous. The Lord knoweth y dayes of the godly, & their inheritaunce shall endure for euer. They shall not be confounded in y perelous tyme, and in the dayes of derth they shall haue ynough. As for the vngodly, they shall perishe: & the enemyes of the Lorde shall consume, as the fette of lambes: yee, euen as y smoke shall they consume awaye. The vngodly borroweth and payeth not agayne, but y rightuous is mercifull & lyberall. Soch as be blessed of God, shall possesse the lande, & they that be cursed of hym, shall be roted out.

The Lord ordreth a good mans goynge, & maketh his waye acceptable to him self. Though he fall, he shall not be cast awaye, for y Lord vpholdeth him with his hande. I haue bene yonge, and nowe am olde: & yet sawe I neuer y rightuous forsaken, nor his seide beggynge theyr bread.

* 191. lxxxviii. c.

* The ryghtuous is euer mercifull, and lendeth, and his seide is blessed. He from euell, and do the thyng that is good, and dwell for euer. For the Lorde loueth the thyng that is ryght, he forsaketh not hys y be godly, but they are preserued for euer: more: * (The vnyghteous shall be punished.) as for the seide of the vngodly, it shall be roted out.

The ryghtuous shall inherett the lande, and dwell therein for euer. * The mouth of the ryghtuous is exercised in wysdome and his tonge wilbe talkynge of iudgement.

The lawe of his God is in his hert, and his goynge shall not slide. The vngodly seeth the ryghtuous, & seeketh occasyon to slaye hym. The Lorde wyll not leaue hym in hys hande, ner cōdempne him when he is iudged. Hope thou in the Lord, and kepe his waye, & he shall promote the, that thou shalt possesse the lande: when the vngodly shall perishe, thou shalt se it. I my selfe haue sene y vngodly in great power, & flourishyng lyke a grene baye tree: & he vanished awaye, & lo, he was gone: I sought hi, but * (hys place,) coude no where be found.

Kepe innocency, and take hede vnto the thyng that is ryght, for that shall byynge a man peace at the last. As for the trasgressours, they shall perishe together, and the ende of the vngodly is, they shall be roted out at the last. But the saluacyon of the ryghtuous cometh of the Lorde, which is also their strength in the tyme of trouble.

And the Lorde shall stande by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put theyr trust in hym.

The xxxviii. Psalme.

DOMINE NE IN FVRORE.

A Psalme of Dauid for remembraunce.

Not me not * to rebuke (O Lord) in thy anger: nether chasten me in thy heuyn displeasure. For thyne arrowes styck fast in me, and thy hande presseth me sore.

There is no health in my flesch, because of thy displeasure: nether is there anye rest in my bones, by reason of my synne. For my wyckednesse are gone ouer my heade, and are lyke a sore burthen, to heuy for me to beare. My woundes syncke and are corrupt, thorow my folyshnesse. I am brought in to so greate trouble & misery, that I go mournynge all the daye longe.

For my loynes are fylled with a sore disease, & there is no whole parte in my body. I am feble & sore syncten, I haue roared for the very dysquyetnes of my hert.

Lorde, y knowest all my desire, and my gromynge is not hyd fro y. My hert pateth, my strength hath fayled me, & y lyght of myne eyes is gone fro me. * My louers & my neyghbours dyd stude lokynge vpon my

* 191. lxxxix. c.

Psalm. xxxix. and. xl.

my trouble, & my kynsmen stode a farre of. They also sought after my life, layed snares for me: & they that went aboute to do me euell, talked of wickednesse, & ymagined disceate all y daye longe. As for me, I was lyke a deafe man & herde not: & as one y is dōme, which doth not ope his mouth.

I became eue as a man that heareth not: and in whole mouth are no reproches. For in the, O Lorde, haue I put my trust, thou shalt answer for me, O Lorde my God. I haue required, & they * (euen my enemies) shuld not triumphe ouer me: for whā my fete slipp- te, they reioysed greatly against me. And I truly am set in the plage, & my heuynesse is euer in my syght. For I wyll confesse my wickednesse, and be sorow for my synne.

But myne enemies lye, & are myghtie: & they that hate me wrongfully, are many in nōbre. They also y rewarde euell for good are agaynst me, because I folowe the thyng that good is. For sake me not (O Lorde my God.) Be not y farre fro me. Haste the to helpe me, O Lorde * (God) my saluacion.

The. xxxix. Psalm.

DIXI, CVSTODIAM VIAS.

To the chaunter Jeduthun, a Psalm of David.

I sayde: I will take hede to my wayes, & I offend not in my tonge. I will kepe my mouth (as it were w a brile) while y vngodly is in my sight. I helde my tōge, & spake nothig, I kepte my lippes, & eue fro good wordes, but it was payne & grete to me. My hert was hote within me, & while I was thus musyng, the fyre kyndled: and (at the last) I spake wyth my tonge: * Lorde, let me knowe myne ende, and the nōbre of my dayes: that I maye be certyfyed howe lōge I haue to lyue. * Beholde, thou hast made my dayes as it were a spāne lōge, and myne age is euen as no- thing in respecte of the: & verely euery man lyuig is all together vanite. Selah. For man walketh in a vayne shadowe, and disquieteth him self in vayne: he heapeth vp riches, & cannot tell who shall gather the.

And now Lorde, what is my hope? trulye my hope is euen in the. Delyuer me from all myne offences, & make me not a rebuke vnto the foolish. I became domme, & opened not my mouth, for it was thy doyng. Take thy plage awaye fro me: I am eue consumed by the meanes of thy heuyn hand. When y wyth rebukes dost chasten man for sinne, y makest his bewte to consume awaye, like as it were a mothe frettinge a garment. Euery man therfore is but vanite. Selah. Heare my prayer, O Lorde, & w thyne eares cōsydre my callinge: holde

straunger w y, & a sojournour, as all my fa- thers were. Oh spare me a lytle, that I maye recouer my strength, before I goo hē- ce, and be nomore sene.

The. xl. Psalm.

EXPECTANS EXPECTAVI.

To the chaunter, a Psalm of David.

I wayted patiently for the Lorde, & he enclyned vnto me: and hearde my calling. He brought me al- so out of the horrible pitte, out of the myer and clape, and sett my fete vpon the rocke, and ordred my goynges. And he hath put a new lōge in my mouth, euen a thankesgeuyng vnto oure God. Many shall se it, and feare, and shall put their trust in the Lorde. * Blessed is the man, y hath sette hys hope in the Lorde, and turned not vnto y proude, and to soch as go aboute with lyes. O Lorde my God, greate are thy wonderous workes, which thou hast done: like as be also thy thoughtes which are to vs ward: and yet there is no man that cōsydred them vnto the. If I wolde declare them, and speake of them, they shulde be moo then I am able to ex- presse. * Sacrifice and meat offeringe thou woldest not haue, but myne cares hast thou opened: burnt offeringes and sacrifice for synne hast y not required.

Then sayd I: Lo, I come. In y volu- me of y boke it is writen of me, y I shulde fulfyll thy will, O my God: I am content to do it: yee, thy lawe is wythin my hert. I haue declared thy ryghtuousnesse in y great cōgregation: Lo, I will not refrayne my lippes, O Lorde, & y y knowest. I haue not hyd thy ryghtuousnes within my hert: my talkyng hath bene of thy truth and of thy saluacion. I haue not kept backe thy louig mercy, & truth fro y greate cōgrega- tion. Withdraue not y thy mercy fro me O Lorde, let thy louig kyndnesse and thy truth alwaye preferue me. For innume- rable troubles are come aboute me: my synnes haue taken soche holde vpon me, y I am not able to loke vp: yee, they are mo in nōbre then y heeres of my head, and my hert hath fayled me. O Lorde, let it be thy pleasure to deliuer me, make haste (O Lorde) to helpe me. Let the be ashamed & cōfounded together, y seke after my soule to destrope it: let the be dypuē backward & be put to rebuke, y with me euell. Let the be desolate & rewarded w shame, y saye vnto me: yee vps y, yee vps y. Let all tho- se that seke y, be ioyfull and glad in the: & let soch as loue thy saluacion, saye allwaye the Lorde be prayled. As for me, I am poore & neadye, but y Lorde careth for me. Thou art my helper and redemer: make

no longe

no longe tarynge (O my God.)

The. xli. Psalm.

BEATVS QVI INTELLIGIT.

To the chaunter, a Psalm of David.

Blessed is he y cōsydred y poore (and neadye) y Lorde shall delyuer hym in the tyme of trouble. The Lorde preferue hym, & kepe him aliue: y he maye be blessed vpon earth, & delyuer not thou hym in to the wyll of hys enemies. The Lorde comforte hym, when he lyeth syck vpon hys bedd: make thou all his bedd in his sicknesse. I sayde: Lorde be mercyfull vnto me, heale my soule, for I haue synned agaynst the.

Myne enemies speake euell of me: when shall he dye, & hys name perith? And yf he come to se me, he speakech vanite, & his hart conceaucth falshode within him selfe: & whā he cometh forth, he telleth it. All myne enemies whisper together agaynst me: euen agaynst me do they ymagin this euell. Let the sentence of gyltynesse procede agaynst him: & now that he lyeth, let him ryle vp no- more. Yee, euen mine awne famillier frend whō I trusted * (whych dyd also eate of my bred) hath * layed greate wayte for me.

But be thou mercyfull vnto me (O Lorde) rayse y me vp agayne, and I shall rewarde them. Yp this I know thou fauourest me, that my enemye doth not triumphe agaynst me. And whā I am in my health, y vpholdest me, and shalt set me before thy face for euer. Blessed be the Lorde God of Israel, worlde wythout ende, Amen, and Amen.

The. xli. Psalm.

QVEMADMODVM.

To the chaunter, a monicyon of the sonnes of Corah.

Ike as y hert delyreth y water broo- kes, so longeth my soule after the (O God.) My soule is a thurst for God, yee, euen for the lyuyng God: whē shall I come, to appeare before y presence of God? * My teares haue bene my meate daye & night, while they daylie saye vnto me: whe- re is now thy God? Now when I thinke there vps * I powze out my hert by my self: for I went with y multitude, & brought the forth vnto the house of God, in the voyce of prayse and thankesgeuyng, among soch as kepe holy daye. * Why art thou so full of heuynesse (O my soule) and why art thou so vngyete within me? Put thy trust in God, for I wyll yet geue hym thākes, for the help of hys countenance. My God, my soule is vexed wythin me: therfore will I remem- bre the cōcernyng the * land of Iordane, and the lytle hyll of Hermonim. One depe cal- leth another because of the noyle of thy wa- ter pipes: all thy wanes & stormes are gone ouer me. The Lorde hath graunted his louig kyndnesse on y daye tyme, & in the night sea-

son dyd I syng of him, & made my prayer vnto the God of my lyfe. I wyll saye vnto y God of my strength why hast y forgotten me: why go I thus heuely, while the enemye op- presseth me? My bones are smytten asunder, while mine enemyes * (that trouble me) cast me in y tethe. Namely, while they saye day- lie vnto me: where is now thy God? Why art y so vexed (O my soule) and why art y so disquieted wythin me? Put thy trust in God, for I wyll yet thanke hym whych is y helpe of my countenance, and my God.

The. xlii. Psalm.

IVDICA ME DEVS, ET.

Eue sentēce w me (O God) & defe- de my cause agaynst y vngodly peo- ple: Oh delyuer me from the disceat full & wycked man. For yart the God of my strength: why hast y put me from the? And why go I so heuely, while y ene- mye oppreseth me? Oh send out thy lyght & thy trueth y they maye leade me & byyng me vnto thy holy hyll, & to thy dwelllyng. And that I maye go vnto the altar of God, euen vnto the God of my ioye & gladnesse, & vpo the harpe wyll I geue thanks vnto the (O God) my God. * Why art y so heuely (O my soule) & why art y so disquieted wyth- in me? Put thy trust in God, for I will yet geue hym thanks whych is the helpe of my countenance, and my God.

The. xliii. Psalm.

DEVS AVRIBVS NOSTRIS.

To the chaunter an instruccyon of the sonnes of Corah.

I haue herd w oure eares (O God) * oure fathers haue tolde vs, what thou hast done in theyr tyme of old. How thou hast dypuē out y hei- then w thy hande, & planted the in: how thou hast destroyed the nacions, & cast them out.

* For thy gat not the lande in possession: thozowe they a wne swerde, nether was it they a wne arme y helped them. But thy ryght hād, and thyn arme, and the lyght of thy countenance, because thou haddest a fa- uoure vnto the. * Thou art my kyng (O God) sende helpe vnto Jacob. Thozow the, wyll we ouerthrowe our enemyes, & in thy name wyll we tread the vnder that ryle vpagaynst vs. For I wyll not trust in my bowe, it is not my swerde that shall help me. But it is thou that sauest vs from oure enemye, and putttest them to confusyon that hate vs. We make oure boast of God all the daye lōge, and wyll prayse thy name for euer. Selah. But now thou art farre of, and putttest vs to confusyon, and * goest not forth wyth oure armyes.

Thou makest vs to turne oure backs vpon oure enemy, so that they wyche hate vs, spoyle oure goodes.

Thou

Thou lettest vs be eaten vp lyke shepe, & hast scattered vs among the heithen. Thou sellest thy people for naught, & takest no moneye for the. Thou makest vs to be rebuked of oure neyghbours, to be laughed to scorn & had in derisyon, of them þare rold about vs. * Thou makest vs to be a by worde amog the heithen, & that the people shalke their heades at vs. My confusion is daylye before me, & þ shame of my face hath couered me. For the voyce of the sclaunderer & blasphemur, for the enemye & auenger. And though all this be come vpon vs, yet do we not forgette þ, ner behaue oure selues frowardly in thy couenaunt. Oure hert is not turned backe, nether oure steppes gone out of thy waye. No not whan thou hast smytten vs in to the place of dragons, & d conered vs wth the shadow of deeth. If we haue forgotten the name of oure God, & holde vp our hādes to eny straung God. Shall not God search it out: for he knoweth þ verp secretes of the hert. * For thy sake also are we kylled all the daye longe, and are cousted as shepe apoynted to be slayne. Up Lorde why slepest þ? A wake, & be not absent from vs for euer. Wherefore bydest thou thy face, & forgettest oure mysery & trouble? * For our soule is brought lowe euē vnto the dust: oure hely cleueth vnto the ground. Arple & helpe vs, & delyuer vs for thy mercy sake.

The. xlv. Psalm.

ERVCTAVIT COR MEVM.

To hym that excelleth amonge the lykes, an instruccyon of the chyldre of Cozab, a songe of loue.

M I hert is endyptng of a good matter. I speake of the thynges, whych I haue made vnto the kyng: My tong is the penne of a ready wyrtcr. * Thou art fayrer then the chyldren of men, full of grace are thy lypes, because God hath blessed the for euer. Gyde the wth thy swerde vpon thy thygh (thou most myghtye) accordyng to thy worthe & renoune. Good lucke haue thou wthine honour, ryde on because of the word of treuth, of mekenesse & rightheousnes: and thy ryght hande shall teach the terrible thynges. Thy arrowes are very sharpe, & the people shalbe subdued vnto the, euen in the myddest amonge the kynges enemyes. * Thy seate (God) endureth for euer: the scepter of thy kyngdome is a ryght scepter. Thou hast loued rightheousnes, and hated iniquite: wherefore God (euē thy God) hath anoynted the wth the oyle of gladnes aboue thy felowes. All thy garmentes smell of myrrour, Aloes and Cassia, out of the puerpe palaces, wher by they haue made the glad. Kynges daughters were among thy honorable wemē: vpon thy ryght hande dyd

stande þ quene in a vesture of gold (brought about wth byuerse colours.) Herke (Daughter) and confydre: enclpne thyne eare: forget also thine awne people, & thy fathers house. So shall the kyng haue pleasure in thy bewte, for he is thy Lorde (God) & worthepe thou hym. And þ daughter of Tyre shall be there w a gyfte, lyke as the ryche also amonge the people shal make the supplicacyon before the. The kynges daughter is all glorious wthyn, her clothyng is of wrought golde. She shalbe brought vnto the kyng in rayment of nedle worke: the virgins þ be þy felowes, shall beare hir company, and shalbe brought vnto the. Wthiope & gladnesse shall they be brought, & shall entre into the kynges palace. In steade of thy fathers þ shal haue chyldren, whom thou mayest make prynces in all landes. I wyll remembre thy name from one generacyon to another: therfore shall the people geue thanks vnto the, worlde wythout ende.

The. xlvj. Psalm.

DEVS NOSTER REFVGIVM.

To the chaunter, a songe for the chyldren of Cozab vpon Alamoth.

God is our hope & strength: a very present helpe in trouble. Therfore wyll we feare, though the erth be moued, & though the hylls be carryed in þ myddest of the see. * Though the waters therof rage & swell, & though the mountaynes shalke at þ tēpest of þ same. Sela. The ryuers of the floude therof shall make glad þ cytie of God, þ holy place of þ tabernacles of þ most byest. God is in þ myddest of her, therfore shall he not be remoued: God shall help her, & þ ryght early. The heathē make moch a doo, & the kyngdomes are moued: but God hath shewed his voyce, & the earth shall melt awaye. The Lord of hostes is w vs, þ God of Jacob is oure refuge. Sela. Come hyther, & beholde the workes of the Lorde, what destruccyōs he hath brought vpo the earth. * He maketh warres to cease in all þ worlde: he breaketh the bowe & knappeth the speare in sonder, & burneth the charettes in þ fyre. We styll then & knowe that I am God: I wil be exalted among the heithen, and I wyll be exalted in þ earth. The Lorde of hostes is wth vs, þ God of Jacob is oure defence. Sela.

The. xlvij. Psalm.

OMNES GENTES PLAUDITE.

To the chaunter, a Psalm for the chyldren of Cozab.

Clappe youre handes together (all ye people) & syng vnto God wth the voyce of melodye. For the Lord is hye and * to be feared, he is the great kyng vpo all þ earth. He shall subdue the people vnder vs, and the nacions vnder oure fete. He shall

he shall chose out an heritage for vs: euē the worthepe of Jacob whom he loued. Sela. God is gone vp wth a mery noise, & the Lord wth the sounde of the troye. O syng prayles, syng prayles vnto (oure) God: O syng prayles, syng prayles vnto oure kyng. For God is kyng of all þ earth syng ye prayles wth vnderstandyng. God raygneth ouer the heithē, God sytteth vpo his holy seate. The prynces of the people are loyued vnto þ people of þ God of Abraham: for God (which is very hye exalted) doth defende the earth, as it were wth a hyde. The. xlviii. Psalm.

MAGNVS DOMINVS.

A songe of a Psalm of the chyldre of Cozab (in the seconde daye of oure Sabbath.)

Greate is the Lorde, & hyelp to be prayled, in the cytie of oure God, euē vpon his holy hyll. The hyll of Sion is a fayre place, & the ioye of the whole earth: vpo the north syde lyeth the cytie of the great kyng. God is well knowne in her palaces, as a sure refuge. For lo, the kynges (of the earth) are gathered, & gone by together. They marueled, to se such thynges: they were astonied, and sobely cast downe. Feare came there vpon them, & sorowe, as vpon a woman in her trauayle. Thou shalt breake the thynges of þ see, thou shalt breake the wyndes. Lyke as we haue herd, so haue we sene in the cytie of the Lord of hostes, in the cytie of oure God. God vpholdeth þ same for euer. Sela. We wayte for thy louyng kyndnesse (God) in þ myddest of thy tēple. (God) accordyng vnto thy name, so is thy prayse vnto the worlde: ende: thy ryght hand is full of rightheousnes. Let the mount Sion reioyse, and the daughters of Iuda be glad because of thy iudgementes. Walke about Sion, and go round about her, and tell the towres therof. Marche well her bulworkes, set vp her houses, that ye maye tell them that come after: For thys God is oure God for euer & euer, he shall be oure gyde vnto deeth.

The. xlix. Psalm.

AVDITE HAEC GENTES.

To the chaunter, a Psalm for the chyldren of Cozab.

Hear this, all ye people: pondre it with your eares, all ye that dwell in the worlde. Hye and lowe, ryche and poore, one wth another: My mouth shall speake of wysdome, and my hert shall muse of vnderstandyng. I wyll enclpne myne eare to the parable, and shew my darcke speech vpo the harpe. Wherefore shulde I feare in the dayes of wychednesse, and whē the wyched-

nesse of my heles cōpalet me round about? * There be some that put theyr trust in their goodes, & boast the selues in the multitude of theyr ryches. But nomā maye delyuer his brother, ner make agrement vnto God for hym. * For it costeth more to redeme theyr soules, so that he must let þ alone for euer. Yee, though he lyue longe, and se nat the graue. * For he seeth, that wyse men also dye, and perthe together, as well as the ignoraunt & folp, and * leaue theyr ryches for other: And yet they thynke, that theyr houses shall cōtinue for euer, and that theyr dwelling places shall endure from one generacyon to another, & call the landes after theyr awne names. Neuerthelesse, man wyll not abyde in honour, sepyng he maye be compared vnto the beastes that perthe: this is the waye of them. Thys is their folpnesse, and their posterite prayse their sayeng. Sela. They lye in þ hell lyke shepe, death gnaweth vpo them, and the ryghteous shall haue dominacyon of them in the moynge: theyr bewte shall consume in the sepulchre out of theyr dwellinge. But God shall delyuer my soule from the place of hell, for he shall receaue me. Sela. Be not thou afrayed though one be made ryche, or þ the glozp of his house be increased. * For he shall carry nothyng awaye with hym when he dyeth, nether shall his pompe folowe hym: For whyle he lyued, he counted hymselfe an happye man: and * so lōge as thou doest well vnto thy selfe, men wyll speake good of the. He shall folowe the generacyons of his fathers, and shall neuer se lyght. Man bepyng in honoure hath no vnderstandyng, but is cōpared vnto the beastes, that perthe.

The. l. Psalm.

DEVS DEORVM DOMINVS.

A Psalm of Asaph.

The Lorde enen the most myghtye God hath spoken, and called the worlde from the rysyng vp of the sonne vnto the goyng downe thereof. * Out of Syon hath God appeared in perfecte bewte. Oure God shall come, and shall not kepe sylence: there shall go before hym a consuming fyre, and a myghtye tempest shalbe stered vp rounde aboute hym. He shall call the heauen from aboue, and the earth, that he maye iudge his people. Gather my sayntes together vnto me, those that haue made a couenaunt with me, wth sacrificy. And the heauens shall declare his rightheousnesse, for God is iudge hym selfe. Sela. Heare, O my people: and I wyll speake, I wyll shew my selfe

my selfe will testifie agaynst the, O Israel, for I am God, enē thy God. I wyl not reprove the because of thy sacryfices, or for thy burnt offerynges, because they were not all waye before me. * I wyl take no bullock out of thy house, ner he goates out of thy foldes. For all the bestes of the forest are myne, & so are the catell vpon a thousande hylls. I knowe all the foules vpon the mountaynes, & the wyld beasts of the feld are in my spght. If I be hongrye I wyl not tell the: for the whole worlde is myne, and all that therein is. Thinkest thou, that I wyl eat bulles flesh and drinke the bloud of goates? Offre vnto God thankefge- upnge, and paye thy vowes vnto the most hyest. And call vpon me in tyme of trouble, so wyl I heare the, and thou shalt prayse me. But vnto the vngodly sayed God, Why doest thou preach my lawes, & takest my couenaunt in thy mouth? Where as I hatest to be reformed, & hast cast my wordes behynd the? Whan thou sawest a thefe, thou consentedest vnto hym, and hast bene partaker wyth y aduouterers. Thou hast let thy mouth speake wickednesse, and with thy tong thou hast set forth disceat. Thou fastest and spakest agaynst thy brother, yee, & hast slaūdred thine awne mothers sonne. These thynges hast thou done, & I helde my tounge: & thou thoughtest, (wychedly) that I am enē such a one as thy selfe: but I wyl reprove the, and set before the, the thynges that thou hast done. O cōfyde this, ye that for- get God: lest I plucke you awaye, and there be none to delpuey you. Who so offreth me thāckes and prayse, he honoureth me: and to hym that ordreth hys conuersacyon ryght wyl I shewe the saluacyon of God.

C The. li. Psalme.
MISEREKE MEI DEVS.

To the chaunter, a Psalme of Dauid, whē p̄ prophet Nathan came vnto him, after he was gone in to Bethsabe.

Aue mercy vpon me (O God) after thy (grete) goodnes: accordyng vnto p̄ multitude of thy mercyes, do awaye myne offences. Wash me thorowly fro my wickednesse, & cleanse me fro my synne. For I knowledg my fautes, & my synne is euer before me. Agaynst the onely haue I syn- ned, and done this euell in thy syght: y thou myghtest be iustified in thy sayinge, & cleare when art iudged. Beholde, I was cha- pen in wychednesse, & in synne hath my mo- ther conceaued me. But lo, thou requir- est treuth in the inward partes, and shalt make me to vnderstode wyl dome secretly. Thou shalt pouge me with * hope, and I shall be cleane: thou shalt wash me, & I shall be why- ter then snowe. Thou shalt make me heare of ioye and gladnesse, that the bones whych

thou hast broken, maye reioyse. Turne thy face fro my synnes, & put out all my mysde- des. * Make me a cleane hert (O God) ad- renue a ryght spete wythin me. Cast me not awaye from thy p̄sence, & take not thy holy spete fro me. Geue me the comferte of thy helpe agayne, & stablysh me wyth thy fre spete. Then shall I teach thy wayes vnto the wicked, and synners shall be con- uerted vnto the. Delpuey me from bloud gyl- tynesse (O God) thou that art p̄ God of my health, and my tounge shall syng of thy ryght- teousnesse. Thou shalt open my lippes (O Lord) & my mouth shall shewe thy prayse. For thou despyrest no sacryfice, els wolde I geue it p̄: but thou delystest not in burnt- offerynge. The sacryfice of God is a trou- bled spete, & a broken and a contrite hert (O God) shalt thou not despyse. O be fauora- ble & gracyous vnto Syon, buylde thou the walles of Jerusalem. Then shalt thou be pleased with p̄ sacryfice of ryghteousnesse, wyth the burnt offerynges & oblacions: then shall they offre ponge bullockes vpon thyne autler.

C The. lii. Psalme.

QVID GLORIAS IN MALITIA.

To the chaunter, an exortacyō of Da- uid, when Dauid the Edompte came to Saul, and he wed him, sayinge: Dauid is come to the house A hymelech.

Why boastest thou thy self, thou Ty- raunt, that thou canst do myschefe? Where as p̄ goodnesse of God en- dureth yet daylye. Thy tōge yma- ginech wychednesse, & wyth lyes thou cut- test lyke a tharpe rasoure. Thou hast lo- ued vngacyousnesse more then goodnes, & to talke of lyes more then ryghteousnesse. Sela. Thou hast loued to speake all wor- des that maye do hurt, O thou false tonge. Therefore shall God destroye the for euer: he shall take p̄ & plucke p̄ out of thy dwellig, & rote the out of the lād of the lyuing. Sela. The ryghteous also shall se this, & feare, & shall laugh him to scoorne. Lo, this is p̄ mā, that toke not God for hys strength, but * trust- ed vnto the multitude of his ryches, & stre- gthed hym selfe in his wickednesse. As for me, I am lyke a grene olyue tre i the house of God: my trust is in the tender mercy of God for euer & euer. I wyl alwaye geue than- kes vnto the, for p̄ hast done: & I wyl hope in thy name, for thy sayntes lyke it well.

C The. liii. Psalme.

DIXIT INCIPIENS.

To the chaunter vpon * Mahalath, an instruccyō of Dauid.

He * foolysh bodye hath sayed in hys hert: there is no God. Corrupte are they, & become abhomyable in theyr wickednesse: * there is none that doth good. God

God looked downe from heauen vpon the chyldren of men, to se yf there were eny that wolde vnderstande, and seke after God.

But they are all gone oute of the waye, they are all together become abhomyable: there is also none that doth good, no not one. Are not they without vnderstandynge that worcke wickednes, eating vpon my people as yf they wolde eate bread: they haue not cal- led vpon God. They were afrated, where no feare was: for God hath broke the bones of hym that be seged the: thou hast put them to confusyon, because God hath despyed the. O that the saluacyon were geuen vnto Israel out of Sion: O that the Lord would delpuey hys people out of captiuyte. Then shulde Jacob reioyse, and Israell shulde be ryght glad.

C The. liii. Psalme.

DEVS IN NOMINE TVO.

To the chaunter in melodyes, an instruc- cyō of Dauid, when the zephites came and sayde vnto Saul: hath not Dauid byd hym selfe amongest vs?

Aue me, O God, for thy names sa- ke, and anēge me in thy strength. Heare my prayer, O God, & her- ken vnto p̄ wordes of my mouth. For strangers are rylen vp agaynst me, and tyrautes (whyche haue not God before their eyes) like after my soule. Sela. Beholde, God is my helper, the Lord is with them that vpholde my soule.

* He shall rewarde euell vnto myne ene- myes: destroye thou them in thy treuth.

An offeryng of a fre hert wyl I geue the, and prayse thy name (O Lord) because it is so cōfortable. For he hath delpueyed me out of all my trouble, and myne eye hat sene his desyre vpon myne enemyes.

C The. lb. Psalme.

EXAUDI DEVS.

To the chaunter in melodyes, an in- struccyō of Dauid.

Hear my prayer (O God) and hide not thy selfe fro my peticion. Take heede vnto me, ad heare me, how I mourne in my prayer, & am ve- red. The enemy cryeth so, and the vngod- ly cometh on so fast: for they are mynded to do me some myschefe, so maliciously are they sett agaynst me. My herte is dysquyeted within me, and the feare of death is fallen vpon me. Fearfulness and trembling are come vpon me, and an horryble drede hath ouerwhelmed me. And I sayd: O that I had winges like a doue, for then wold I fle awaye, and be at reste. Lo, then wolde I gett me awaye farre of, and remaine in the wilderness. Sela. I wolde make hast to escape, because of the stormy wynd and tem- pte. Destroye theyr tonges (O Lord)

and * deuide them, for I haue spyed vnrygh- teousnes and stryfe in the cyte. Daye and night go they about within the walles ther- of: myschefe also, and sorow are in the myd- dest of it. Wychednes is therein, dysceate, and gyle go not out of her stretes. For it is not an opē enemye that hath done me thys dishonoure: for then I coulde haue borne it: nether was it myne aduersary, that did ma- gnifye hym selfe agaynst me: for then (par- adventure) I wolde haue byd my selfe fro hym.

* But it was euen thou my companion: my gyde, and myne awne familer frende.

We toke swete counsell together, & wal- ked in the house of God as frendes. Lett death come hastely vpon them, and let them go downe quych into hell, for wychednes is in theyr dwellynge, and amonge them.

As for me, I will call vnto God, and the Lord shall saue me. In the euening, and moynge and at noone daye wyl I praye, (and that instansly) and he shall heare my voyce. It is he p̄ hath delpueyed my soule in peace, from the barayll that was agaynst me: for there were many with me. Yee, euen God that endureth for euer, shall heare me, and byng them downe. Sela. For they wyl not turne, ner feare God. He layed hys handes vpon such as be at peace w hym, and he brake hys couenaunt. The wordes of hys mouth were softer then but- ter, hauynge warre in his hert: hys wordes were smother then oyle, and yet be they very sweardes. * O cast thy burthen, vpon the Lord and he shall norp̄ the, and not suffre the ryghteous to fall for euer. And as for them, thou (O God) shalt byng them into the pyt of destruccyō. The bloude thyn- sty and disceatful mē shall not lyue out halfe theyr dayes. Reuerthelesse, my trust shal- be in the (O Lord).

C The. lvi. Psalme.

MISEREKE MEI DEVS QVONIAM.

To the chaunter vpon the doue of him that was domme in a farre countrey: the badg (or armes) of Dauid, when the Phi- listines toke hym in Geth.

Mercyfull vnto me (O God) for I am goeth about to deuoure me: he is dayly fyghtynge and troublynge me. Myne enemyes are dayly in hande to swalowe me vp: for they be many that fyght agaynst me, o thou moost hyest. Reuerthelesse, though I am some tyme a frayed yet put I my trust in the. I wyl prayse God, because of hys worde, I haue put my trust in God, & wyl not feare, what flesh can do vnto me. They dayly mistake my wordes: all that they ymagyne is to do me euell. They holde all together, & kepe the selues close: & marche my steppes, whan they laye wayte for my soule.

BB lii. Shall

Shall they escape for theyr wyckednes? thou (O God) in thy dyspleasure shalt cast the downe. Thou tellest my synnes, put my teares in thy botell: are not these thynges noted in thy booke? When soeuer I call vpon the, then shall myne enemies be put to flight: thys I knowe, for God is on my syde. In Gods wordes wyll I reioyse, in the Lordes worde wyll I comforte me.

*Psal. lxi. b

*Psal. cxv. a

Pre, in God haue I put my trust, I wyll not be afrayed what man can do vnto me. *Vnto the (O God) wyll I paye my vowes, vnto the wyll I geue thanks. For thou hast deliuered my soule from death, and my fete from falling, that I maye walke before God in the lycht of the lyunge.

Che. lvi. Psalme.

MISERERE MEI DEVS MISERERE.

To the chaunter & destroye not: The badges of armes of Dauid, when he fled from Saul into the caue.

*mat. xxi. d.

Bene myghty vnto me (O God) be mercifull vnto me, for my soule trusteth in the. Ad * vnder the shadowe of thy winges shall be my refuge vntill this tyrannye be ouer past. I wil cal vnto y most hye God, euen to y God y shall perfourme y cause which I haue in hande. He shall sende from heaue, and saue me from the reproche of hym y wold cate me vp. Sela. God shall sende forth his mercy & treuth. My soule is among lyons and I lye euen amonge the chyldren of men (that are sett on fyre) whose tethe are speares and arrowes, and their tonge a sherp swerde. Sett vpon thy self (O God, above the heauens, and thy glozpe above all the earth. They haue layed a nett for my fete, and pressed downe my soule: they haue bygged a pytt before me, and are fallen into the myddes of it them selues. Sela. * My herte is fxyed (O God) my herte is fxyed: I wyll synge and geue prayse. I wake, O my glozpe, awake lute and harpe, I my selfe wyll a wake ryght early. I wyll geue thanks vnto the (O Lord) among the people, and I wyll synge vnto the amonge the nacyns. * For the greatnes of thy mercy reacheth vnto the heauens, and thy treuth vnto the cloudes. Sett vpon thy selfe (O God) above the heauens, & thy glozpe above all the earth.

*Psal. cxv. a

*Psal. cxv. b

Che. lviii. Psalme.

SIVERE VTIQVE IUSTICIAM.

To the chaunter Destroye not. The badge of armes of Dauid.

ARe your myndes sett vpon ryghteousnes, O ye congregacyon: ad do ye iudge the thyng that is right O ye sonnes of men. Pee, ye ymagyn mischef in your hert vpon the earth,

and youre handes deale with wyckednesse.

The vngodly are frowarde, euen from their mothers wibe: as soone as they be borne, they go a straye and speake lyes. They are as venymous as the popson of a serpent, euen lyke the deaf Adder that * stoppeth her eares. Which refuseth to heare the voyce of the charmer, charme beneuer so wisely.

*Act. viii.

Break the teth (O God) in their mouthes, smyte the chawebones of the lyons (O Lord): Let them fall awaye lyke water that runneth a pace: & when they shote theyr arrowes, lett them be roted out.

*B

Let them consume awaye lyke a snayle, and be lyke the vntimely frute of a woman, and let them not se the sonne. Ozeuer your pottes be made whot with thornes: so let indignacyon vere hym, euen as a thyng that is rawe. * The ryghteous shall reioyse when he seyth the vengeance: he shall wash his fete steppes in the bloude of the vngodly.

*1. reg. xvi.

So that a man shall saye: verely there is a rewarde for the ryghteous: doubtles, there is a God that iudgeth in the earth.

Che. lix. Psalme.

ERIP ME DE INIMICIS.

To the chaunter: destroye not. The badge of arme of Dauid, when Saul sent and they dyd watch the house to kyll hym.

Deliuer me from my enemyes (O God) defende me from them that ryse vpon agaynst me. O deliuer me fro the wycked doers, and saue me from the bloudthirsty men. For lo, they lye waytynge for my soule: the myghy men are gathered together agaynst me without any offence of faute of me (O Lord.)

*A

They runne and prepare the selues without my faute: Arise, thou therfore to helpe me, and beholde. Stande vpon (O Lord God of hostes) thou God of Israel to vyset all heathen: and be not mercifull vnto the that offende of malycious wyckednesse.

*B

Sela. * They go to and fro in the euenynge, they grenne lyke a dogg, and runne aboute, thozow the cytie. Behold, they speake with theyr mouth, and swerdes are in theyr lippes, & for who doth heare?

*D

But thou (O Lord) * shalt haue them in derpsion, and thou shalt laugh all heathen to scozne. My strength wyll I ascrybe vnto the, for thou art the God of my refuge.

*Psal. lxi. a

*Jo. viii. a

God sheweth me his goodnesse plenteously, and God shall lett me se my desyre vpon myne enemyes. Slaye them not, lest my people forgett it: but scatre them abroade among thy people, and put them downe (O Lord) our defence. For the synne of their mouth, and for the wordes of theyr lippes they shall be taken in theyr pryde, and why? theyr preachynge is of cursynge and lyes.

Consume them in thy wyath, consume them that

them that they maye perishe, and knowe that it is God, which ruleth in Jacob and vnto y endes of the world. Sela. And in the euenynge they will retorne: grenne lyke a dogg and wyll go aboute the cytie. They wyll runne here and there for meate, and grudge yf they be not satysfied. As for me, I will synge of thy power, and will prayse thy mercy by tymes in the mozyng: for thou hast bene my defence ad refuge in the daye of my trouble. Vnto the, O my strength, will I synge, for thou, O God, art my refyge and my mercifull God.

Che. lx. Psalme.

DEVS REPVLISTI NOS.

To the chaunter, vpon the rose of wites, the badge of armes of Dauid, for to teache: when he fought agaynst Mesopotamia, and Siria of zoba: and when Joab turned backe, and slue twelue thousande Edomytes, in the salt valley.

God, thou that hast cast vs out and scattered vs abroade: thou hast also bene dyspleased, O turne the vnto vs agayne. Thou hast moued the land and deuyed it, heale the sores thereof, for it shaketh. Thou hast shewed thy people heuy thynges, * thou hast geue vs a dyncke of deedlye wyne. Thou hast geuen a token for soch as feare the, that they maye triumphe because of the treuth.

*Psal. lxi. b

*Jo. viii. b

Sela. Therfore were thy beloued deliuered, helpe me with thy ryght hande, and heare me. * God hath spoken in his holynesse. I will reioyce and deuyde Sychem, and mete oute the valley of Suchoth.

Gilead is myne, and Manasses is myne: Ephraim also is the strength of my head, Iuda is my lawe geuer. Moab is my washpott, ouer Edom wyll I cast out my shoo.

C Philystea be thou glad of me. Who wyll leade me into the stronge cytie? Who wyll byynge me into Edom? Hast thou not cast vs out (O God) wyllst not thou (O God) * go oute with oure hostes? O be thou oure helpe in trouble, for bayne is the helpe of man. Thozow God we shall do great actes, for it is he that shall treade downe our enemyes.

*Psal. lxi. c

Che. lxi. Psalme.

EXAUDI DEVS DEPRECA.

To the chaunter in the melodies of Dauid.

Care my cryeng (O God) geue care vnto my prayer. From the endes of the earth will I call vnto the, when my hert is in heuyness: O sett me vpon the rocke y is hyer then I. For thou hast bene my hope, and a strong tower for me agaynst the enemye. I wyll dwell in thy tabernacle for euer, ad my trust shall be vnder y covering of thy wynges Sela. For y, O Lord,

hast herde my desyres, and hast geuen an heritage vnto those that feare thy name.

Thou shalt graut the kyng a longe lyfe, that hys yeares may endure thozow out all generacions. He shall dwell before God for euer: O prepare thy louynge mercy & faythfulness y they may preserue him. So will I allwaye synge prayse vnto thy name, * y * Psal. lxi. d

Che. lxii. Psalme.

NONNE DEO SVBIECTA.

To the chaunter, For Jeduthun:

a psalme of Dauid.

My soule truly wayteth styll vpon y God, for of him cometh my saluacion. He verely is my strength, and my saluacion: he is my defence, so that I shall not greatly fall.

How longe will ye ymagin mischefe agaynst euery man: ye shall be slayne all y sorte of you: pee, as a tottring wall shall ye be, and lyke a broken hedge. Their deuyce is onely how to put him out whom God wyll exalte: their deuyce is in lyes: they geue good wordes w their mouth, but curse w their hert. Sela.

Neuertheles, my soule wayte thou styll vpon God, for my hope is in hym. He truly is my strength, and my saluacion: he is my defence: so that I shall not fall. In God is my health & my glozpe, y rocke of my might, & in God is my trust. O put your trust in him allwaye (ye people) * powze out your hertes before him, for God is our hope.

*1. Reg. i. c
*Psal. cxii. a

Sela. As for the chyldren of men, they are but vayne, the chyldre of men are disceatful: vpon y we yghtes they are all together lighter than vanite it self. O trust not in wrog and robbery, geue not your selues vnto vayne: yf riches encrease, let not your hert vpon them. God spake once and twyse: I haue also herde the same: that power beloggeth vnto God. And that thou Lord art mercifull: for * thou rewardest euery man accordynge to hys worke.

*Psal. cxiii. c
*Math. xvi. d

Che. lxiii. Psalme.

DEVS DEVS MEVS.

A psalme of Dauid, when he was in the wilderness of Iuda.

God, thou art my God, early wil I seke the. My soule thrusteth for the: my flesh also longe th after the i a baren and drye lande, where no water is. Thus haue I looked for the in holynesse that I myght beholde thy power and glozpe. For thy louynge kindnes is better then thy lyfe it selfe: my lippes shall prayse the. As longe as I lyue will I magnifye the on this maner, and lyft vp my handes in thy name. My soule shall be satysfied euen as it were with mary and fatnesse, whe my mouth prayleth the with ioyfull lippes. Haue I not remembred the in my bedd, & thought

*B

WAS iij thought

I thought vpon the, when I was wakynge:
Because thou hast bene my helper, there-
fore vnder the shadowe of thy wynges will
I reioyse. My soule hangeth vpon the, thy
ryght hand hath upholden me. These al-
so that seke the hurt of my soule, they shall go
vnder the earth. Lett them fall vpon the
edge of the sword, that they maye be a por-
cyon for foxes. But the kyng shall reioyse
in God: *all they also that sweare by him
shall be commended, for the mouth of them þ
speake lyes, shall be stopped.

The lxxv. Psalm.
EXAVDI DEVS ORATIONEM.

To the chaunter, a psalme of Dauid.

I Care my voyce (O God) i my prayer
preferre my lyfe fro feare of the ene-
mye. Hyde me from the gathering
together of the froward, & from the insurrec-
tion of wicked doers. Which haue whett
their tonge lyke a swerde, & shote out theyr
arowes, euen bytter wordes. That they
maye preyely shote at him which is perfecte:
sodenly do they hit him & feare not. They
courage them selues in myschefe, ad comune
amonge the selues, how they maye laye sna-
res: and saye, that no man shall se them.

They ymagin wickednes, & practyse it þ
they kepe secreete amonge them selues, every
man in the depe of his hert. But God shall
sodenly shote at them with a swift arowe, þ
they shall be wounded. Yee, their awne toges
shall make them fall, in so moch that who so
seeth them, shall laugh them to scozne.

And all me that se it, shall saye: this hath
God done, for they shall perceaue that it is
hys wozeke. The righteous shall reioyse
in the Lord, and put his trust in hym: and all
they that are true of herte, shall be glad.

The lxxv. Psalm.
TE DECET HIMNVS.

To the chaunter, a psalme & songe of Dauid.

I hou (O God) art prayled in Sion, &
vnto þ that the vowe be perfourmed.
* (In Hierusalem.) Thou that hearest
the prayer: vnto þ shall all flesh come. My
mylvedes preuayle agaynst me: Oh be thou
mercifull vnto our synnes. Blessed is the
man whom thou cholest and receauest vnto
the: he shall dwell in thy court: and shall be sa-
tisfied with the pleasures of thy house, euen
of thy holy temple. Thou shalt shewe vs
wonderfull thynges in ryghteousnesse (O
God) of our saluacion: thou that art the hope
of al the endes of the earth, and of them that
remayne in the broade see. Which in hys
strength setteth fast the mountaynes, and is
gyrded about with power. Which stilleth
the ragyn of the see, & the noyse of hys wa-
ues, and the madness of the people. They
also that dwel in þ uttermost partes (of the
earth) shall be afrayed at thy tokens, thou þ

makest the outgoinges of the mozynge
and euening to prayse the. Thou visitest
the earth, and blestest it: thou makest it very
plenteous. The ryner of God is full of
water, thou preparest their cozne: for so thou
proudest for the earth. Thou waterest
her forowes, thou sendest rayne into the litle
valleys therof: thou makest it soft with the
drowes of rayne, and blestest the increase of
it. Thou crownest the peare w thy good-
nesse: & thy clowdes drowpe fatnesse. They
shall drowpe vpon the dwellynge of þ wil-
dernesse: and the lytle hylls shall reioyse on
euery syde. The foldes shall be full of shepe,
the valleys also shall stande so thicke w coze-
ne, that they shall laugh and synge.

The lxxv. Psalm.
IVBILATE DEO.

To the chaunter, The songe of a psalme.

I Be ioyfull in God, all ye lan-
des, synge prayles vnto the ho-
noure of hys name, make hys
praysle to be glorious. Saye
vnto God: O how wonderfull
art thou in thy wozeke: thow the great-
nes of thy power shall thyne enemies be fodi-
delers vnto the. For all the worlde shall
worship the, synge of the, & prayse thy name.

Sela. Come hither & behold þ woze-
kes of God, how wonderfull he is in his do-
ynge towarde the chyldren of men. * He
turned the see into drye land, & so þ they wete
thorow the water on fote: there did we reio-
yse therof. He ruleth with hys power for
euer, his eyes beholde the people: and soch as
will not beleue, shall not be able to exalte the
selues. Sela. O prayse our God (ye peo-
ple) and make the voyce of hys prayse to be
heard. Which holdeth our soule in lyfe, &
suffreth not our fete to slipp. For thou (O
God) hast proueh vs: þ also hast tryed vs li-
ke as siluer is tryed. Thou broughtest vs
into the snare, and layed trouble vpon oure
loynes. Thou suffrest men to ryde ouer
our heades, * we went thorow fyre & water
and thou broughtest vs out into a welthye
place. I wyll go into thy house with brett
offrynges, and wyll * paye the my vowes,
which I prompled with my lypes, & spake
with my mouth, when I was in trouble.

I will offere vnto the, fat brent sacrificys
with the incense of rammes, I will offere bul-
lockes and goates. Sela. Come hyther
and herken, all ye that feare God: & I wyll
tell you, what he hath done for my soule.

I called vnto him w my mouth, and gaue
him prayles w my toge. If I enclyne vn-
to wickednes with my hert, the Lord wyll
not heare me. But God hath hearde me,
and confyded the voyce of my prayer.

Prayled be God which hath not cast out
my prayer, ner turned his mercy fro me.

The

The lxxv. Psalm.

DEVS MISEREATUR NOSTRI.

To the chaunter, in melodyes: a
psalme and songe.

I O be mercifull vnto vs, & blese
vs, and shewe vs the lyght of hys
countenance. * (and be mercifull vnto vs)
Sela. That thy waye maye be
knowne vpon earth, thy sauynge health a-
monge all nacions. Let the people prayse
the, O God, yee, let all people prayse the.

Let the nacions reioyse and be glad, for
thou shalt iudge the folke ryghteously, and
gouerne the nacions vpon earth. Sela. Let
the people prayse the, O God, let all people
prayse the. Then shall the erth bring forth
hys increafe, and God, euen oure awne God
shall geue vs hys blessing: God shall
blesse vs, and all the endes of the worlde shall
feare hym.

The lxxv. Psalm.

EXVREGAT DEVS.

To the chaunter, a psalme and
songe of Dauid.

I O God arple, ad let his enemies
be scattered: let them also that hate
him, flye before him. Like as the
smoke vanysheth, so shall þ dyue
the awaye: and lyke as waxe melteth at the
fyre: so let the vngodly perishe at the presen-
ce of God. But let the ryghteous be glad
& reioyse before God: let the also be merry and
ioyfull. Oh synge vnto God, and synge
prayles vnto his name: magnifie him that
rydeth vpon the heauens as it were vpon a hor-
se: prayse ye him in his name. * I reioyse
before him. * He is a father of father-
lesse, and defendeth the cause of wyddowes:
euen God in his holy habitation. He is the
God that maketh men to be of one mynde in
a house, and byngeth the prisoners out of
captiuite, but letteth the rennagates conty-
nue in scarcenesse. O God, when * thou
wentest forth before the people, when thou
wentest thorow the wyldernes. Sela.

The earth shoke, and the heauens drop-
ped at the presence of God, euen as Sinai
also was moued at þ presence of God, which
is the God of Israel. Thou O God send-
dest a gracious rayne vpon thyne inheri-
taunce, and refrefhest it, whet it was wee-
rye. Thy congregacyon shall dwell there-
in: for thou (O God) hast of thy goodnesse
prepared for the poore. The Lord gaue þ
worde: & greate was the company of the
preachers. * Kynges with the armyes
byd fyre, and were discomfited, and they of þ
household deuoyded the spoyle. * Though
ye haue lye amonge þ pottes, yet shall ye be
as þ wynges of a doue that is couered with

syuer wynges, and his fethers lyke golde.

When the Almyghty scattered kynges for
their sake, the were they as white as snowe
in zalmō. As þ hyll of Basan so is Gods
hyll: euen a hye hill, as the hyll of Basan.

Why hoppe ye so? ye hye hylls?

Thys is Gods hill, in the which it pleaseth
him to dwell: yee, the Lord will abyde in it
for euer. 17 The charettes of God are twe-
tie thousande, euen thousandes of angels, ad
the Lord is amonge them as in the holy pla-
ce of Sinai. 18 * Thou art gone vpon hye,

thou hast led captiuite captiue, and recea-
ued gyftes for men. Yee, euen for thyne ene-
mies, that the Lord God myght dwell a-
monge the. 19 Prayled be the Lord dayly,
euen the God which helpeth vs, and poureth
his benefytes vpon vs. Sela. He is oure
God, euen the God of who commeth salua-
cion: God is the Lord by whom we escape
death. God shall woude the heade of his
enemies, and the hearie scalpe of soch one as
goeth on still in his wickednes. The Lord
hath sayde: I will bringe my people agayne
as I byd from Basan: myne owne wyll I
byynge agayne as I byd somtyme from the
depe of the see. That thy fete maye be dip-
ped in the bloude of thyne enemyes, ad that
the tog of thy dogges maye be redd thorow
the same. It is well sene, O God, how
thou goest, how þ my God and kyng goest
in the Sanctuary. The syngers go be-
fore, the mynstrels folow after: in þ myddes
are the damosels playeng with þ tymbrels.

Geue thakes O Israel, vnto God þ Lord
de in the congregacions from the grounde of
the hart. There is lytle Beniamin their
ruler: and the Princes of Iuda, their coun-
cell: the Princes of Zabulon, and the Princes
of Nephtali. Thy God hath sent forth
strength for the, stablysh the thing, O God,
that thou hast wrought in vs. For thy
temples sake at Jerusalem: so shall kynges
byynge presentes vnto the. * When the
company of the speare men and myltitude
of the myghtye are scattered abroad amonge
the beastes of the people (so that they hum-
bly bring peces of syluer) and whā he hath
scattered þ people that delyte i warre. Then
shall the Princes come out of Egypte, the
Assyrians land shall soone stretch out her ha-
des vnto God. Synge vnto God, O ye
kyngdomes of þ earth: O synge prayles vn-
to the Lord. Sela. Which lytteth in the
heauens ouer all from the begynnyng: Lo,
he doth sende out hys voyce, yee, and that a
myghtie voyce. Ascrib ye þ power vn-
to God, ouer Israel: his myghty & strength
is in the clowdes. O God, wonderfull art
thou in thy holy places: euen the God of Is-
rael, he will geue strength and power vnto
his people. Blessed be God.

25 v The

The lxxix. Psalme.

SALVVM ME FAC DEVS.

To the chaunter vpon the So-
lanum of Dauid.

Aueme, O God, for the waters
are come in euē vnto my soule
I sticke fast i f depe myze, whe-
re no ground is: I am come to depe
waters, so that the floudes renne
ouer me. I am wery of crying, my throte
is due, my sight faileth me, for waytinge so
long vpo my God. They þ hate me with
out a cause, are mo then þ heeres of my head:
they that are myne enemies & wolde destroe
me gilelesse are mightie: & I payed them
the thinges that I neuer toke. God, thou
knowest my simplenesse, and my fautes are
not hid from the. Let not the that trust in
þ, O Lord God of hostes, be ashamed for
my cause: let not those that seke the, be con-
founded thowowe me, O God of Israell.

And why: for thy sake haue I suffered re-
profe, shame hath couered my face. I am be-
come a strainger vnto my brethren: euē an a-
leatit vnto my mothers children. For þ
zele of thyne house hath euē eaten me, and
the rebukes of the that rebuked the are fal-
len vpon me. I wepte and chastened my
selfe with fastynge, and that was turned to
my reprofe. I put on a sacke cloth also, &
they icsted vpon me. They that sitte in þ
gate, speake agaynst me, and the dronkar-
des make songes vpon me. But Lorde
I make my prayer vnto the in an acceptable
tyme. Heare me, O God, in þ multitude
of thy mercy, euē in the trueth of thy salua-
cion.

Take me out of the myze, & I sincke
not. Oh let me be deliuered from them that
hate me, and out of the depe waters. Let
not the water floud drowne me: nether let þ
depe swalowe me vp, and let not the pytte
shut her mouth vpon me. Heare me, O
Lorde, for thy louyng kyndnesse is cōforta-
ble: turne the vnto me accordynge vnto the
multitude of thy mercies. And hyde not
thy face from thy seruāit, for I am in trou-
ble: O haste the, and here me. Drawe nye
vnto my soule, and saue it: Oh deliuer me
because of myne enemies. Thou hast kno-
wen my reprofe, my shame and my dysho-
nour: myne aduersaries are all in thy syght.

The rebuke hath broken my herte, I am
full of heynesse: I looked for some to haue pi-
tye vpon me, but there was no man: nether
founde I anye to cōforte me. * They gaue
me gall to eate, & when I was thyrsty, they
gaue me vineger to drinke. + Let their ta-
ble be made a share to take them selues with
all, and let the thinges that shuld haue bene
for their welth be vnto them an occasion of
fallinge. Let their eyes be blinded, & they

se not: and euer bowe þ downe theire backs.

Powre out thyne indignacion vpon the,
and let thy wrathfull displeasure take holde
of them. * Let their habitation be voyde
and no man to dwell in their tentes. For
they persecute hym whom thou hast synpē,
& they talke how they maye vexe the whom
thou hast wounded. Let them fall fro one
wyckednesse to another, and not come into
thy ryghteousnesse. * Let them be wyped
out of the boke of the lyuynge, & not be wyrt-
ten amōg the ryghteous. As for me, whā
I am pooze and in heynesse, thy helpe (O
God) shall lyfte me vp. I wyll prayse the
name of God with a songe, and magnifye it
w thankesgeuyng. This also shall please
the Lorde better then a bullocke, that hath
hories and hooffes. The humble shal con-
fyde this, and be glad: seke ye after God, ad
poure soule shall lyue. For the Lord hea-
reth the pooze, and despyseth not þ his pre-
soners. Let heaue and earth prayse hym,
the see & all that moueth therein. For God
will saue Syon, and buyde the cyties of Ju-
da, that men may dwell there, and haue it in
possession. The posterite also of his ser-
uautes shall inheret it: & they that loue hys
name, shall dwell therein.

The lxx. Psalme.

DEVS IN ADIVTORIVM.

To the chaunter of Dauid to bynge to re-
membzaunce. (because the Lorde saued me.)

Aste þ, O God, to deliuer me: ma-
ke haste to helpe me, O Lorde.
* Let them be shamed and con-
founded that seke after my soule:
let them be turned backwarde, & put to con-
fusion, that wyshe me euyl. Let them (for
they reward) be soone brought to shame,
that crye ouer me: there, there. But let all
those that seke the, be ioyfull and glad in the:
and let all such as delyte in thy saluacyon,
saye alwaye: the Lorde be praysed.

As for me, I am pooze and in misery, ha-
ste the vnto me (O God.) Thou art my
helpe, and my redemer: O Lorde, make no
longe tarpenge.

The lxxi. Psalme.

IN TE DOMINE SPERAVI.

Let the * O Lord, haue I put my trust
in the: let me neuer be put to confusyon, but
rydde me, and deliuer me in thy rygh-
teousnesse: encline thyne eare vnto me, and
saue me. Be thou my strong holde (where
vnto I maye all waye resorte) thou hast pro-
myled to helpe me: for thou art my house of
defence ad my castell. Deliuer me, O my
God, out of the hand of the vngodly, out of
the hande of the vnrighteous and cruell mā.
For thou, O Lorde God, art the thyng

that I longe for, thou art my hope euē fro
my yowth. Thowow the haue I bene hol-
den vpon euē sence I was borne * thou art he
that toke me out of my mothers wombe, my
prayses shalbe all waye of the. I am be-
come as it were a monster vnto many: but
my sure trust is in the. Oh let my mouth
be fylled with thy prayse * (that I maye synge of
thy glory) and honour all the daye longe.

Cast me not awaye in the tyme of age,
for sake me not whē my strength fayleth me.

For myne enemies speake agaynst me: &
they that laye wayte for my soule, take their
councell together, sayenge: God hath forsā-
ken hym, persecute hym, and take hym, for
there is none to deliuer him. So not farre
frome, O God: my God, haste the to helpe
me. Let them be cōfounded and perpythe,
that are agaynst my soule: let them be coue-
red with shame and dyshonoure, that seke to
do me euell. As for me, I wyll patiently
abyde all waye, and will prayse the more ad
more. My mouth shall daylie speake of
thy righteousnesse & saluacion, for I knowe
no ende therof. I will go forth i þ strength
of the Lord God, & will make mencion of thy
righteousnesse onely. Thou, O God, hast
taught me fro my youth vntill now, ther-
fore will I tell of thy wonderous workes.

For sake me not, O God, in myne olde
age, when I am gray headed: vntill I haue
shewed thy * strength vnto this generaciō,
and thy power to all them that are yet for to
come. Thy righteousnes (O God) is
very hye, and great thynges are they þ thou
hast done: O God, who is lyke vnto the?
What greates troubles and aduersy-
ties hast thou shewed me: ad yet didest thou
turne and refreche me: yee, and broughtest
me from the depe of the earth * (agayne)

Thou hast brought me * to great honour
and comforted me on euery syde. Ther-
fore will I prayse the and thy faythfulnesse,
O God, playinge vpon an instrumēt of mu-
sick, vnto the wyll I synge vpon the harpe,
O thou holy one of Israell. My lyppes
wylbe sayne, whā I synge vnto the: and so
will my soule whom thou hast deliuered.

My tonge also shall talke of thy rygh-
teousnesse all the daye longe, for they are cō-
founded and brought vnto shame, that seke
to do me euell.

The lxxii. Psalme.

DEVS IUDICIUM TVVM.

(A Psalme) For Salomon.

Euet the kynges thy iudgementes (O
God) and thy righteousnesse vnto the
kynges sonne. Then shall he iudge
thy people * accordynge vnto right, and de-
fende the pooze. The mountaynes also
shall bynge peace, and the lytle hilles righ-

teousnesse vnto the people. He shall kepe
the synple folke by their ryght, defende the
chyldren of the pooze, and punish the wroge
doer. They shall feare the as long * as þ
sonne and mone endureth, from one genera-
cion to another. He shall come downe like
the rayne into a flese of wolle, euē as the
drowpeth that water þ earth. In his tyme
shall the ryghteous flourish, yee, and aboun-
dauce of peace, so longe as the mone endu-
reth, * his dominio shalbe also from the
one see to the other, and from the floud vnto
the worldes ende. They that dwell in the
wildernes shall knele before hi, & his ene-
mies shall lick the dust. * The kynges
of Charlis and of the fless shall geue presen-
tes, the kynges of Araby and Saba shall
bring gyftes. All kynges shal fall downe
before him: all nacions shal do him seruice.

For he shall deliuer the pooze when he
cryeth: the neady also and him that hath no
helper. He shalbe fauorable to the synple
and neady: and shall preserue the soules of
the pooze. He shall deliuer their soules fro
falshe and wroge, and deare shall they
blond be in his syght. He shall lyue, & vnto
him shalbe geuen of the golde of Arabia:
prayer shalbe made euē vnto hi, and day-
lie shall he be praysed. There shalbe an
heape of cozne in the earth hye vpon the hyl-
les, his frute shall shake lyke Libanus, and
shalbe grene in þ cite, like grasle vpo þ earth.

His name shall endure for euē, * his na-
me shall remayne vnder the sunne amōge
the posterites, which shalbe blessed thowow
him, and all the heathen shall prayse him.

Blessed be the Lorde God, euē the God
of Israell * which onely doth wonderous
thinges. And blessed be the name of hys
maiesty for euē, ad all the erth shalbe filled
with his maiesty. Amen, Amen.

There ende the prayers of Dauid
the sonne of Isai.

The lxxiiij. Psalme.

QVAM BONVS ISRAEL.

A Psalme of Asaph.

Ruly God is louing vnto Israell: cūe
vnto such as are of a cleane hert?
Neuerthelesse, my fete were almost
gone, my treadinges had well nye synpte.

And why * I was greued at þ wicked,
I do se also the vngodly in soch prosperite:

For they are in no parell of death, but are
lusty and strong. They come in no misfor-
tune like other folke, nether are they plaged
like other mē. And this is the cause þ they
be so holden with pride, and ouerwhelmed
with cruelte. Their eyes swell for fat-
nesse, and they do euē what they lyst.

They corrupte other, & speake of wicked
blasphemye

blasphemye: they talkynge is agaynst the most hiest. For they stretch forth they mouth vnto the heauen, & they tonge goeth thorow the world. Therefore fall the people vnto them, and there out sucke they no small aduantage. * Cuth (saye they) how shuld God perceauet: is there knowlege in the moost hiest? Lo, these are the vngodly, these prosper in the worlde, and these haue ryches in posseltyon. * (And saye.) Then haue I clenfed my herte in dayne and washed my handes in innocency. All the daye long haue I bene punished, and chastened euery moynynge. Pee, and I had almost sayde euen as they: but lo, then shuld I haue condemned the generacon of thy chyl- dren. The thought I to vnderstand this, but it was to harde for me. Untill I went into the Sanctuary of God, then vnder- stood I the ende of these me. Namely, how thou dost sett them in slipperry places, and castest them downe and destroyest them. How sodenly do they consume, peryshe, and come to a fearfull ende? * Pee, euen like as a dreame when one awaketh, so shalt thou make & they ymage to vanysh out of the cyte. Thus my hert was greued, ad it wente euen thorow my reynes. So fol- lysh was I and ignorant, euen as it were a beast before the. Neuertheless, I am all waye by the, for thou hast holden me by my right hande. Thou shalt gyde me with thy counsell, and afterwarde receaue me with glory. Whom haue I in heauen but thou? And there is none vpon earth, that I desyre in com- paryson of the. My fleashe and my hert fayleth, but God is the strength of my hert, * and my porcyon for euer. For lo, they that forsake the shall peryshe: thou hast de- stroyed all them that commytte fornicacyon agaynst the. But it is good for me, to holde me fast by God, to put my trust in the Lorde God, and to speake of all thy workes. * (in the gates of the daughter Syon)

The. lxxiii. Psalme.

VT QVID DEVS REPVLISTI.

An instruccyon of Asaph.

God, wherefore art thou absent from vs so long? why is thy wrath so hote agaynst the shepe of thy pasture?

Thynke vpon thy congregacyon, who thou hast purchased and redemed of olde: Thinke vpon the trybe of thine inheritaunce and mount Syon wherein thou hast dwelt.

Lift vp thy fete, that thou mayest utterly destroye euery enemye which hath done euell in the Sanctuary. Thyne aduersa- ryces roare in the myddes of thy congrega- tions, and set vp their banners for tokens.

He that hewed tymbre afore out of y thick trees, was knowne to byynge it to an

excellent worke. But now they breake downe all y carned worcke therof w axes & hammers. * They haue set fyre vpo thy holy places, and haue despyled the dwellynge place of thy name, euen vnto the grounde.

Pee, they sayed i their hertes: let vs make haouke of them altogether: thus haue they byent vp all the houses of God in the lande.

We se not oure tokens, ther is not one Prophet more, no not one is ther among vs that vnderstandeth eny more. O God, how long shall the aduersary do this disho- noure: how longe shall the enemy blaspheme thy name: For euer? Why withdra west y hine had: why pluckest thou not thy right hande out of thy bosome, to consume y ene- mye? For God is my kynge of olde: the helpe that is done vpon earth, he doth it him selfe. * Thou dydest deuyde the see tho- rowe thy power, thou brakest the heades of the dragos in the waters. Thou smorest the heades of * Leuiathan in peeces, and geuest him to be meate for the people in the wyldecnesse. Thou broughtest out fountaynes and waters out of y harde roc- kes: thou dydest vp myghtye waters.

The daye is thine, & the nyght is thine: thou hast prepared the lyght and the sonne. Thou hast sett all the borders of y earth, thou hast made sommer ad wynter. Re- membze this, O Lorde, how the enemye hath rebuked, ad how the folyshe people hath blas- phemed thy name. O deliuer not y soule of thy turtle doue vnto the multitude of the enemies: and forget not the congregacyon of the poore for euer. Loke vpon the coue- nant, for all the earth is full of darknes, ad cruell habitaciōs. O let not the symple go awaye aslamed, but let the poore and neddy geue prayse vnto thy name. Arise, O God, maynteyne thine awne cause: remēbze how the folyshe man blasphemeth the dayly.

Forget not the voyce of thine enemyes: the presumpcyō of them that hate the increa- seth euer more and more.

The. lxxv. Psalme.

CONFITEBIMVR TIBI DEVS.

To the chaunter, Destroye not.

A Psalme and songe of Asaph.

Not y (O God) do we geue thākes y pee, vnto the do we geue thanks: thy name also is sonye, & that do thy wo- derous workes declare. Whē I receaue the congregacion, I shall iudge accordynge vnto ryght. The earth is weake and all y in habiteres therof, I beare vp y pylers of it. I sayde vnto the foles: deale not so madly, and to the vngodly: set not vp your horne. Set not vp your horne on hye, & speake not with a styfnecke. For promo- tion cometh nether from the East, ner fro the

the west, ner yet from y south. And why? * God is the Judge: he putteth downe one, and letteth vp another. For in the hande of the Lorde there is * a cuppe, & y wyne is reddy, it is full mixte, & he poureth out of the same. As for the dregges therof, all y vngodly of the earth shall dryncke them, and sucke them out. But I wyll talke of the God of Jacob, and prayse hym for euer.

All the hornes of the vngodly also wyll I breake, and the hornes of the ryghteous shalbe exalted.

The. lxxvi. Psalme.

NOTVS IN IVDEA.

To the chaunter, in melodys, a Psalme, & songe of Asaph.

In Ierusalem is God knowne, his name is greate in Israel. At * Schall is his tabernacle, and * his dwellynge in Syon. There brake he the arrowes of the bowe, the shylde, the swerde, and y bat- taye. Sela. Thou art of more honour and myght then the pylles of robbers.

The proude are robbed: they haue slepte their slepe: and all the men (whose handes were myghtie) haue found nothinge. At thy rebuke (O God of Jacob) both the cha- ret and horse is fallen. Thou, euen thou art to be feared: and who may stande in thy syght, when thou art angreye. Thou dydest cause thy iudgement to be herde from heauen, the erth trembled and was styll.

When God arose to iudgement, & to helpe all the meke vpon earth. Sela. The fearcenesse of man shall turne to thy prayse: and the fearcenesse of other shalt thou re- frayne. Promyse vnto the Lorde yourre God, & * kepe it, all ye that be rounde about hym: byng presentes vnto hym that ought to be feared. He shall refrayne the spretes of Prynces, and is wonderfull amonge the kynges of the earth.

The. lxxvii. Psalme.

VOCE MEA AD DOMINVM.

To the Chaunter, for Ieduthun a Psalme of Asaph.

I will crye vnto God w my voyce, euen vnto God wyll I crye wyth my voyce, and he shall herken vnto me. In the tyme of my trouble I sought the Lorde: my soze ranne and ceased not in the nyght ceason: my soule refused comforte. When I am in heynesse, I wyll thynke vpon God: when my hert is vexed, I wyll complayne. Sela. Thou holdest myne eyes wakynge, I am so feble, that I cannot speake. I haue cōsydered the dayes of olde, and the yeares that are past. I call to re- mēbraunce my songe: and in the nyght I com- mune with myne awne hert, and search out

my spretes. Wyll y Lorde absent him selfe for euer? And will he be no more intreated?

As bys mercy clene gone for euer? And is bys promyse come utterly to an ende for euermore? Hath God forgotten to be gra- cyous? And wyll he shutt vp bys lounge kyndnesse in dyspleasure? Sela. And I sayde: It is myne awne infirmyte: But I wyll remembre the yeares of the ryght hāde of the moost hiest. I wyll remembre the workes of the Lorde, and * call to mynde

thy wonders of olde tyme. I will thynke also of all thy workes, and my talkynge shalbe of thy doynge. Thy waye, O God, is holy: who is so greate a God as

(oure) God? Thou art the God that doth wonders, ad hast declared thy power among people. Thou hast myghtely deliuered thy people, euen the sonnes of Jacob ad Jo- seph. Sela. The waters sawe the, O God, the waters sawe the, & were afrayed: y deapthes also were troubled. The clou- des poured out water, the ayer thondered, & thynne arrowes went a broade. The voyce of thy thōder was hearde rounde aboute, the lyghtenynge shone vpon the grounde, the earth was moued and shoke wythall

Thy waye is in the see, and thy pathes in the greate waters, and thy foteystepes are not knowne. Thou leddest thy people lyke shepe, by the hande of Moyses and Aaron.

The. lxxviii. Psalme.

ATTENDITE POPVLE MEVS.

An instruccyon of Asaph.

Hear my lawe, O my people, enclp- ne your eares vnto the wordes of my mouth. * I wyll open my mouth in a parable, I wyll declare hard sen- tences of olde. Whych we haue herde and knowne, and * soche as oure fathers haue tolde vs. That we shulde not hyde them from the chyl- dren of the generacions to come: but to shewe the honour of the Lorde, bys might, and wonderfull workes that he hath done. He made a couenaūt with Ja- cob, and gaue Israel a lawe * which he com- manded oure forefathers to teache their chil- dren. That their posterite myght knowe it, and the chyl- dren which were yet vnborne.

To thintent that whē they came vp, they myght shewe their chyl- dren the same. That they myght put their trust in God, and not to forget the workes of God, but to kepe his cōmaundementes. And not to be * as their forefathers: a faythlesse & stub- borne generacyon, a generacyon that set not their herte a ryght, and whose sprete cleued not stedfastly vnto God. Lyke as the chyl- dren of Ephraim, which beynge harnes- sed and carpeng bowes, turned them selues backe in the daye of batayll. They kepte not

not the couenaunt of God, and wolde not walke in hys lawe. But forgot what he had done, and the wonderfull woꝝkes that he had shewed for the. Maruelous thynges dyd he in the syght of oure fathers in the lande of Egypte, euen in the felde of zoan.

*Cro. r. l. b.

*Cro. r. l. c.

*Cro. r. l. d.

*Cro. r. l. e.

*Cro. r. l. f.

*Cro. r. l. g.

*Cro. r. l. h.

*Cro. r. l. i.

*Cro. r. l. j.

*Cro. r. l. k.

*Cro. r. l. l.

*Cro. r. l. m.

*Cro. r. l. n.

*Cro. r. l. o.

*Cro. r. l. p.

*Cro. r. l. q.

*Cro. r. l. r.

*Cro. r. l. s.

*Cro. r. l. t.

*Cro. r. l. u.

*Cro. r. l. v.

*Cro. r. l. w.

*Cro. r. l. x.

*Cro. r. l. y.

*Cro. r. l. z.

*Cro. r. l. a.

*Cro. r. l. b.

*Cro. r. l. c.

*Cro. r. l. d.

* He deuoyded the see, and let the gothorow: he made y waters to stāde on a heape. * In the daye tyme also he led them wth a cloude, and all the nyght thozow w a light of fyze. He cloasue the * hard rockes in the wyldernes, and gaue them drinke therof, as it had bene out of the greate deapth.

He brought waters out of the * stony rocke, so that it gushyd out lyke the ryuers. Yet for all this they spynned more agaynst hym, and prouoked the moost byest in the wyldernes. They tempted God in theyr hertes, and requyzed meate for theyr lust.

They spake agaynst God also sayinge: Shall God prepare a * table in the wyldernes? He smote the stony rocke in dede, that the water gushyd out, and the streames flowed withall: but can he geue bred also, or prouyde flesh for his people? When y Lord heardethys, he was wroth: so the fyze was kyndled in Jacob, & ther came by heuy dyspleasure agaynst Israel. Because they beleued not in God, and put not their truste in his helpe. So he commaunded the cloudes aboue, and opened the doores of heauen.

He rayned downe Manna also vpon the, for to eate, and gaue them * foode fro heaue. So man dyd eate & angels fode, for he sent them meate ynough. He caused the East wynd to blowe vnder the heauen, and thozow his power he brought in y south west wynde. * He rayned flesh vpo them as thicke as dust, and fethered foules lyke as the lande of the see. He let it fall amonge their tentes euen rounde aboute their habytacyon. So they dyd eate, and were well fylled, for he gaue them their awne desyre.

They were not disapoynted of their lust. * But whyle the meate was yet in theyr mouthes: the heuy wroth of God came vpon them, & slewe the welthiest of them, yee, and smote downe, the cholen men that were in Israel. * But for all this they spynned yet more, ad beleued not hys wonderous woꝝkes. Therefore, their dayes dyd he consume in vanyte, and their yeares in trouble.

* When he slewe them, they sought hym, and turned them carly and enquired after God. And they remēbred that God was their strength, and that the hye God was their redemer. Neuerthelesse, they dyd but flatter hym wth their mouth, and dyssembled with hym in their tōge. For their herte was not whole wth hym, nether continued they stedfast in hys couenaunt.

But he was so mercyfull, that he forgauē

theyr mysdoedes, and destroyed them not. Yee, many a tyme turned he hys wroth awaye, and wolde not suffre is whole dyspleasure to aryse. * For he cōsidered that they were but flesh: and that they were, euen a wynde that passeth awaye, and cometh not agayne. Many a tyme dyd they prouoke him in the wyldernes, and greued him in the deserte. They turned backe, & tempted God, & moued the holy one in Israel.

They thought not of hys hand, and of the daye when he deliuered them from the hāde of the enemye. How he had wrought hys myꝛacles in Egypte, and his wonderes in the felde of zoan. * He turned their waters into bloude, so that they myght not dryncke of the ryuers. * He sent lye amonge the, and deuoured them vp: and frogges to destroye them. He gaue their frutes vnto the * catz, pyller, and their labour vnto the greshopper. * He destroyed their vyynes w hayle stones, and their mulberry trees wth the frost. * He smote their catel also with hayle stones, & their flockes with hote thunder boltes. He cast vpon the the fury of hys wroth, anger, displeasure and trouble, and sent euell angels among them.

* He made a waye to his indignacion, and spared not their soule from death, but gaue their lyfe ouer to the pestilence. * And smote all the fyrst borne in Egypt, the moost principall and myghtyest: in y dwellynge of ham. But as for hys awne people, he lead them forth lyke shepe, and carped the in the wyldernes lyke a flocke. He brought the out safely, that they shulde not feare, & ouerwhelmed their enemyes with y see. And brought the within the borders of hys Sanctuary: euen to this mountayne, whych he purchased with hys ryght hande. * He cast out y heathen also before the, caused their lande to be deuoyded amonge the for an heritage, and made the trybes of Israel to dwell in their tentes. So they tēpted and displeased the most hye God, ad kepte not hys testymones. But turned their backs, and fell awaye lyke their fathers, startynge asyde lyke a broke bowe.

For they greued hym with their hyll alters, and prouoked him to displeasure wth their ymages. When God hearde this, he was wroth, and toke fore dyspleasure at Israel. So that he forsoke the Tabernacle in Silo, euen the tent that he had pitched among men. He deliuered their power into captiuyte, and their bewtye into y enemyes hande. He gaue his people ouer also into the swerde, and was wroth wth hys inheritaunce. The fyze consumed their pong men, and their maydens were not genen to mariage. Their breastes were layne w the swerde, and there were no wyddowes to make

to make lamētacion. So the Lord awaked as one out of slepe, and lyke a gyaunte refreshed wth wyne. * He smote his enemyes in the hynder partes, and put them to a perpetuall shame. * He refused the tabernacle of Ioseph, and chose not the trybe of Ephraim. * But chose the trybe of Iuda, euen the hyll of Sion whych he loued.

And there he buylded hys temple on hye, and layed the foudacion of it lyke y grounde, whych he hath made continually. * He chose Dauid also his seruaunt, and toke him awaye from the shepe foldes. As he was folowinge the ewes greate with yōge ones, he toke hym, that he myght fede Jacob hys people, and Israel his inheritaunce. So he fed them with a faythfull and truc hert, & ruled them prudently withall his power.

God * the heathen are come into thy inheritaunce: thy holy tēple haue they despyled, and made Ierusalē an heape of stones. * The dede bodies of thy seruauntes haue they geuen to be meate, vnto the foules of the ayze, and the flesh of thy saynctes vnto the bestes of the lande. Their bloud haue they shed lyke water on enery syde of Ierusalem, and there was no man to burye them. * We are become an opē shame vnto oure enemyes, a very scoꝛne and derisyon vnto them that are rounde aboute vs. Lord, how longe wilt thou be angrey? Shall thy gelously burne lyke fyze for euer? * Poure out thyne indignacion vpon the heathen that haue not knowne y, and vpon the kyngdome that haue not called vpon thy name. For they haue deuoured Jacob, and layed waste his dwellinge place.

* Remembre not oure olde synnes, but haue mercy vpon vs, and that soone, for we are come to greate misery. Helpe vs, O God of oure saluacion, for the glory of thy name: O deliuer vs, and be mercyfull vnto oure synnes for thy names sake. * wherfore do the heathen saye: where is now their God? O let the vengeance of thy seruauntes bloude y is shed, be openly shewed vpon the heathen in oure syght.

O let the sorowfull syghyng of the prisoners come before the: accorpyng vnto the greatnesse of thy power, preserue thou those that are appoynted to dye. And for the blasphemy (wherwith oure neyghbours haue blasphemed the) rewarde thou them, O Lord, seuen folde into their bolome. So we, that be thy people and shepe of thy pasture, shall geue the thanckes for euer, and wyl alwaye be shewyng forth thy prayse from generacion to generacion.

The. lxxx. psalme. QVI REGIS ISRAEL.

To the chaunter & vpon Sossanin, a testymone and psalme of Asaph.



Mare O thou shepherde of Israel, thou y leadest Ioseph lyke a shepe: he we thy selfe also thou that syttest vpon the Cherubyns.

Before Ephraim, Ben Jamin, and Manasses: stre v thy strength, and come helpe vs. Turne vs agayne, O God, the we the lyght of thy countenance, and we shalbe whole. O Lord God of hostes, how lōge wilt thou be angrey wth thy people that prayeth? * Thou feddest the with y bred of teares and geuest them plectonnes of teares to dryncke. * Thou hast made vs a very stryfe vnto oure neyghbours, and oure enemyes laugh vs to scoꝛne. Turne vs agayne, thou God of hostes, the we the lyght of thy countenance, and we shalbe whole. Thou hast brought a vyne out of Egypte, thou hast cast out the heathen, and plated it. Thou madest rowme for it: and whan it had taken rote, it fylled the lande.

The hylls were couered with y shadowe of it, ad the bowes therof were lyke y goodly Cedre trees. She stretched out her bꝛanches vnto the see, and her bowes vnto the ryuer. Why hast thou then broken downe her hedge, that all they whych go by, plucke of her grapes? The wyldc boze out of the wood doth rote it vp, and the wyldc beastes of the felde deuoureth it. Turne y agayne, thou God of hostes, loke downe from heauen, beholde, and dyslet thys vyne. And the place of the vyngarde that thy ryght hande hath planted, and the bꝛauch that thou madest so stronge for thy selfe. * It is bzent wth fyze, and cut downe: & and they shall perishe at the rebuke of thy countenance. Let thy hand be vpon the man of thy ryght hande, & vpon the sonne of man whom thou madest so strong for thyne awne selfe. And so will not we go backe from the: Oh let vs lyue, & we shall call vpo thy name. Turne vs agayne, O Lord God of hostes, the we the lyght of thy countenance, & we shalbe whole.

The. lxxxj. psalme. EXVL TATE DEO

To the chaunter & vpon Sossanin, a testymone and psalme of Asaph (in the fifth daye of the Sabbath)



Inge we merely vnto God o strength make a chearfull noyle vnto the God of Jacob: Take the psalme, byyng byther the tabret, the mery harpe w the lute. Blowe v the trompct in y newe mone, euen in the tyme appoynted, and vpon oure solempne

***Deut. x. a.** solpne feast daye. ***For** this was made a statute for Israel, & a lawe of God of Jacob. **This** he ordeined in Joseph for a testimony, when he came out of the lande of Egypt, and had heard a strange language. **He** ledd bys shoulde from the burthen, & his handes were deliuered from (makynge) the pottes. **Thou** calledst vpon me in troubles, and **I** deliuered the, and hearde the. ***What** tyme as the storme fell vpon me. ***I** proued the also at waters of streyfe. Sela. **Heare,** O my people, and **I** will assure the of Israel, yf thou wilt hearken vnto me. **There** shall no strange God be in the, nether shalt thou worshippe any other God. ***I** am God thy God, whych brought the out of the lande of Egypt, open thy mouth wyche, and **I** shall fyll it. **But** my people wold not heare my voyce, and Israel wolde not obey me. ***So** **I** gaue them vnto their awne hertes lust, and let them folowe their awne ymaginacions. **That** my people wolde haue perkened vnto me, for yf Israel had walked in my wayes. **I** shulde soone haue put downe their enemyes, & turned myne hand agaynst their aduersaries. **The** haters of God shulde haue bene founde lyars, but their tyme shulde haue endured for euer. **He** shuld haue fed them also wyth the fynest wheate floure, and with honny out of the stony roke shulde **I** haue satisfied the.

C The. lxxxij. Psalme.
DEVS STETIT IN SINAGOGA.
A Psalme of Asaph.

***Cro. cxi. h.** ***Deut. x. a.** ***I** standeth in the congregacyon of prynces: he is Judge amonge Goddes. **How** longe will ye geue wrong iudgement, and accept: the personnes of the vngodly? Sela. **Defende** the poore and fatherlesse, se that such as be in nede and necessite haue ryght. **Deliver** the out caste & poore: saue them from the hande of the vngodly. **They** wyll not be lerned ner vnderstande, but walcke on styll in darknesse: all the foundacions of the erth be out of course. **I** haue sayde. **Ye** are Goddes, and ye all are chyldren of the moost hyest. **But** ye shall dye lyke men, and fall lyke one of prynces. **Aryse,** O God, and iudge thou earth, for thou shalt take all heathen to thine inheritaunce.

C The. lxxxiii. Psalme.
DEVS QVIS SIMILIS.
A songe and Psalme of Asaph.

Wilde not thy tge, O God, kepe not thy silence, refrayne not thy self O God. **For** lo * thyne enemyes make a mill murynge, and they that hate the haue lyft vp their heade. **They** haue yma-

gyned craftely agaynst thy people, and taken counsell agaynst thy secrete ones. **They** haue sayde: come, & let vs rote the out that they be nomore a people, & that the name of Israel maye be nomore in remembrance. **For** they haue cast their heades together wyth one consent, and are confederate agaynst the. **The** tabernacles of the Edomites and Ismaelytes, the Moabytes and Hagarenes. Gebal, and Ammon, ad Amalech: Philistynes with them dwell at Tyre. **Alur** also is ioynd vnto them, and haue helped the chyldren of Lotb. Sela. **But** do thou to them * as vnto the Moabites, vnto Sitera, and vnto Iabin: at the broke of Ixson. **Whych** perished at Endor, and became as the donge of earth. **Make** them & their prynces lyke * Deb and Zeb. Pee, make all their prynces lyke as Zeb and Salmana. **Whych** saye: let vs take to oure selues the houses of God in possession. **O my** God, make them lyke vnto a whele, ad as the stubble before the wynde. **Lyke** as a fyre that burneth vpon the wod, and as the flame that consumeth the mountaynes. **Persecute** them euen so with thy tempest, and make them afrayed wyth thy storme. **Make** their faces ashamed, O Lord, that they maye seke thy name. **Let** them be cofounded and vexed euer moze and moze: let them be put to shame and perish. **And** they shall know, that thou (whose name is Jehoua) art only the moost hyest ouer all the earth.

C The. lxxxiiii. Psalme.

QVAM DILECTA TABERNACVLA.
To the chaunter vpon Githith, a Psalme of the sonnes of Corah.

Wow amiable are thy dwellynge, O thou Lord of hostes. **My** soule hath a desyre and longinge to entre into the courtes of the Lorde: my hert and my flesh reioyse in the luyng God. **Pee,** I sparow hath founde her an house, and the swallowe a nest, where she may laye her yonge: euen thy altars O Lord of hostes, my kynge and my God. **Blessed** are they that dwell in thy house, they wil be all waye pray-syng the. Sela. **Blessed** is that man whose strength is in the, in whose herte are thy wayes. **Whych** goynge thorow the vale of misery vnto a well, and the pooles are fylled with water. **They** wyll go from strength, and into the God of Goddes appeareth euery one of them in Sion. **O** Lord God of hostes, heare my prayer: hearken O God of Jacob. Sela. **Behold** O God oure defender, and loke vpon the face of thyne anoynted. **For** one daye in thy courtes is better then a thousande. **I** had rather be a doze keeper in house of my God, then

then to dwell in the tentes of vngodlynesse. **For** the Lorde God is a lyght and defence, the Lorde will geue grace and worshippe, and no good thyng shall be withheld from them that lyue a godly lyfe. **O Lord** God of hostes, blessed is the man, that putteth his trust in the.

C The. lxxxv. Psalme.
BENEDIXISTI DOMINE.
To the chaunter, a Psalme of the sonnes of Corah.

Wide, thou art become gracious vnto thy lande, thou hast turned awaye the captiuite of Jacob. **Thou** hast forgiven the offence of thy people, and couered all theyr synnes. Sela. **Thou** hast taken awaye all thy displeasure, and turned thy selfe from thy wrathfull indignacyon. **Turne** vs then, O God oure Saviour, and let thyne anger cease from vs. **Wilt** thou be displeased at vs for euer? and wilt thou stretch out thy wrath from one generation to another? **Wilt** thou not turne agayne & quicken vs, that thy people maye reioyse in the? **Shewe** vs thy mercy O Lord and graunt vs thy saluacyon. **I** wyll hearken what the Lorde God will saye: (concernynge me) for he shall speake peace vnto his people and to his sayntes, that they turne not agayne. **For** his saluacyon is nye the that feare him, that glozy maye dwell in oure lande. **Mercy** and trouth are met together, ryghtuousnesse and peace haue kyssed eche other. **Trouth** shall flourish out of the earth, & ryghtuousnesse hath looked downe fro heauen. **Pee,** the Lorde shall shewe lounge kyndnesse, and oure lande shall geue her increase. **Ryghtuousnesse** shall go before hym, and he shall directe his goynge in the waye.

C The. lxxxvi. Psalme.
INCLINA DOMINE AVREM.
A prayer of Dauid.

Wheare me, O Lorde, & heare me, for **I** am poore & in misery. **Preserue** thou my soule, for **I** am holy: my God saue thy seruauit, that putteth his trust in the. **Be** mercyfull vnto me (O Lorde) for **I** wyll call dayly vpon the. **Comforte** the soule of thy seruauit, for vnto the (O Lorde) do I lyft vp my soule. **For** thou Lord art good and gracious, and of greate mercy vnto all them that call vpon the. **Geue** eare O Lord vnto my prayer, and ponde the voyce of my humble desyres. **In** the tyme of my trouble **I** wyll call vpon the, for thou hearest me. **Amonge** the Goddes there is none lyke vnto the (O Lord) there is not one that can do as thou doest. **All** nacyns whom thou hast made, shall come and worshippe the (O Lord) and shall glozifye thy name. **For** thou art great,

and doest wondrous thynges, thou art God alone. **Teach** me thy waye, (O Lord) and **I** will walke in thy trouth: O my hert vnto the, that it maye feare thy name. **I** wyll thanke the, O Lorde my God with all my hart, and wyll prayse thy name for euer.

For great is thy mercy towarde me and thou hast deliuered my soule from the nerthermost hell. **O God,** the proude are risen agaynst me, and the congregacions of naughtye men haue sought after my soule, and haue not set the before theyr eyes.

But thou, O Lorde God, art full of compassyon, and mercy, longe suffrynge, pleuous in goodnes and trouth. **Turne** the then vnto me and haue mercy vpon me: geue thy strength vnto thy seruauit, and helpe the sonne of thyne handmayde.

Shewe some token vpon me for good, that they whych hate me, maye se it, and be ashamed, because thou Lord hast helped me, and comforted me.

C The. lxxxvii. Psalme.
FVNDA MENTA EIVS.
A Psalme and songe of the sonnes of Corah.

Wer foundacions are vpon the holy byles: the Lorde louth the gates of Sion more then all the dwellynge of Jacob. **Very** excellent thynges are spoken of the, thou cyte of God. Sela. **I** wyll thynke vpon Rahab and Babylon, wyth them that knowe me. **Beholde,** pee the Philistynes also, and they of Tyre with the Moziars. **Lo,** there was he bozne. **And** of Syon it shalbe reported, that he was bozne in her, and the moost hyest shall stablish her. **The** Lorde shall rehearse it, whan he wyrteth vpon the people, that he was bozne there. Sela. **The** spyngers also and trompetters shall rehearse. **All** my frethe spynges shalbe in the.

C The. lxxxviii. Psalme.
DOMINE DEVS SALVTIS.
A song and Psalme of the sonnes of Corah, to the chaunter vpon Mahelath, to geue thankes: an instructio of the man the Ezrabyte.

O Lord God of my saluacion, **I** haue cryed daye and nyght before the: **O** let my prayer entre into thy presence, incline thyne eare vnto my callynge.

For my soule is full of trouble, and my lyfe draweth nye vnto hell. **I** am counted as one of the ygo downe vnto the pytte, and **I** haue bene euil as a man y bath no strength.

Rec amonge the deed, lyke vnto the that be wounded yre in the grane, whych be out of remembrance, and are cut awaye fro thy hande. **Thou** hast layed me in the lowest pytte

pytt, in a place of darknesse and in the depe.
Thyne indignacyon lyeth harde vpon me,
and thou hast vexed me wth all thy tor-
mes. Selah. Thou hast put away my
acquaintance farre from me, and made me
to be abhorred of the. I am so fast in prison,
that I can not get forth. My syght say-
leth for very trouble: Lorde I haue called
dayly vpon the, I haue stretched out myne
handes vnto the. * Dost thou shewe

* 10 sal. vi. a
* 10 sal. xix. b

wonders amonge the deed? Shall the
deed clyp vpon agayne, and prayse the?
Shall thy loupnge kyndnes be shewed in
the graue, or thy saythfulnesse in destruccio?
Shall thy wonderous workes be kno-
wen in the darcke, and thy ryghteousnes in
the lande? where all thynges are forgot-
ten? Vnto the haue I cryed O Lorde, and
early shall my prayer come before the.

Lorde, why abhorrest thou my soule? and
hydest thou thy face fro me? I am in my-
sery, & lyke vnto hym that is at the popyt
to dye (euen from my yowth vpon) thy terrors
haue I suffered with a troubled mynde.

Thy wrathfull displeasure goeth ouer
me, and the feare of the hath vndone me.

They came round about me daylye lyke
water, and compassed me together on euery
syde. My louers and frendes hast thou put
awaye from me, and byd myne acquaintaunce
out of my syght.

The lxxix. psalme.
MISERICORDIAS DOMINI.
An instruccyon of Ethan
the Ezrahite.

* 10 sal. ci. a. **M**y songe shall be all waye of the lo-
upnge kyndnesse of the Lorde, wth
my mouth wyl I euer be shewyng
thy trueth from one generacyon to another.

For I haue sayde: mercy shall be set vpon
for euer, thy trueth shall thou stablysh in the
heauens. * I haue made a couenaunt

wth my chosen, I haue sowne vnto Da-
uid my seruaunt. * Thy seide wyl I sta-
blysh for euer, and set vpon thy throne from one
generacyon to another. Selah. O Lorde

* the very heauens shall prayse thy wonde-
rous workes, & thy trueth in the congrega-
cyon of the sayntes. For who is he amonge
the cloudes, that shall be compared vnto the

Lorde? And * what is he amonge the god-
des, that shall be lyke vnto the Lorde?

God is very greatly to be feared in the
councell of the sayntes, and to be had in reue-
rence of all them that are aboute hym.

O Lord God of hostes, who is lyke vnto
the? thy trueth (most myghtie lord) is on euery
syde. * Thou rulest the ragynge of the
see, thou stillest the waues therof, when they
arise. Thou hast subdued Egypte and de-
stroyed it, thou hast scattered thyne enemyes

abroad wth thy myghtie arme. The hea-
uens are thyne, the earth also is thyne: thou
hast layed the foundacyon of the rounde worl-
de, and all that therein is. Thou hast made
the north and the south, Tabor and Hermon
shall reioyse in thy name. Thou hast a
myghtie arme, stronge is thy hande, and hye
is thy ryght hande. Ryghteousnes and
equite is the habitacyon of thy seate, mercy
and trueth shall go before thy face. Bless-
ed is the people (O Lorde) that can reioyse
in the: they shall walke in the lyght of thy co-
untenance. They deliuer the sayntes in
thy name, & in thy ryghteousnesse shall they
make thei? boast. For thou art the glory of
they? strength, & in thy loupnge kyndnesse
thou shalt lyft vpon oure hornes. For the * Lorde is
oure defence, The holy one of Israel is oure
kyng. Thou spakest somtyme in wysdom
vnto thy sayntes, and saydest: I haue layed
helpe vpon one that is myghty, I haue exal-
ted one chosen out of the people. * I haue fo-
unde Dauid my seruaunt: with my holy op-
le haue I anoynted hym. My hand shall holde
hym fast, and myne arme shall strengthen
hym: The enemye shall not be able to do
hym violence, the sonne of wickednesse shall
not hurte hym. I shall smyte downe his
foes before his face, and plage the that hate
hym. My trueth also and my mercy shall be
wth hym, and in my name shall his horne
be exalted. * I wyl set his dominion
also in the see, and his ryght hande in the flou-
des. He shall call me: thou art my father,
my God, & my stronge saluacio. And I wyl
make hym my first borne, hyer then the kyn-
ges of the earth. My mercy wyl I kepe
for hym for euer more, & my couenaunt shall
stande fast wth hym. His seide also wyl
I make to endure for euer, and his throne as
the dayes of heauen. But yf his chyldren
for sake my lawe, and walke not in my iud-
gements. * If they breake my statutes
and kepe not my commaundementes.

* I wyl byse thei? offences with the rod
and they? synne wyl I scourge.

Neuerthelesse, my loupnge kyndnesse will
I not utterly take from hym, ner suffre my
trueth to faile. My couenaunt wyl I not
breake, nor alter the thinge that is gone out
of my lippes. I haue sowne once by my
holynesse, that * I wyl not faile Dauid.

His seide shall endure for euer, and his
seate is lyke * as the sunne before me.

He shall stande fast for euer more as the
moone, and as the saythfull wysnesse in
heauen. Selah. But yf thou hast abhorred & for-
saken thyne anoynted, & art displeased at hi.
Thou hast broken the couenaunt of thy
seruaunt, and cast his crowne to the grounde.

* Thou hast ouerthrowne all his hed-
ges, and broken downe his stronge holdes.

abroad wth thy myghtie arme. The hea-
uens are thyne, the earth also is thyne: thou
hast layed the foundacyon of the rounde worl-
de, and all that therein is. Thou hast made
the north and the south, Tabor and Hermon
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hym violence, the sonne of wickednesse shall
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foes before his face, and plage the that hate
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wth hym, and in my name shall his horne
be exalted. * I wyl set his dominion
also in the see, and his ryght hande in the flou-
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my God, & my stronge saluacio. And I wyl
make hym my first borne, hyer then the kyn-
ges of the earth. My mercy wyl I kepe
for hym for euer more, & my couenaunt shall
stande fast wth hym. His seide also wyl
I make to endure for euer, and his throne as
the dayes of heauen. But yf his chyldren
for sake my lawe, and walke not in my iud-
gements. * If they breake my statutes
and kepe not my commaundementes.

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and they? synne wyl I scourge.

Neuerthelesse, my loupnge kyndnesse will
I not utterly take from hym, ner suffre my
trueth to faile. My couenaunt wyl I not
breake, nor alter the thinge that is gone out
of my lippes. I haue sowne once by my
holynesse, that * I wyl not faile Dauid.

His seide shall endure for euer, and his
seate is lyke * as the sunne before me.

He shall stande fast for euer more as the
moone, and as the saythfull wysnesse in
heauen. Selah. But yf thou hast abhorred & for-
saken thyne anoynted, & art displeased at hi.
Thou hast broken the couenaunt of thy
seruaunt, and cast his crowne to the grounde.

* Thou hast ouerthrowne all his hed-
ges, and broken downe his stronge holdes.

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All they that go by, spoyle hym, and he is
become a rebuke vnto his neyghbours.

Thou hast set vpon the ryght hande of his
enemyes: & made all his aduersaries to re-
ioyce. Thou hast taken a waie the edge of
his swearde: & geuest hym not victory in the
battayle. Thou hast put out his glory, &
cast his throne downe to the grounde. The
dayes of his youth hast thou shortned: and
couered him wth dishonoure. Selah. Lorde,
howe longe wilt thou hid thy selfe for euer?
and shall thy wrath burne lyke fyre?

Oremus, howe longe my tyme is, wher
fore hast thou made all me for naught? * What
man is he that lyueth, ad shall not be death?
and shall he deliuer his awne soule from the
hande of hell? Selah. Lorde, where are thy
olde loupnge kyndnesse, which thou swarest
vnto Dauid in thy treuth? Remember
(Lorde) the rebuke thy seruantes haue &
how I do beare i my bosome thy rebukes of
many people. Wher with thyne enemyes
haue blasphemed the, ad sclaunder the fot-
steppes of thyne anoynted. Prayed be the
Lorde for euer more: Amen: Amen.

The xc. psalme.
DOMINE REFUGIUM.

A prayer of Moses the man of God.

Lorde, thou hast bene oure refuge
from one generacyon to another.
Before the mountaynes were
brought forth, or euer the earth &
the worlde were made, thou art God from
euerylastyng and worlde without ende.

Thou turnest man to destruccio. Agay-
ne, thou sayest: come agayne ye chyldren of
men. * For a thousande yeres in thy
syght are but as yester daye, seynge that is
past as a watch in the nyght. As sone as
thou scatrest them, they are euen as a shepe,
and fade awaye sodenly lyke the grasse,

In the moynyng it is grene and groweth
up, but in the euenynge it is cut downe
& withered. For we consu-
me awaye in thy displeasure, & are afrayed
at thy wrathfull indignacyon. Thou hast
set oure mildedes before the, and oure se-
crete synnes in the lyght of thy countena-
ce. For when thou art angrie, all oure
dayes are gone: we bypunge our yeres to an
ende, as it were a tale that is tolde.

The dayes of oure age are thye score yea-
res and ten: and though men be so stronge
that they come to foure score yeres, yet is
they? strength then but labour ad sorowe:
so soone passeth it awaye, and we are gone.

But who regardeth the power of thy
wrath, for euen thereafter as a man feareth,
so is thy displeasure. * Teach vs, to no-
blye oure dayes, that we maye applye oure

herkes vnto wysdome. Turne the agay-
ne (O Lorde) at the laste, and be gracious
vnto thy seruantes. Satisfye vs with
thy mercy, and that soone: so shall we reioy-
se and be glad all the dayes of oure lyfe.

Comforte vs agayne, now after the tyme
me that thou hast plagued vs, and for the yea-
res wherin we haue suffered aduersyte.

Shewe thy seruantes thy worke, and
they? chyldren thy glory. And the glorious
maiesty of the Lorde oure God be vpon vs:
prospereth thou the worke of oure handes vpon
vs, O prospereth thou oure handy worke.

The xc. psalme.
QVI HABITAT.

Who so dwelleth vnder the defence of
the most hyest, shall abyde vnder the
shadow of Almightye. I wyl
saye vnto the Lorde: Thou art my
hope, and my stronge holde, my God, in
hym wyl I trust. For he shall deliuer the
from the snare of the hunter, and fro the noy-
some pestilence. He shall defende the vn-
der his wynges, and thou shalt be safe vn-
der his feathers: his saythfulnesse and trueth
shall be thy hyde and buckler. Thou shalt
not be afrayed for any terror by night, ner
for the arrow that flyeth by daye. For the
pestilence that walketh in the darknesse, ner
for the sicknesse that destroyeth in the noone
daye. A thousande shall fall before the &
ten thousande at thy ryght hand, but it shall
not come nye the. Pee, with thyne eyes
thou shalt thou beholde, and se the rewarde of the
vngodly. For thou Lorde arte my hope,
thou hast set thyne house of defence very hye
There shall no euell happen vnto the, ne-
ther shall any plage come nye thy dwelling.

* For he shall geue his angels charge o-
uer the, to kepe the in all thy wayes.

They shall beare the in they? handes,
that thou hurt not thy fote agaynst a stone.

Thou shalt go vpon the Lyon and Ad-
der, the yonge Lyon and the Dragon shalt
thou treade vnder thy fete. Because he
hath set his loue vpon me, therefore shall I de-
liuer him: I shall set him vpon, because he hath
knowne my name. * He shall call vpon
me, & I wyl beare hym: pee I am with hym
in trouble, I wyl deliuer hym, and bypunge
hym to honoure. With longe lyfe wyl I
satisfye hym, and shewe hym my saluacion.

The xc. psalme.
BONVM EST CONFITERI.

A psalme and songe for the
Sabboth daye.

* It is a good thing to geue thanks
vnto the Lorde, and to synge pray-
se vnto thy name, O moste hyest.

Eccl. i. Tofell

Eccl. i. Tofell

Eccl. i. Tofell

Eccl. i. Tofell

Eccl. i. Tofell

Eccl. i. Tofell

Eccl. i. Tofell

Eccl. i. Tofell

Eccl. i. Tofell

Eccl. i. Tofell

herkes vnto wysdome. Turne the agay-
ne (O Lorde) at the laste, and be gracious
vnto thy seruantes. Satisfye vs with
thy mercy, and that soone: so shall we reioy-
se and be glad all the dayes of oure lyfe.

Comforte vs agayne, now after the tyme
me that thou hast plagued vs, and for the yea-
res wherin we haue suffered aduersyte.

Shewe thy seruantes thy worke, and
they? chyldren thy glory. And the glorious
maiesty of the Lorde oure God be vpon vs:
prospereth thou the worke of oure handes vpon
vs, O prospereth thou oure handy worke.

The xc. psalme.
QVI HABITAT.

Who so dwelleth vnder the defence of
the most hyest, shall abyde vnder the
shadow of Almightye. I wyl
saye vnto the Lorde: Thou art my
hope, and my stronge holde, my God, in
hym wyl I trust. For he shall deliuer the
from the snare of the hunter, and fro the noy-
some pestilence. He shall defende the vn-
der his wynges, and thou shalt be safe vn-
der his feathers: his saythfulnesse and trueth
shall be thy hyde and buckler. Thou shalt
not be afrayed for any terror by night, ner
for the arrow that flyeth by daye. For the
pestilence that walketh in the darknesse, ner
for the sicknesse that destroyeth in the noone
daye. A thousande shall fall before the &
ten thousande at thy ryght hand, but it shall
not come nye the. Pee, with thyne eyes
thou shalt thou beholde, and se the rewarde of the
vngodly. For thou Lorde arte my hope,
thou hast set thyne house of defence very hye
There shall no euell happen vnto the, ne-
ther shall any plage come nye thy dwelling.

* For he shall geue his angels charge o-
uer the, to kepe the in all thy wayes.

They shall beare the in they? handes,
that thou hurt not thy fote agaynst a stone.

Thou shalt go vpon the Lyon and Ad-
der, the yonge Lyon and the Dragon shalt
thou treade vnder thy fete. Because he
hath set his loue vpon me, therefore shall I de-
liuer him: I shall set him vpon, because he hath
knowne my name. * He shall call vpon
me, & I wyl beare hym: pee I am with hym
in trouble, I wyl deliuer hym, and bypunge
hym to honoure. With longe lyfe wyl I
satisfye hym, and shewe hym my saluacion.

The xc. psalme.
BONVM EST CONFITERI.

A psalme and songe for the
Sabboth daye.

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vnto the Lorde, and to synge pray-
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Eccl. i. Tofell

Eccl. i. Tofell

To tell of thy longynge kynnesse early in the mornynge, and of thy tructh in the nyght season. Upon an instrument of ten stryn- ges, & vpo the lute: vpo a lowde instrument & vpo the harpe. For thou Lord hast made me glad thowow thy workes, and I wyll re- ioice in geuyng prayse for the operations of thy handes. O Lord, how glorious are thy workes: thy thoughtes are very depe.

An vnwysse man doth not well cōsidre this, and a foole doth not vnderstande it. Whan the vngodly are grene as the gras, & whan all the workes of wyckednes do flourish, then shall they be destroyed for euer. But y Lord art the most hyest for euermore. For lo, thyne enemyes, O Lord, lo, thyne enemyes shall perishe, and all the workes of wicked- nes shall be destroyed. But my hope shall be exalted like the hope of an Anicozne, for

I am anoynted with fresh oyle: Myne eye also shall se hys lust of myne enemyes, and myne care shall heare hys desyre of the wic- ked that ryle vp agaynst me. The rygh- trous shall flourish lyke a palme tree, and shall sprede abroade lyke a Cedre in Libanus.

Such as be planted in the house of y Lord shall flourish in y courtes: (of the house) of our God. They shall also byng forth more frute in theyr age, & shall be fat and well likynge.

That they maye shewe, how true y Lord my strength is, and that there is no vnrygh- tousnesse in hym.

The xciiij. Psalme.
DOMINVS REGNAVIT.

The Lord is kyng, and hath put on glo- rious apparell: the Lord hath put on his apparell, & gydded hym selfe with strength: he hath made the rōnde worlde so sure, that it can not be moued. Euer sens the worlde begāne hath thy seate bene prepared, thou art from euerlastynge. * The floudes are rylen (O Lord) the floudes haue lyft vp theyr noyse, the floudes lyft vp the wanes. The waues of the see are myghtie, & rage horribly: but yet the Lord that dwelleth on hye, is mightier. Thy testimonies, O Lord, are very sure, holynesse becommeth thyne house for euer.

The xciiij. Psalme.
DEVS VLTIONVM.

O Lord God* to whome vengeance be- longeth: thou God to whome vengeā- ce belongeth, shewe thy selfe. Arise thou iudge of the worlde, and rewarde the proude after theyr desernynge. Lord how longe shall the vngodly, how longe shall the vngodly triumph? Howe longe shall all wicked doers speake so disdaynfully, & ma- ke soch proude boasting? They smyte down thy people, O Lord, and trouble thyne he- ritage. They murther the wyddow and the strainger, and put y fatherlesse to death.

And yet they saye. Cusch* the Lord shall not se, neither shall y God of Jacob regard it. Take hede, ye vnwysse amonge the people, O ye foolles, whan will ye vnderstande?

He that planted the care, shall he not heare? He that made the eye, shall he not se? He y nurtureth the beathen, it is he y teacheth man knowlege, shall he not be punyssh? * The Lord knoweth the thoughtes of mā, & they are but vayne. Blessed is the man, whome thou chastenest (O Lord) & teachest hym in thy lawe. That thou mayest geue hym pa- cience in tyme of aduersitie, vntyll the pte be dygged vp for the vngodly. For the Lord will not faple hys people, neither will he for- sake his inheritaunce. Untill righteousnes turne agayne vnto iudgemēt all soch as be true of hert shall folow it. Who will ryle vp w me agaynst the wicked? O who will take my part agaynst the euell doers? If the Lord had not helpe me it had not failed, but my soule had bene put to sylence. * But whē I sayd: my fote hath slipped, thy mercy (O Lord) helde me vp. * In the multitude of the sorowes y had in my herte, thy com- fortes haue refreshed my soule. Wilt thou haue any thynge to do with y stōole of wic- kednesse, whiche ymagineth mischefe as a lawe? They gather the together agaynst the soule of the righteous, and condemne the innocēt bloude. But the Lord is my refuge, & my God is the strength of my confidēce.

He shall recompence the their wickednes and destroye them in their owne malice, yee the Lord our God shall destroye them.

The xcv. Psalme.
VENITE EXULTEMVS.

Come, let vs synge vnto y Lord, * let vs hertely reioyse in the strēth of our saluacion. Let vs come before his pre- sence w thankesgeuyng, & shewe oure selfe glad in hym w psalmes. For the Lord is a great God, & a great kyng aboue all god- des. In his hande are all the cornes of the earth, & the strēth of the bylles is his also.

The see is hys, and he made it, & his handes prepared the drye lande. Come, let vs worshyppe & fall downe, and kuele before y Lord oure maker. For he is (the Lord) oure God: and we art y people of his pasture, and y shepe of his handes. * To daye yf ye will heare his voyce, harde not your her- tes, as in y pronokaciō: as i y daye of tēpta- cion in the wilderness. Whē poure fathers tēpted me, proued me, and saw my workes. Fourty yeaeres long was I greued with y generacion, & sayd: it is a people y do erre in theyr hertes: for they haue not knowen my wayes. * Vnto whō I swaie in my wrath that they shulde not enter in to my rest.

The xcvi. Psalme.
CANTATE DOMINO.

Synge

Synge vnto the Lord a new songe, synge vnto the Lord all the whole earth. Synge vnto the Lord, and prayse his name, be tellynge of his saluaciō from daye to daye. Declare hys honoure vnto the heathen, ad his wonders vnto all people. * For the Lord is great, and can not worthely be prayed: he is more * to be feared then all goddes. As for all y god- des of the heathen, they be but Idols, but it is the Lord that made the heauens.

Glorie and worshyppe are before hym, power & honoure are in hys Sanctuary. Ascribē vnto the Lord, (O ye kynredes of the people) ascribē vnto the Lord wor- shipe and power. * Ascribē vnto y Lord the honoure due vnto his name, byngge pre- sentes, & come into hys courtes. O wor- shipe the Lord in the beutye of holynesse, lett the whole earth stande in awe of hym.

Tell it out amonge the heathen, that the Lord is kyng: and that it is he which hath made the rōunde worlde so fast, that it can not be moued, and how that he shall iudge the people ryghteously. Let the heauens reioyse, and let the earth be glad: let the see make a noyse, and all that therein is.

Let the felde be ioyfull and all that is in it, shall all the trees of the wodd reioyce. before the Lord, for he commeth: for he commeth to iudge the earth: and with righ- teousnesse to iudge the worlde, and the peo- ple with his tructh.

The xcviij. Psalme.
DOMINVS REGNAVIT.

The Lord is kyng, the earth maye be glad therof: yee the multitude of the fles maye be glad therof. Clou- des and darcknesse are rōunde aboute hym, ryghteousnesse and iudgment are the habi- tacyon of his seate. There shall go a fyre before hym, and burne vp hys enemyes on euery syde. His lightenynges gaue synne vnto the worlde, the earth sawe it and was afrayed. * The bylles melted lyke waxe at the presence of the Lord, at the presence of y Lord of the whole earth. * The hea- uens haue declared his ryghteousnes, & all the people haue sene hys glory. * Con- founded be all they y worshipped carnely yma- ges, and that deuyte in vayne goddes: wor- shipe hym & all ye goddes. Sion heard of it and reioysed: and the daughters of Ju- da were glad because of thy iudgementes, O Lord. For thou Lord art hyer then all that are in the earth, thou art exalted farre aboue all goddes. O ye that loue the Lord, se that ye hate the thynge whych is euell: the Lord preserveth the soules of hys sayntes, he shall deliuer them from the hande of the vngodly. There is spōge

up a lyght for the ryghteous, and a ioyfull gladnesse for soch as be true herted. * Reioyse in the Lord, ye ryghteous: * and geue thankes for a remembraunce of his holynesse.

The xcviij. Psalme.

CANTATE DOMINO.

A Psalme. * (of David).

Synge vnto y Lord a new songe, for he hath done maruelous thyn- ges. With hys awne ryght hande and wth his holy arme hath he gotten hym selfe the victory. The Lord declared hys saluacyon, his ryghteousnes hath he openly shewed in the syght of the heathen. He hath remembred hys mercie and tructh to- warde the house of Israel: & and all the en- des of the worlde haue sene the saluacyon of oure God. Shewe poure selues ioy- full vnto the Lord all ye landes, synge, re- ioyse, and geue thankes. * Prayse y Lord vpon the harpe, synge to the harpe wth a psalme of thankesgeuyng. With trom- pettes also and shawmes: shewe poure selues ioyfull before the Lord the kyng.

Let the see make a noyse and all y therein is, the rōunde worlde, and they that dwell therein. Let the floudes clappe their han- des, and let the bylles be ioyfull together.

Before the Lord, for he is come to iudge the earth. Wth ryghteousnes shall he iudge the worlde, & the people with equite.

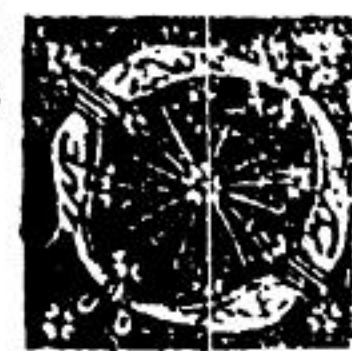
The xcix. Psalme. * (of David.)
DOMINVS REGNAVIT.

The Lord is kyng, be the people ne- uer so vnpatient: he sytteth betwene the Cherubins, be the earth neuer so vnquiet. The Lord is greete in Sion, and hye aboue all people. They shall geue thākes vnto thy name, which is great, wo- derfull & holy. The kynges power lounth iudgemēt, y hast prepared equyte, thou hast executed iudgment ad ryghteousnes in Ja- cob. O magnifye the Lord oure God, and fall downe before his fote stole, for he is holy. Moses and Aaron among his prea- stes, and Samuel amonge soche as call vpo hys name: these called vpon the Lord, and he hearde them. He spake vnto them * out of the cloudy pyller, for they kepte hys te- stimonies, and the lawe that he gaue them. Thou heardest them (O Lord oure God) thou forgavest them (O God, and puny- shedst theyr awne inuencionys. O ma- gnifye the Lord oure God, and worshyppe him vpon his holy byll, for the Lord oure God is holy.

The c. Psalme.
IVBILATE DEO.

A Psalme for thankesgeuyng.

The c. Psalme.



A * Beioyfull in the Lorde (all ye landes) serue the Lorde with gladnes, and come before hys presence with a songe. We purre, that the Lorde he is God: It is he that hath made vs, and not we oure selues: we are his people, and the shepe of his pasture. O go youre waye into hys gates with thanckelgeuyng, ad into his courtes wyth prayse: be thankfull vnto hym, and speake good of hys name. For the Lorde is gracious, * hys mercy is euertlastinge, and his treuth endureth from generation to generation.

C The.cij. Psalme.

MISERICORDIAM ET

A Psalme of David.



M * songe shalbe of mercy and iudgment: vnto y (O Lord) will I synge. O let me haue vnderstandynge in the waye of godlynesse: Whan wilt thou come vnto me: I wyll walcke in my house with a perfecte herte. I wyll take no wicked thinge in hand. I hate the synnes of vnfaithfulnesse, there shall no soch cleue vnto me. A frowarde herte shall departe from me, I wyll not knowe a wycked personne. Who so pryncely slaundreth hys neyghboure, hym will I destroye: Who so hath also a proude lorde and an hys stomach, I wyll not suffre hym. Myne eyes loke vnto soch as be faithfull in the lande, that they maye dwell with me: who so leade the godly lye, he shalbe my seruauant. There shall no disceatfull personne dwell in my house: he that telleth lyes, shall not tary in my syght. I shall soone destroye all the vngodly that are in the lande, that I maye rote out all wycked doers from the cytie of the Lorde.

C The.cij. Psalme.

DOMINE EXAUDI ORATIONEM.

A prayer of the afflyct, when he hath an heuy hart, and powereth out hys complaynte before the Lorde.



C * Care my prayer, O Lorde, ad lett my cryenge come in vnto the. Hyde not thy face fro me in the tyme of my trouble: eclipse thyn eares vnto me when I call, O heare me, and pryght soone. For my dayes are consumed awaye lyke smoke, ad my bones are brent by, as it were a fyre brande. My hert is smytten downe and wythered lyke grasse, so that I forget to eate my bred. For the voyce of my gromynge, my bone wyll scarle cleue to my flesh. I am become lyke a bellycane of y wilderness, ad lyke an owle y is in y desert. I haue watched, & am euē as it were a sparrow, that sitteth alone vpon the house

toppe. Myne enemyes reuyle me all the daye longe: & they that are madd vpo me, are sworne together agaynst me. For I haue eaten ashes as at vntere bred, and megled my drynck with wepyng. And that because of thyn indignacyon & wrath, for thou hast taken me vpo, & cast me downe. My dayes are gone lyke a shadowe, and I am wythered lyke grasse. But thou, O Lorde, shalt endure for euer, and thy remembraunce thou row out all generacyons. Thou shalt aryse, & haue mercy vpo Sion, for it is tyme that thou haue mercy vpo her, pee the tyme is come. And why: thy seruantes thinck vpon her stones, and it pitieth them to se her in the dust. The heathen shall feare thy name, O Lorde, & all the kynges of the earth thy maiesty. Whan the Lorde shall buyde vpo Sion, and whan his glory shal apere:

Whan he turneth him vnto the prayer of the poore destitute, & despyseth not theyr desyre. This shalbe wyrtten for those that come after: * y people which shalbe bozne, shall prayse the Lorde. For he hath looked downe from his Sanctuary, out of the heauen vpo the Lorde beholde y earth. That he might heare the mournynge of soch as be in captiuite, and delyuer the chyldren appoynted vnto death. That they maye declare the name of the Lorde in Sion, ad his worshippe at Jerusalem: Whē the people are gathered together, & y kyngdomes also to serue the Lorde. He brought downe my strength in my iourney, and shortened my dayes. But I sayed: O my God, take me not awaye in the myddest of myne age: as for thy peares, they endure thowow out all generacions. * Thou Lorde in the begynnyng hast layed the foundacyon of the earth, and the heauens are the worcke of thy handes. They shall perishe, but thou shalt endure: they all shall were olde as doth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaūged. But thou art y same, and thy peares shall not fayle. The chylde of thy seruantes shall cotynue, & their seide shall stonde fast in thy syght.

C The.cij. Psalme.

BENEDIC ANIMA MEA.

De David.

D * Rayse the Lorde, O my soule, and all that is win me prayse his holy name. Prayse the Lorde, O my soule, and forget not all hys benefytes. Whych fougeueth all thy synne, & healeth all thy infirmities. Which saue thy lyfe from destruccyon, and crowneth the with mercy ad louynge kyndnesse. Whych satisfyeth thy mouth wyth good thynges, makynge the ponge and lusty as an Aegle. The Lorde executeth ryghteousnesse and iudgment, for all them that are oppressed with wronge. He sheweth

he sheweth hys wayes vnto Moyses, hys worches vnto the chyldren of Israel. * The Lorde is full of compassion & mercy, longe sufferynge, and of great goodnesse. He will not allwaye be chydynge, nether kepeth he his anger for euer. He hath not dealt with vs after oure synnes, ner rewarded vs according to oure wyckednesse.

* For loke how hys the heauen is in comparison of the earth, so greates is hys mercy also towarde the y feare him. Loke how wyde also the east is from the west, so farre hath he set oure synnes from vs. Pee like as a father pitieth his awne chyldren, euē so is the Lorde merciful vnto the y feare him. For he knoweth wherof we be made, * he remembreth y we are but dust. The dayes of man are but as grasse, for he flourisheth as a floure of the felde. For as soone as the wynde goeth ouer it, it is gone, and y place therof shall knowe it nomore. But the merciful goodnesse of y Lorde endureth for euer & euer, vpon them that feare him, & hys ryghteousnesse vpon chylders chyldren. Euē vpon soch as kepe his couenant, & thincke vpon hys commaundementes to do them. The Lorde hath prepared hys seate in heauen, ad his kyngdome ruleth ouer all. O prayse the Lorde ye angels of his, ye y excell in strength: ye that fulfyll his commaundement, & herken vnto the voyce of his wordes. O prayse the Lorde all ye his hostes, ye seruantes of his, that do his pleasure. O speake good of y Lorde all ye workes of his, in all places of his dominion: prayse thou the Lorde, O my soule.

C The.cij. Psalme. * (for David.)

BENEDIC ANIMA.

R * Rayse y Lorde O my soule: O Lorde my God, thou art become excedynge glorious, thou art clothed with maiesty and honoure: Thou deckest thy selfe with lyght, as it were with a garment, and spreddest out the heauens lyke a curtayne. Which layeth the beames of his chambers in the waters, & maketh the cloudes his charret, & walketh vpo the wynges of y wynde. * He maketh his angels spretes, and his mynisters a flaminge fyre. He layed the foundacyon of the earth, that it neuer shulde moue at any tyme. Thou coueredst it w the depe lyke as wyth a garnēt: the waters stande in the hylls. * At thy rebuke they flye, at the voyce of thy thonder they are afrayed. They go vpo as hye as the hylls, and downe to the valleyes beneth: euē vnto the place, which thou hast appoynted for them. * Thou hast set them their boundes, which they shall not passe: nether turne agayne to couer the earth. He sendeth the springes into the ryuers, which rūne amōg

the hylls. All bestes of y felde dryncke therof: and the wyld asses quench theyr thyrste. Belyde them shall the foules of y ayre haue theyr habitacyon, & synge amōge the braūches. He wattereth the hylls from aboue, the earth is fylled wyth the frute of thy workes. He dryngeth forth grasse for the cattell, ad grene herbe for the seruice of men: that he maye * drynke fode out of the earth: and wyne that maketh glad the herte of man, and oyle to make him a chearfull countenance, and bred to strength mā's herte. The trees of the Lorde also are full of sappe, euē the Cedres of Libanus which he hath planted. Wherin the byrdes make their nestes, and the fyre trees are a dwelling for the storkes. The hye hylls are a refuge for the wilde goates, and so are the stony rocks for the conyes. He appoynted the Moone for certayne seasons, and the Sunne knoweth hys goynge downe.

Thou makest darcknesse, that it maye be night, wherin all the bestes of the forest do myge. The lyos roaring after their praye to seke theyr meate at God. The sunne aryleth, and they get them awape together, and lye the downe in their denes. * An goeth forth to his worcke, ad to hys labour vntyll the euenynge. * O Lorde, how manifolde are thy workes: in wysdome hast y made them all: the earth is full of thy ryches. So is this greates ad wyde see also, wherin are thynges crepyng innumerable, both small and greates bestes. There go the shippes, and there is that * Leuia: thā, whom thou hast made, to take hys pasture therin. * These wayte all vpo the, that thou mayest geue them meate in due season. When thou geuest it them, they gather it: and when thou openest thyn had, they are fylled with good. Whē thou hydest thy face, they are troubled: whan thou takest awaye their breath, they dye, and are turned agayne to their dust. Whan thou lettest thy breath goo forth, they shalbe mad, and thou shalt renue the face of the earth.

The glorious maiesty of the Lorde shall endure for euer, the Lorde shall reioyse in hys workes. The earth shall tremble at the loke of hym: yf he do but touch the hylls, they shall smoke. I wyll synge vnto the Lorde as long as I lyue, I will prayse my God whyle I haue my beyng. And so shall my wordes please hi: my ioye shalbe in the Lorde. As for synners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: * prayse thou the Lorde, O my soule. Prayse the Lorde.

C The.cij. Psalme.

* (for David.)

CONFITEMINI DOMINO.

C The.cij. Psalme.

and to be a toyfull mother of children.

Prayse the Lorde.
The. cxiii. Psalme.
IN EXITU ISRAEL.

When Israel came out of Egypt, ad the house of Jacob from amonge a straung people. * Juda was his Sanctuary, and Israel his domynion. * The see sawe that, and fled. * Jordan was dyuen backe. The moystaynes skipped lyke rammes, and the lytle hilles lyke ponge shepe. What ayleth the, O see, that thou fleddest: ad thou Jordan, that thou wast dyuen backe? Pe moystaynes, that ye skipped lyke rammes: & ye lytle hilles, lyke pong shepe? Tremble thou erth at the presence of the Lorde, at the presence of the God of Jacob. * Which turned a hard rocke in to a standynge water, and the flynnt stone into a spryngenge well.

The. cxv. Psalme.
NON NOBIS DOMINE.

Ot unto vs (O Lorde) not unto vs, but unto thy name geue a prayse, for thy louig mercy, & for thy trouthes sake. * Wherefore shall a heathen saye: where is now their God? As for oure God, he is in heauen, he hath done whatsoeuer pleased him. * Their ydoles are syluer and gold, even the worcke of mens handes. They haue mouth, and speake not: eyes haue they, and se not. They haue eares, & heare not: noses haue they, and smell not. They haue handes and handle not: fete haue they, ad walke not, nether speake they thoroow their throte. They that make the, are lyke vnto them, and so are all soch as put their trust in them. But (house of) Israel trust thou in the Lorde, he is their succoure & defence. Pe house of Aaron put poure trust in the Lorde: he is their helper, and defender. Pe that feare the Lorde, put poure trust in the Lorde, he is their helper and defender.

The Lorde hath benemyndfull of vs, ad he shall blesse vs: even he shall blesse the house of Israel, he shall blesse a house of Aaron. He shall blesse them that feare the Lorde, both small ad great. The Lorde shall encrease pou more and more: pou, & poure children. Pe are the blessed of the Lorde, which made heauen & earth. All the whole heauens are the Lordes, the earth hath he geue vnto a children of men. * The deed prayse not a (Lorde) nether all they go downe in to the sylence. But we will prayse the Lorde, from thys tyme forth for evermore.

Prayse the Lorde.
The. cxvi. Psalme.
DILEXI QVONIAM.

Iam well pleased, that the Lorde hath herd the voyce of my prayer. That he hath enclined his eare vnto me, there

fore will I call vnto him as longe as I lyue. * The inatres of death compassed me round about, and the paynes of hell gat hold vpon me, I shall fynde trouble and heynesse, and I shall call vpon the name of the Lorde (O Lorde) I beseech the deliuer my soule.

Gracious is the Lorde, and ryghteous, pce oure God is mercyfull. The Lorde preserueth the symple: I was in mysery, and he helped me. Turne agayne then vnto thy rest, O my soule, for the Lorde hath rewarded the. And why * thou hast deliuered my soule from death, mine eyes from teares, and my fete from falling. I will walcke before the Lorde, in the land of the lyuynge.

* I beleued, and therfore will I speake, but I was sore troubled. I sayd in my hart: * All men are lyers. What reward shall I geue vnto the Lorde, for all the benefytes he hath done vnto me? I will receaue the cuppe of saluacion, and call vpon the name of the Lorde. I will paye my bowes now in the presence of all his people, ryght deare in the syght of the Lorde is the death of his saynctes. Behold (O Lorde) how that I am thy seruaunt: I am thy seruaunt, and the sonne of thy handmayde, thou hast broken my bondes in sonber. I will offere to the, the sacrifice of thankesgeuyng, and will call vpon the name of the Lorde. * I will paye my bowes vnto the Lorde in the syght of all his people, in the courtes of the Lordes house, even in the myddest of the, O Ierusalem.

Prayse the Lorde.
The. cxvii. Psalme.
LAUDATE DOMINVM.

Prayse the Lorde all ye heithen, prayse him all ye nacions. * For his mercyfull kyndnes is evermore and more toward vs, and the truth of the Lorde endureth for ever.

Prayse the Lorde.
The. cxviii. Psalme.
CONFITEMINI DOMINO.

Geue thankes vnto the Lorde, for he is gracious, because his mercy endureth for ever. Let Israel now confesse, (that he is gracious, and) his mercy endureth for ever. Let the house of Aaron now confesse, his mercy endureth for ever. Pe let them now that feare the Lorde confesse, that his mercy endureth for ever.

I called vpon the Lorde in trouble, and the Lorde herd me at large. * The Lorde is on my syde, I will not feare what man doeth vnto me. The Lorde taketh my parte wth them that help me, therfore shall I se my de-tye vpon myne enemyes. It is better to trust in the Lorde, then to put eny confydence in man. It is better to trust in the Lorde, then to put eny confydence in prynces.

All nacions compassed me rounde about, but in a name of a Lorde will I destroy the. They

They kept me in on euery syde, they kept me in (I saye) on euery syde, but in the name of the Lorde, I will destroye them. They came aboute me lyke bees, and are extincte, enen as the fyre amonge the thornes, for in the name of the Lorde I will destroye them.

* Thou hast thrust soze at me, that I myght fall, but the Lorde was my helpe.

* The Lorde is my strength, & my soze, and is become my saluacion. The voyce of soze and health is in a dwellynges of the ryghteous: the ryght hande of the Lorde byngeth myghte thynges to passe. The ryght hande of the Lorde hath a preeminence, the ryght hande of the Lorde byngeth mighte thynges to passe. I will not dye, but lyue, and declare the workes of the Lorde.

The Lorde hath chastened & correcte me, but he hath not geuen me ouer vnto death.

Open me the gates of ryghteousnes, that I may go into them, & geue thankes vnto a Lorde. Thys is the gate of the Lorde, the ryghteous shal entre into it. I will thanke the, for thou hast berde me, and arte become my saluacion. * The same stone whiche the buylders refused, is become the heade stone in the corner. Thys was the Lordes doynge, and it is maruelous in oure eyes.

Thys is the dape, whych the Lorde hath made, we will reioyse and be glad in it.

Helpe me now O Lorde, O Lorde, sende vs now prosperitie. * Blessed be he that commeth in the name of the Lorde, we haue wysshed you good lucke, ye that be of a house of the Lorde. God is the Lorde, whiche hath shewed vs lyght: bynde a sacrifice with coardes, pce euen vnto the hornes of a alter. Thou arte my God, and I will thanke the: thou arte my God and I will prayse the. O geue thankes vnto the Lorde, for he is gracious and his mercy endureth for euer.

The. cxix. Psalme.

BEATI IMMACVLATI.

Blessed * are those that be vndefyled in the waye: and walke in the lawe of the Lorde. Blessed are they that kepe his testimonies, and seke hym wth theyr whole herte. For they whych do no wyckednes, walke in his wayes. Thou hast charged that we shal diligently kepe thy commaundementes. O that my wayes were made so directe, that I myght kepe thy statutes.

So shall I not be confounded, whyle I haue respecte vnto al thy commaundementes. I will thanke a wth an vnlayned herte, whan I shall haue learned the iudgementes of thy ryghteousnesse. I will kepe thy ceremonies, O forsake me not vterly.

Where wth all shall a ponge man cleanse his waye? Euen by rulyngge hymselfe after

thy worde. Wth my whole herte haue I sought the. O let me not go wronge out of thy commaundementes. * Thy wordes haue I byd wth my herte, that I shulde not synne agaynst the. Blessed art thou O Lorde, O teach me thy statutes. Wth my lippes haue I bene tellynge of all the iudgementes of thy mouth. I haue hadde as great delpte in the waye of thy testimonies, as in all maner of ryches. I will talke of thy commaundementes, and haue respect vnto thy wayes. My delpte shalbe in thy statutes, and I will not forget thy worde.

O do wel vnto thy seruaunt, that I may lyue and kepe thy worde. Open thou mine eyes, that I maye se the wonderous thynges of thy lawe. * I am a straunger vnto earth, O hyde not thy commaundementes from me.

My soule breaketh out, for the very feruent desyre that it hath alway vnto thy iudgementes. Thou hast rebuked the proud, and curled are they that do erre from thy commaundementes. O turne fro me shame and rebuke, for I haue kept thy testimonies.

Wynnes also vnto a lyte & speake agaynst me, but thy seruaunt is occupied in thy statutes. For thy testimonies are my delpte, and my counclers. * My soule cleaueth to the dust, O quyen thou me accordynge to thy worde. I haue knowledged my wayes, and thou berdest me, O teach me thy statutes. Make me to vnderstande the waye of thy commaundementes, and so shall I talke of thy wonderous workes.

My soule melteth awaye for very heynesse, comforte thou me accordynge vnto thy worde. Take from me the waye of lyeng, & cause thou me to make much of thy lawe.

I haue chosen the waye of truth, and thy iudgementes haue I layed before me.

I haue spoken vnto thy testimonies, O Lorde confounde me not. I will runne the waye of thy commaundementes, when thou hast set my herte at lybertie. Teach me O Lorde the waye of thy statutes, and I shall kepe it vnto the ende. Geue me vnderstandynge, and I shall kepe thy lawe, yee I shall kepe it wth my whole herte. Make me to go in the path of thy commaundementes, for therein is my desyre. Enclpne my herte vnto thy testimonies, and not to couetousnesse. O turne awaye myne eyes, lest they beholde vanitie: and quyen thou me in thy waye. O stablysh thy worde in thy seruaunt that I maye feare the. Take awaye therebuke that I am afrayed of, for thy iudgementes are good. Beholde, my delpte is in thy commaundementes, O quyen me in thy ryghteousnesse. Let thy louynge mercy come also vnto me, O Lorde, euen thy saluacion accordynge vnto thy word. So shall I make answere vnto my blasphemers

phers, for my trust is in thy worde.

Take not the worde of treuth vtterly oute of my mouth, for my hope is in thy iudgements. So shall I alway kepe thy lawe, yee for euer & euer. And I will walke at liberty, for I feke thy commaundementis. I will speake of thy testimonies also, euen before kynges, & will not be ashamed. And my delite shall be in thy commaundementis, which I haue loued. My handes also will I lyfte vp vnto thy commaundementis whyche I haue loued, and my stude shall be in thy statutes. O, thinke vpon thy seruaut as concernynge thy worde, wherein thou hast caused me to put my trust.

The same is my comforte in my trouble, for thy worde hath quickened me. The proude haue had me excedyngly in derision yet haue I not synked from thy lawe.

For I remembred thyne euerlastynge iudgements, O Lorde, and receaued comforte: I am horriblely afrayed for the vngodly, that forsake thy lawe. Thy statutes haue bene my songes, in the house of my pilgrimage. I haue thought vpon thy name, O Lorde, in the night season, and haue kept thy lawe. Thys I hadde, because I kepte thy

* Au. xviii. c. commaundementis. * Thou arte my portion, O Lorde, I haue promysed to kepe thy lawe. I made myne humble petition in thy presence with my whole herte, O be mercifull vnto me accordynge vnto thy worde, I call myne owne wayes to remembraunce, and fourne my fete into thy testimonies.

I made haste, and prolonged not the tyme, to kepe thy commaundementis.

The congregacions of the vngodly haue robbed me, but I haue not forgotte thy law.

At my dryght will I ryse, to geue thankes vnto the, bycause of thy ryghtuous iudgements. I am a companion of all them that feare the and kepe thy commaundementis.

* pla. xxxviii. a. * The earth, O Lorde, is full of thy mercy. O teache me thy statutes.

O Lord, thou hast dealt graciously with thy seruaut, accordynge vnto thy worde.

O learne me true vnderstandynge, and knowledge, for I haue beleued thy commaundementis. Before I was troubled, I went wronge, but now haue I kept thy worde.

* Ath. xix. c. * Thou art good and gracious, O teach me thy statutes. The proude haue imagined a lye agaynst me, but I will kepe thy commaundementis wyth my whole herte.

Thy herte is as fat as brawne, but my delyte hath bene in thy lawe: It is good for me that I haue bene in trouble, & I maye learne thy statutes.

The lawe of thy mouth is dearer vnto me, the thousandes of golde and syluer. * Thy handes haue made me and fashioned me, O geue me vnderstandynge, that I maye learne thy commaun-

* Gen. i. b. Job. f. a.

dementis: They that feare the, will be glad whē they se me, because I haue put my trust in thy worde. I knowe, O Lorde, that thy iudgements are ryght, & that thou of very faythfulnesse haste caused me to be troubled.

O Let thy mercifull kyndnesse be my comforte, accordynge to thy worde vnto thy seruante. O let thy lounge mercyes come vnto me, that I may lyue, for thy lawe is my delyte. Let the proude be confounded, for they go wyckedly aboute to destroye me: but I will be occupied in thy commaundementis.

Let such as feare the, and haue knowen thy testimonies, be turned vnto me. O let myne herte be sounde in thy statutes, that I be not ashamed. My soule hath longed for thy saluacion: and I haue a good hope because of thy worde.

Myne eyes longe soze for thy worde, sayenge. O when wylt thou comforte me.

For I am become lyke a bottell in the smoke, yet do not I forget thy statutes. How many are the dayes of thy seruaut: when wylt thou be aueraged of them that persecute me? The proude haue dygged pyt-tes for me, whyche are not after thy lawe.

All thy commaundementis are true, they persecute me falsly, O be thou my helpe.

They had almost made an ende of me vpon earth, but I forsake not thy commaundementis. O quicken me after thy lounge kyndnes, & so shall I kepe thy testimonies of thy mouth.

O Lorde, thy worde endureth for euer in heauen. * Thy truth also remaineth fro one generacion to another: thou haste layed the foundation of the earth, and it abydest.

They continue thys daye accordynge to thyne ordinaunce, for all thynges serue the. If my delyte had not bene in thy lawe, I shulde haue perished in my trouble. I wyl neuer forget thy commaundementis, for with them thou hast quickened me. I am thyne, O saue me, for I haue sought thy commaundementis. The vngodly layed wayte for me to destroye me, but I wyl consider thy testimonies. I se that all thynges come to an ende, but thy commaundement is excedyngly broode.

* (Lorde) What loue haue I vnto thy lawe: all the daye longe is my stude in it. Thou thowow thy commaundementis hast made me wylser than myne enemyes, for they are euer with me. I haue more vnderstandynge than my teachers, for thy testimonies are my studie. I am wylser then the aged, bycause I kepte thy commaundementis. I haue refrayned my fete from euery euell way, that I may kepe thy worde.

I haue not synked from thy iudgements, for thou teachest me. O how swete are thy wordes vnto my throte? Yee sweter than honny vnto my mouth.

Thowow thy commaundementis I get vnder-

standynge.

O vnderstandynge, therefore I hate all wycked wayes. * Thy worde is a lantern vnto my fete, and a lyght vnto my pathes. I haue sworne and am stedfastly purposed, to kepe thy righteous iudgements. I am troubled aboute measure: quicken me, O Lorde, accordynge vnto thy worde. Let the freewill offerynge of my mouth please the, O Lorde, and teache me thy iudgements.

* My soule is alway in my hande, yet do not I forget thy lawe. The vngodly haue layed a snare for me, but yet swarued not I from thy commaundementis. Thy testimonies haue I claymed as myne heritage for euer: and why? they are the very tope of my hert. I haue applied myne herte to fulfyll thy statutes alwaye, euen vnto the ende. I hate them ymagineuall thyn- ges, but thy lawe do I loue. Thou art my defence and shyld, and my trust is in thy worde. I awaye fro me ye wycked, I will kepe the commaundementis of my God.

O stablish me accordynge vnto thy worde, that I may lyue, and let me not be disappointed of my hope. Holde thou me vp, and I shall be safe: yee my delite shall euer be in thy statutes. Thou hast troden downe all them that departe from thy statutes, for they ymagin, but disceate. Thou puttest awaye all the vngodly of y earth lyke drosse therefore I loue thy testimonies. My flethe trembleth for feare of the, and I am afrayed of thy iudgements. I deale with y thyng that is lawfull & ryght, O geue me not ouer vnto myne oppressours. Make thou thy seruaut to delyte in that which is good, that the proude do me no wronge. Myne eyes are wasted awaye with lokinge for thy health, and for y worde of thy ryghteousnesse.

O deale wyth thy seruaut accordynge vnto thy lounge mercy, and teache me thy statutes. I am thy seruaut, O graunte me vnderstandynge, that I maye knowe thy testimonies. It is tyme for the Lorde to laye to thyne hande, for they haue destroyed thy lawe. For I loue thy commaundementis aboute gold & precious stone. Therefore holde I streyght all thy commaundementis and all false wayes I vtterly abhorre.

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of thy countenance vpon thy seruaut, and teache me thy statutes. Myne eyes gylt he out wyth water, because men kepe not thy lawe. Ryghteous art thou, O Lorde, and true is thy iudgement. The testimonies that thou hast commaunded are excedyngly ryghteous and true. * My zeale hath euen confirmed me, because myne enemyes haue forgottē thy wordes. * Thy worde is tried to the vttermost, and thy seruante loueth it.

I am small and of no reputacyon, yet do not I forget thy commaundementis. The righteousness is an euerlastynge righteousness, and thy lawe is the truth. Trouble and heynesse haue taken holde vpon me, yet is my delyte in thy commaundementis. The ryghteousnesse of thy testimonies is euerlastynge, O graunte me vnderstandynge, & I shall lyue. I call w my whole hert, heare me, O Lord, I will kepe thy statutes. Yee euen vpon the do I call, helpe me, and I shall kepe thy testimonies. Early in the mornynge do I crye vnto the, for in thy word is my trust. Myne eyes preuente the nyght watches, & I mayge be occupied in thy wordes. Heare my voyce, O Lord, accordynge vnto thy lounge kyndnesse: quicken me accordynge as thou art wont. They drawe nye that of malice persecute me, and are farre from thy lawe. Be thou nye at hande, O Lorde, for all thy commaundementis are true.

As concernynge thy testimonies, I haue knowne longe tyme, that thou hast grounded the for euer. O consydre myne aduersyte, and delyuer me, for I do not forget thy lawe. Avenge thou my cause, and delyuer me, quicken me accordynge vnto thy worde.

Health is farre from the vngodly, for they regarde not thy statutes. Great is thy mercy, O Lorde, quicken me as thou art wont. Many there are that trouble me, and persecute me, yet do not I swarue from thy testimonies. It greuet me, when I se the transgressours: because they kepe not thy lawe. Consydre, O Lorde, howe I loue thy commaundementis, O quicken me accordynge to thy lounge kyndnesse. Thy worde is true fro euerlastynge, all y iudgements of thy ryghteousnesse endure for euer more.

Prynces haue persecuted me wythout cause, but my herte standeth in awe of thy wordes. * I am as glad of thy worde, as one that fyndeth grete spoyles. As for lyces, I hate and abhorre them, but thy lawe do I loue. Seuf tynes a daye do I prayse the, because of thy ryghteous iudgements.

Great is the peace that they haue whych loue thy lawe, and they are not offēded at it. Lord, I haue looked for thy saluynge health, and done after thy commaundementis.

My soule hath kept thy testimonies, and loued the excedyngly. I haue kept thy commaundementis

of thy countenance vpon thy seruaut, and teache me thy statutes. Myne eyes gylt he out wyth water, because men kepe not thy lawe. Ryghteous art thou, O Lorde, and true is thy iudgement. The testimonies that thou hast commaunded are excedyngly ryghteous and true. * My zeale hath euen confirmed me, because myne enemyes haue forgottē thy wordes. * Thy worde is tried to the vttermost, and thy seruante loueth it.

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Let thy breast be clothed with rhy-
fronnesse, & let thy sayntes synge with ioy-
fulnesse. For thy seruante Dauid's sake,
turne not awaye p presence of thine anoynt-
ed. * The Lorde hath made a faythfull
of the vnto Dauid, & he shall not chyncke
from it: * Of the frute of thy body shall I set
vpon thy seate. If thy chyldren wyll kepe
my couenaunt, and my testamonies that I
shall lerne them: theyr chyldren also shall lyt
vpon thy seate for euermore. For the Lorde
hath chosen Sion, to be an habitacio for him
selfe hath he lodged for her. * This shall be
my rest for euer, here wyll I dwell, for I ha-
ue a delyste therein. I wyll blesse her wptap-
les wth increase, & will satysfe her pooze
wth bread. * I will decke her breast
w health, and her sayntes shall reioyse and
synge: There shall I make * the hoz-
ne of Dauid to flozph, I haue ordered a la-
terne for myne anoynted. As for hys ene-
myes, I shall clothe them wth shame, but
vpon hym selfe shall hys crowne flozph.

The. cxxxiii. psalme.
ECCE QVAM BONVM

A songe of the stappes of Dauid:

Behold, howe good and ioyfull a
thing it is, * brythen to dwell to-
gether in vnitte. It is lyke the
precious opntement vpo p heade,
that ranne downe vnto the beerd: euen vnto
Aarons beerd, and wete downe to the kys-
tes of hys clothynge. Lyke the dewe of
hermon, which fell vpon the hyll of Sion.
For there p Lord promised hys blessinge,
and lyfe for euermore.

The. cxxxiii. psalme.
ECCE NVNC BENEDICITE.

A songe of the stappes.

Behold, * (nowe) * prayse the Lorde,
all pee seruantes of the Lorde, pee p
by nyght stande in the house of the
Lorde, * (euen in the courtes of the house of our God.)
* Lye vpo your handes in the Sanctua-
ry, & prayse the Lorde. * The Lorde that
made heauen and earth, gyue the blessinge
out of Sion.

The. cxxxv. psalme.
LAVDATE NOMEN DOMINI,

Behold, * prayse the Lorde laude ye the name
of the Lorde, prayse it Oye seruantes
of the Lorde. Ye that stande in the
house of the Lorde, in the courtes of the hou-
se of our God. O prayse the Lorde, for p
Lord is gracious: O synge prayles vnto his
name, for it is louely. * For why? p Lorde
hath chosen Jacob vnto hym selfe, & Israel
for hys awne possessyon. For I knowe p
the Lorde is greate, and that oure Lorde is
aboue all goddes. Whatsoeuer the Lorde
pleased, that byd he in heauen and in earth,
in the see, & in all deape places: * he byn-

geth forth the cloudes from the endes of the
worlde, & sendeth forth the lychteninges with
the rayne, brynginge the wyndes out of hys
treasuries. He * smote the fyrst borne of
Egypte, both of man & of beast: * he hath
sent tokens and wonders into the myddest
of the, O thou lande of Egypte, vpon Pha-
rao and all hys seruantes. * he smote
diuerse nacyns, and slewe myghtye kyn-
ges: * he smote the kynge of the Amorytes, and
Og the kynge of Basan, & all p kingdomes
of Canaan. * And gaue theyr lande to be
an heritage, eue an heritage vnto Israel his
people. Thy name, O Lorde, endureth for
euer, so doth thy memoriall, O Lorde, from
one generacyō to another. * For the Lorde
wyll auenge hys people, & he gracyns vnto
to his seruantes. * As for the pimages of
the heathen, they are but syluer and golde,
the worcke of mens handes. They haue
mouthes, & speake not: eyes haue they, but
they se not. They haue eares, and yet they
heare not, nether is there any bryth in theyr
mouthes. They that make them, are lyke
vnto them, and so are all they that put theyr
trust in them. Prayse the Lorde ye house
of Israel, prayse the Lorde ye house of Iuda.
Prayse the Lorde ye house of Levi, ye
that feare the Lorde, prayse the Lorde.
Praysed be p Lord out of Sid, which dwel-
leth at Ierusalem. Hallelulah.

The. cxxxvi. psalme.
CONFITEMINI DOMINO.

O geue thanks vnto the Lorde, for
he is gracious, and hys mercy en-
dureth for euer. O geue thanks
vnto the God of all goddes, for hys
mercy endureth for euer. O take the Lord
of all Lordes, for hys mercy endureth for
euer. * Whych only doth greate wonders,
for his mercy endureth for euer. Which by
his excellent wylsome made the heauens, for
hys mercy endureth for euer. Whych layed
out the earth aboue the waters, for hys mer-
cy endureth for euer. * Whych hath made
greate lychtes, for hys mercy endureth for
euer. The sunne to rule the daye, for hys
mercy endureth for euer. The Moone and
the starres to gouerne the nyght, for his mer-
cy endureth for euer. * Whych smote E-
gypt wth theyr fyrst borne, for hys mercy
endureth for euer. And brought out Is-
rael from amonge them, for hys mercy en-
dureth for euer. Wth a myghtye hande
and stretched out arme, for hys mercy endu-
reth for euer. Whych deuyned the reed see
into partes, for hys mercy endureth for euer.
* And made Israel to go thozowe the
myddest of it, for hys mercy endureth for
euer. But as for Pharao and hys host,
he ouerthrewe them in the reed see, for hys
mercy endureth for euer.

* Whych

* Which led his people thozowe the wil-
dernesse, for hys mercy endureth for euer.
* Which smote great kinges: for his mer-
cy endureth for euer. Pee, & lye myghtye
kynge: for his mercy endureth for euer.
* he smote the Amorytes: for hys
mercy endureth for euer. And Og p kynge
of Basan: for hys mercy endureth for euer.
And gaue a waye theyr lande for an heri-
tage: for his mercy endureth for euer. Euen
for an heritage vnto Israel hys seruait: for
hys mercy endureth for euer. Which reme-
mbered vs, whē we were i trouble: for his mer-
cy endureth for euer. And hath deliuered
vs frō oure enemyes: for his mercy endureth
for euer. * Whych geueth fode vnto all
fleshe: for hys mercy endureth for euer.
O geue thankes vnto the God of heauē,
for hys mercy endureth for euer. * O geue
thanks to the Lorde of Lordes, for hys mercy endureth
for euer.

The. cxxxvii. psalme. * (Of Ieremy.)
SVPER FLVMINA.

By the waters of * Babilon we sat
downe and weapte, when we re-
membred * (the d) Syon. As for
oure harpes, we haged the vpo vpo
the trees, p are therein. For they
that led vs awaye captiue, requyred of vs
then a songe & melody in our heynnes: synge
vs one of the songes of Sion. Howe shall
we synge the Lordes songe in a straige lan-
de. If I forget the, O Ierusalem, let my
ryght hande forget her conynge. If I do
not remembre the, let my tong cleue to the rofe
of my mouth: pee, yf I preferre not Ierusalem
in my myrth. Remembre the chyldren of
* Edom, O Lorde, in the daye of Ierusalem,
how they sayde: downe w it, downe with it:
euen to the grounde. O daughter of
Babylon, wasted with miserie: pee, hap-
pye shall be he, that rewardeth the, as thou
hast serued vs. * Blessed shall he be, that
taketh thy chyldren, and throweth the aga-
ynst the stones.

The. cxxxviii. psalme.
CONFITEBOR TIBI,

Of David.

I will geue thanks vnto p, O Lord,
with my whole hert, euen & before
the goddes, wyll I synge prayse vnto
the. * I wyll worshyppe towarde thy ho-
ly temple, and prayse thy name, because of thy
louynge kyndnesse and trueth: for thou hast
magnified thy name and thy worde aboue
all thynges. When I called vpo the, thou
hardest me, and enderdest my soule w moch
strength. * All the kynge of the earth
shall prayse p, O Lorde, for they haue heard
the wordes of thy mouth. Pee, they shall
synge in the wayes of the Lorde, that great
is the glory of the Lorde. * For though p

Lorde be hye, yet hath he respecte vnto the
lowly: as for the proude, he beholdeth him a
farre of. Though I walke in the myddest
of trouble: yet shalt p refresh me: thou shalt
stretch forth thyne hand vpo the furiousnes
of myne enemyes, & thy ryght had shall saue
me. The Lorde shall make good his louynge
kyndnesse towarde me: pee, thy mercy, O
Lorde, endureth for euer, * despyse not then
the wordes of thyne awne handes.

The. cxxxix. psalme.
DOMINE PROBASTI.

To the chaunter, a psalme of Dauid.

Lorde, thou hast searched me out, and
known me. Thou knowest my
downe syttinge and myne bypyling:
thou vnderstandest my thoughtes longe be-
fore. Thou art about my path, and about
my bedd: & spyest out all my wayes. For
lo, there is not a worde in my tōge, but p, O
Lorde knowest it all together. Thou hast
fastyned me behynde and before, and layed
thyne hande vpon me. Soch knowledge
is to wonderfull & excellent for me: I can not
attayne vnto it. * Whyther shall I go then
frō thy spere? or whither shall I go then frō
thy presence? If I clyme vpo into heauen,
thou art ther: yf I go downe to hell thou art
there also. If I take the wynges of the mor-
nyng, & remayne in the vtermost partes of
the see. Euen ther also shall thy hande lead
me: and thy right hande shall holde me. If
I scape: peradventure the darcknesse shall co-
uer me, then shall my nyght be turned to da-
ye. Pee, the darcknes is no darcknes with
the: but the night is all cleare as the daye, the
darcknes & lycht (to the) are both a lyke.

For my repnes are thine, thou hast coue-
red me in my mothers wōbe. I will geue
thanks vnto the: for I am fearfully & won-
derously made: maruelous are thy workes,
& p my soule knoweth right well. My bones
are not hyd frō p, though I be made secretly
and fashioned beneth in the earth. Thyne
eyes byd se my substance, yet being vnpar-
fect: & in thy boke were all my mebzres writ-
ten. Which daye by daye were fastyned,
when as yet there was none of the. Howe
deare are thy counsels vnto me, O God: O
howe great is the summe of the? If I tell
the, they are mo in nōbre then the sande: whē
I wake vp, I am present w the. Wylt p
not slaye the wicked, O God: departe from
me ye bloude thirsty men. For they speake
vnrightheously agaynst the: & thyne enemyes
take thy name in rayne. Do not I hate
the, O Lorde, p hate the? & am not I greued
with those that ryle vpo agaynst the? Pee,
I hate them ryght sore, euen as though they
were myne enemyes. * Crye me, O God,
and seke the grounde of myne hert: proue me
and examen my thoughtes. Like well ye
there

Psal. cxl. xli. xlii. and. xliii.

there be any waye of wyckednes in me, and
leade me in the waye euerslastyng.

The. cxl. psalme.

ERIPME.

To the chaunter, a psalme of Dauid.

Elypue me, O Lorde, from the euell
man, and pserue me from the wy-
cked mā. Which ymagin myschefe
in their hertes: and steepe vpon strife all the dape
loge. They haue sharpened theyr toges like
a serpet: *adders popson is vnder their lpp-
pes. Selā. Hepe me, O Lorde, from the
handes of the vngodly: pserue me from the
wyckedmen, which are purposed to ouer-
throwe my goynges. The proude haue
layed a snare for me: and spred a net abroad
with coardes: yee, & set trappes in my waye
Selā. I sayde vnto the Lorde: thou art
my God, heare the voyce of my prayers, O
Lorde. O Lorde God, thou strenght of my
health, thou hast couered my heed in the day
of battayll. Let not the vngodly haue his
desyre, O Lorde, let not hys mischeuous y-
maginacyon prosper: lest they be to proude.
Selā. * Let the mischefe of their awne
lippes fall vpon the heed of them, that com-
passe me about. Let hote burninge coales
fall vpon them: let them be cast into the fyre
and into ppyt: & they neuer ryse vp agayne.

A mā full of wordes shal not prosper vpon
the erth: euell shall hunte the wycked person,
to ouerthrowe hym. Sure I am, that the
Lorde wyl auenge the pooze, and mainte-
ne the cause of p helpeles. The righteous
also shal geue thanks vnto thy name, and
the iust shal contynue in thy syght.

The. cxli. psalme.

DOMINE CLAMAVI.

A psalme of Dauid.

Lorde, I call vpon the: haste the vnto
me, & consider my voyce, when I crye
vnto the. Let my prayer be set forth
in thy sight: as the incense: & let the lyf-
tyng vpon of my handes be an eueninge sacrifice.

* Set a watch, O Lorde, before my mouth
& kepe the doze of my lippes. Let not myne
herte be inclyned to any euell thyng: let me
not be occupied in vngodly workes, with p
men p workes wyckednesse, & lest I cate of
soch thynges as please the. Let the rygh-
teous rather synne me frendly & reprove me.

But let not ther pious balmes: breake
myne heed: yee, I wyl praye yet agaynst
theyr wyckednesse. Lett theyr iudges be
ouerthrowen in stony places: that they may
heare my wordes: for they are swete. Our
bones lye scatered before the pit, lyke as whe
one breaketh and heweth wood vpon p erth.

But myne eyes looke vnto the, O Lorde
God: in the is my trust, Oh cast not out my
soule. Hepe me fro p snare which they ha-
ue layed for me: & fro the trappes of p wicked

doers. Let p vngodly fall into their awne
nettes together: and let me euerscape them.

The. cxlii. psalme.

VOCE MEA AD DOMINVM.

The instruccyon of Dauid, a prayer
whan he was in the caue.

Cryed vnto the Lorde w my voyce: I
crye, euen vnto the Lorde byd I make
my supplicacyon. I powzed out my
complayntes before hym, and shewed hym
of my trouble. Whe my sprete was in he-
uynesse, thou knewest my path: in the waye
wherin I walked haue they preuely layed a
snare for me. I looked also vpon my right
hande, and se, there was no man that wolde
knowe me. I had no place to flee vnto, and
no man cared for my soule. I cryed vnto
the, O Lorde, and sayde: thou arte my hope,
and my portyon in the lande of the lpyng.
Consyde my cōplaynte: for I am brought
very lowe. O delyuer me fro my persecu-
tors: for they are to strōge for me. Wrynge
my soule out of pson, & I maye geue than-
kes vnto thy name: which thyng p thou
wylt graunte me, then shall the ryghteous
resorte vnto my company.

The. cxliii. psalme.

DOMINE EXAUDI.

A psalme of Dauid, &c. (whan hys awne
sonne persecuted hym.)

Care my prater, O Lorde, and consi-
dre my desyre: herke vnto me for thy
treuth and righteounes sake. And
entre not into iudgement with thy seruant:
for * in thy sight shal. no man lpyunge be iu-
stified. For the enemy hath persecuted my
soule: he hath synne my lyte dworne to p gro-
unde: he hath layed me in the darcknes, as p
men that haue bene longe deed. Therefore
is my sprete vexed within me: and my herte
within me is desolate. * Yet do I remem-
bre the tyme past, I muse vpon all thy wor-
kes: yee, I excercise my selfe in the workes
of thy handes. I stretch forth myne hādes
vnto the: my soule gaspet, vnto p as a thyr-
stydde. Selā. * I am me, O Lorde, &
p soone: for my sprete waxeth saynte, hid not
thy face fro me, lest I be lyke vnto them that
go downe into the pytt. O let me * heare
thy louing kindnes by tymes in p morninge
for in the is my trust: shewe p me the waye p
I shuld walke in, for I lyft vp my soule vn-
to the. Delyuer me, O Lorde, from myne
enemies: for I flye vnto the to hyde me.

Teach me to do the thyng p pleasest the,
for p art my God, let thy louinge sprete leade
me forthe vnto the lande of ryghteounes.
Duycken me, O Lorde, for thy names sake,
& for thy ryghteounes sake bringe my soule
out of trouble. And of thy goodnes slaye
myne enemies, and destroye all them that
vexe my soule, for I am thy seruant.

The

Psal. cxliii. cxlv. cxlvi. & cxlvii.

Ex. xlvii.

The. cxliii. psalme.
BENEDICTVS DOMINVS.

Of Dauid.

Blessed be the Lorde my strenght, which
teacheth * my handes to warre, & my
fingers to fyght. My hope and my
fortresse, my castell, and delyuerer, my defen-
der in whd I trust, whych subdueth my peo-
ple that is vnder me. * Lorde, what is mā,
that thou hast soch respect vnto him? O the
sonne of man, that thou so regardest hym?

* Man is lyke a thyng of naught, his ty-
me passeth awaye lyke a shadowe. Bowe
thy heuens, O Lorde, & come downe, tou-
che the mountaynes, & they shal smoke.

Cast forth the lychtyng, & teare the,
scote out thynne arrowes, and consume the.
Send downe thynne hande fro above, dely-
uer me, & take me out of the great waters,
from the bande of straunge chyldzen.

Whose mouth talketh of vanite, & theyr
ryght hande is a ryght hande of wyckednes.
I wyl synge a newe songe vnto the, O
God, & synge prayles vnto the vpon a ten-
strynged lute. Thou that gnest victory
vnto kinges, and hast delyuered Dauid thy
seruant from the parell of the swerde.

Saue me, and delyuer me from the hāde
of straunge chyldzen, whose mouth talketh
of vanite, and theyr ryght hande is a ryght
hande of iniquite. That oure sonnes maye
growe vp as the ponge plantes, & that oure
daughters maye be as the polshed cornes
of the temple. * That oure garners may
be full and plenteous with all maner of sto-
are: that oure shepe maye byynge forth thou-
sand, and ten thousandes in oure stetes.

That oure oxen maye be stronge to la-
boure, that there be no decaye, no ledyng in
to captiuitie, & no complaynyng in our stes.
Happye are the people that be in soche
a case: yee blessed are the people, whych haue
the Lorde for their God.

The. cxlv. psalme.

EXALTA BO TE DEVS.

A thankesgeuyng of Dauid.

Iwyl magnifye the, O God my
kyng, and I wyl praye thy name
for euer and euer. Euery dape
wyl I geue thackes vnto the, and
praye thy name for euer & euer. Greate is
the Lorde, & maruelous worthy to be pray-
sed, there is no ende of hys greatnesse. One
generacyon shal praye thy workes vnto
another, and declare thy power. As for
me I wyl be talkyng of thy worship, thy glo-
ry, thy prayle, & wonderous workes. So
that me shal speake of the myght of thy mar-
uelous actes, and I wyl also tell of thy gre-
atnes. The memorall of thynne aboun-
dant kyndnes shal be the wdd, and men shal
synge of thy ryghteounes. * The Lorde

is gracious and mercifull, long sufferynge,
and of greate goodnesse. The Lorde is lo-
uyng vnto euery mā, and hys mercy is ouer
all hys workes. All thy workes prayse
the, O Lorde, and thy sayntes geue thackes
vnto the. They shewe p glory of thy king-
dome, and talke of thy power. That thy
power, thy glory & mightnesse of thy kyng-
dome, myght be knowne vnto me. * Thy
kyngdome is an euerslastyng kyngdome, &
thy dominio endureth thoroowe out all ages.

The Lorde vpholdeth all soche as fall, &
lyfteth vp all those that be downe. * The
eyes of all wayte vpon the, & thou
genest them theyr meate in due season.

Thou openest thynne hāde, and fyllest all
thynges lpyunge wyth plenteousnesse.

The Lorde is ryghteous in all hys wayes,
and holy in all hys workes. The Lorde
is nye vnto all them that * call vpon hym,
yee all soche as call vpon hym faythfully.

He wyl fulfyll the desyre of the that fea-
re hym, he also wyl heare theyr crye, & will
helpe them. The Lorde pserueth all the
that loue hym, but scattereth abroad all the
vngodly. My mouth shal spake p pray-
se of the Lorde, and let all flesh geue thanks
vnto hys holy name for euer and euer.

The. cxlv. psalme.

LAVDA ANIMA MEA.

(A psalme of Aggeus and zachary.)

Hallelulah.

Raple p Lorde, O my soule: why-
le I lye will I praye the Lorde: I
yee as long as * I haue any beyng-
ge, I will synge prayles vnto my
God. * O put not poure trust in p rinces,
nor in any chyld of man, for there is no hel-
pe in them. For when the byeth of mā go-
eth forth * he shal turne agayne to his carth,
and then all his thoughtes perperthe. Blef-
sed is he that hath the God of Jacob for hys
help, & whose hope is in the Lorde hys
God. Which made heauen and earth, the
see, and all that therin is, whych kepeth hys
promyse for euer. Whych helpeth them to
ryght that suffre wronge, whych fedeth the
hongrye. The Lorde loseth me out of p-
son, the Lorde geureth syght to the blynde.

The Lorde helpeth them vp that are falle,
the Lorde careth for the ryghteous. The
Lorde careth for the straungers, he defendeth
the fatherlesse & wyddowe: as for the waye
of the vngodly, he turneth it vpside downe.

The Lorde thy God, O Sion: shal be
kyng for euermore, and thoroowe out all ge-
neracyons. Hallelulah.

The. cxlvii. psalme.

LAVDATE DOMINVM.

Prayse the Lorde, for it is a good thing
to synge prayle vnto oure God: yee a
ioyfull and pleasaunt thyng is it to be
thankfull.

thankfull. The Lorde doth buyde vp Jeru-
salem, and shall gather together the out-
castes of Israel. He healeth those that are
broken in barte & giveth medecine to heale ther
sicknesses. * He telleth the nobre of the star-
res, and calleth them all by ther names.

* Job. xxi. d.

Great is our Lorde, and great is his
power: yee his wysdome is infynite. The
Lorde setteth vp the meke, and byngeth the
vngodly downe to the grounde. * O synge
vnto the Lorde with thankesgeynges. Synge
praise vpon the harpe vnto our God.

* 1. Cor. xiv. c.

* Job. xxxvi. d.

* Job. xxxvii. d.

* Job. xxxviii. d.

* Job. xxxix. d.

* Job. xl. d.

* Job. xli. d.

* Job. xlii. d.

* Job. xliii. d.

* Job. xliii. d.

* Job. xliii. d.

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* Job. xliii. d.

* Job. xliii. d.

* Job. xliii. d.

* Job. xliii. d.

* Job. xliii. d.

of the worlde. Ponge men and maydens,
olde men and chyldren: praple the name of
Lorde, for his name only is excellent, & his
praple aboue heauen and earth. He shall
exalte the borne of his people, all his sayn-
ctes shall praple hym, euen the chyldren of
Israel, euen the people that serueth hym.

Halelulah.

The. cxlix. Psalme.

CANTATE DOMINO.

Halelulah.

Praple the everlastynge.

O Synge vnto the Lorde a newe
songe, let the congregacyon of sain-
ctes praple hym. Let Israel re-
ioyce in him that made hym, and let
the chyldren of syon be ioyfull in their king.

Let the praple his name in y dancce, let
the synge praples vnto hym with tabrette &
harpe. For the Lorde hath pleasure in his
people, and helpeth the meke harted. Let y
saynctes be ioyfull with gloze, let the reioy-
se in their beddes. Let the praples of God
be in their mouth, and a two edged swerde
in their handes. To be auised of the hea-
then, and to rebuke the people. To bynde
their kynge in cheynes, and their nobles w
lynkes of yron. * That they maye be au-
ged of them, as it is wyrtten: soche honoure
haue all his saynctes.

Halelulah.

The. cl. Psalme.

LAVDATE DOMINUM IN.

Halelulah.

O Praple God in his holynes, prap-
le hym in the fyrmyt of his power.

Praple hym in his noble actes,
praple hym accordynge vnto his excellent
greatnesse. Praple hym in the sounde of the
trompet, praple hym vpon the lute & harpe.

Praple him in the cymbales and daunce,
praple him vpon the streynge and pype.

Praple hym vpon the welltuned cymba-
les, praple hym vpon the loude cymbales.

Let euery thyng that hath byeth, praple
the Lorde.

Halelulah.

Praple the everlastynge.

The ende of the psalter.

The proverbes of Salomon. Fo. xxvii.

The proverbes of Salomon.

The first Chapter.

The prayse of wysdome. We may not herken
vnto the voluptuous prouocation and incen-
gins of synners. Wysdome complayneth her to be
despyed of all men, and prophesyeth destruccyon
vnto her despyers.



The proverbes of Salomon,
the sonne of dauid kynge of
Israel: to learne wysdome, &
to perceau the instruccyon,
and to perceau the wordes
of vnderstandynge: & thereby
to receaue prudence, ryghte-

ousnes, iudgement and equite. That the ve-
ry simple myght haue wyt, and y the ponge
me myght haue knowledg and true vnder-
standynge. By hearing the wise ma shall come
by more wysdome: and he y is endewed w
vnderstandynge shall optayn wit to perceau a
parable, & the interpretacyon therof, y wor-
des of the wyle, & the darcke speaches of the
same. * The feare of the Lorde is the begyn-
nyng of wysdome. But foolles despyse wys-
dome & instruccyon. My sonne, heare thy fa-
thers doctrine: & forsake not the lawe of thy
mother: for that shall bringe grace vnto thy
herd, and shall be as a cheyne about thy neck.

My sonne, consente not vnto synners, yf they
entise the, & saye: come with vs, we will laye
wayte for bloude, & lurke piously for the in-
nocent without a cause: we shall swallowe
then vp lyke the hell, & deuoure them quicke
and hole, as those y go downe into the pyt.
So shall we fynde all maner of costelye ry-
ches, & fill our houses w spoyles. Cast in thy
lot among vs: & let vs haue all one purse. My
sonne, walke not thou with the: refrayne thy
fote fro their waye. For their fete runne to
cuell: & are hasty to shed bloud. But in vayne
is y net lased forth before y byrdes eyes: yee
they the selues laye wayte one for anothers
bloud & one of the wold slepe another. These
are y wayes of all soch as be couetous, yone
wold rauyn anothers lyfe. * Wysdome cry-
eth wout, & putteth forth her voyce in y stre-
tes. She calleth before the congregacyon in the
open gates, & she weth her wordes thowow y
citty, saying: O ye chyldre, how longe wyll ye
loue chyldeishnes: how longe wyll y scoyners
depyte in scoynynge, & the vnwyle be enemyes
vnto knowledg? Turne you vnto my cor-
reccon: lo, I wyll expresse my mynde vnto
you, & make you vnderstande my wordes.

* I haue called, & ye refused it: I haue stret-
ched out my hande: & no ma regarded it: but
ye haue despysed my wordes, & set my cor-
reccon at naught. Therefore shall I also laugh in
your destruccyon, & mocke you, when that
thyng that ye feare cometh vpon you: euen

when the thyng that ye be afrayed of, fal-
leth in sodenly lyke a storme, & your misery
lyke a tresp: yee, when trouble & benynes co-
meth vpon you. Then shall they call vpon me,
but I wyll not heare: they shall seke me ear-
ly, but they shall not fynde me. And that be-
cause they hated knowledg, & receaued not
the feare of the Lorde: but abhorred my coun-
sell, and despyed all my correccon. Therefo-
re shall they eate the frutes of theyr awoe
waye, & be filled with their awoe inuencos:
for the turnynge a waye of the vnwyle shall
slepe the, and the prosperite of foolles shall be
their awoe destruccyon. * But whoso hark-
neth vnto me, shall dwell safely, and be sure
from any feare of euill.

The. ii. Chapter.

Wysdome is to be embraced and set by. And an
adourous woman is to be eschued.



My sonne, yf thou wilt receaue my wor-
des, & kepe my commandmentes
by the, that thou wylt enclyne thyne
eare vnto wysdome, applye thyne hert then
to vnderstandynge. For yf thou cryest after
wysdome, and callest for knowledg: yf thou
sekest after her as after money, and byggest
for her as for treasure, then shalt thou vnder-
stande the feare of the Lorde, & fynde the
knowledge of God. * For it is the Lorde y
geueth wysdome, out of his mouth cometh
knowledg and vnderstandynge. He hydeth
by healthe for the ryghteous. He preserueth
the welfare of the ryghteous, and defendeth
them that walke spicerely: he kepeth them in
the ryght pathe, and preserueth the waye of
soche as serue hym with godlynesse. Then
shalt thou vnderstande ryghteousnesse, iud-
gement, and equyte: yee, and euery good path.
Yf wysdome entre into thyne herte, and thy
soule depyte in knowledg: then shall coun-
cell preserue the, and vnderstandynge shall
kepe the. That thou mayest be deliuered fro
the cuell waye, and from the man that spea-
keth frowarde thynges. From soche as leaue
the hye strete, & walke in the wayes of dar-
kenesse: which reioyse in doyng euell: and
depyte in wycked thynges: whose wayes are
croked, and they frowarde in theyr pathes.

That thou mayest be deliuered also fro the
straunge womā, and fro her that is not thyne
a wne: which geueth swete wordes, forsa-
keth the husbāde of her yowth, & forgetteth
the conuenaunt of her God. For her house is
enclined vnto death, & her pathes vnto hell.
All they y go vnto her come not agayn, ne-
ther take they holde of y waye of lyfe. There-
fore, walke y in the waye of soch as be ver-
teous, and kepe the pathes of the ryghteous.
For the iust shall dwell in the lāde: and thy
that be perfecte shall remayne in it: but the
vngodly shall be toied out of the lande: and y
wycked doers shall be rased out of it.

The proverbes

The .iiij. Chapter.

The commandementes of God must be diligent:
if regarded and observed.

My sonne, * forget not thou my lawe,
but se þy thynge hert kepe my comaunde-
mentes. For they shall prolonge the
dayes & yerres of thy lyfe, and bringe þy peace.
Let mercy and faythfulnes neuer go fro the:
bynde them about thy necke, and wyte the
in the tables of thyne herte. So shalt þynde
faueur & good vnderstanding, in the syght of
God and men. But thy trust in God withall
thyne herte: and leane not vnto thyne awne
witte. In all thy wayes haue respecte vnto
hym: & he shall order thy goynges. * Be not
wyle in thyne awne conceite: but feare the
Lorde, and departe from euell: so shall thy
nauell be whole, and thy bones stronge.
Honoure the Lorde wth thy substance:
and with thy firstlinges of all thyne increa-
se. * (geue vnto the poore:) so shall thy barnes be
fylled with plenteousnesse: and thy presses
shall flowe ouer with swete wyne. My son-
ne, despyse not the chastenynge of the Lorde,
nether saynte whē thou art rebuked of hym.
* For whom the Lorde loueth, hym he cha-
stenth, and yet delieth in him, euen as a fa-
ther in his awne sonne. Well is him that fin-
deth wysdome, and opteyneth vnderstan-
ding: for the getting of it is better then any
marchaundise of syluer, and the profet of it
is better then golde. * Wysdome is more
worth then precious stones: and all the thin-
ges that thou canst desire are not to be com-
pared vnto her. Upon her ryght hande is
longe lyfe, and vpon her left hande is riches
and honour. Her wayes are pleasaunt wayes
and all her pathes are peaceable. She is a
* tree of lyfe to them that laye hold vpon her,
and blessed is he that kepeth her fast.

With wysdome hath the Lorde layed the
foundacion of the erth: and thowowe vnder-
standinge hath he stablyshed the heauens.
Thowowe his wysdome the deapthes breake
vp, and the cloudes droppe downe the dew.
My sonne, let not these thynges departe,
from thyne eyes: but kepe my lawe and my
councell, that thou mayest haue the pleasure
of longe lyfe and vnderstandinge: for they
shall be lyfe vnto my soule, & grace vnto my
mouth. Then shalt thou walke safely in thy
waye: and thy fote shall not stumbe. * If þy
sleepest, thou shalt nott be afrayed: but shalt
take thy rest, and slepe sweetely. Thou nedest
not to be afrayed of any soden feare, nether
for the vyolent rushynge in of the vngodly
when it cometh. For the Lorde shall stode
by thy syde, and kepe thy fote, that thou be
not taken. Withdrawe no good thinge from
them that haue nede, so longe as thyne hand
is able to do it. Saye not vnto thy neygh-
boure: go thy waye, & come agayne, to mo-

rowe wyl I geue the: where as thou haste
nowe to geue hym. Intende no hurte vnto
thy neyghboure, seynge he dothe dwell in
rest by the. Strype not lyghtely wth hanpe
man without cause, where as he hath done
the no harme. * Followe not a wicked mā,
and chouse none of hys wayes: for the Lorde
abhoreth the frowarde: but hys councell is
amonge þy ryghteous. The curse of the Lorde
is in the house of the vngodly: but he blesseth
the dwellinges of the ryghteous. As for the
scornefull dothe not he laugh them to sco-
ne: but he geueth grace vnto the lowly. The
wise shall haue honour in possession: but the
meane is the promocioun that foloweth haue.

The .iiij. Chapter.

Wysdome and her frutes ought to be searched.

Heare, O ye chyldren, the fatherly ex-
hortacyon, and take good heade, that
ye may lerne wysdome. For I haue
geuen you a good doctryne, forsake nott ye
my lawe. For when I my selfe was my fa-
thers deare sonne, and tenderly beloued of my
mother: he taught me also, and sayde vnto
me: * Lett thyne herte receaue my wordes,
kepe my commandementes, and thou shalt
lyue. Set the wysdome: and get the vnder-
standing: forget not þy wordes of my mouth,
and shynke not from them. Forsake her not
and she shall preserue the: loue her, and she
shall kepe the. The chiefe poynte of wysdome
is, that thou be wyllynge to optayne wys-
dome: and befoze all thy goodes to gett the
vnderstandinge. * Make moche of her and
she shall promote the: Pee, yf thou embrace
her, she shall byynge the vnto honoure.

She shall make the a gracious heed, and
garnyshe the with a crowne of gloze. Hea-
re my sonne, and receaue my wordes and the
yeares of thy lyfe shall be many. I haue pre-
pared the, the waye of wysdome, and ledde the
into the ryght pathes. So that yf thou goest
therin, there shall no straytnesse hynder the:
and when thou runnest, thou shalt not fall.
Take fast holde of doctryne, and let her nott
go: kepe her, for she is thy lyfe. * Come nott
in the pathe of the vngodly: and walke nott
in the waye of the wycked. Abhorre it, and
go not therin: departe asyde, and passe ouer
by it. For they cannot slepe, excepte they ha-
ue fyrst done some myschefe: nether take they
anyeste, excepte they haue fyrst done some
harme. For they eate the breade of wycked-
nesse, and dryncke the wyne of robberye.
The pathe of the ryghteous shyneth as the
lyght, that is euer brighte and brighte vn-
to the perfect daie. But the waye of the vn-
godly is as the darcknesse: they knowe nott
wher they fall. * My sonne, marcke my
wordes, and encline thyne eare vnto my sa-
ynges. Let the not departe from thyne eyes:
but kepe them euen in the myddell of thyne
herte.

Of Salomon,

Jo. xxi.

herte. For they are lyfe vnto all those that
fynde the, and healeth vnto all theyr bodyes.
Kepe thyne herte with all diligēce, for there
vpon hangeth lyfe. Put awaye from the
a frowarde mouth, & let the lippes of sclau-
der be farre from the. Let thyne eyes behol-
de the thyng þy is ryght, and let thyne eye lyd-
des loke strayght befoze the. Wode the path
of thy fete, and let all thy wayes be ordred a
ryght. * Turne not asyde, nether to þy ryght
hande ner to the lefte, but withholde thy fote
from euell. * (For the Lorde knoweth the wayes that
are on the ryght hande. As for the wayes that be on the lefte
hande, they be frowarde. For he shall direct thy goynges,
and thy wayes shall be gyde in peace.

The .v. Chapter.

The warneth to eschue and flee whozome. He for-
byddeth prodigallite and wastfull spending. He wyl-
leth be to liue of oure awne laboures. Men must loue
theyr wyues.

My sonne, geue hede vnto my wys-
dome, and bowe thyne eare vnto
my prudence: that thou mayest re-
garde good counsel, and that thy
lippes maye kepe knowledge. * (Applye not thou
thy selfe to the discreetnesse of a woman) * For þy lyp-
pes of an harlot are a droppingg honny combe
and her throte is moze glisterynge then oyle.

But at the last she is as bytter as worm-
wod, and * (her tonge) as sharpe as a twoed-
ged swerde. Her fete go downe vnto death
and her steppes pearle thowowe vnto hell.

Darchaule thou dwellynge with her wylt
ponder the path of lyfe: so vntedfast are her
wayes, þy thou canst not knowe the. Heare
me nowe therfoze (O my sonnes) & departe
not fro the wordes of my mouth. Kepe thy
waye farre from her, and come not nye the
dozes of her house. That thou geue not thy
strength vnto other, & thy yeares to þy cruell.

That other men be not fylled with thy goo-
des, and that thy laboures come not in a stra-
unge house. Pee that thou mourne not at
the last (when thou hast spent thy body and
lusty greane yowth) and the laye: Alas, why
hated I noutroure: why did my herte despyse
correccion? Wherfoze was not I obedient
vnto the voyce of my teachers, and hekened
not vnto them that infourmed me? I am co-
me almost into all misfortune, in the myddell
of the multitude and cōgregacion. * Drin-
cke of the water, of thyne awne well and of
þy ryuers that runne out of thyne awne sprin-
ges. * Let thy welles flowe out a broade,
that there may be ryuers of water in the stre-
tes: but let the be onely thyne awne, and not
strangers with the. Let thy well be blessed
and be glad with the wyfe of thy yowth. Lo-
uinge is the hynde, and frendly is the Roo: let
her blesse al waye satisfye the, and holde the
euer contē with her lone. My sonne, why
wylt thou haue pleasure in an harlot, & em-
brace the bolome, of another woman? * For

euery mans wayes are ope in the syght of the
Lorde, and he pondreth all theyr goynges:
The wyckednesse of the vngodly shall catch
hym selfe, and with the snares of hys awne
synnes shall he be trapped. He shall dye with-
out amendement, and for hys greate folysh-
nesse he shall go astraye.

The .vi. Chapter.

The flouthfull and slough is pycked and stry-
red to wycke. The crymathe is reproued. Aduou-
tyre ought to be earnestly auoyded.

My sonne * yf þy be suertye for thy ney-
ghboure, and hast fastened thyne had
for another man, thou art bounde wth
thyne awne wordes, and taken with thine a-
wne speache. Therfoze, my sonne, do thys &
thou shalt be discharged: whē thou art come
into thy neighbours dainger. Soo thy wayes
then soone, hūble thy selfe, and with thy fren-
des intreate thy creditour: let not thyne eyes
sleepe, ner thyne eye lyddes slomber. Saue
thy selfe as a doo from the hande of the hun-
tre, & as a byrde from the hande of the fou-
ler. Go to the Emmet (thou slougarde) conly-
dre her wayes & lerne to be wyle. She hath
no gypde, no ouerfear nor ruler: yet in þy sō-
mer she prouideth her meate, and gathereth
her fode to gether in the haruest. * Howe

longe wylt thou slepe, thou sloughy man?
When wylt thou aryse out of thy slepe? Pee
sleepe on styll a lytle, slōber a lytle, fould thy-
ne handes together yet a lytle, that þy mayest
sleepe: so shall pouertye come vnto the as on
that traunyleth by the waye, & necessyte =
ke a weakened man. * (But yf thou benot slou-
ghfull, thy haruest shall come as a springynge well, & pouer-
tye shall flye farre from the.) An vngodly person,
a wycked mā goeth with a frowarde mouth
he wycketh with his eyes, he tokeneth with
hys fete, he poynteth with hys fyngers, he is
euer ymagynynge myschefe, and froward-
nesse in hys herte, & causeth discorde. Ther-
foze shall hys destruccyon come hastily vpon
him, sodenly shall he be all to broken, and not
be healed. * These syxe thynges doth the
Lorde hate, and the seuenth he vterly abhor-
reth: A proude looke a lyngge tōge, handes þy
shed innocent bloude, an herte that goeth a-
boute wth wycked ymaginacyons * fete
that be swyfte in rennyng to do myschefe, a
falle wytnesse that bringeth vp lyes, and so-
che one as soweth discorde amonge brethzen.

My sonne, kepe thy fathers commaunde-
ment, and forsake not the lawe of thy mother.
Put the vp together in thyne herte, and byn-
de the aboute thy neck. That they may leade
the where thou goest, preserue the whē thou
art a slepe, and that when þy awakest, thou
mayest talke of them. For * the commaun-
dement is a lanterne, and the lawe a lyght:
pee chastenynge and noutroure is the waye of
lyfe that they may kepe the from * the euell
woman, and from the flatterynge tonge of þy
harlot:

harlot: that thou lust not after her beauty in thine herte, and lest thou be taken with her fayre looks. An harlot wyl make a man to begge his bread, and a woman wyl hunt for the precious lyfe. Have a man take fyze in his bolome, and his clothes not be brent? **D** Can one go upon hote coales, and his fete not be hurte? Euen so, who soeuer goeth into his neyghbours wyfe, and toucheth her, shall be vngilty. * When ho not betterly doth a thete that stealeth to satisfye his soule, when he is hungry: but yf he maye be gotten, he restozeth agayne seuen tymes as moche, or els he maketh recompense with all the good of his house. But who so com-mitted aduoutry with a womā, he is a foole and bryngeth his lyfe to destruction. He getteth hym selfe also shame and dishonour, soche as shall neuer be put out. For the gelousy and vrozath of the man wyl not be intreated, no though thou woldest offre him great gyftes to make amendes, he will not receaue thy.

The vii. Chapter.

God ought to feared and honoured. His commaundmentes ought to be kept, vnto all appetites and desires ought to be bound.

M y sonne, * kepe my wordes, & laye vp my commaundmentes by the. Kepe my commaundmentes and my lawe, euē as the apple of thine eye, as thou shalt lyue. Bynde them vpon thy fyngers, and wyte them in the table of thine herte. Saye vnto wysdome: thou art my syster, and call vnderstandynge thy kynswomā: that they maye kepe the from the straunge woman, and fro the harlot which geueth swete wordes. For out of the wyndowe of my house I looked thowme the latysse, & behelde the symple people: and amonge other ponge folkes I spyed one ponge foole, goinge ouer the stretes, by the corner in the waye towarde the harlots house, in the twylight of the euenynge, when it beganne nowe to be nyght & darcke.

And beholde, there mett hym a woman wā hyde, she was full of loude wordes, & rebdy to daly: whose fete coude not abyde in the house, nowe is she without, now in the stretes, and layeth abayn in euery corner, she caught the pongeman, kylled hym, and was not ashamed, sayinge: I had a bowe of peace offerynge to paye, & and thys daye I persoume it. Therfore came I forth to mete the, that I myght seke thy face, and so I haue founde the. I haue deckte my bed with couerynges and clothes of Egipte. My bed haue I made to smell of Myrre, Aloes, and Cynamon. Come lett vs ly together, and take oure pleasure tyll it be daye lyght: and we wyl enioye the pleasures of loue. For the good man is not at home, he is gone farre of. He hath taken the bagge of moneye with

hym: And will retourne home at the appoynted solempne fester. Thus with many swete wordes she ouercame him, and with her flatterynge lyppes she entyled hym spdehlye to folowe her: as it were an ore led to the slaughter, & lyke as it were a foole that laugheth whē he goeth to the stocks, to be punished, so lōge tyll she had wounded his lyuer with her dart: lyke as yf a byrde hasted to the snare, not knowynge that the parell of his lyfe lyeth ther vpon. Heare me nowe therfore, O my chyldren, and marcke the wordes of my mouth. Let not thine herte wandze in her wayes, and be not thou discaued in her pathes. For many one hath she wounded and cast downe, yee many a strōge man hath bene slayne by the meanes of her. Her houses are the waye vnto hell, and byynge men downe into the chambers of death.

The viii. Chapter.

The prayse of the wysdome of God.

D oth not * wysdome crye: doth not I vnderstandynge put forth her voyce: Standeth she not in the hye places in the stretes and wayes: doth she not crye before the whole cytie, and in the gates where men go out and in: It is you, O ye men (sayeth she) whom I call: vnto (the chyldren of men) do I lyft vp my voyce. Take hede vnto knowledg O ye ignorant be wylse in herte, O ye folles. Geue care, for I wyl speake of greute matters, and open my lyppes to tell thynges that be ryght. For my throte shalbe talkynge of the trueth and my lyppes shalbe vngodlynesse. All the wordes of my mouth are righteous, there is no frowardnesse nor falshe theerin. They are all playne to loche as wyl vnderstande, and ryght to them that fynde knowledg. Receaue my doctryne, and not syluer: and my knowledg, more then fyne golde. For * wysdome is more worth then precious stones, yee all thynges that thou canst desyre, maye not be copared vnto it. I wysdome haue my dwellynge with knowledg, and prudent counsell is myne awne. The feare of the Lorde abhorreth wyckednesse, pryde, dydayne, and the euell waye: and a mouth that speaketh wycked thynges, I vtterly abhorre. I can geue counsell, and I conferre thynges: I haue vnderstanding, I haue strength. * Thowme me, kynge reygne: thowme me counsellars make iust lawes. Thowme me, do pynces beare rule, and all iudges of the earth execute iudgement. I am lounge vnto those that loue me: and * they that seke me early, shall fynde me. Ryches and honoure are with me, yee excellent goodes and ryghteousnes. My seute is better then golde and precious stone, and myne encrease more worth then fyne syluer. I wyl gyde

gyde the in the waye of ryghteousnes, and in the strete of iudgement. That I maye sende prosperite to those that loue me, and to encrease their treasure. * The Lorde him selfe had me in possession: in the begynnynge of his wayes, or euer he beganne his workes a fore tyme. * I haue bene ordered from euerlastynge, and fro the begynnynge or euer the earth was made. When I was bozne, there were neither depthes nor springes of water. Before the foundacyons of the moztaynes were layed, yee before all hylls was I bozne. The earth and all that is vpon the earth was not yet made, no not the grounde it selfe. * For when he made the beaueys, I was present: when he sett vp the depthes in ordze, whē he hanged the cloude aboue: whē he fastened the springes of the depe: When he shut the see within * certayne bowndes, that the waters shulde not go ouer their marches the commaunded.

When he layed the foundacyons of the earth I was with him, ordzynge all thynges: delitynge dayly, and retyngynge allwaye before him. As for the rounde copase of thys worlde, I make it ioyfull: for my delyte is to be amonge the chyldren of men. Therfore herken vnto me, O ye chyldren, blessed are they that kepe my wayes. O geue care vnto nourtoure, be wylse, and refuse it not. Blessed is the man that heareth me, watchynge dayly at my gates, and geuyng attendaunce at the postes of my doores. For who so fyndeth me, fyndeth lyfe, and shall obtayne fauour of the Lorde. But who so offendeth agaynst me, hurteth his awne soule. All they that hate me, are the louners of death.

The ix. Chapter.

Wysdome moueth all men to embrace her. The propertie of a wyse.

W ysdome hath buylded her selfe an house, & hewen out seuen pylles: she hath kylled her vi-tayles, powred out her wyne, & prepared her table. She hath sent forth her maydens to crye vpon the best place of the cytie: Who so is ignorant, let hym come hyther. And to the vnwyse she sayde: Come on your waye, cate my bread, and drinke my wyne, which I haue poured out for you. For sake ignorance, and ye shall lyue: and se that ye go in the waye of vnderstandynge. Who so reproveth a scoz-nessfull personne, getteth him selfe dishonour: and he that rebuketh the vngodly, scayneth him selfe. Reproue not a scozner lest he owe the euell wyl: but rebuke a wyse man, and he wyl loue the. Geue a discrete man but an occasyon, and he wyl be thy wyser: teach a ryghteous mā, and he wyl increase in knowledg. * The feare of the Lorde is the begynnynge of wysdome, & the knowledg

of holy thynges is vnderstandynge. For thowme me thy dayes shalbe prologed, and the yeares of thy lyfe shalbe many. If thou be wylse, thy wysdome shal do thy selfe good but yf thou thynkest scozne therof, it shalbe thyn awne harme. A folye the restless wo-man, full of wordes, and socha one as hath no knowledg, fytteth at the doore of her house, and in the hye places of the cyte, to call soch as go by, and that walke streyght in the wayes. Who so is ignorant (sayth she) let hym come hyther, and to the vnwyse she sayeth: stollen waters are swete, and the bread that is preyely eaten, hath a good taste.

And he doth not consyde, that they are but deed which be there, and that her gestes are in the depe of hell. * For he that wyl be ioyned vnto her, shall go downe to hell: but he that auoydeth from her, shalbe saued.

The x. Chapter.

In thys Chapter and in all that folowe vnto the thyrtye, the wyse man sheweth by dyuers sentences whych he calleth parables, to folowe bet-tes and fle byes: And sheweth also what proce cometh of wysdome, and what hēd: aunce proce cometh of folye.

Proverbes of Salomon.

A wyse * sone maketh a glad father, but an vndiscrete sone is an heynesse vnto his mother. * Treasures yare wyckedly gotten, profyte no thyng: but ryghteousnesse deliuereth fro death.

* The Lorde wyl not let the soule of the righteous suffre hōger, but he taketh a waye the ryches of the vngodlye: An ydle hande maketh poore, but a quyk labouringe hāde maketh ryche. * (who so regardeth letynge, sedeth & wynde, and doth but folowe byes that haue taken the syght.) * Who so gathereth in Sommer, is wyse: but he that is slougysh in haruest, bryngeth him selfe to confusyon. Blessynge are vpon the heade of the ryghteous, and the mouth of the vngodly kepeth myschefe in secrete. * The memoypall of the iust shal haue a good repote, but the name of the vngodly shal stynke. A wyse mā will receaue warnynge, but a pratinge sole shall be punished. * He that leadeh an innocent lyfe, walketh surely: but who so goeth a wronge waye shalbe knowne. * He yf wycketh with his eye, wyl do some harme: but he that hath a foolyshe mouth, shalbe beaten. The mouth of a ryghteous man is a well of lyfe, but yf mouth of the vngodly kepeth myschefe in secrete. Euill wyl stereth vpon stryfe, * but the loue couereth y multitude of synnes. In lyppes of him yf hath vnderstandynge, a man shal fynde wysdome, but yf rod belongeth to yf backe of the folye. Wyse mā laye vp knowledg, but yf mouth of yf folye is ripe destruccō. The ryche mā goodes are his stronge holde, but the awne pouer-tye feareth yf poore. The ryghteous labour-eth to

rect to do good, but the vngodly vseth hys encrease vnto synne. To take hede vnto chastenynge of nourtoure, is the waye of lyfe: but he that refuseth to be reformed disceaueth him selfe. * Dissemblynge lypyes kepe hatred secretly, and he that speaketh any slander, is a foole. Where moch bablynge is, there must nedes be offence: and he that refrayneth his lypyes, is wyle. An innocent tonge is a noble treasure, but the herte of the vngodly is nothyng worth. The lypyes of the ryghteous fede a whole multitude, but foles shall dye in their awne folye.

The blessing of the Lorde maketh ryche men * as for carefull traualle, it doth nothyng therto. A foole doth wyckedly and maketh but a spoete of it, but wysdome ruleth the man that hath vnderstandynge.

The thyng that the vngodly are afrayed of, shall come vpon them, but the ryghteous shall haue their desyre. The vngodly passeth when the tempest cometh: but the ryght-wyle remaineth sure for ever. As vynerger is to the teth, and as smoke is vnto the eyes, even so is a sloughy personne to them that sende hym forth. The feare of the Lorde maketh a longe lyfe, but the yeares of the vngodly shall be shortned. The patient abydynge of ryghteous shall be turned to gladnesse, but the hope of the vngodly shall perishe. The waye of the Lorde geueth a courage vnto the godly, but it is a feare for wycked doers. * The ryghteous shall neuer be ouerthrowne, but the vngodly, shall not remaine in the lande. * The mouth of the iust wylbe talkynge of wysdome, but the tonge of the frowarde shall perishe.

The lypyes of ryghteous are occupied in acceptable thynges, but the mouth of the vngodly taketh them to the worst.

The. xj. Chapter.

A false balace is an abhominacyon vnto the Lorde, but a true weight pleaseh him. Where pryde is, there is shame also and confusyon: but where as is lowyness, there is wysdome. The innocent dealynge of the iust shall leade them, but the wyckednes of such as dissemble, shall be their awne destruccyon. * Riches helpe not in the daye of vengeance, but ryghteousnesse deliuereth fro death. The ryghteousnesse of the innocent ozdeth his waye, but the vngodly shall fall in his awne wyckednesse.

The ryghteousnesse of the iust shall deliuereth, but the wycked shall be taken in theyr awne vngodlynesse. * When an vngodly man dyeth, his hope is gone, the confydence of riches shall perishe. The ryghteous shall be deliuered out of trouble, and the vngodly shall come in his steade. Thowowe y mouth of y dissembler is his neyghboure destroyed,

but thowowe knowledge shall the iust be deliuered. * When it goeth well with the ryghteous, the cytie is merry: and when y vngodly perishe, there is gladnesse. When the iust are in wealth, the cytie prospereth: but when the vngodly haue the rule, it decayeth. A foole bringeth vpon a slander of his neyghboure, but a wyle man wyl kepe it secret. * A dissemblynge person wyl discover prey thynges, but he that is of a faithful herte, wyl kepe counsell. * Where no good counsell is, there the people decaye: but where as many are that can geue counsell, there is wealth. * He that is suertye for a strainger, hurteth him selfe: and he that medleth not wth suertys, is sure. A gracious woman maynteyneth honestye, as for the wycked, they maynteyne ryches. * He that is mercifull doth hym selfe a benefyte, but who so hurteth his neyghboure, is a tyrant. The labour of the vngodly prospereth not, but he that soweth ryghteousnesse, shall receaue a sure rewarde. Lyke as ryghteousnesse byngeth lyfe: even so to cleue vnto euell, byngeth death. The Lorde abhorreth the that be of a fawned hert, but he hath pleasure in them that are of an vndeyled conuersacyon. The wycked amendeth not for plage vpon plage, but the fede of the ryghteous shall be preserued. A fawne woman without discrete maners, is lyke a ryng of gold in a swynes snoute. The desyre of the ryghteous is acceptable, but the hope of the vngodly is indignacyon. * Somemā geueth out his goodes, and is the rycher, but the nygard (haupnge ynough) wyl departe from nothyng, and yet is euer in pouertye.

* He that is liberrall in geuyng, shall haue plenty, and he that watereth, shall be watered also him selfe. Who so hoordeth vpon his corne, shall be cursed amonge the people: but blessing shall lyght vpon his head that geueth foode. He that laboureth for honestye, fyndeth his desyre: but who so seeketh after myschefe, it shall happen vnto hym. He that trusteth in his ryches, shall haue a fall, but the ryghteous shall floreye as the grene leafe. Who so maketh dysquetyes in his awne house, he shall haue wynde for his heritage, and the foole shall be seruauant to the wyle. The frute of the ryghteous is a tree of lyfe: and he that endeuoureth him selfe to wyne mens soules is wyle. * If ryghteous be recouered vpon earth, howe moch moze then the vngodly and the synner?

The. xij. Chapter.

Who so loveth wysdome, wyl be chastyt to be reformed: but he y hateth to be reformed, is a foole. * A good man is acceptable vnto the Lorde, but the wycked ymagines wyl be cōdemne. A man cannot endure in vngodlynesse, but the rote

the rote of the ryghteous shall not be moued. * A huswylly womā is as a crowne vnto her husbāde: but she that behaueth her selfe vnhonestly, is a corrupcion in hys bones. The thoughtes of the ryghteous are ryght, but the ymaginacion of the vngodly are disceatfull. The talkynge of the vngodly is howe they maye laye wayte for bloud, but y mouth of the ryghteous wyl deliuer them. * God ouerturneth the estate of the wycked & they stande not: but the house of y ryghteous shall stande steadfaste. A man shall be commended for hys wysdome, but a foole shall be despyed. * A symple man which laboureth and worketh, is better then one that is gorgyous and lacketh bread. A ryghteous mā regardeth the lyfe of hys catell, but the vngodly haue cruel hertes. * He that sylleth his lande, shall haue plenteousnesse of bread: but he y foloweth ydolnes: is a very foole.

* (who so hath pleasure to continue at the wyne, leaueh dishoneste in hys awne dwellynge.) The desyre of y vngodly hunteth after myschefe, but the rote of the ryghteous brigheth forth fruite. The wycked falleth into the snare thowow y mayle of hys awne mouth, but the iust shall escape out of paret. Euery mā shall entoepe good accordynge to the frute of hys mouth, and after the workes of hys handes shall he be rewarded. Loke what a foole taketh in hande, he thynketh it well done: but he that is wyle, wyl be counceled. A foole vttereth hys wyath in all the haste, but a discrete man couerth yzongue. A iust man wyl tell the tructh, and shewe the thyng that is ryght: but a false witness disceaueth. A sleaundersous person prycketh lyke a swerde but a wyle mans tonge is wholsome. A trewe mouth is euer constant, but a dissemblynge tonge is soone chaiged. They that ymagyn euell in theyr mynde, wyl disceau: but the councelers of peace, shall haue ioye folowynge them. There shall no mysfortune happen vnto the iust, but the vngodly shall be fylled with mysery. * The Lorde abhorreth lyngge lypyes, but they that labour for tructh please hym. He that hath vnderstandynge, doth hyde wysdome: but an vndiscrete herte telleth out hys folynesse.

A diligent hande shall beare rule, but the ydle shall be vnder tribute. * Heuyneesse discorageth the herte of man, but a good worde maketh it glad agayne. The ryghteous excelleth hys neyghboure, but the waye of the vngodly wyl disceau them selues. The dysceyfull man shall not roste, that he toke in hūtyng, but the riches of the iust man is of great valewe. In the waye of ryghteousnesse there is lyfe, and in the same waye there is no death.

The. xiii. Chapter.



A wyle sonne wyl herken to hys fathers warnynge, but he that is scofnell, will not heare whe he is reproved. A good man shall entoepe y frute of his mouth but he that hath a frowarde mynde, shall be spoyled. He that kepeth hys mouth kepeth hys lyfe: but who so openeth hys lypyes to euell, destroyeth hym selfe. The slogarde wolde sayne haue, & cannot get hys desyre: but the soule of the diligent shall haue plenty.

A ryghteous man abhorreth lyces, but the vngodly shameth both other and hym selfe. Ryghteousnesse kepeth the innocent in the waye, but vngodlynesse doth ouerthrowe the synner. * Some men are ryche, though they haue nothyng, agayne some men are poore, hauing greater ryches. With goodes euery man deliuereth his lyfe, and the poore wyl not be reproved: The lyght of the ryghteous maketh ioyfull, but the candle of the vngodly shall be put out. Amonge the proude there is euer stryfe, but amonge those that do all thynges with a buisement, there is wysdome. Clapnet gotten goddes are soone spent: but they that be gathered to gether with the hande, shall increase. Longe tarpenge for a thyng that is differred, greuethe the herte: but whe the desyre cometh: it is a tree of lyfe. * Whoso despyseth anye thinge, shall be hurt for the same: but he y feareth the commaundement, shall haue the rewarde. * A disceatfull sonne shall haue no good: but a discrete seruauant shall do full well, and hys waye shall prosper. The lawe is a well of lyfe vnto y wyle, that it maye kepe hym from the snares of death: Good vnderstandynge geueth fauour, but harde is y waye of the despylers. A wyle man doth all thynges with discrecion, but a foole wyl declare hys folie. An vngodly messaiger falleth into myschefe, but a faythfull ambassadour is wholsome. He y thynketh scofnell to be reformed, cometh to pouertie & shame: but whoso regardeth correccion shall come to honoure. When a desyre is brought to passe, it deliyeth y soule: but foolles counte it abhominacyon to departe from euell. He that goeth in the cōpany of wyle men, shall be wyle: but whoso is a company of foolles, shall be hurte. Myschefe foloweth vpon synners, but the ryghteous shall haue a good rewarde. He that is vertuous, leaucth an enheritaunce vnto hys chylders chyldren: and y ryches of the synner is layed vpon for the iust. There is plenteousnesse of fode in the felde of the poore, but y felde not well ozded is without frute. * He y spareth the rodde, hateth hys sonne: but whoso lo- ueth hym, chastiseth hym by tymes.

* The ryghteous cateth, and is satisfied, but y hely of y vngodly hath neuer ynough.

The. xiiii. Chapter.

wyle



Wise women upholde theyr house, but a folysh wyfe plu-
cketh it downe. He y wal-
keth in the ryght path of the
Lorde feareth him: but he y
turneth him selfe awaye fro
his wayes, dyspyleth hym.

In the mouth of the foolys is the rodd of
pyrde, but the lypes of the wyse wyll pre-
serue them. Where no ox are, there y cryb-
be is emptye: but where the ox labour the-
re is moche frute. A faythfull wytnesse
wyll not dissemble, but a false recorde wyll
make a lye. A scornfull body seketh wyl-
dome, and fyndeth it not: but * knowledge
is easy to come by, vnto hym that wyll vn-
derstande. Se that thou medle not with
a fool, in whō thou perceuest to be no kno-
wledge. The wysdome of hym that hath
vnderstanding is, to take hede vnto his waye
but the folyshnesse of the vnwyse disceaueth.

Foles make but a spoote of synne, but
there is fauorable loue amōge the ryghteous.

The herte feleth hys owne lyues bytter-
nesse: nether shall straunger be partaker of his
ioye. The house of the vngodly shall be o-
uertrowne, but the tabernacle of the rygh-
teous shall flozpe.

* There is a waye
which some men thynke to be ryght, but the
ende therof leadeth vnto death. The
herte is sorowfull euen in laughter, and
the ende of myrth is heynnes.

A backly-
dunge hert shall be fylled wth a wne wayes,
but a good mā shall lyue of his frutes. An
ignoraunt body beleueth all thynges: but who
so hath vnderstandinge, loketh well to his go-
ynges. (A discreatfull soune shall haue no good, but a di-
recte seruante shall do fullwell, & hys waye shall prosper.)

A wyse man feareth, and departeth fro euell,
but a furiose foole goeth on presumpuously:
An vnpatient man dealeth folyshly: but
he that is well aduysed, is hated of the foole.

The ignoraunt haue folyshnes in posses-
syon, but the wyse are crowned with kno-
wledge. The euell shall bowe them selues
before the good, and y vngodly shall wayte
at the doores of the ryghteous. The poore
is hated euen of hys a wne neyghbours, but
the ryche hath many frendes. Whoso des-
pyleth his neyghbour doth a mysse: but * blef-
sed is he y hath pytie of y poore. (He that put-
teth hys trust in the Lorde, loueth to be mercifull.) With-
out doute they erre that ymagyne wycked-
nes, but they that muse vpon good thynges,
vnto soche shall happen mercy and faythful-
nesse. In euery labour there is some pro-
fecte. But only lippe labour, byngeth forth
penurpe. Ryches are as a crowne vnto
the wyse, but the ignoraunce of foolis is
very folyshnesse. A faythfull wytnesse de-
lyuereth soules, but a dysceitfull wytnesse
byngeth forth lyes. The feare of y Lorde

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The xv. Chapter.



Softe answer putteth do-
wne displeasure, but frowarde
wordes prouoke vnto anger.

The tonge of suche as be wyse,
vseth knowledge a right, as for
a folysh mouth it blabbereth out nothyng, but
folyshnesse. The eyes of the Lorde loke on
euery place, beholdyng both the good & badd
A wholsome tonge is a tree of lyfe, but
he that abuseth it, hath a broken mynde.

A fool deppyleth hys fathers correcyon,
but he that taketh hede whan he is repproued
shall haue the more vnderstandinge. (where
ryghteousnes is plentyfull, there is very greute power: but
the ymaginacions of the vngodly shall be voted out.) The
house of the ryghteous is full of ryches, but
the increase of y vngodly are nye destrucciō.

A wyse mouth poureth oute knowledge but
the herte of the folysh doth not so. The
Lorde abhorreth the sacrifyce of the vngodly,
but the prayer of the ryghteous is accepta-
ble vnto hym. The waye of the vngodly
is an abhominacyō vnto the Lorde: but who-
so foloweth ryghteousnesse, hym he loueth.

He that forsaketh the ryght strete, shall
be soze punyshed: and who so hateth correc-
cyon, shall dye. The hell with her payne is
knowne vnto the Lorde, howe moche more
then the hertes of men. A scornfull bo-
dy loueth not one that rebuketh hym nether
will he come vnto the wyse. A mery her-
te maketh a chearfull countenance, but an
heuy herte compelleth a man to sygeth.

The hert of hym that hath vnderstanding,
doth seke after knowledge, but the mouth of
fooles is fedd with folyshnesse. All the
dayes of y poore are myserable, but a quyte
herte is

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* An angre man stereth vp stryfe, but he
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* An angre man stereth vp stryfe, but he

Better is a dyre morsell wpeh quyet-
ness, then a house full of fatt offering
with stryfe. * A discrete seruaunt
shall haue more rule the the somes þ haue no
wysdome, and shall haue lyke heritage with
the byethzen. * A pke as syluer is tryed in fyre,
and golde in the forname, euē so doth the
Lorde proue the hertes. A wycked body
gyueth audiece to false lypyes, & a frowarde
personne geueth eare to a disceatfull tonge.
Who so laugheth the poore to scozne, blas-
phemeth his maker: and he þ is glad of ano-
ther mans hurte, shall not be unpunished.
Chyldeys chyliden are a worshyppe vnto
the elders, and the fathers are the honoure of
the chyliden. Spceach of auctorytie becometh
not a foole, moche lesse a lypinge mouth then
be semeth a pynce. A rewarde is as a pre-
cious stone vnto him þ hath it: but vnto who
foruer it turneth it maketh him vnwise.
Who so couereth another mā's offence, se-
keth loue: but he þ discloseth the faute, setteth
þ pynce agaynst him selfe. One reprofe one-
ly doth more good to hym that hath vnder-
standynge, then an. C. stryppes vnto a foole.
* A sedycious personne seketh myschefe,
& therfore is a cruell messaūger sent agaynst
him. It were better to come agaynst a the-
bare robbed of her whelpes, then agaynst
a foole. * (trustynge) in his foolishnes. * Who
so rewardeth euell for good, the plage shall
not departe from his house. The begynnyng
of stryfe is as when a man maketh an issue
for water, therfore of the metynge be leaue
of cōtencyon. The Lorde hateth as well him
that iustifieth the vngodly, as him that con-
demneth the innocent. What helpeth it
to geue a foole treasure in hys hande, where
as he hath no mynde to bye wysdome?
* (who so buydeth his house to hys, seketh destruccyon:
and he that refuseth to lerne, shall fall into myschefe.) He
is a frēde that all waye loueth, and in aduer-
sitye a man shall knowe who is hys brother.
* Who so promyseth by the hande, and is
suertye for his neyghboure, he is a foole.
He that delyteth in synne loueth stryfe:
and who so setteth his doze to hys, seketh af-
ter a fall. Who so hath a frowarde herte,
opreyneth no good: and he þ hath an ouerth-
warre tonge, shall fall into myschefe. He
that begettith a sole begettith his sorowe, &
þ father of a foole can haue no ioye. * A mery
herte maketh a lusty age, but a sorowfull
mynde dzyppeth vpp bones. The vngodly
taketh gyftes out of the bosome, to wzeſte þ
wayes of iudgement. * Wysdome shyneth
in the face of him that hath vnderstandynge,
but the eyes of foolles wandze thozowe out
all landes. * An vndiscrete sonne is a grese
vnto hys father, and an heynesse vnto hys
mother. To punyſhe the innocent, and to
smite the pynces that geue true iudgement,

are both euell. * A wyle man, blyth se we
wordes, and he is a man of vnderstandynge,
that maketh moche of hys sprete. * Deceit
is a very foole (when he holdeth hys tonge) is
counted wyle, and to haue vnderstandynge,
when he shutteth hys lypyes.

The. xviij. Chapter.

Hacōpanieth hym selfe with all
steadfast & helth some doctryne, þ
hath a feruēt desyre to it and is se-
questrate from companie. A
foole hath no delyte in vnderstan-
dinge, but onely in those thynges wherin his
herte reioyseth. When the vngodly com-
meth, them cometh also dysdayne, and with
the dishonest person cometh shame and di-
shonour. The wordes of a wyle mans
mouth are lyke depe waters, and the well of
wysdome is lyke a full streame. * It is
not good to reſgarde the persone of the vn-
godly, or to putt backe the ryghteous in iud-
gement. A foolles lypyes are euē bza wel-
lynge, and his mouth prouoketh vnto battayll.

A foolles mouth is hys awne destruc-
cyon, and hys lypyes are the snare for hys
awne soule. The wordes of a sleaunderer
are very woundes, and go thozowe vnto the
pynnost partes of the body. * (fearc talseth do-
tore hym that is slouthfull: and the soules of such as lyue
in voluptuousnes shall hunger.) Who so is slouth-
full and slacke in hys laboure, is the brother
of him that is a waster. The name of the
Lorde is a stronge castell, & ryghteous flyeth
vnto it, and is in sauegarde. But the ryche
mans goodes are his stronge holde, ye he ta-
keth the for an hys wall roude aboute him.

After pyrde cometh destruccyon, and ho-
nour a fer lowlynnes. * He þ geueth sentēce
in a matter befoze he heare it, is a foole, and
worthy to be chfounded. A good stomacke
dzyppeth a waye a mans discale, but whē the
sprete is vexed, who maye byde it? A wyle
herte laboureth for knowledge and a pruden-
eare seketh vnderstandynge. A lyberallite
bryngeth a mā to honoure and worshyppe,
and setteth him amonge great men. The
ryghteous declareth his awne cause first hym
selfe, þ hys neyghbour come, he shall finde hys.
The lott pacifyeth the variatice, & parteth þ
myghtye a sūder. A brother though he be
grieved w offēce, yet is he more worth then a
very strōge castell: and they þ holde together
are lyke þ barre of a palace. A mā's bely shall
be satysfied w the frute of his awne mouth,
and with the increase of hys lypyes shall he
be tyllid. Death and lyfe are in the instru-
ment of the tonge: and they that loue it, shall
enioye the frute therof. * Who so synbeth a
good synbeth a good thyng, and re-
ceaueth an wholsome benefyte of the Lorde.

(He that putteth alwaye a good wyman, putteth alwaye
a good thyng: but he that kepeth an harlot, is a foole and
vnwysse.) The poore maketh supplicacyon &
prayeth

prayeth mekely: but the riche geueth a rough
answere. A mā that loueth his frendes wyll
be compynable with them: and some frende
sticketh faster to a man then his brother.

The. xix. Chapter.

Better is the poze that lyueth godly,
then þ blasphemour that is but a sole.
There no discrecyon is, there þ soule
is inclined to the thyng that is not good, and
is swyft on fote, and offendeth. A folyshenes
maketh a man to go out of hys waye, & then
is hys herte vnpacient agaynst the Lorde.

Ryches make many frendes: but the poze is
forsaken of hys neyghboure. * A false wit-
nes shall not remayne unpunished: and he þ
speaketh lyes shall not escape. The multitu-
de hangeth vpon great men: and euery man
faouureth hym that geueth rewardes. As
for the poore, he is hated amonge all his bre-
thren: yee, hys awne frendes withdraue fro
him: and þf he aske them the cause, they dys-
dayne to answer hym. He that is wyle, lo-
ueth hys awne soule: and kepeth vnderstan-
dinge, that he maye prospere. A false witnes
shall not remayne unpunished: and he that
speaketh lyes shall perishe. Pleasure becom-
meth not a foole, moche more vnsemply is it,
a bonde man to haue the rule of pynces.

A wyle man can put of displeasure: and it
is hys honoure to lett some fautes passe.

* The kynges dysfaoure is lyke the roa-
rynge of a Lyon, but þ hys frendshyppe is lyke
the dewe vpon the grasle. * An vndyscrete
sonne is the heynnes of his father: & a bza-
lyng wyle is lyke the top of an house, where
thozowe it is euē dzyppynge. House and
rycheſſe maye a man haue by the heritage of
hys elders: but a dyscrete womā is the gyft
of the Lorde. Slouthfulness bryngeth slepe:
and a soule accustomed with craſte shall suf-
fer hunger. Whoso kepeth the cōmaundmēt,
kepeth his awne soule: but he that regardeth
not hys waye, shall dye. He that hath pitye
vpon the poore, lendeth vnto the Lorde: and
loke what he layeth out, it shall be payed hym
agayne. Chasten thy sonne whyle there is
hope: but let not thy soule be moued to slaye
hym. A mā of great wrath beareth a payne:
and though thou once deliuer him, thou must
agayne do almosch for hym. Dgeue eare vn-
to good counsell, and be content to be refoz-
med, that thou mayest be wyle in thy latter
dayes. * There are many deuyces in a mans
herte: neuertheles, the counsell of the Lorde
shall stande. * (for euē.) It is a mans worship
to do good: & better it is to be a poze mā then
a dissembler. The feare of the Lorde bryngeth
a man to lyfe: and he shall rest the hole night
in plenteousnes, without vilitacyon of anpe
plage. * A slouthfull man shutteth his hādes
into his bosom, as into the pot: and wyll not
take paylie to put it to hys mouth. * If thou

shuttest a scoznefull persone, the ignoraunce
shall take better heed: and þf thou reprouest
one that hath vnderstandynge, he wyll be the
wyle. He that hurteþ his father or shutteth
out hys mother, is a shamefull and an vn-
worthy sonne. My sonne, heare nomore the
doctryne that leadeþ the vnto errours from
the wordes of vnderstandynge. A false wit-
nes laugheth iudgement to scozne: and the
mouth of the vngodly eateth wickednesse.
Punishments are ordeyned for the scozne-
full: and stryppes for foolles backes.

The. xx. Chapter.

One maketh a mā to be scoznefull:
and stronge dzycke causeth a mā
to be vnquyte: who so delyteth
therin, shall neuer be wyle. * The
kyng ought to be feared as the roaryng of a
Lion: who so prouoketh him vnto anger offen-
deth agaynst his awne soule. It is a mans ho-
nour to kepe him selfe fro strife: but they that
haue pleasure in bzaulyng are foolles euery
one. A slouthfull body wyll not go to plowe
for colde of the wynter: therfore shall he go a
beggyng in sommer, & haue nothyng. Wyle
counsell in the herte of man is lyke a water
in the depe of the earth: and a man that hath
vnderstandynge bryngeth it forth. Many
there be that wolde be called good doers: but
where shall one fynde a true saythfull man.

* Whoso leadeþ a godly and an innocent life:
is righteous and happy shall hys chylde be
whom he leaueth behynde him. A kyng that
sitteth in the throne of iudgment, and loketh
well about hym, dzyppeth a waye all euell.
* Who can saye, my hert is cleane, I am in-
nocent from synne? Co vse two maner of
weyghtes, or two maner of measures, both
these are abhomyable vnto the Lorde.

A childe is knowne by his cōuerſacion, whe-
ther his workes be pure & ryght. The care
to heare, the eye to se: the Lorde hath made
the both. Delyte not thou in slepe, lest thou
come vnto pouertye: but open thyne eyes, þ
thou mayst haue bzed ynough. It is naught
it is naught (sayeth he that byeth any thyng)
ge: but when he cometh to his awne house,
then he boasteth of hys peny worth. A man
that hath a mouth of vnderstandynge hath
many precyous stones and costly Jewels.

* Take hys garment that is suretye for a
straunger: and take a pledge of hym for the
vnknowne mā's sake. Euery man lyketh the
bzed that is gotten with disceate: but at the
last hys mouth shall be fylled with grauell.

Thozowe counsell, the thynges that men
deuyle go forwarde: and w discrecyon ought
warres to be taken in hande. The craſty di-
ſceatfull bewzayth secret coucell: and to him
that custometh flaterynge lypyes ioyne note
thy selfe. * Whoso curseth hys father & mo-
ther: his lyght shall be put out in the myddest
of daye.

of darkness. * The heritage that cometh to hastily at the first, shall not be praped at the ende. * Saye not thou: I will recompense euell: but put thy trust in the Lorde, and he shall defende the. * The Lorde abhorreth two maner of weyghtes, and a false balace is an euell thinge. * The Lorde ozdyeth euery mans goynges: howe maye a mā then vnderstande hys awne waye? It is a snare for a mā to deuoure that which is holy: and after the vowe to turne to thynne awne wile, the thynge thou hast vowed. * A wyse king destroyeth the vngodly, and byngeth the whole ouer them. The lanterne of the Lorde is the byeth of mā: and goth thorowe all the inwarde partes of the body. * Mercye and fapthfulnes preferre the kinge: and with loynge kyndnes hys seate is holden vp. The strength of yonge men is theyr worthyppe, and a gray heed is an honour vnto the aged. Woundes byng awaye euell, & so do stryppes the inwarde partes of the body.

The xxj. Chapter.

In the hande of the Lorde, lyke as are the ryuers of water: he maye turne it whitherso- cur he wyll. Euery man thynketh hys awne waye to be ryght: but the Lorde iudgeth the hertes. * To do ryghteousnesse and iudgement is more acceptable to the Lorde then sacrifice. A ptesumptuous loke, a proude stomache: and the plowynge of the vngodly is synne. The deuyces of one that is diligent bynne plenteousnes: but he that is vnaduised cometh vnto pouertie. Whoso hoodeth vpryche with the dysceatfulness of hys tonge, he is vayne and a foole, and lyke vnto the that seke theyr awne deeth. The robberes of the vngodly shalbe theyr awne destruccyon: for they wyll not do the thynge that is ryght. The wayes of the frowarde are strange: but the workes of hym that is cleane are ryght. * It is better to dwell in a corner vnder the house toppe, then with a braulynge woman in a wyde house. The soule of the vngodly wysheth euell: and hath no pitye vpon hys neyghboure. * When the scoonefull is punished, the ignoraunt take the better heade: and when he seyth the wyse men prospere, he wyll receaue the more vnderstandynge. The ryghteous man wysely considereth the house of the wicked: and for theyr wickednes God ouerthroweth the vngodly. * Whoso stoppeth hys eares at the cryenge of the poore: he shall crye hym selfe, and not be hearde. A meyrewarder payeth displeasure, and a gyfte in the bolome, stylieth furiousnesse. The iuste delpyteth in doyng the thynge that is ryght: but ouer the workes of wyckednesse bageth destruccyon. The mā that wandreth out of the waye of wysdome, shall remayne in the cogre-

gare of the deed. * He that hath pleasure in banquettes, shalbe a poore man. Whoso de- lyteth in wyne and belycates, shall not be ryche. The vngodly shalbe geuen for the ryghte wyes: and the wycked for the iuste.

* It is better to dwell in a wilderness then with a chydynge & an angrey woman. In a wyse mannes house, there is greete treasure and oyle: but a foolys body spendeth vp all. Whoso foloweth ryghteousnesse and mer- cy, fyndeth bothe lyfe, ryghteousnesse, and honoure. A wyse man wynteth the cite of the myghtye: and as so, he strength that they trust in, he byngeth it downe. * Whoso kepeth hys mouth and hys tonge: the same kepeth hys soule from troubles. He that is proude and presumptuous, is called a scoonefull man, which in wrath darre worcke malicypouslye. The voluptuousnesse of the slouthfull is hys awne deeth: for his handes wyll not labour. He coueteth and despyeth all the daye longe: but the ryghteous is all- waye geuyng, and kepeth nothynge backe. The sacrifice of the vngodly is abhominacyon: howe moche more when they offre the thynge that is gotten with wyckednesse.

* A false wytnes shall perishe: but he that is a true man boldly speaketh that he hath heard. An vngodly man goeth forth rashly: but the iust reformeth hys awne waye.

* There is no wysdome, there is no vnderstandynge, there is no counsell agaynst the Lorde. * The horse is prepared agaynst the daye of battayll: but the Lorde geueth the victorie.

The xxij. Chapter.

Good name is more worth then greater ryche, and a louynge fauoure is better then siluer and golde. The ryche and poore are together: the Lorde is the maker of them all. A wyse

man seeth the plage, and bydeth hym selfe: but the folys go on styll and are punished. The ende of lowlynes and the feare of God is ryches, honoure, prosperite, and health. Thoznes and snares are in the waye of the frowarde: but he that doeth kepe hys soule, wyll fle from soche. Teache a chylde in hys yowth what waye he shulde go: for he shall not leaue it, when he is olde. The ryche ruleth the poore: & the borrower is seruante to the lender. He that soweth wyckednesse shall reape sorowe: and the rodde of hys crueltye shall perishe. * He that hath a lounge eye shalbe blessed: for he geueth of his breed vnto the poore. * Whoso geueth vnto the poore, shall optayne honoure: but he taketh awaye the soule of such as receaue them. Cast out the scoonefull man, and so shall stryfe go out of hym: yee, variatice & sleaunders shall cease. Whoso delpyteth to be of a cleane herte and of gracious lippes, the kyng

shall be his frende. The eyes of the Lorde, preferre knowledge, but as for the wordes of the despytfull, he byngeth the to naught. The slouthfull body sayeth: there is a Lyon without, I myght be slayn in the strete. * The mouth of an harlot is a depe pyt, wherin he falleth that the Lorde is angrie wyth all. Holy shynes stycketh in the herte of the lad, & the rodde of correccion shall byng it awaye. Whoso doth a poore man wydge to increse his awne riches, & geueth vnto the ryche to please hi, at the last cometh to pouerte hym selfe. * My sonne, bowe downe thynne eare, and herken vnto the wordes of wysdome, applye thy mynde vnto my doctrine: for thou shalt be excellent of the herte, & practise it in thy mouth: that thou mayest put thy trust in the Lorde. I haue shewed the this daye the thynge that thou knowest. Haue not I warned the very oft with counsel & learning? I might shew the the truth, ad that thou with the verite myghtest and were the that sende vnto the: He that thou robbe not the poore, because he is weake, & oppresse not the simple in iudgement: for the Lorde him selfe will defende their cause, & do violence vnto them that haue used violence. Make no frendshyppe with an angrey wilfull mā, & kepe no company with a furious: lest thou learne his wayes, & receaue hurte in thy soule. * Be not the one of the that bynde theyr hande vpon promysse, & are swertie for wayghty causes: for yf thou hast nothynge to paye, they shall take awaye thy bed from vnder the. * Thou shalt not remoue the lande marcke, which thy fore elders haue sett. Seest thou not, the which be diligent in theyr bypnes, stande before kynges and not amonge the symple people?

The xxiii. Chapter.

When thou sittest at the table to eate with the Lorde, ordre thy selfe manerly with the thynge that is set before the. Measure thynne appetite: & yf thou wilt rule thynne awne selfe, be not ouer greedy of hys meate, for meate begyleth & disceaueth. * Take not ouer greete trauayle & labour to be ryche, beware of soch a purpose. * Why wilt thou set thynne eye vpon the thynge, which sodenly vanissheth awaye? For riches make the felues wynges, & take theyr flyght lyke an eagle in to payre. Eate not with the enuyous, & despyre not his meate, for he doth as a mā that prescribeth a mesure to himselfe. He sayth vnto the: eate & dryncke, where as his herte is not with the. Yee, the morsels that thou hast eate shal be perbake & lese the of a foole, for he wyll despyse the wysdome of thy wordes. * Remoue not the olde lande marke, & come not within the felde of the fatherlesse: for he that delpyereth the, is mygh-

tye, eue he shall defende theyr cause against the. Applye thynne herte vnto correccion, & thynne eare to the wordes of knowledge.

* Witholde not correccion from the childe, for yf thou beatest hi with the rodde, he shall not dye therof. Yf thou smyte hi with the rodde, he shall be liuer his soule from hell. * My sonne, yf thy herte receaue wysdome, my herte also shall reioyce: yee, my reynes shalbe very glad: yf thy lippes speke the thynge that is ryght. * Let not thynne herte be gelous to folowe synners, but kepe the styll in the feare of the Lorde. * All the daye longe: for the ende is not yet come, & thy paciēt abydynge shall not be in vayne. * My sonne, geue care & be wyse, ad let strayte thynne herte in the waye of the Lorde.

* Kepe no company with wyne bybbers & riotous eaters of flesch: for soch as be dyckardes & riotous shal come to pouerte, & he that is geuen to moch slepe, shall go with a ragged coate. Geue care vnto thy father & thy mother, & despyse not thy mother when she is olde. Labour for to get the truthe: tell yt not awaye, & so do by wysdome, nourtour & vnderstandynge: for a ryghteous father is maruelous glad of a wyse sonne, ad he that begetteth a wyse chylde shal haue gret pleasure of hi. Do so that thy father & mother may be glad of the, & yf thou bare the may reioyse. * My sonne, geue me thynne herte, & lett thynne eyes haue pleasure in my wayes. * For an whoze is a depe graue, ad an harlot is a narrow pytt. She lurketh lyke a thefe, and bygeth vnto her such me as be full of vyce. Whoso hath wo: who hath sorow: who hath strife: who hath byaulig: & who hath woundes without cause? Who hath reced eyes? Euen they that be euer at the wyne, & seke excess. Loke not thou vpon the wyne, howe red it is, & what a colour it geueth in the glasse. It goeth downe softly, but at the last it byteth lyke a serpent, & styngeth as an adder. So shall thynne eyes loke vnto strange wemen, & thynne herte shall muse vpon frowarde thynnges. Yee, thou shalt be as though thou layest in the myddest of the see, or slepest vpon the toppe of a myll of a shippe. They wounded me (thalt thou saye) but it hath not hurte me: they haue all to broke me, but I felt it not. Whā I am well wakened, I will go to the dycke againe.

The xxiiii. Chapter.

Not thou gelous ouer wycked men, and despyre not to be amonge the. For ther herte ymagyneth to do hurte, ad theyr lippes talke of myschefe. Thozow wysdome is an house buyled, and wyth vnderstandynge is it sett vp. Thozow discrecion shal the chibers be fylled with all costly ad pleasaunt ryches. A wyse mā is euer stronge, yee, a mā of vnderstanding encreaseth of strength. For with discrecion must warres be kept. * Ken in

ken in hāde, & where as are many that can geue coucell, there is the victorie. Wylsom is to bye a thinge for a sole, for he darre not open his mouth in the gate. He that pma- gnyeth myschefe, maye welbe called an vn- gracious personne. The thought of the foolys is synne, & the scornfull is an ab- hominacion vnto men. If thou be ouersene and negligent in tyme of neede, then is thy strength but smal. Deliuere the & go vnto death, & are led awaye to be slayne, & be not neglyget therin yf & be able to do the good. If & wilt save: I knewe not of it. Thinkest thou & he which made the hertes, doth not cōsidre it? & & he which regardeth thy soule, seeth it not? Shall not he recōpence euery man according to his worckes? My sonne, & eatest hony & the swete hony cōbe, becau- se it is good & swete in thy mouth. Cūe so shall & knowledge of wylsōme be vnto thy soule, allone as & hast gotten it. And thou shalt haue longe dayes, yee, thy hope shall not be in vayne. Laye no pryuy waye (o wicket mā) vpo the house of the ryghteous & disquiete not his restyng place. * For a iust man falleth leue tynes, & ryseth vp a- gayne, but & vngodly fall ito wyckednes.

handes together yet a lytle: so shall pouer- te come vnto the as one that trauayleth by the waye, & neede lyke a weapened man.

The. xxv. Chapter.
These also are the parables of Salomō, which the men of Ezechiah kynge of Iuda copied out.

It is & honour of God to kepe a thinge secreete, but & kynges ho- nour is to search out a thyng.

The heauen is hye, the earth is depe, & the kynges herte is vnse- archeable. Take & drosse fro & syluer, & the- re shall be a cleane vessel therof. Take awaye vngodlynesse fro & kige, & his seate shall be stablished w ryghteousnes. But not forth thy selfe in the presēce of & kig, & prea- ce not ito & place of greute mē. * Better is it that it be layde vnto &: come vp hyther, then & to be put lower in the presēce of the pynce who & seyst w thyne eyes. * We not hastie to go to the lawe, lest happlye & do some offēce after & strife be eded wherby thy neyghbour put the to shame. Handle thy matter w thy neyghbour him selfe, & ad- discouer not another mā's secreete: lest when mē heare therof, it turne to thy dishonou- re, and least thyne euell name do not cease.

* Grace and frendshipp doth deliuer: wch se that thou kepe for thy selfe, lest thou be reproued. A worde spo- ken in due seaso, is lyke apples of golde in a graued worke of syluer. The correcciō of & wyle is to an obediēt eare, a golde chaine & a Jewell of golde. Lyke as the witer coole i the haruest, so is a saythfull messainger to the & send hi: for he refresyth his masters mynde. Whoso maketh greute boast, & geueth nothyng, is lyke cloudes & wynde without rayne. With paciēce is a pīce pa- cified, & * w a soft tōg is rygourousnes bro- ken. If & fidest hony, eate so moch as is suf- ficiēt for &: lest & be ouerfull, & perbake it out agayne. Withdraw thy foote from thy neyghbours house least he be wery of &, & so abhorre &. Who so beareth false wytnesse agāst his neyghboure, he is a very clubb, a swearde, & a sharpe arowe. The hope & is put in a false mā i tyme of neade, is lyke a rottē toth & a sylpperi foote. Who so taketh awaye a mā's garment i the colde wether, is lyke vnyger vpo chalck, or lyke hi & syn- geth soges to an heule hart.

* (Lyke as the moch hurteth a garment, and a wome the tree, so doth the heuines of a man hurt the hart) * If thyne enemye hōger, feade him: yf he thyrst, geue him drinke: for so shalt thou heape coales of fyre vpon hys head, and the Lord shall rewarde the. The North wynde dryueth awaye the rayne, cūe so doth an earnest sober countenance a ba- ckbyters tonge. * It is better to syt in a corner vnder the rose, then with a brawlig woman in a wyde house: A good repo- te out

te out

te out of a farre costre, is lyke coulde wa- ter to a thyrstie soule. Ryghteous man & fallynge downe before the vngodly, is lyke a troubled well & a springe that is de- stroyed. Lyke as it is not good to cate to moch hony, * cūe so be that will search out hye thynges, it shall be to heuy for hym. He & cannot rule hym selfe, is lyke a cyte which is broken downe, & hath no walles.

The. xxvi. Chapter.

As as snowe is not mete in somer, ner rayne in haruest, euen so is wo- rde vnsemyly for a foole. Lyke as the byrde & the swalowe take theyr flyght & fle here & there, so the curse & is geuen in vayne, shall not lyght vpo a mā. * Vnto the hoyle belogeth a whypppe, to the alle a byrde, & a rodde to the foolys backe. Geue not the foole an answer after his foolys- nesse, lest & become lyke vnto hi: but make the foole an answer to his foolysnesse, lest he be wyle in his awne cōceate. He is la- me of his fete, yee dracken is he i vayne, & comitteth eny message to a foole. Lyke as in a lame mā his legges ar not equall, euen so is a parable i the foolys mouth. He that setteth a foole i hie dignite, & is cūe as yf a mā put a stone in a syngge. A parable in a foolys mouth is lyke a thorne & ppycketh a dracken mā in the hāde. * (Set is he & hath for- med all thynges: he rewardeth & sole & re: compeneth & trans- gressors.) A mā of experiecc discerneth all thi- ges wel: but he & putteth & sole to silēce en- deth the stryfe. * Lyke as the dogg turneth agayne to his vomyte, cūe so a foole begi- neth hys folysnesse agayne a fresh. If & seest a man & is wyle in his awne conceate, there is more hope in a foole then in hym.

* The slouthfull sayeth: there is a lyon in the waye, & a lyon in the myddest of & stre- tes. Lyke as the doze turneth aboute vpo the hēges, euen so doth the slouthfull wel- ter him selfe in his bedd. * The slouthfull body thrusteth his hāde into hys bosome, and it greueth hym to put it agayne to his mouth. The flogarde thinketh hi selfe wy- ler, then & seue men & sytt & teach. Who so goeth by & medleth w other mens stryfe he is lyke one & taketh a dogge by & eares. Lyke as a madd mā that castith fyre bran- des, and shoteth deadly arowes and darts cūe so doth a dissembler w his neyghboure. And then sayth he: * (When he is taken) I dyd it but in sporte. Where no wodd is, there the fyre goeth out: Euen so where the tale be- trayer is take awaye, there & strife ceaseth. * Coles kyndle heate, & wodd the fyre: cūe so doth a brawling felowe stire vp variaū- ce. A taleberrars wordes are lyke men & stryke with hāmers, but they pearse the in warde partes of the body. Vnynuous lyp- pes and a wycked herte, are lyke a potshet-

de couered with syluer drosse. An enemye shall be knowē by his talkyng, & i the mea- ne season he ymagyneth myschefe, but whē he speaketh fayre, beleue him not, for there are leue abhominacions in his herte. Who so kepeth enell will, secretly to do hurte, his malyce shall be shewed before the whole co- gregacyon. * Who so dyggeth vp a pytt, shall fall therin: & he that weltreth a stone, shall stōmble vpon it him selfe. A dyssem- blinge tōge hateth one & rebuketh hym, & ad a flatterynge mouth wycketh myschefe.

The. xxvii. Chapter.

Not thy boost of tomozowe * for & knowest not what maye happē to daye. Let another mā prayse the, and not thyne awne mouth: yee other folkes lyppes, and not thyne. The stone is heuy and the sande weyghty: but a foolys wrath is heuyer then them both. Wrath is a cruell thyng and furiousnesse is a very tēpest: but who is able to abyde enuye? An open rebuke is better then a secreete loue. Saythfull are the woundes of a louer, but the kysses of an enemye are cruell. He that is full, abhor- eth an hony combe: but vnto him that is hongry, euery sowre thyng is swete. He that oft tymes flytteth, is lyke a byrde & forsaketh her nest. * Salme and swete en- cense make the hert mery: so is the swete counsell of a mans frende that agreeth to his purpose. Thyne awne frende and thy fathers frende se thou forsake not: but go not into thy brothers house in tyme of thy trouble. For better is a frende at hand then a brother farre of. My sonne, be wyle, and thou shalt make me a glad herte so that I shall make answer vnto my re- bukers. A wyle man seynge the plage, wyl hyde hym selfe, as for foolys they go on styll, and suffer harme. * Take hys garment & is suertye for a straunger, and take a pledge of hi for the vknownen mā's sake. He that is to hasty to prayse hys neyghboure aboute measure, shall be taken as one that geueth hym an euell reposte. * A brawlynge woman and the rote of the house droppynge in a raynye daye, maye well be compared together. He that re- frayneth her, refrayneth the wynde, & hol- deth oyle fast in hys hande. Lyke as one pzon whetteth another, so doth one mā cō- forte another. Who so kepeth hys syngge tre, shall enioye the frutes therof: euen so, he that wayteth vpon his master, shall co- me to honoure. Lyke as in one water the- re apere dyuerse faces, euen so diuerse mē haue diuerse hertes. Lyke as & bell and destruccyō are neuer full, euen so * the eyes of men can neuer be satisfied. Syluer is

tryed in

tryed in the moule, and golde in the forna-
ce, and so is a man, when he is openly pray-
sed to his face. (The hart of a wicked man seeketh af-
ter mischance, but a true hart seeketh for knowledge.)

Though thou shouldest buy a fool for a pestell
in a mortar like frumentye corne, yet will
not his folly shynelle go from hym. Se þ
þ knowe the nobze of thy catell thy selfe, &
loke well to thy flockes. For ryches abyde
not alwaye, & the crowne endureth not
for ever. The hye groweth, the grasse ch-
meth vp, & herbes are gathered in the mos-
taynes. The lammes shall clothe the and
for þ goates thou shalt haue money to thy
husbandry. Thou shalt haue goates mylch
ynough to fede the, to vpholde thy houshol-
de, and to susteyne thy maydens.

The. xxviii. Chapter.

Angodly flyeth whā no man
chasteth hym, but the ryghteous
standeth styf as a lyon. * Becau-
se of synne, þ lande doth oft chā-
ge her prince: but thozow men of
vnderstādyng and wysdome a realme en-
dureth longe. One pooze man oppresyn-
ge another by violence, is lyke a continuall
rayne that destroyeth the frute.

They that forsake the lawe, prayse the
ungodly: but loch as kepe þ lawe, abhorre
the. * Wicked men discern not the thyn-
ge that is ryght, but they that seke after þ
Lorde, discusse all thynge. * A pooze
man leadyng a godly lyfe, is better then
the ryche that goeth in frowarde wayes.

Who so kepeth the lawe, is a chyld of
vnderstandyng: but he that is a cōpanyō
of ryotous men, shameth his father. He
that by vsurpe and vniuste gaynes gathe-
rith ryches: he shall lape them in store for a
man that will ppyte the poze. * He that
turneth awaye his eare from hearing the
lawe, his prayer shall be abhominable.

Who so ledeth the ryghteous into an euell
waye, shall fall into his awne pytt, but the
iust shall haue the good i possesio. The ryche
mā thyncketh him self to be wysse, but the
pooze þ hath vnderstandyng, can perceaue
him well ynough. * When ryghteous men
are in prosperite, then doth honoure flozpy
but when þ vngodly come vp, þ state of mē
chaungeth. He that bydeth his synnes, shall
not prospere: but * whoso knowledgeth the
and forsaketh them, shall haue mercy. Well
is him that standeth alwaye in awe: as for
him that hardeneth his herte, he shall fall i
to myschance. Lyke as a roaryng lyon and
an hōgre beare, euē so is an vngodly pry-
nce ouer the pooze people. Where the prin-
ce is without vnderstādyng, there is grea-
te oppresyon and wronge: but þ he be loch
one as hateth couetousnesse, he shall longe
raygne. * He that by violence sheddeth

eny mans bloude, shall be a rennagate vn-
to his graue, and no man shall be able to
souccoure hym. * Who so leadeþ a godly
& an innocent lyfe, shall be saued: but he that
goeth frowarde wayes, shall once haue a fall.

* He that fylleth his land, shall haue ple-
teousnesse of bread: but he þ foloweth vbyl-
nesse, shall haue pouerte ynough. A man þ
dealeth fapthfully, shall be fylled with blet-
synges: * he that maketh to moch haste for
to be ryche, shall not be vngyltpe. To ha-
ue respecte of personnes in iudgemēt is not
good: And why? A mā will do wronge, yee,
euen for a pece of bread. He þ will be ryche
all to soone, hath an euell eye, and consyde-
reth not, þ pouerte shall come vpon hym.

He that folowynge my precepts rebuketh
a man: shall fynde more fauoure at the last,
then he that flatreth hym. * Whoso rob-
beth his father and mother, and sayeth it is
no synne: the same is lyke vnto a destroyer.

He that is of a proude stomacke & without
feare, stereth vp styfe: but he that putteth
his trust in the Lorde, shall be well fedd.

He that trusteth in his awne herte, is a
foole: but he þ dealeth wylly, shall be safe.

* He that geueth vnto the pooze, shall not
lacke: but he that turneth awaye his eyes
fro loch as be in necessity, shall suffre grea-
te pouerte hym selfe. * When the vngod-
ly are come vp, men are sayne to hyde them
selues: but when they perissh, the ryghteous
increase.

The. xxx. Chapter.

He that is styfnecked, & will not
be reformed, shall sodenly be de-
stroyed without eny help. * Whē
the ryghteous haue the ouerhan-
de, the people are i prosperite: but

when the vngodly beareth rule, there the
people mourne. Who so loneth wysdome
maketh his father a glad mā: * but he that
kepeth company with harlottes, spendeth
awaye that he hath. With true iudgemēt
the kynge setteth vp the lande, but þ he be
a man þ oppresyth the people with gathe-
ringes, he turneth it vp syde downe. Who
so flatreth his neyghbour, layeth a nette
for his fete. * The synne of þ wicked is his
awne snare, but the ryghteous doth syng &
reioyse. The ryghteous considreth þ cause of
þ pooze: but the vngodly regardeth no vn-
derstādyng. Wicked people brige a cytie
in decaye, but wysse mē set it vp agayne. If
a wysse man go to laue w a foole (whether
he deale w him frendly or roughly) he get-
teth no rest. The bloude thyrsteth hate the
ryghteous: but þ iust & seke his soule. A
foole powreth out his sperte altogether
but a wysse mā kepeth it in tyll afterwarde.
If a price delyte i lyes, all his seruantes a-
re vngodly. The pooze and the lender mete
together,

together, & the Lorde lyghtheneth both theyr
eyes. * The scate of the kynge that faith-
fully iudgeth the pooze, shall continue sure
for euermore. The rodde and correccyon
ministre wysdome, but þ a chyld be not
loked vnto, he byngeth his mother to sha-
me. When the vngodly come vp, wycked-
nes increaseth: but the ryghteous shall se
theyr fall. Hurtoure thy sonne w correc-
cion, and thou shalt be at rest, yee, he shall
do the good at thyne herte. When the
worde of god is not preached, the people pe-
ryshe, but well is hym that kepeth þ lawe.
A seruaunt will not be the better for wo-
des, for though he vnderstande, yet will he
not regarde them. If thou seest a man þ
is hasty to speake vndupled, thou mayest
trust a foole more then hym. He that de-
lycately byngeth vp his seruaunt from a
chyld, shall make hi his master at length.

An angry man stereth vp styfe, and he
that beareth euell will in his mynde, doth
moch euell. After pryde commeth a fall,
* but a lowely sperte byngeth greate wo-
rth. Who so kepeth company wth a the-
se, hateth his awne soule: he heareth blas-
phemyes, and telleth it not forth. He that
seareth mē, shall haue a fall: but who so put-
teth his trust i the Lorde is with out dan-
ger. Many there be that seke the prin-
ces fauoure, but euery mans iudgement cō-
meth from the Lorde. The ryghteous ab-
horreth the vngodly: but as for those that
be in the ryght waye, the wicked hate the.

(A chyld þ kepeth þ worde, shall be with out destruction).

The. xxx. Chapter.

The purenes of the worde of God: and what we
ought to require of God, with certen wonderfull
thynges that are in the worlde.

The wordes of Agur the sonne of Ja-
kei, and the prophecie that the same
man spake vnto Ithiel, euen vnto I-
thiel, and Uchal: I am more foolysch then
any man, ad haue no mans vnderstandyng
I neuer lerned wysdome, ner had knowle-
dge of holy thynge. Who hath clymed vp
into heauen? Who hath come doune from
thence? Who hath holden the wynd fast
in his hand? Who hath comprehended
the waters in a garment? Who hath sett
all the endes of the worlde? What is his
name, or his sonnes name? Canst thou tell
* all the wordes of God are pure and clea-
ne, for he is a chyld vnto all the, that put
theyr trust in hym. * But thou nothyng
vnto his wordes, lest he reprove the, and
thou be founde a lyar. Two thynge ha-
ue I requyred of the, that thou wilt not de-
nye me before I dye. Remoue fro me va-
nite and lyes: geue me nether pouerte nor

ryches, onely graunte me a necessary lyuyn-
ge. Lest þ I be to full, I denye the, and
saye: * Who is the Lorde? And lest I be-
inge constrayned thozow pouerte, fall vn-
to stealynge, and take the name of my God
in vayne. Accuse not a seruaunt vnto his
master, lest he speake euell of the, and thou
be hurte. There is a generacyon that cur-
seth theyr father, and doth not blesse theyr
mother. There is a generacion that thyn-
ke them selues cleane, and yet is not clesed
from theyr fylthynesse. There is a gene-
racyon that hath a proude loke, & doth cast
vp theyr eye lyddes. There is a genera-
cion whose teth are swerdes, & with theyr
chaw bones they cosume & deuoure þ sym-
ple of the earth, and the pooze from amōge
men. The hozelleche hath two daughters
cryeng: byng hyther, byng hyther.

There be thre thynge that are neuer sa-
tyfied, yee, fowze thynge sayeth neuer
hoo. The graue: a womans wombe clo-
sed: and the earth that hath neuer water þ-
nough. As for fyre, it sayeth neuer hoo.

* Who so laugheth his father to scoorne,
and setteth his mothers commaundement
at naught: the rauens pycke out his eyes i
the valleye, and deuoured be he of the yon-
ge Eagles. There be thre thynge to hye
for me, yea foure that passeth my knowle-
ge. The waye of an Agyle in þ ayre, þ waye
of a serpet ouer a stone, the waye of a wyf
in the see, and the waye of a man wth a
ponge woman. Soch is the waye also of
a wyf that breaketh wedlocke, which wy-
peth her mouth lyke as when she hath eatē
and sayeth: As for me, I haue done no har-
me. Thozow thre thynge the earth is
dysquieted, & the fourth may it not beare:
Thozow a seruaunt þ beareth rule. Tho-
row a foole þ hath to moche bred, thozow
a wife wothyf hated w he is maryed,
and thozow an hand mayden that is heyre
to her mastres. These be foure thynge i
the earth, the which are very lytle: but in
wysdome they excede the wysse. The em-
mettes are but weake people * yet gather
they theyr meate together in the haruest.

The Conyes are but a feble folke, yet ma-
ke they theyr couches amonge the rockes.
The grethoppers haue not a gyde, yet go
they forth together by heapes. The spy-
der laboureth with her handes, & is in kyn-
ges places. There be thre thynge that
go styfly, yea fowze ar comlye in goinge. A
Lyon, which is strongest amōg beastes, ad
geueth place to no mā: A grehounde strōge i
the hynder partes: A rāme also & a kynge,
agaynst whom no mā aryleth vp. If thou
hast done foolyschly whan thou wast in hye
estate, or if thou hast taken euell counsell:
then laye thyne hande vpon thy mouth.

The. iii. Who

The proverbes

Who so chymeth mylke, maketh butter: and he that rubbeth hye nose, maketh it blede: Eue so he that causeth wrath byngeth forth stryfe.

The xxxi. Chapter.

¶ Kynges ought to iudge iustly. The p[ro]p[er]ty of an honest married wyfe.

The wordes of

Kyng Lamuel, & the lesson that hye mother taught hym.

My sone (why do ye so) sone of my body: O my deare beloued sone, geue not ouer thi strengthe & waies vnto weime, which are þe destructione of kynges. O Lamuel, yt is not for kynges, it is not (I saye) for kynges to drike wyne, nor þe stronge dryncke: for there is no secret where drynckennesse reigneth) lest they beyng d[ri]cken forgett the lawe, and peruerete the iudgement of all poore m[en]s children. Geue stronge dryncke vnto such as are condemned to death, and wyne vnto those that mourne: that they maye drike it, and forgett theyr myserye & aduersyte.

Be thou an aduocate, for the d[ro]me and stande in iudgement thy selfe, to speake for all such as be socourles in this transitorye worlde. Ope thy mouth, defende the thyngge that is lawfull and ryght, and the cause of the poore and helpelesse.

Who so fyndeth an honest saythfull woman, she is moche more worth then perles. The heart of her husband maye safelye trust in her, so that he shall fall in no pouerthe.

She will do hym good and not euell, all the dayes of her lyfe. She occuppeth woll and flaxe, & laboureth gladly with her handes. She is lyke a marchaunte wypppe, that byngeth her bytayles from a farre.

She is vp in the nyght season, to prouyde meate for her houtholde, and fode for her

maydens. She consydreth lande, & byeth it, and with the frute of her handes she planteth a vyneyarde. She gyrdeth her loynes with strength, & courageth her armes. And yf she perceaue that her houtholde doth good, her candle goeth not out by nyght. She layeth her fyngers to the spynnell, and her hande taketh holde of þe distaffe. She openeth her hande to the poore, yee she stretcheth forth her handes to such as haue nede. She feareth not that the colde of wynter shall hurte her house, for all her houtholde folkes are clothed with skarlett. She maketh her selfe fayne orname[n]tes, her clothynge is whyte sylke & purple.

Her husband is moche let by in the gates, when he sitteth amonge the rulers of the land. She maketh cloth of sylke and sellet it, & deliuereth gyrdles vnto the marchaunt. Strength and honoure is her clothynge, & in the latter daye she shall reioyse. She openeth her mouth with wysdome, and in her tonge is the lawe of grace.

She loketh well to the wayes of her houtholde: & eateth not her bred with wydnes. Her children shall arysse, and call her blessed: & her houtholde shall make moche of her.

Many daughters there be that gather riches together, but thou goest aboue them all. As for fauoure, it is disceitfull, and bentie is a vayne thyngge: but a woman that feareth þe Lorde, she is worthy to be praysed. Geue her of þe frute of her handes and let her adorne her wyfdomes prayse her in the gates.

The ende of the Proverbes of Salomon.

Of the preacher,

Ho. xxxvii.

The ii. Chapter.

The booke of the

Preacher, otherwyle called ecclesiastes.

The fyrst Chapter.

¶ That is in this wyse is vayne.

These are the wordes of the Preacher, sonne of Dauid, kyng of Ierusalem. * All is but moche vayne (sayeth þe Preacher) & al is moche vayne (I saye) & but plaine vante. For what els hath a man, of all þe labour þe taketh vnder þe Sunne? One generacyon passeth awaye, another cometh, but þe earth abyedeth styll. The Sunne arysseth, & sunne goeth downe, & returneth to hye place, & he maye there rise vp againe. The wynde goeth toward þe South, & turneth vnto the north, feryth his compasse, whirleth aboute, & goth forth, & his circuite returneth agayne to him selfe. * All floudes rune into the see, & yet þe see yt selfe is not fylled: for loke vnto what place þe waters rune, thence they come to floue agayne. All thynges are so harde to be knowen, y no man can expresse the. * The eye is not satisfied w[ith] syght, the eare is not fylled w[ith] hearyng. * The thyng þe hath bene, cometh to passe agayne: & þe thyng þe hath bene done, shall be done agayne, there is no new thyng vnder þe Sunne. Is there eny thyng wherof it maye be sayde: lo, this is new: for it was longe agoon in þe tymes þe haue bene before vs. The thyng þe is past, is out of remembraunce: Euen so the thynges þe are for to come, shall no more be thought vpon amonge them þe come after. I my selfe þe Preacher, was kyng of Irael at Ierusalem, & dyd applye my mynde to seke out & search for þe knowledge of all thynges that are done vnder heau[n]. Soch trouaile and labour hath God geue vnto þe children of men, to exerceple them selues therin.

¶ Thus I haue consydred all the thynges þe come to passe vnder the Sunne, and lo, they are all but vayne, & veraciō of minde. The croked canot be made strayght, nor þe thynge þe is vnperfecte, canot be acōpted w[ith] thynges þe are perfecte. I comōed w[ith] mine awne herte, sayinge: lo, I am come to a great estate, & haue gottē moze wysdome, the all they þe haue bene before me in Ierusalem. Yee my herte had greate experyēce of wysdome & knowledg, for there vnto I applied my mynde: þe I myght knowe what were wysdome & vnderstanding, what were errour & folishnes: & I perceaued, þe this also was but a veracyō of minde: for where moche wysdome is, there is al so greate trouaile & disquietnes: & þe moze knowledge a man hath, þe moze is hye care.

¶ A boundaunce of rychesse, of pleasure & of buytyng are vayne thynges.

Ihe sayd I thus in my herte: Now go I to, I wil take mine ease & haue good dayes. But lo, þe is vayne: also in so moche þe I sayd vnto þe mā gūe to laughter: þe arte madd, & to myrth: what doest thou? So I thought i my herte, to geue my selfe vnto wyne and agayne to applye my mynde vnto wysdome, and to comprehend folishnes vntill the tyme þe (amonge all þe thynges whych are vnder the Sunne) I myght le what were best for men to do, so longe as they lyue vnder heauen.

* I made gorgeous fayne wyfdomes. I buylded me houses, and planted vyneyardes. I made me orchardes and gardēs of pleasure, and planted trees in them of al maner frutes. * I made poles of water, to water þe grene and fruteful trees withall. I bought seruantes and maydens, and had a grete houtholde. As for catell and shepe, I had moze substaunce of them, then all they that were before me in Ierusalem. I gathered syluer & golde together, euē a treasure of kynges and landes.

I prouyded me fyngers & women, which coulde playe of instrumentes, to make me myrth and pastime. I gat me psalteries & songes of musike. And I was greater and in moze wyfdom, the all my predecessours in Ierusalem. For wysdome remained with me: & loke whatsoeuer myne eyes desyred, I let the haue it: and wherin soeuer my herte desyred, or had eny pleasure, I with helde it: not fro it. Thus my herte reioysed in all that I dyd, and this was my porcion of all my trouaile. But when I consydred all the wyfdomes that my handes had wrought, and all þe labour that I had takē therein: lo, all was but vayne and veracion of mynde, and nothing of eny valur vnder þe Sunne. The turned I me to confidre wysdome, erreure, and folishnesse (for what is he among men that myght be compared to me the kyng in soch wyfdomes?) and I sawe: that wysdome excelleth foolishnesse, as farre as light doth darchnesse. For a wyse man hath his eyes in his head, but the foole goeth in the darchnesse: I perceaued also, þe they both had one ende. The thought I i my mynde, If it happen vnto the foole as it doth vnto me, what nedeth me then to labour eny moze for wysdome? So I confessed within my herte, that this also was but vayne. For the wyse are ener as lytle in remembraunce as the folish, for þe dayes shall come whē all shall be forgotten, yee þe wyse man dieth as well as þe foole. Thus beganne I to be weery of my lyfe, in so moche that I coulde awaye w[ith] nothing that is done vnder the Sunne, for all was but vayne & veracion of minde: Yee I was weerye

weary of all my labour, which I had taken under the Sunne, because I shulde be sayne to leaue them vnto another man that cometh after me: And who knoweth, whether he shal be a wyse mā or a folle? And yet shall he be lord of all my labours, which I with soch wysdome haue taken under the Sunne. This is also a vayne thyng.

So I turned me to refrayne my mynde from all soch trauayle, as I toke vnder the Sunne: for so moch as a man shulde weery hym selfe with wysdome, with vnderstanding and oportunitie, & yet be sayne to leaue his labours vnto another that neuer stetteth for the. This is also a vayne thing & greate misery. For what getteth a mā of all the labour and trauayle of his mynde, that he taketh vnder the Sunne, but heynesse, sorrowe and desquyetyng all the dayes of his lyfe? In so moch that his hert cannot rest in the nyght, this is also a vayne thing. * Is it not better then for a mā to eate & dyncke, & his soule to be mery in his labour? Pse I sawe that thys also was a gyfte of God: For who will eat or go more lustely to his worke then I? And why? God gyueth to the man that is good before him, wysdome, vnderstanding, & gladnesse. But vnto the synner he geueth weerynesse. * (and superfluous care) that he maye gather and heape together the thynges, that afterwarde shal be geuen vnto him, whom it pleasech God. This is now a vayne thing, yee a very dysquytenesse and veracyon of mynde.

The.iii. Chapter.

All thynges come in their tyme, and passe awaye in their tyme.

Every thinge hath a tyme, yee all y is vnder the heauen, hath his couenient season. There is a tyme to be borne, and a tyme to dye.

There is a tyme to plante and a tyme to plecte vp the thing, that is planted. A tyme to slaye, and a tyme to make whole. A tyme to breake downe, & a tyme to build vp. A tyme to wepe, and a tyme to laugh: A tyme to mourne, and a tyme to daunce. A tyme to cast awaye stones, and a tyme to gather stones together. A tyme to embrace, and a tyme to refrayne from embracing. A tyme to wyne, and a tyme to lese. A tyme to spare, and a tyme to speede. A tyme to cut in peces, and a tyme to sowe together. * A tyme to kepe sylvence, & a tyme to speake. A tyme to loue, and a tyme to hate. A tyme of warre, and a tyme of peace.

* Eccl. ix. a
FFLD. p. 111 a

What hath a man els (y doth any thing) but weerynesse & labour? For as touching the trauayle and carefulnesse which God hath geuen vnto men, I se y he hath geuen it them, to be exercised in it. All thys hath

he ordered maruelous goodly, to euery thig his due tyme. He hath planted ignorance also in the hertes of me, that they shuld not comprehend the ground of hys worckes, which he doth from the begynning to y ende. So I perceaued, y in these thynges there is nothing better for a man, then to be mery and to do well so longe as he lyueth. For all that a mā eateth & dynceth, yee what soeuer a mā enioyeth of all his labour, that same is a gyfte of God. I considered also y what soeuer God doth, it continueth for euer and that nothing can be put vnto it, nor taken from it, and that God doth it to the intent, that me shuld feare hym. * The thing that hath bene, is now: and the thyng that is for so come, hath bene afore tyme, for God restoreth agayne the thyng that was past. * Moreover, I sawe vnder the Sunne vngodlynesse in the steade of iudgement, and iniquyte in steade of ryghteousnesse. Then thought I in my minde: God shal separate the ryghteous from the vngodly, and then shal be the tyme and iudgement of all counceils and worckes. I commened with myne awne hert also, concerninge the children of men: how God hath chosen them, & yet letteth them aspre: as though they were beastes: for it happeneth vnto men as it doth vnto beastes, and as the one dyeth, so dyeth the other: yee they haue both one maner of bryeth: so y (in this) a man hath no preeminence aboue a beast, but all are subdued vnto vanytie. They go all vnto one place, for as they be all of dust, so shall they all turne vnto dust agayne. * Who knoweth y sprete of mā that goeth vwarde, and the bryeth of the beast that goeth downe into y earth? * Wherefore I perceaued, that there is nothing better for a man, the to be ioyfull in hys labour, for that is hys porcyon. But who wyll byngne him to se the thinge that shall come after hym?

The.iiii. Chapter.

The myseries of the innocent. The superfluous labours of men. The chyldre that is poore, and wyse, &c.

I turned me, & considered all y violent wrong that is done vnder the sunne, & beholde, the teares of soch as were oppressed, & there was no man to conforthe the, or y wolde deliuer & defende the from the violence of their oppressours. Wherefore I iudged those that are deed, to be more happye then soch as be alpye: yee, him that is yet vnborne to be better at ease then they both, because he seyth not the miserable worckes that are done vnder the sunne.

Agayne, I sawe that all trauayle, & dysgience of labour, y every man taketh in hande, was done of enuy agaynst his neybour. This

This is also a vaine thinge, and a veracyon of mynde. The foole foldeth his handes together, and eateth vp hys awne fleshe. One haue full (sayeth he) is better with rest, then both the handes full with labour & trauayle of minde. * Moreover, I turned me, & beholde yet another vanyte vnder the Sunne.

There is one man, no mo but hym selfe alone, haupng nether chyldre ner brother: yet is there no ende of his careful trauayle, his eyes can not be satysfied with riches. * (yet doth he not remembre hym selfe, and saye.) For whom do I take soch trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne & myserable thinge. * Wherefore, two are better then one, for they maye well enioye the profyt of theyr labour.

For if one of them fall, his copanyon helpeyth him vp agayne: But wo is him that is alone, for yf he fall, he hath not another to helpe him vp. Agayne, when two slepe together, they are warme: but how ca a body be warme alone? One maye be ouertome, but two maye make resistauce: A thre fold cable is not lyghtly broken. A poore chyldre byngne wyse, is better then an olde kyng, y doth, and cannot beware in tyme to come.

Some one cometh out of prison, and is made a kyng: and another which is borne in the kyngdome, cometh vnto pouerte. And I perceaued, that all men lyuynge vnder the sonne, go with y seconde chyldre, that shall stonde vp in the steade of the other.

As for the people y haue bene before him, and y come after hym, they are innumerable: And they y come after him shall not reioyse of him. This is also a vayne thyng & a veracyon of mynde. When y comest in to y house of God, kepe thy fote & draw nye y God which is at hande may heare: * y thou gyue not the offeringes of fooles, for they knowe nowght, but to do euell.

The.v. Chapter.

A monition to beware of rashe communicacion: the ought not to meruell at the oppressyon of the poore. The courteous is not satysfied with his ryches.

Not hastye with thy mouth, and let not thine hert speake eny thing rashly before God. For God is in heauen, and y vpon earth, therfore let thy wordes be few. For where moch carefulnesse is, there are many dreames: and where many wordes are, there men maye heare fooles. * If thou make a vowe vnto God, be not slacke to performe it. As for folysch voves, he hath no pleasure in the: If thou promysse eny thinge, paye it: for better it is that thou make no vowe, the that thou shuldest promysse, and not paye. * Suffre not thy mouth to cause thy flesh for to synne, nether saye thou before the angell, y it is

thy ignorance. For then God wil be angrie at thy voyce, & destroie all the worckes of thyne handes. And why? where as are many dreames and many wordes, there are also diuerse vanytes: but loke that thou feare God. * If thou seyst the poore to be oppressed and wrongeously dealt withall, so that equite & the ryght of the lawe is wasted in the lade: maruell not thou at soch a thyng, for one greate man kepeth touch with another, & y myghtie men are in auctozite ouer the poore. The encrease of y erth vpholdeth all thinge, yea the kyng himselfe is maintained by husbādrye. He that loueth money, wyll neuer be satysfied w money: & who so deliteth i riches, shal haue no profyt therof. This is also a vayne thinge. Where as moche ryches is, there are many also that spende them awaye. And what pleasure moze hath he that possesseth the, sayunge that he maye loke vpon them with his eyes? A labouringe mā slepeth sweetly, whether it be lytle or moch that he eateth: but the abundance of the ryche will not suffre him to slepe. Yet is there a soze plage, which I haue sene vnder the sunne (namely) ryches kepeth to the hurte of him that hath the in possession. For oft tymes they perishe with his greate misery & trouble: & yf he haue a chyldre, it getteth nothyng. * A yke as he came naked out of hys mothers wombe, so goeth he thither agayne, & carryeth nothing awaye with hym of all his labour. This is a miserable plage, that he shall go awaye euen as he came. What helpeyth it hym then, that he hath laboured in the wynde? All the dayes of his lyfe also he dyd cate in y darcke, with greate carefulnesse, synnesse and sorrow.

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* Eccl. ii. a.
Abacac. i. a.

* Job. i. b
* Timot. vi. b.

* Eccl. ii. b.

Therefore me thinke it a better & a fayrer thyng, a man to eate and dyncke, and to be refreshed of all hys labour, y he taketh vnder the Sunne all y dayes of his lyfe which God geueth hym, for this is hys porcyon.

For vnto whosoever God geueth riches goodes and power, he geueth it hym to enioye it, to take it for hys porcyon, and to be refreshed of hys labour: thys is y gyfte of God. For he thinketh not moch howe longe he shall lyue, for so moch as God fylleth his herte with gladnesse.

The.vi. Chapter.

The myserie of the ryche and couetous. The difference of a folle and a wyse man.

There is yet a plage vnder the sunne, & it is a generall thing among men: when God geueth a man ryches, goodes and honoure, so that he wanteth nothyng of all that hys herte ca desyre: and yet God geueth him not leaue to enioye y same, but another man spendeth them

them. This is a vayne thinge & a miserable
plage. If a mā begett an hundred children, &
lyue many yeres, so þ his dayes are many
in nombre, and yet can not enioye his good,
nether be buried: as for him I saye, þ an vn-
tymely byrth is better then he. For he com-
meth to naught, & spedyth his tyme in dar-
knes, & his name is forgotte. Moreover, he
seeth not þ sonne, & knoweth not of it: & yet
hath he more rest then the other. Yee though
he lyued two thousande yeres, yet hath he
no good lyfe. Come not all to one place: All
the labour þ a man taketh, is for him selfe,
& yet his desire is neuer fylled after his min-
de. For what hath þ wyle more then þ foole?
What helpeth it the poore, þ he knoweth to
walke w̄ fooles before the lyuig? The clea-
re syght of the eyes is better, then þ the soule
shulde walke after desires of þ luste. How-
beit, this is also a vayne thinge & a dysquiet-
nelle of mynde. The thinge þ hath bene: is na-
med already, & knowen þ it is euen mā him
selfe: nether maye he go to lawe w̄ hym þ is
myghtier then he. Many thinges ther be þ in-
crease vanite, & what hath a man els. For
who knoweth what is good for mā lyuig, i
the dayes of hys vayne lyfe, which is but a
shadowe? O who wyl tell a mā, what shal
happen after him vnder the Sunne?

The vii. Chapter.

That to hych passeth our strengthes and wylles
ought we not to seke after.

A Good name is more worth then a
precious oymnt, and the daye of
death is better then the daye of byrth.
It is better to go into an house of mourn-
ing, then into a baketinge house. For there
is the ende of all men, & he þ is liuig, taketh
it to hert: grauntie is better then to laugh:
for when the countenance is heuy, the herte
is reformed. The hert of the wyle is in the
mournyng house, but the hert of the folp
is in the house of myrth. * It is better to
geue care to the chastenynge of a wyle man
then to heare the songe of fooles. For the
laughinge of foles is lyke the crackynge of
thornes vnder a pot. And that is but a vayne
thyng.

* 19. 10. p. 11. a

The wyle man hateth wronge deluge:
& abhorreth the harte þ couetith rewardes.
Better it is to cōspyre, the ende of a thinge
then the begynnynge. The paciēt of sprete
is better then the hye mynded. Be not haste-
ly angrie in thy mynde, for wrath resteth in
the bolome of fooles. Saye not þ: What is
the cause, þ the dayes of the olde tyme were
better, then they þ be nowe: for þ were no wyl-
se questio. Wylsome w̄ enheritaunce is good
pet better is it w̄ them þ without care may
beholde the sonne. For wylsome defendeth

as well as moneye, & the excellēt knowled-
ge & wylsome geueth lyfe vnto him þ hath
it in possession. Considre the worke of God
how þ no man can make the thinge straight
which he maketh croked. Use wel the tyme
of prosperite, & remēbre the tyme of myssfor-
tune: for God maketh the one by the other.
so þ a man cā fynde nothing els. All thinges
haue I considred in the tyme of my vanite:
þ the iust mā perissheth for his righteousnes
take, & the vngodly lyueth in hys wycked-
nesse. Therefore * be þ nether to ryghteous
ner ouer wyle, þ thou perishe not: be nether
to vnyghteous also ner to folp, lest thou
dye before thy tyme. It is good for the to
take holde of this, & not to let that go out
of thy hand. For he that feareth God, com-
meth forth with them all.

Wylsome geueth more corage vnto the
wyle, then myghtie mē of the cite: * for
there is not one iust vpon earth, þ doth good,
and synneth not. Take not hede vnto euery
worde that is spokē, lest thou heare thy ser-
uant curse þ: for thine a wne hert knoweth
that þ thy selfe also hast oft tymes spoken
euell by other mē. All these thinges haue I
proued i wylsome: for I thought to be wy-
se * but the wēt farther from me then the was
before, pec & so depe that I might not reach
vnto her. I applyed my mynde also vnto
knowledge, & to seke & searche oute science,
wylsome & vnderstāding: to knowe the foo-
lyshnesse of the vngodly, & the errour of do-
tinge fooles. And I founde, þ a woman is
bytterer then death: for she hath cast abyode,
her herte as a nett that men fische with, and
her handes are cheynes. Who so pleaseth
God, shal escape from her: but the synner
will be taken with her.

Beholde (sayeth the preacher) thys haue
I diligently searched oute & proued. One
thinge must be considred with another, that
a man may come by knowledge: whych as
pet I seke, & fynde it not. Among a thousan-
de mē I haue founde one, but not one womā
amonge all. Lo, this onely haue I founde, þ
* God made man iust and ryght, but they
sought many inuencions.

The viii. Chapter.

The kynge's commaundement ought to be obeyed.
Gladiet: one of the cheste thynges vnder þ sonne.

Who is wyle? Who hath knowledge
to make answer? A mans wylsome
maketh hys face to shine: but vn-
shamefastnes putteth it out of fauoure. I
must kepe the kynge's commaundement, and
the oth that I haue made vnto God. Be
not hastye to go out of hys syght, and se
thou continue in no euell thinge: for what-
soeuer it pleaseth hym, that doeth he. Lyke
as when a kynge geueth a charge, his com-
maundement is myghtye: Euen so * who
maye

* 19. 10. p. 11. a

* 19. 10. p. 11. a

* 19. 10. p. 11. a

* 19. 10. p. 11. a

Of the preacher.

Job. xxi.

maye saye vnto him: what doest þ? * Who
to kepeth the commaundement: shall seke no
harne: but a wyle mans herte discerneth þ
tyme & iudgement: for euery thinge will ha-
ue oportunitie & iudgement, and this is the
thyng that maketh men full of carefulnes
and sorowe. And why? a man knoweth not
what is for to come: for who wyl tell him?
Nether is there eny man þ hath power ouer
the sprete, to kepe ityll þ sprete, ner to haue
eny power in the tyme of death: is it not he
also that can make an ende of the battayle,
nether maye vngodlynes deliuer them that
medle with all.

All these thinges haue I considered, and
applyed my mynde vnto euery worke that
is vnder the sonne: howe one mā hath lord-
shype vpon another to his a wne harne. For
* I haue seane often þ vngodly brought to
ther graues: and yet they haue retorned in
to the cite ageyne, and came from the pla-
ce of holy men, which in the cite were gro-
wen out of memory as were those also that
lyued well. Thys is also a vayne thyng.
Because now that euell workes are not
hastely punished, the hert of man geueth
hym selfe ouer vnto wyckednesse. But
though an euell person offendeth an hundred
tymes, & God differ gyuinge him lōge lyfe:
pet am I sure, þ it shal go well w̄ them that
feare God, because they haue hi before their
eyes. Agayne, as for þ vngodly, it shal not
be well w̄ him, nether shal he prolonge his
dayes: but euen as a shadowe, so shal he be
that feareth not God.

Pet is there a vanyte vpon earth: There
be iust men, vnto whom it happeneth, as
though they had the workes of the vngod-
ly: Agayne, there be vngodly, with whom
it goeth as though they had the workes of
the ryghteous. Thys haue I called also a
vayne thyng. Therefore I commende glad-
nesse, because a mā hath no better thing vnder
the Sunne, then to eate and dryncke, &
to be merry: for þ shal be haue of his labour
all the dayes of his lyfe, which God geueth
him vnder the sunne. And so I applyed my
mynde to learne wylsome, & to knowe the
traynle that is i the worlde (and þ of such
a fastyon, þ I suffred not myne eyes to slepe
nether daye ner nyght) I vnderstode of all
the workes of God, but it is not possible for
a mā, to attayne vnto the workes þ are do-
ne vnder the Sunne: and though he bestowe
his labour to seke them out, yet can he not
reach vnto them: yee though a wyle man
wolde vntertake to knowe them, yet shal
he not fynde them.

The ix. Chapter.

A mā wotteth not, by þ wylsome of hys a wne wyl-
les, whether he be wylsome of loue or hate: & mā ought
to lye mētel with his wylse, & praye of wylsome

E all these thinges purposed, I in
my mynde to seke out. The rygh-
teous and wyle, pec and they: let-
uauntes also, are in þ shade of God:
and * there is no man þ knoweth ether
loue or hate, but all thynges are before the.
It happeneth vnto one as vnto another: it
goeth with þ ryghteous as with þ the vn-
godly: * with the good and cleane as with
the vncleane: with hym that offereth as
with him that offereth not: lyke as it goeth
with þ vertuous, so goeth it also with the
synner: As it happeneth vnto the periured,
so happeneth it also vnto him that is afra-
yed to be forsworne. Amonge all thynges
that come to passe vnder the Sunne, thys
is a misery þ it happeneth vnto all a lyke.
This is the cause also that the hertes of mē
are full of wyckednesse, & madd foolishnesse
is in their hertes as longe as they lyue, vn-
tyll they dye.

* Job. 1. 2. c

* 19. 10. p. 11. a

And why? As lōge as a mā lyueth, he hath
a hope: for a quyk dogg (saye they) is bet-
ter then a deed liō: for they þ be lyuig, knowe
þ they shal dye: but they þ be deed: knowe
nothing, nether deserue they eny more. For
their memorial is forgotte, so that they be
nether loued, hated ner enuyed: nether haue
they eny more parte in the worlde, i all that
is done vnder þ Sunne. So thou thy waye
then, eate thy bred with ioye, and dryncke
thy wyne with a glad hart, for thy workes
please God. Let thy garmentes be all wape
whyte, & * let thy head lack none oymnt.
* Alle thy self to liue ioyfully with thy wife
whom thou louest, all the dayes of thy lyfe
which is but vayne, þ God geueth tye vn-
der the Sunne, all the dayes of thy vanite:
for that is thy porcion in this lyfe, of al thy
laboure and trauple that thou takest vn-
der the Sunne. What soeuer thou takest in
hande to do, that do with all thy power, for
in the graue that þ goest vnto, there is ne-
ther worke, counsell, knowledge ner wyl-
some.

* 19. 10. p. 11. a

* 19. 10. p. 11. a

* 19. 10. p. 11. a

So I turned me vnto other thinges vn-
der the Sunne, & I sawe, that in ruinynge,
it helpeth not to be wyff: in batayle, it hel-
peth not to be strōge: to fedynge, it helpeth
not to be wyle, to riches, it helpeth not to be
suttell: to be had i fauoure, it helpeth not to
be cōpyng: but that all lyeth in tyme & for-
tune. For * a man knoweth not hys tyme,
but lyke as the fysh are takē with the an-
gle, and as the byrdes are catched with the
inare: Euen so are men takē in the perlous
tyme, when it cometh sodenly vpon them.

Thys wylsome haue I seene also vnder
the Sunne, & me thought, it a greate thig.
There was a lytle cite, & a fewe mē with
it: so there came a greate kynge and beseged
it, and made greate bulwarkes agaynst it.
And

And in this there was founde a poore mā,
(but he was wylle) which with his wyl-
dome deliuered the cite: yet was there no bo-
dy that had any respect vnto such a simple
man. Then sayde I: wylldome is better the
strength. Neuertheless, a simple mans wyl-
ldome is despised, & his wordes are not he-
red. A wylle mans counsell that is folowed in
silence, is farre above the crenge of a cap-
tayne amonge fooles. * For wylldome is bet-
ter the hardnesse: but one vnto hyt alone de-
tropeth moch good.

* Sap. vi. a.
* Reg. xvi. c.
* Reg. xxi. c.

The .x. Chapter.

The difference betwixt a foole and a wylle man.
Fortunate and happye is that realme which hath
a wylle prince.

A Deed dye doth corrupt swete opy-
ment & maketh it to stynk: & e-
uen so oft tymes he that is made
for wylldome & honour, is abhor-
red because of a lytle foolishnes. * A wyl-
le mā's herte is vpo f ryght hāde, but a foo-
les herte vpo f left. A foole will shewe him
self whē he goeth by f way, yet thiketh he
puey mā doth as foolysly as hi selfe. If
a pncipal spete be geue f to beare rule, * he
not negligēt thē in thine office: for he f can
take cure of him selfe, auoydeth great offen-
ces. Another plage is there, which I haue se-
ne vnder the sonne: namely, f ignorance f
is comenly amonge pncipes: in that a foole
sytteth in greate dignite, & the ryche are sett
downe beneth: I haue sene seruantes ryde
vpon horses, and pncipes goyng vpon their
fete as it were seruantes. * But he f dyg-
geth vpo a ppt, shal fall therein him selfe: and
who so breaketh downe the hedge, a serpet
shal bite hym. Who so remoueth stones,
shal haue trauaple withall: & he f he weth
wood, shal be hurt therewith.

* Rom. xii. b

* Dio. xvi. b
* Eccl. xvi. b

When an yd is blont, and the poynt not
sharpened, it must be whet agayne, and f w
myght: & eue so doth wylldome folowe dili-
gence. A babler of hyt toge is no better, thē
a serpent that styngeth wythout hyssyng.
The wordes out of a wylle mā's mouth are
gracious, but the lypyes of a foole wyll de-
trope him selfe. The begynnyng of his tal-
kyng is foolysnes, & the last worde of his
mouth is sharke madnesse. A foole is full of
wordes, & a man cannot tell what shal co-
me to passe: who wyll then warne him of it
that shal folow after him? The labour of
the folyth is greuous vnto thē, whyle they
knowe not howe to go into the cite.

Who be vnto the (& thou lande) whose
kynges is but a child, and whose pncipes are
early at their bunckettes: But well is the
(& thou lande) whose kyng is come of no-
bles, & whose pncipes eate in due season: for
necessyte & not for lust. Thozow flourish-

nesse the balches fall downe, & thozow yde-
hādes it rayneth in at the house. Meate ma-
keth men to laugh, and wyne maketh the
mery: but vnto money are all thinges obe-
dient. With f sayng no euell in thy thought
& speake no hurte of the ryche in thy ptey-
chāre: for a byrd of the ayre shal betraye
thy voyce, and with his fetters shal he be-
wraye thy wordes.

The .xi. Chapter.

Wylldome ought to be distribute vnto the needy.

If thy byde vpon waste faces, &
so shalt thou fynde after many
dayes. Geue parte. vii. dayes, and
all vpo the eygh, for f knowest
not what misery shal come vpo earth. Wi-
hen f cloudes are full, they pōwe out ray-
ne vpon the earth. And when the tre falleth
(whether it be toward f South or North)
in what place soeuer it fall, there it lyeth.
He that regardeth the wide, shal not lose
and he that hath respecte vnto the cloudes,
shal not reape. Now lyke as f knowest not
the waye of f spirite howe he entred into f
body beinge yet in a mothers wōbe: & eue so
f knowest not the workes of God, whych
is the workemaster of all.

Cease not thou therfore with thy handes
to loke thy sede, whether it be in the mo-
ninge or in the euenyng: for thou knowest
not whether this or that shal prospere, and
yf they both take, it is f better. The lyght
is swete, & a pleasaunt thyng is it for the
eyes to loke vpon the Sūne. If a man lyue
many yeres, and be glad in thē all, let him
remembre the dayes of darkenesse, whych
shal be many: and that foloweth, all thynges
shal be but vanyte. Be glad then (& thou
younge mā) in thy youth, and let thyne hert
be mery in thy yong dayes, folowe f wayes
of thyne a wne herte, & the lust of thine eyes
but be thou sure, that God shal bypunge the
into iudgement for all these thynges.

The .xii. Chapter.

From oure youth ought we to consider, and re-
garde the goodnes of God.

If a waye displeasure out of thyne
herte, & remoue euell from thy body:
for chyldhode & youth is but vany-
te. Remembre thy maker the soner in thy
youth, & euer the dayes of aduerptye come
& or f peares: drawe nye, when f shalt saye:
I haue not pleasure in them: before f sunne
the lyght, f moone & starres be darkened, &
or the cloudes turne agayne after f rayne,
when the keepers of f house shal tremble, &
when f stronge mē shal bowe them selues:
when f myllers stide styll, because they be
so fewe, & whē f spight of f wyndowes shal
ware

The Ballet of Bal-
lettes of Salomon: called in Latyn,
Canticum Cantorum.

The fyrst Chapter.

A mysticall songe of the spirituall and godly
loue, betwene Christ the spouse, and the chyrche
or congregacion his spouse.



That he wold kysse me with
the kysses of his mouth: for
thy loue is more pleasaunt
then wyne, & that, because of
f good & pleasaunt sauoure of
thy most pccious balmes.

ware hymme, when the dozes in the stretes
shal be shut, and when the voyce of the myl-
ler shal be layed downe: when men shal ryl-
e at the voyce of the byrde, and when all f
daughters of mylke shal be brought lowe:
when men shal feare in hye places, and be a-
fraid in the stretes: when the Almonde tree
shal flozthe and be laden with the greshop-
per, and when all lust shal passe (because
man goeth to his longe home, and the mour-
ners go aboute the stretes.) & euer the spl-
uer lace be taken awaye, and or the golden
well be broken. & the pot be broken at the
well, and the whele vpon the cysterne: Then
shal the dust be turned agayne vnto earth
from whence it came, and the sprete shal re-
turne vnto God, which gaue it. * All is but
vanite (sayth the Preacher) all is but playne
vanyte. The Preacher was yet more
wylle, and taught the people knowledge: he
gaue good hede, sought out the groude, and
set forth many parables. Hys diligence was
to fynde out acceptable wordes, ryght scrip-
ture, and the wordes of trueth. For * the
wordes of f wylle are lyke pyches and nay-
les that goo thozow, wher with f stiffe ga-
thered is holden vpo: for they are geuen of one
shepherde onely. Therfore beware (my son-
ne) of that doctrine that is besyde thy: for
to make many booke it is an endles worke:
and to loude cryng wepeth the bodye.

Let vs heare the conclusyon of all thyn-
ges: feare God, and kepe hys commaunde-
mentes: For that toucheth all men.

For God shal iudge all worc-
kes and secrete thynges,
whether they be good
or euell.

The ende of the boke
of the Preacher /
other wyse cal-
led / Ecclesia-
stes.

Thy name is as swete smel-
lynge opyntment when it is shed forth, ther-
fore do the maydes loue the: drawe thou me
vnto f: we wyll runne after the. The kyng
hath brought me into hys ptey chābres.
We wyll be glad & reioyce in the, we thynke
more of thy loue then of wyne. They that be
ryghteous loue f. I am black (& ye daugh-
ters of Ierusalem) lyke as * the tētes of f Ce-
darenes, & as the hangynges of Salomon:
but yet am I sayre & well fauoured withall.
Maruell not at me f I am so black: for why?
the sunne hath shyned vpo me. My mothers
chyl dren had euell wyll at me, they made me
f keeper of the vyne yeades: but myne owne
vyne yarde haue I not kept. Tell me of him
whō my soule louethe where thou fedest the
shepe, where thou makest the rest at f noone
daye: for why shal I be lyke him, that goeth
wzonge aboute f flockes of thy cōpanyons? &
yf thou knowe not thy selfe (& thou sayest
amonge weimē) then go thy waye forth after f
fotesteppes of the shepe, and fede thy goates
besyde the shepherdes tentes. Vnto * the
hoost of Pharaos charettes haue I compa-
red the, & my loue. Thy chekes and thy neck
is beawtyfull as f currys, and hanged with
spanges and goodly Jewels: a neck bāde of
golde wyll we make the with syluer buttōs.
When the kyng sytteth at the table, he
shal smell my hardus: a bondell of Myrr
is my loue vnto me: he wyll lye betwixt my
brestes. A cluster of Camphore in the vy-
neardes of Engaddi is my loue vnto me.
* Howe sayre art thou (my loue) Whō
we sayre art thou: thou hast dones eyes.
Howe sayre art thou (my beloued) howe
well fauored art f? Dure bed is decte with
floures, the syllynges of oure house are of Ce-
dre tree, and oure crosse loyntes of Cypresse.

* Eccl. vi. a

* Eccl. xvi. b
* Eccl. xvi. b
* Eccl. xvi. b

* Eccl. xvi. c

* Cant. iiii. a

The .ii. Chapter.

I Am the lylic of the felde, and rose of
the valleyes: as the rose amonge the
thornes, so is my loue amonge the
daughters. Lyke as the apple tree amonge
the trees of the wodd, so is my beloued amonge
the scns. My delpte is to syt vnder hys shā-
dome

howe, for hye fraye is swete vnto my thro-
te. He bringeth me into hye wyne seller, hye
banner spred ouer me, is lone. Set aboute
me cuppes of wyne, toforte me with apples
* Cant. viii. a for I am lyke of lounes * his left hande lyeth
vnder my heade, & hye rygth hande shall em-
brace me. * I charge you, O ye daughters
* Cant. iii. b. of Ierusalem) by the Roes and byndes of the
felde, that ye waike not vp my loue nor tou-
che her, tyll she be content her selfe. We thinke
I heare the voyce of my beloued: lo, there co-
meth he bouppnge vpon the mountaynes, &
leapynge ouer the lytle hylles. My beloued,
is lyke a Rood or a yonge hart. Beholde, he
standeth behynde our wall, he oketh in at y
wyndowe, and peepeth thorowe y grate. My
beloued answered and sayde vnto me.

Co to hyne a yone: for lo, þy wynter is now past
the rayne is awaye and gone. The floures
are come vp in the felde, the yme of the byr-
des syngynge is come, and the voyce of the
turtle doue is heardc in oure lāde. The spygge
tree bringeth forth her spygges, and the bynes
beare blossoms, & haue a good smel. **W**stāde
vp the & come my loue, my beutyfull, & come
I saye (**W** my doue) out of the caues of þy ro-
ches, out of the holes of the wall: **W** let me se
thy countenaunce and heare thy voyce for
swete is thy voyce, and sayre is thy face. Get
vs the foxes, yee the lytle foxes, that hurt the
bynes, for oure bynes beare blosoms. * **W** my
loue is myne, and I am hye, which fedeth a-
monge the roses, vntyll the daye bzeake, and
tyll the shadowes be gone. Come agayne
(**W** my beloued) and be lyke as a Rooor a
yonge hart vpo the wyde mountaynes.

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* Cantt. ii. d. * I charge you, O ye daughters of Ierusalem, by the Roes and hyndes of the felde, that ye wake not vp my loue her touche her, till she be content her selfe. Who is thys, that commeth vp out of the wylderneisse like vapours of smoke, as it were a smell of Myrr, franchencense, and all maner spyces of the Apotecary? Beholde, aboute Salomons bedstede ther stande. ix. valeant men of the most myghtie in Israel. They holde

sworde & euery one, and are expect in warre.
Euery man also hath by a sworde vpon his
thygh, because of feare in the nyght: kynge
Salomon had made him selfe a palace of the
wod of Libanus, the pillars are of syluer, the
coluerynge of golde, the seate of purple, the
groundeis pleasauntly paved with stone for
the daughters of Ierusalem. Goforth (O
ye daughters of Syon) and beholde kynge
Salomon in the crowne: wher with his mo-
ther crowned him in the daye of his maria-
ge, and in y daye of the gladnesse of his heyt.

C The. iiii. Chapter.
How sayre art thou my loue, howe
sayre art thou, thou hast hollow eyes,
bynde that which lyeth hyd with-
in. * Thy deare locks are like f

Wool of a flocke of goates & he thor-
ne vpon moſt Gilead: Thy teſt are like the
pe of the ſame bigneſſe, which went by from
the waſhing place: where euery one beareth
two twyns, and not one vnfrutefull amonge
them. Thy lippes are like a roſe coloured ry-
bonde, thy wordes are lowly. thy cheekes are
like a peece of a voingraine within thyne hea-
res. Thy neck is lyke & tower of Dauid bul-
ded with colly ſtones lyinge out on the ſides
wher vpon there hang a thouſande thyldes,
pee all the weapens of the geauntes. * Thy
two breſtes are lyke two twyns of pounge
roes, which fede amonge roſes. ¶ That I
myght go to the moſtayne of Myre, & to y
hyll of frankenſe: tyll I haue breake & tyll
I shadowes be paſt awaye. Thou art all
ſayre, O my loue, & no ſpott is there in the.
Come to me fro Libanus (O my ſpoule (co-
me to me fro Libanus loke from the towne of

me to meete. Iohnas was from the topp of
Amana, from the topp of Sanir & Hermo,
fro the lyons dennes and from þ mountaynes
of þ leopartes. Thou hast with loue bewit-
ched my hert. O my sylster, my spouse, þ hast
bewitched my herte, with one of thyne eyes,
and w one cheyne of thy neck. O howe fayre
are thy bzeles, my sylster, my spouse. Thy
bzeles are moze pleasaunt then wyne, and þ
smel of thyne oyntmentes passeth all spyes.
Thy lippes. O my spouse, droppe as þ hony
cöbe, pee my lche and hony is vnder thy tong,
and the smel of thy garmetes is lyke þ smel
of Libanus. A garden well locked is my syl-
ster, my spouse, a garden well locked, and a
seale well. The frutes þ are planted in the,
are lyke a very Paradyse of pomgranates
with swete frutes: as Camphore, Cardus,
and Saffed, Calamus, & Spynomom with
all swete smellynge trees: Myrr, Aloes and
all the best spyes: a well of gardes, a well of
lyuinge waters, which refine vppone fro Li-
banus. Up thou north wynde, come thou
south wynde, and blowe vppone my garden, þ
the smel therof may be caried on euery syde:
pee þ my beloued maye come into þys garde,
and eate

theate of þ swete frutes that growe therein.
The .v. Chapter.

In come into my garden, O my sister, my spouse: I haue gathered my Myrrre with my Spyce. I haue eaten hony with my hony cōbe, I haue drōke my wyne with my mylke. Eate, O ye frendes, dryncke and be mery, O ye beloued.

As I am allepe, and my hert is waking
I heare voyce of my beloued, whē he knoc-
keth. Open to me, O my sister, my loue,
my doue, my derlyng: for my heade is full
of dewe, & the lockes of my hearre are full
of the nyght droppes. I haue put of my
rope, how ca I do it on agayne: I haue wa-
shed my fete, how shall I fyle the agayne?

My loue put in his hand at the hole, and
my herte was moued within me. I stode vpon
to ope vnto my beloued, & my hādes drop
ped with Myrre, & the Myrre ranne downe
my fyngers vpon þe locke. I opened vnto
my beloued, but he was departed and gone
his waye. Now when he spake, my herte
was gone: I sought hym, but I coulde not
fynde hym: I cryed vpon hym, neuerthelesse
he gaue me no answer. So þe watchmen
þe wente about the cytie, founde me, smote
me, & wounded me: Yee, they þe kepte þe wal
les, toke awaye my hercheafe fro me.

I charge you therefore, O ye daughters
of Ierusalem, of ye synde my beloucd, that
ye tell hym, how that I am syck for loue.

What manner of man is thy loue about
other louers? O I fayrest amonge wemē
O what can thy loue do, more then other
louers, that thou chargest vs so straptely.

As for my loue, he is white and redde colourd, a goodlye person amōge ten thousand: his heade is as the most fyne golde, the lockes of hys hearre are busshed, and black as a crowe. His eyes are as y^e eyes of doves by the water brookes, as though they were washed with mylk, & are sett by

he perles in golde. Hys chokes are lyke
garden bedd, where in the Apotecaries plat
all manner of swete thynges : Hys lyppe
are lyke roses that droppe swete smelling
Myrr. His handes are lyke gold rynge
haunge enclosed þ precious stone of Cha
lis. His body is as the pure puerp, de
ste ouer with Saphires: His legges are a
the pylers of Harbell, set vpon sokette
of golde. His face is as Libanus, and as
beuty of the Cedre trees. The wordes o
his mounthe are swete, yee, he is altogethe
louely. Soche one is my loue. O ye daugh
ters of Ierusalem, soch one is my loue.

¶ The, vi. Chapter.

Whither is thy loue gōe then (O thou
fayrest amonge women) whither
is thy loue departed ? we will seke
with the. My loue is gone downe int

hys garden, vnto the sweete smellyng bed-
des, that he may refresh hym self i the gar-
den, and gather roses. My loue is myne &
I am his, which fedeth amōge the roses.

Thou art beautifull, o my loue, as is the place of Chirza, thou art fayre as Ierusalem, fearfull as an armie of men, wth thy banners. Turne awayne thyne eyes fro me, for they haue set me on fyre. * Thy heartye lockes are lyke a flocke of goates thorne vpon the mount of Silead. Thy teth are lyke a flock of thorne shepe, which go out of þ^e washyng place: where every one beareth twyns, & not one vnfructfull among them. Thy chekes are lyke a peece of a p^egranate. With in thy voluerys There are

* Ix. Quenes. lxxx. wyues, and dameselles
without nobye. One is my doue, one is my
derlyng. She is the onely beloued of her
mother, & deare vnto her þ bare her. Whē
þ daughters sawe her, they sayde, she was
blessed. See the Quenes and wyues pray-
sed her. What is the this, þ loketh forth
as the moonyng: fayre as the moone, clea-
re as the sunne, and fearful as an armye of
men wth their baners. I mente downe ito þ
nutt garde, to se what grewe by þ brokes, &
to loke yf the vyneparoe flourished, or yf þ
pomgranates were shot forth. I knewe
not þ my soule had made me þ charpote of
the people that be vnder tribute. Turne
againc, turne agayne. O thou perfecte one
turne ageyne, turne agayne, & we will loke
vpon the. What wil ye se in the Sula-
myte / She is lyke men of warre singynge
in a compaignye.

The seventh Chapter.

How pleasant are thy treadyn-
ges with the shoes, thou princes
daughter: Thy thighes are like
a fayre iewel, which is wrought
by a connyng worcke master.

Thy nauell is lyke a rōūde goblet, which
is neuer without drynke. Thy wōbe is lyke
a hepe of wheat that is sett aboute wth roses.
* Thy two brestes are lyke two twyns of
ponge roes. Thy neck is as it were a tower
of pūery: thine eyes also are lyke the water
poles þ are in Heschō, belyde þ porte of Ba-
thrabbin: thy nose is lyke the tower of Li-
banus, which loketh toward Damascus.
That head þ standeth vpon the, is lyke Car-
mel & the bearre of thy heade is lyke purple
and lyke a kynge goynge forth wth his gar-
de aboute hym. O how fayre & louely art
þ my dearlynge, i pleasures! Thy stature
is lyke a Palme tree & thy brestes lyke the
grapes. I sayde I will clyme vp to þ Pal-
me tree, & take holde of his hye braūches.
Thy brestes also shalbe as þ vyne clustres
þ smell of thy nostrels lyke is the smell of
If If applica

apples, and thy laves lyke the beste wyne. Whiche goeth straye vnto my beloued and brusteth forth by sylppes of the Auncient eldres. There wyl I turne me vnto my loue & he shall turne hym vnto me. Come on my loue, we will go forth into the felde, & take oure lodgyng in the villages. In the mornyng we will go se þ vnygarde: we will se þ the vyne be spronge forth, þ the grapes be growne, and þ the þogranates be shot out. There wyl I geue þ my brestes: þ Wandragoras geue the þ sweate smell: and besyde oure doores are all manner of pleasaunt frutes: both newe, & olde: whych I haue kepte for the, o my beloued.

The viii. Chapter.

That I myght fynde the wythout, and kysse the, whom I loue as my brother whych suckte my mothers brestes: and that thou shalt not be despised I will leade the, and byng the in to my mothers house: that thou myghtest teach me, & that I myght geue the drynke of spiced wyne, & of the swete sappe of my pogrannates. * His left hande shall be vnder my head & his ryght hande shall embrace me. I charge you, O ye daughters of Ierusalem, þ ye wake not vp my loue, ner touch her, tyll she be content her selfe. What is the this, that cometh vp from the wilderness, and leaneth vpon her loue? I waked the vp amonge the apple trees, where thy mother conceived the, where thy mother laye (brought the into the worlde. O set me as a seale vpon thine herte, and as a seale vpon thine arme: for loue is myghtie as the death, & gelousy as the hel. Her coales are of fyre, & a very flāme of the Lorde: so þ many waters are not able to quēche loue, nerther maye the streames drowne it. Yee, yf a man wolde geue all the good of his house for loue, he shuld counte it nothyng, Our

syster is but ponge, & hath no brestes: what shall we do for our syster, when she shall be spoken for? Yf she be a wall, we shall buyde a syluer bolwercke ther vpo: yf she be an open doore, we shall fasten her with borders of Cedre tree. I am a wall, and my brestes lyke towres, then was I as one that hath founde fauoure in his syght. Salomon hath a vnygarde at Baal Hamon, & this vnygarde deliuered he vnto the keepers: þ euey one for the frute therof shulde geue hym a thousande peces of syluer. My vnygarde is in my syght: thou (O Salomon) must haue a thousande, and the keepers two hundred wigh the frute. Thou that dwellest in the gardens, O let me heare thy voyce, that my companyons maye herken to the same. O get the awaye, my loue, and be as a roo or a pong hert vpo the swete smellynge mountaynes.

The ende of the Ballet of Ballettes of Salomon: called in Latyn:

Canticū Canticorū.

The booke of the prophete Esay

The fyrst Chapter.

Esay propheseth that the angell of God shall come vpon Ierusalem because of the synnes.

The vision of Esay þ sonne of Amos which he sawe vpon Iuda and Ierusalem: in the dayes of Azia and Ioahaz, Ahaz & Jeheziah kynges of Iuda. Heare, O heauen, & herken O earth: for the Lorde hath spoken: I haue nourished & promoted children, but they haue done wyckedly agaynst me. The ore hath knowne his owner & þ alle his masters cribb: but Irael hath receaued no knowledge, my people hath no vnderstandyng. Alas for this synfull nacion, a people of great iniquitie: a seed of vngacious people corruptinge ther wayes. They haue forsaken the Lorde, they haue prouoked the holy one of Irael vnto anger, and are gone backward. Wherby shulde þe be plagued any more: for þe are euer fallige awaye. The whole head is synck, & þ hert is heuy. Fro the sole of the fote vnto þ head, there is no whole parte in all your body: but all are woundes, botches, sores, & stryppes, whych cā nether be helped, bounde vp, molified, ner eased w any opment. Your land lyeth waste, your cyties are brent vp, your enemyes deuoure youre lāde, & þe must be sayne to skāde, & loke vpo it: & it is desolate, as they were subuerted þ were alienate fro þ Lorde. Moreover, the daughter of Syon ys left alone lyke a cottage in a vineyard, lyke a lodge in a garde of cucumbers, lyke a wasted cytie. And excepte þ Lorde of hostes had left vs a fewe alyue: we shuld haue bene as Sodoma, and lyke vnto Gomorra. Heare þ worde of the Lorde þe Lordes of Sodoma: & herke vnto þ lawe of our God, þ people of Gomorra. Why offere þe so many sacrifices vnto me saith Lorde? I am full of þ brent offrynges of wethers, ad of þ fatnesse of fedbeastes. I haue no pleasure in þ bloud of bullokes, lābes and goates. When þe come to appeare before me, who requireth this of you to treade within my porches? Therefore offere me no mo oblaciōs, for it is but lost labour. Incense is an abhominable thinge vnto me. I haue not awaye with youre newe moones, your Sabbathes & gatherige together at þ solēne dayes. I hate your newe mone dayes & solēne feastes, eue from my very hert. I can not awaye w suche vanitie & holdinge in of the people. They lye vpon me as a burthen, and I am wery of beryng the. When þe holde out your handes, I will turne myne eyes from you. And though þe

make many prayers, yet wil I heare nothyng at all, seying your handes are full of bloude. Wash you therfore, and make you cleane, put awaye your euell entetes out of my syght, cease from doyng of euell. Lerne to do ryght, applye your selues to equite, deliuer þ oppressed, helpe þ fatherles to his ryght, let the widowes cōplainte come before you. Come I praye þe (sayeth þ Lorde) let vs reaso oure matter together. Though youre synnes be as read as scarlet, they shalbe as white as snowe. And though they were lyke purple, they shalbe as whit as wolle. If þe belouynge & obediēt, þe shal enioye þ best thyng þ groweth i þ lād. But yf þe be obstinate & rebellious, þe shalbe deuoured w þ swerde: for thus þ Lorde hath promised w his awne mouth. How happeneth it then þ þ ryghteous cytie (which was full of equite) is become vnfaythfull as an whore: ryghtuousnes dwelt i it, but now murtherers. Thy syluer is turned to dross, & thy wyne myrte with water. Thy prizes are wicked & companyōs of theues. They loue gyftes altogether, and gape for rewarde. As for þ fatherles, they helpe hi not to his ryght, nerther wyl they lett the wydowes causes come before the. Therefore, sayeth þ Lorde God of hostes, þ myghty gouernour of Irael, Oute vpon þe, I will ease me of myne enemyes, & I will avenge me of myne aduersaryes, I shall lāue my hād vpon þ, & burne out thy drosse fro þ synnest & purest, & put out all thy synne, & set thy iudges agayne as they were som tyme & thy Senatours as they were fro þ begynnyng. Then shalt þ be called þ ryghteous cytie, þ faythfull cytie. So shalbe redeemed w equite, & they shal turne againe vnto her i ryghteousnesse. For þ trasgressours & vngodly, and such as are become vnfaythfull vnto the Lord, must altogether be vtterly destroyed. For they shall be ashamed of the goddes þ þe longed for. And þe shall be put to shame for þ Idols groue gardes þe haue chosen: þe shalbe as a tree whose leaues are fallen awaye, & as a garden þ hath no moystnesse. And as for the glory of þe your graued Images, it shalbe turned to dyme strawe, and he þ made them to a sparke. And they shal both burne together, so that no man shalbe able to quench them.

The second Chapter.

Of the comynge and deeth of Christ, and of the callinge of the heathen.

Thys is the worde þ was opened vnto Esay the sonne of Amos, vpon Iuda & Ierusalem. It wilbe also in the last dayes þ þ yll where þ house of þ Lorde is builded, shall be þ chese amonge ylles, and exalted aboue all lyile ylles. And all nacyns shall pzeace vnto hym, and the

multytude of people shal go speakyng thus one to another: vp, * let vs go to the hyll of the Lord, & to the house of the God of Jacob: that he maye shewe vs his waye, and p we maye walcke in his pathes. For the lawe shall come out of Sion, and the word of the Lorde from Ierusalem, and shall geue sentece amonge the heathen, and shall reforme the multitude of people: They shall breake theyr swerdes also i to mattocks, and theyr speares to make sythes. And one people shall not lyft vp weapen agaynst another, neither shal they learne to fyght from this forth. Come ye (O house of Jacob) let vs walcke i the lyght of the Lorde. But thou hast forsaken thy people the house of Jacob, because they go farre beyonde the east cōtreys i Sodomites (who they haue as i Philistines had) and in straunge chyldren they thinke them selues to haue ynough. Theyr land is full of siluer and gold, neither is there any ende of theyr treasure: Theyr land is also full of horses, & no ede is there of theyr charrets. Theyr lande is also full of bayne goddesses, and before the worcke of theyr awne handes haue they bowed the selues, yee, euē before the thinge that theyr awne fyngers haue made. There kneleth the man, there falleth the man downe before the, but the (O Lorde) wilt not leaue them unpunished.

And therfore get the in to some rock, and hyde the in the grounde for feare of the Lorde, and for the glory of his magesty: Which casteth downe the high lookes of presumptuous persones, and bringeth lowe the pryde of man, and the Lorde only shall be exalted in that daye. For the daye of the Lorde of hostes shall go ouer al pryde and presumptio, vpon all them that exalte them selues, and shall bypunge the all downe: vpon all the hygh and stoute Cedre trees of Libanus, & vpon all the okes of Basan, vpon all the hygh hylles, and vpon all stoute mountaynes, vpon all costly towres, & vpon all stronge walles, vpon all hyppes of Charis, and vpon euery thyng that is glorious and pleasaunt to loke vpon. And it shall bypunge downe the pryde of man, and laye mans presumptuousnesse full lowe, and the Lorde shall only haue the vitory in that daye. But the Idols shall utterly be rote out. When shall crepe in to holes of stone, and into caues of the earth, for feare of the Lorde, and for the glory of his magesty: what tyme as he shall aryse vp to condemne the earth. Then shall man cast awaye his goddesses of syluer, and his goddesses of gold (which he neuertheles had made to honour them) vnto Molles & Backes: And they shall crepe in to the caues and rockes, & into the clyftes of hard stones, for feare of God, and for the glory of his magesty, when he shall ryleth

to condemne the earth. Feare not ye then any man, whose breth is in hyss nostrils. For what is he of reputacion?

The thyrde Chapter.
The prophete sayeth that at the comyng of Christ all strength and powre shall be put forth of Iherusalem.

In that daye, the Lorde God of hostes and Iuda, all possessions & power al meat and bypunge, the captayne and the souldyar, the iudge and prophete, the wyse and the aged man, the prince of syccie peare olde, and the honorable: the Senatours, and men of vnderstandinge: the master of craftes and oratours. And I shall geue the chyldren to be theyr princes, & babes shall haue the rule of you. The people also shall be pylled and polled, and one shall euer be doyng violence and wronge to another. The bope shall presume agaynst the elder, and the vyle persone agaynst the honorable. Yee, one shall take a frede of his awne kynred by the bolome, and saye: thou hast clothynge, thou shalt be our head, for thou mayest kepe vs fro this fall & parell. Then shall he sweare & saye: I cannot helpe you. Moreover, there is neither meat nor clothynge in my house, make me no ruler of the people. For Ierusalem is ouerthrowne & Iuda must fall to the grounde, because that both theyr wordes & counsels are agaynst the Lorde, to prouoke the presence of his magesty vnto anger. The chaungynge of theyr countenance bewa-peth them, yee, they declare theyr awne synnes, the selues, as the Sodomites, & hyde the not. Wo be vnto theyr soules for they haue retourned euill vnto the selues. Byd the ryghteous do well, for they shall enioye the frutes of theyr studies. But wo be to the vngodly and vnyghteous, for they shall be rewarded after theyr workes. Chyldren are extorcioners of my people, and women haue rule of them.

O my people, those that call the blessed decaue the, and depraue the waye of thy foteystepes. The Lorde is rysen vp to comen of the matter, and standeth vp (I saye) to geue iudgement of the people. The Lorde shall come forth to reason with the Senatours and princes of his people. It is ye that haue burnt vp my vineyard, the extorcion done to the poore is i your houses. Wherefore do ye oppresse my people, & marre the faces of the poore? sayeth the Lorde God of hostes. Moreover, they sayth the Lorde: Seing the daughters of Sion are become so proude, and come in wretched out neckes and with bayne wanton eyes: seynge they come i tryppynge so nyccly with theyr fete: Therfore shall the Lorde haue the heades of the daughters of Sion, and shal discover theyr

theyr shame. In that daye shall the Lorde take awaye the gorgiounes of theyr apparell, and spanges, cheynes, partelettes, and colarres, braceletes and booues, & goodly floured, wyde and bordered rayment, brooches, and headbandes, rynges and garlandes, holy daye clothes and vales, kercheffes and pinnes, glasses and cypresses, bonettes and taches.

And in steade of good smell, there shall be stynck amonge the. And for theyr gyddles there shall be lowse bades. And for well sett heare there shall be baldenelle. In steade of a stomacher, a sack cloth, and for theyr bewty witherdnesse, and sonne burnyng. Pourre housbandes and myghtie men shall perishe with the swerde in batayle.

At that tyme shal the gates mourne and complayne, and they shal sytt as desolate folck vpon the earth.

The fourth Chapter.

For want of men, seuen women desyre to haue one man.

When shall seuen wyues take holde of one man, and saye: we will laye all our meate and clothynge together in comen, only that we may be called thy wyues, & that this shamesfull reproche maye be taken fro vs. After that tyme shall the braunche of the Lorde be bewtyfull and myghty, and the frute of the earth shall be fayre and pleasaunt for those Israelytes that shall lyue therof. Then shall the remnaunt in Sion & the remnaunt at Ierusalem be called holy: Namely all such as are wytted among the lypynge at Ierusalem: what tyme as the Lorde shall washe awaye the fylthynes of the daughters of Sion, and pource the bloude out from Ierusalem with the wynde of his iudgemente and with fyre. Moreover, vpon all the dwellynge of the hyll of Sion and vpon theyr whole congregacion, shall the Lorde proude a cloude and smoke by daye, & the bypunge of a flammynge fyre by nyght: for all theyr glory shall be prelerued. And Ierusalem shall be a tabernacle for a shadowe because of hete in the daye tyme a place and refuge where a man maye kepe hym from wether & rayne.

The v. Chapter.

Of Christ and his vineyard, with an excecration of couetousnes and dycknes.

Now will I syng my beloued frede a songe of my fredes, because of his vineyard. My beloued frende hath a vineyard in a very frutefull plenteous grounde.

This he hedged, this he walled rounde aboute, and plated it with goodly grapes. In the myddest of it buylded he a towre, and made a wyne presse therein. And afterwarde when he looked that it shulde bypunge

his grapes, it brought forth thornes. Now therfore (O ye Cyprians of Ierusalem and whole Iuda:) Iudge I praye you betwixte me, and my vineyard. What more could haue bene done for it that I haue not done? Wherefore then hath it geue thornes, where I looked to haue had grapes of it?

Well, now I shall tell you how I will do with my vineyard: I will take the hedg from it, that it maye perishe, and breake downe the wall, that it maye be trode vnder fote. I will laye it waste, that it shall neither be digged nor cut, but beare thornes and briers. I will also forbyd the cloudes that they shall not rayne vpon it. As for the vineyard of the Lorde of hostes it is the house of Israel, and whole Iuda his fayre planting. Of these he looked for equite, but se there is wrong: for ryghteousnesse, lo, it is but mysery.

Wo vnto the that toyne one house to another, & bying one lande so nygh vnto another, that the poore can get no more grounde, & the poore maye dwel vpon the earth alone. These thynges are i the ears of the Lorde of hostes: shall not many greater & more gorguous houses be so waste, that no man shall dwell in the? And ten akers of vynges shal geue but a Quarte, and xxx. buishels of sode shal geue but an Ephah.

Wo be vnto them, that ryle vp early to folowe dyckennes, and to them that continue so, vntill nyght, & tye they be sett on fyre with wyne. In those copanyes are harpes and lutes, tabzettes & pipes, and wyne. But they regarde not the worcke of the Lorde, and colpde not the operacyon of his hades. Therfore commeth my folk also in to captiuite, because they haue no vnderstandynge. Theyr glory is famished with hunger, and theyr pryde is marred for theyr ste. Therfore gapeth hell, and openeth her mouth maruelous wyde: that theyr pryde, boastyng and welth, with such as reioyse therein, maye descende into it.

Thus hath man a fall, and is brought lowe, and the hygh lode of the proude shal be layde downe. But the Lorde of hostes is exalted in iudgement, and God that is holy, is prayled in ryghteousnes: Then shall the shepe eate in ordre, and the ryche mens landes that were layde waste, shall straungers deuoure. Wo be vnto the, that drawe wyckednes vnto them with coardes of vanite and synne, as it were with a cart rope.

Which vse to speake on this maner: let hym make haste now, & go forth with his worcke, that we maye se it. Lett the counsell of the holy one of Israel come, and drawe nye, that we maye knowe it.

Wo be vnto them that call euell good, and good euell, which make darchnesse lyght, &

lyght darchnesse, that make lowre swete, & swete lowre. Who be vnto them that are wylle in theyr awne lyght, and thynke the felices to haue vnderstandyng. Who be vnto them, that are strong to suppe out wyne and experte men to sett vp dyonchenesse. These geue sentece with the vngodly for rewardes, but comdemne the iust cause of the ryghteous.

Therefore, lyke as fyre lycketh vp the strawe, and as the flame consumeth the stubble: Euen so theyr rote shalbe as corruption: and theyr blossom shal vanysh awaye lyke dust: for they haue cast awaye the lawe of the Lord of hostes, & blasphemied the word of the holy maker of Israel. Therefore is the wrath of the Lord kindled also agaynst hys people, and he shaketh his hande at them: pee, he hath smyten, so that the hylls dyd treble. And theyr carcasses dyd lye i the opē streates, lyke myre. And i all thys, the wrath of God hath not ceased, but hys hande is stretched out styll. And he shall geue a token vnto a straunge people: and call vnto the in a farre countre: and beholde, they shall come hastely with spede. There shall not be one faynt nor feble amonge the, no not a sleggy nor sleper person. There shall not one of the put of the gyrdle from his loynes, nor lowse theyr lachet of his shooe. Hys arrowes are sharpe, & al his bowes bent. His horse hooves are lyke flint, & his cartwheles lyke a storme wynde. His crye is as it were of a lyon, and he roareth lyke lyons whelpes. They shall roare, & hantch vp the praye, & no man shall recouer it or get it from the. In that daye they shalbe so scarce vpon them, as the see. And yf we looke vnto the lade, beholde, it shalbe all darchnesse & sorowe. If we loke toward heauen: beholde, it shalbe darcke.

The vi. Chapter.

Esay sawe the glory of the Lord, and was sent to prophete the desolacion of Ieruse.

In the same yere that kynge Oziah dyed, I sawe the Lord sittynge vpon an hygh and glorious seate, & his trayne fylled the temple. And aboute hym stode the Seraphims, wherof euery one had sixe wyges. With twayne eche couered his face, w twayne hys fete, and with twayne dyd he flye. They cried also eche one to ather on thys maner: holy, holy, holy, is the Lord of hostes. The whole worlde is full of his glory. Pee, & geastes and dozechetes moued at his cryng, and the house was full of smoke. Then I sayde, Who is me for I am lost in almost as I am a man of vncleane lippes, & dwell amonge people phath vncleane lippes also: for myne eyes haue

sene the kynge and Lord of hoostes.

Then flew one of the Seraphims vnto me, haupnge a hote cole in his hande, which he had taken from the auter with the tonges, and touched my mouth, and sayde, lo: this hath touched thy lippes, & thy synne vnghtcousnes is taken awaye, & thy synne forgiven. Also, I herd the voyce of the Lord sayge on this maner: Whom shall I send, and who wylle oure messainger? Then I sayde: here am I, sende me. And he sayde, go, and tell this people: * ye shall heare in dede, but ye shall not vnderstande: ye shall playnely se, and not perceaue. Harden the harte of this people, stoppe theyr eares, ad shut theyr eyes, that they se not with theyr eyes, heare not with theyr eares, and vnderstand not with theyr hertes, and conuerter and be healed.

Then spake I: Lord, how longe he answered: vntill the cyties be utterly wasted without inhabitours, & the houses without men, tyll the lande be also desolate, and lye vnbuylded. For the Lord shall take the men farre awaye, so that the lade shal lye waste a longe season, yet in yt shall succede x. kinges, and the lande shall retozne and be layde waste. And as the terebint tre and oke in winter cast ther leaues, and yet haue ther sappe in them so shall the holy lead continue in theyr substance.

The vii. Chapter.

The Syrians moue batayle agaynst Ierusalem. A byrgyn shall beare a chyld.

It happened in the tyme of Ahaz the sonne of Iotham, which was the sonne of Oziah kynge of Iuda: & Razin the kynge of Syria, and Bechah sonne of Romelpah, kynge of Israel: went vnto Ierusalem to besage it, but Razin was not able to winne ye. Now when the house of Dauid (that is Ahaz) herde worde therof, Syria & Ephraim were confederate together: his herte quaked (pee and the hertes also of his people) lyke as whan a tree in the felde is moued with the wynde.

Then sayde God vnto Esay: go mete Ahaz (thou and thy sonne Sear Jasub) at the head of the ouer pole, in the fote path by the fullers grounde, & saye vnto hym, take hede to thy selfe & be styll, but feare not, nether be faynt harted, for these two tayles: y is: for these two smokynge fyre brandes, the wrath and furiosnes of Razin the Syrian and Romelies sonne: because that the kynge of Syria Ephraim and Romelies sonne haue wickedly cōspyrred agaynst the sayng: We wyl goo vp agaynst Iuda, bere them, and bypunge them vnder vs, and set a kynge there: euen the sonne of Tabeel. For thus

For thus sayeth the Lord God therto, It shal not so goo forth, nether come so to passe: for the head cytie of Syria is Damascus, but the head of Damascus is Razin. And after fyue & threscore yere, shall Ephraim be no more a people. And the chefe cytie of Ephraim is Samaria, but the head of Samaria is Romelies sonne. Yf ye beleue not: it cometh of thys: that ye are vnfaythfull to God. Moreover, God spake once agayne vnto Ahaz, sayinge, requyre a token of the Lord thy God, whether it be toward the depth beneth, or toward the heygth aboue. Then sayd Ahaz: I will requyre none, nether wyl I tempte the Lord. The Lord answered: Then heare to, ye of the house of Dauid: Is it not ynough for you yf ye be greuous vnto men, but ye must greue my God also? And therefore the Lord shall geue you a token: Behold, a byrgyn shall conceaue and beare a sonne, and (y hys mother) shal cal his name Emanuel. But ter ad hony shall he eate, y he maye knowe to refuse the euell, and chose the good. For oz euer the chylde come to knowledge, to eschue the euell and chose the good. The lande (that thou so abhorrest) shalbe desolate of both her kynges. The Lord also shall sende a tyme vpon the, vpon thy people, & vpon thy fathers house (soch as neuer came sence the tyme that Ephraim departed fro Iuda) thozowe the kynge of the Assyrians. For at the same tyme shall the Lord whytyle for the flies that are aboute the water of Egypt, and for the Bees in the Assyrians lade. These shall come, and shall lyght all in the desolate vales, in the holes of stones, vpon all thozyme and bushy places.

At the same tyme shall the Lord shadue the heare of the head and the fete and the beerd cleane of, with the rasoure that he shall hyper beyode the water: namely, with the kynge of the Assyrians. At the same tyme shall a man lyue with a howe, and two shepe. Then, because of the aboundance of mylke, he shall make butter & eate it. So that euery one which remayneth in the lade, shall eate butter and hony. At the same tyme all vyneyardes (though there be a thousande vynes in one, & were solde for a thousande syluerlynges) shalbe turned to briers & thornes. Lyke as they shall come in to the lande w arrowes & bowes, so shall all the lande be come briers and thornes. And as for al hylls that are hewe downe, ther shall not come vpon the anye feare of briers & thornes. But y catell shal be dryuen thither, and the shepe shal fede there.

The viii. Chapter.

The despuerance of the lande by Emanuel. A done of offence, at whych many shal stumbe.

Moreover, the lord sayd vnto me: Take y a greate leaf, & write in it, as men dow a penne, make hastye spede to robbe, & haste to y spoyler. And I called vnto me saythfull witness to recorde. Uryah the prest, & zachariah the sonne of Barachiah. After that wet I vnto the Prophetisse, y had conceaued & borne a sonne. Then sayde the Lord to me: geue him this name: a spede robber: an hastie spoyler. For why, oz ouer y chylde shal haue knowledge to crye father, & mother: shall the ryches of Damascus & y substaunce of Samaria be taken awaye by y spoyler, before the kynge of the Assyrians.

The Lord spake also vnto me, sayinge: For so moch as thys people refuseth the still rennyng water of Sylo, and put theyr delpte in Razin & Romelies sonne: Behold, the Lord shall bypunge myghtie & greate floudes of water vpon them: namely, the kynge of the Assyrians with all his power: Which shall clyme vp vpo all his floudes, and renne ouer all theyr banckes. And shal breake in vpon Iuda, flowinge & increasig in power, tyll he gett hy by y neck. He shall fylle also the widenesse of thy lande with hys brode winges, Emanuel. Breake downe (o ye peple of Assur) and ye shall be, broke downe: herken to all ye of farre countrees. Muster you, and you shalbe broken downe, prepare you to batell and you shall be tozme in pecces: take your counsell together, yet must your coucel come to naught: go in hande withall, yet shall it not proce: for God is with vs. For the Lord spake thus to me in the powre of his hande, & warned me, sayinge vnto me: that I shulde not walcke in the waye of this people.

He sayde moreover: rounde with none of the, whosoeuer saye: ponder people are bounde together: feare them not, nether be a frayd of them, but sanctifie the Lord of hostes, lett hym be your feare and dyede. For he shall be the holy place to flye to, and ston to stumbe at: the rock to fall vpon: a snare and net to both the houses of Israel, and the inhabitours of Ierusalem.

And many shall stumbe, fall, and be broke vpon hym: pee, they shalbe snared & taken. Now laye the witness together & scale the lawe w my disciples. Thus wil I wayte vpon the Lord that hath turned his face from the house of Jacob, and I will loke for him. But lo, as for me, and the children which the lord hath geuen me: we are a token and a wonder in Israel, for the Lord of hostes sake, which dwelleth vpon the hyll of Sion.

And yf they saye vnto you: aske counsell at the sothelayers, witches, charmers and conurers, then make them thys answer.

Is there

** Luk. xxi.* Is there a people any where, that hath not consell at his God? ** Shulde me reme vnto the dead for I luynges.* If eny mā want lyght, leet hym loke vpon the lawe, and the testimony, whether they speake not after this meanyng. If he do not thys, he stoblety and suffreth hunger. And yf he suffre hunger he is out of pacience, and blasphemeth his kyng & his God. Then loketh he vpon warde, & downwarde to y earth, & beholde, there is trouble and darkenesse, veraciō is rounde aboute hym, and the cloude of erreure. And out of such aduersite, shal he not escape. Euen lyke as in tyme past, it hath bene well sene, that the lande of zabulon and the lande of Nephtaly (where thozow y see wawe goeth ouer Iordane into the lande of Galilee) was at the fyrst in lytle trouble: but afterwarde soze vered.

The ix. Chapter.

The prophete of the natyue & domynge.

** Isa. xlii.* **T**he people that walke in darkenes haue sene a greate lyght. As for them that dwell in the lande of the shadowe of death, vpon them hath y lyght shyned. Thou hast multiplyed the people, & not increased theyr toye. ** They reioyce before the,* euen as men make mery in haruett, and as men that haue gotten y victoery, whe they deale the spoyle. For thou hast broken the yoke of y peoples burthen: the staff of hys shoul- der and the rod of hys opprelloure, as in the dayes of Madiān.

** And trulie enery batayll y the warry- ure accomplissheth, is done w cōfused nople & despylinge ther garmentes w bloude:* But this batayle shal be w burnynge & consumynge of fyre. For vnto vs a chyld is borne, & vnto vs a sonne is geuen. Vpon hys shoul- der doth the kyngdome lye, and he is called w hys awne name: wonderfull. The geuer of coucell, y myghty God, y euera- llyng father, the pryce of peace, he shal make no ende to encrease y kyngdome & peace, & shal lye vpon the seate of Dauid & in his kyngdome, to set vp the same, & to stabllysh it w equyte and ryghteousnesse, from hence forth for euermore. Thys shal the gelousy of the Lorde of hostes byynge to passe.

The Lorde sent a worde into Jacob, the same is come into Israel. And all the people of Ephraim shal knowe, and they that dwell in Samaria, y can saue with pryde and hys stomackes, on this maner. The ty- le worcke is fallē downe, but we will buylde it w squared stones. The Wolbery tym- bre is broke, but we shal sett it vp agayne with Cedre. Neuertheles, y Lorde shal pre- pare Razin the enemye agaynst them, and

so orde theyr aduersaries, that the Sirc- ans shal laye holde vpon them before, and the Philistynes behynde, and so deuoure Israel with open mouth.

After all thys is not the wrath of y Lorde ceased, but yet hys hande stretched out styll. For the people turneth not vnto hym that chastyleth them, nether do they seke the Lorde of hostes. Therefore hath y Lorde roted oute of Israel both head and tay- le, byaunche and twygge in one daye.

By the head, is vnderstande the Sena- toure and honorable man, and by the tayle the Prophet that preached lyes. For all they which enfourme the people that they be in a ryght case, soch be disceauers. Soch as men thynke also to be perfecte among these, are but cast awayes.

Therefore shal the Lorde haue no pleasu- re in theyr ydage men, nether fauoure theyr fatherlesse & wyddowes. For they are all together yprocrytes and wycked, and all theyr mouthes speake foly. After all thys is not y Lordes wrath ceased, but yet hys hande is stretched out styll. For vngodly- nesse burneth, as a fyre in the byers and thornes. And as it were out of a fyre in a wood or a rede bush, so ascendeth the smo- ke of theyr pryde.

For cause of the wrath of the Lorde of hostes, is the lande full of darkenesse, and the people be consumed, as it were with fy- re, no mā doth spare his brother, but he rob- byth on y ryght hand: & doth famishe, he eateth on the left hande, and he shal not haue ynough. Euery man shal eate the flesh of his awne arme. Manasses shal eate Ephraim, and Ephraim, Manasses, and they both shal eate Iuda. After all thys is not the Lordes wrath ceased, but yet is hys hande stretched out styll.

The x. Chapter.

The threatneth the opprellours of the poore, and prophete agaynst Sennacherib.

Whe vnto the y make vneygh- teous lawes, & deuyse thinges, which be to harde for to kepe: wher thozow the poore are op- pressed, on euery syde, and y in- nocentes of my people robbed of iudgemēt: that wyddowes maye be theyr praye, and that they maye robbe y fatherlesse. What will ye do in tyme of the visitacon, and whan destruction shal come fro farre? To whom wyll ye runne for helpe? and to who wyll ye geue your honoure, that he maye kepe it? that when I with drawe my hāde ye come not amonge the presoners, or lye amonge the dead? After all this doth not the wrath of the Lorde cease, but yet is his hande stretched out styll.

Who be

Who be also vnto Assur, which is a staf of my wrath, in whose hande is the rod of my punysshment. I shal sende hym amonge tho- se ypocritish people, amonge the people that haue deserued my dysfauours shal I sende hym: that he may utterly robbe the, spoyle the, and treade them downe lyke the myze in y strete. Howbeit, his meanyng is not so nether thynketh his hert of thys falschyon. But he ymagineth onely, how he may rote out and destroye moch people, for he sayeth are not my wynces all kynges? Is not Calno as easye to wyne, as Charcha- mis? Is it harder to conuere Hamath then Arphad? Or is it lyghter to ouercome Damascus then Samaria? As who say: I were able to wyne the kyngdome of the Idolaters and their goddes: but not Jeru- salem & Samaria. Shal I not do vnto Je- rusalem & their ymages, as I dyd vnto Sa- maria and their ydoles?

Wherefore y Lorde sayeth: Alas as I ha- ue perfourmed my whole worcke vpon the hyll of Syon and Jerusalem, then wyll I vylet the noble and stoute hart of the kyng of Assyria, with hys proude lookes. For he standeth thus in his awne conceate: This do I thozowe y powder of myne awne hāde, and thozow my wyldome: For I am wysse, I am he that remoue the lādes of the people: I robbe their treasures: and (lyke one of the worthyes) I dyue them fro their hye scates. My hande hath founde out the strength of the people, as it were a nest. And lyke as egges, that were layde here and the- re, are gathered together: So do I gather all countrees. And there is no man, y darre be so bolde, as to touch a fether, that darre open his mouth, or once whysper.

Shal the are boast it selfe, agaynst him that he weth therwith? or doth y lawe ma- ke eny braggig agaynst him that ruleth it? That were eue lyke, as yf the rod dyd exal- te it selfe agaynst him that beareth it: or as though the staff shulde magnifye it selfe, as who saye: it were no wood. Therefore shal y Lorde of hostes sende hi amonge his fatlinges leanes, & burne vp his glory, as it were w a fyre. But the lyght of Israel shal be that fyre, and his Sanctuary shal be the flamme and it shal kyndle, and burne vp his thoz- nes and byers in one daye, pec all the glory of his woddes and felde shal be con- sumed with body & soule: And they shal be as an hoost of men, whose standerd bearer fayleth. The trees also of hys felde which remaine, shal be of soch a nobre, that a chil- de maye tell them.

After that daye shal the remnaūt of Is- rael, & soch as are escaped out of the house of Jacob, seke nomore conforste at him that smote the, but with saythfulness & treuth

shal they trust vnto the Lorde, the holy one of Israel. The remnaunt, euen the Poste- ritye of Jacob, shal conuerte vnto God the myghty one. For though thy people (O Is- rael) be as y sande of the see, yet shal y rem- naunt of them conuerte in hym. Perferte is the iudgement of him that floweth in rygh- teousnesse, and therefore the Lorde of hostes shal perfectly fulfyll the thyng, y he hath determined in y myddest of y whole worlde. Therefore thus sayeth the Lorde God of ho- stes: Thou my people, y dwellest in Syon, be not afrayed, for y kyng of the Assyrians: he shal smyte the with a rodd, & shal wagg his staff at the, as the Egypciāns dyd some tyme: But soone after, shal my wrath and myne indignaciō be fulfyllled i the destruc- tion of them.

Whereouer, the Lorde of hostes shal pre- pare a scourge for hi, lyke as was y slaugh- ter of Madiā vpon the rock of Oreb. And he shal lyft vp his rodd ouer the see, as he dyd somtyme ouer the Egypciāns. Then shal hys burthen be taken from thy shoul- ders, and his yock from thy neck, yee, the sa- me yock shal be corrupte for very fatnesse. He shal come to Aiath, and go thozow to- ward Mygdon: at Mychmas shal he laye vp his harnesse, and go ouer the soorde. Sy- bea shal be their resting place, Rhamah shal be a frayed, Sybea Saul shal lye a- waye. The voyce of y noyes of thy horses (O daughter Gallim) shal be herde vnto Lays & to Anathoth, which also shal be in trouble. Madmena shal tremble for feare, but y citelins of Sabin are manly, yet shal he remayne at Rob y daye. After that, shal he lyft vp hys hāde agaynst the mount of y daughter Syō, the hyll of Jerusalem. But se, the Lorde God of hostes shal take awaye the proude from thence, with feare. He shal hewe downe the proude, & fel the hys myn- ded. The bysshes also of y wood shal be ro- te out with yron, and Lybanus shal haue a myghty fall.

The xi. Chapter.

The prophete of the natyue of Christ and of hys people: of the remnaunt of Israel, and of the sayth of the Heathen or gentyles.



And there shal come a rodd forth of the kyndred of Isai, and a blof- some shal flourish out of hys rote. The spyete of y Lorde shal lyght vpon hym: the spyete of wyldome, and vnderstandyng: y spyete of counsell, & strength the spyete of knowledge, and of the feare of the Lorde: and shal make hym feruent in the feare of God.

For he shal not geue sentence, after the thyng that shal be brought before his eyes, nether reproue a matter at y fyrst hearing: but w ryghteousnesse shal he iudge y poore, and with

and with holynes that he reforme the sim-
ple of the worlde.

He shall smyte the worlde with the rodd
of hys mouth, & wth the breath of hys mouth
shall he slaye the vngodly. Rychtconesse
shall be the gyde of his loynes, & trueneth &
faythfulnesse, the gydyngge vpon hys ray-
nes. The wolfe shall dwell with the lambe,
and the Leopard shall lye downe by the goa-
te. Bullockes, Lyes & catell shall kepe com-
pany together, so that a lytle chyld shall rule
them. The kowe & the Bere shall fede toge-
ther, & their yonge ones shall lye together.
The Lye shall eat strawe lyke the oxe, or
the kowe. The chyld whyle he sucketh, shall
haue a desire to the serpentes nest, and when
he is weaned, he shall put hys hande into the
Cockatrice denne. No man shall do euill to
another, no man shall destroye another, in all
the hyl of my holynes. For the earth shall
be full of the knowledge of the Lord, euē as
the see floweth ouer with water.

And in that daye shall the gentyles enquire
after that rote of Jesse which shall be set vpon
a token vnto the people, & hys dwellinge
shall be glorious. At that same time shall the Lord
take in hande agayne, to conquere the rem-
nant of his people (which shall be left alyue)
From the Assyrians, Egyptians, Arabians,
Moziars, Elamites, Caldees, Antiochians
and from the Ilandes of the see. And he shall
set vpon a token amonge the Gentyles, and
gather together the dispersed of Israel, pec-
c^{ers} & the out castes of Iuda from the foure cor-
ners of the worlde. The hatred of Ephraim
also and enemyes of Iuda shall be cleane ro-
ted oute. Ephraim shall beare no euill will
to Iuda, and Iuda shall not hate Ephraim:
but they both together shall lye vpon the
shoulders of Philistines toward the west,
and spyle the together that dwell toward
the East. The Idumites and the Moa-
bites shall lett their handes fall, & the Am-
monites shall be obedient vnto them.

The Lord also shall cleue the tungenes of
the Egyptians see, & with a myghtie wynde
shall he lyft vpon his hande ouer Nilus, and
shall smyte hys leuen streames, and make
men go ouer drye shod. And thus shall there
be a waye for his people, & remayne from
the Assyrians, lyke as it happened to the Is-
raelites, what tyme they departed out of the
land of Egypt.

The. xii. Chapter.

The songe of the Church for the obtayninge of the
victorye and ouercomynge of the worlde.

That then shall saye: O Lord,
I will thanke the, for thou wast
displeased at me, but refrayne thou
from thy wrath, and comforte me. Behold,
God is my saluacion in whom I will trust,
and not be afrayde. For the Lord God is

my strength, & my songe, he also is become
my saluacion. Therefore with lope shall ye
drawe water out of the welles of the Sa-
uoure, & then shall ye saye: geue thanc-
es vnto the Lord, call vpon his name, de-
clare his counsels amonge the people, kepe
them in remembrance, for his name is excel-
lent. O syng prayes vnto the Lord, for he
hath done greates thynges, as it is knowne
in all the worlde. Crye out, and syng thou
dwellest in Syon, for great is the holy one
of Israel in the myddes of the.

The. xiii. Chapter.

The prophete the destruction of Babylon, the ca-
pituite, and the cominge agayne of the people.

This is the heuy burthen of Ba-
bylon, which shall saye the sonne of A-
mos dyd se. Lyst vpon the banner v-
pon the hie hyl, call vnto the, hol-
de vpon your hande that the wyndes maye
go in at the doore. I haue sent for my deby-
tes & my gyautes (sayth the Lord) which
shall execute wrath, I will call for such, as
trumphe in my glory.

There is a noyse of a multitude in the
mountaynes, like as of a great people, a rus-
hyng, as though the kyngdomes of na-
cions came together. (And the Lord of ho-
stes, mustreth his armie to bataile.) They
come out of a farre countree, from the ende
of heauen: Euen the Lord hym selfe wth the
ministers of his wrath, to destroye the who-
le lande. Mourne ye, for that daye of the Lord
is at hande, and shall come as a destroyer
from the almyghtie. Therefore shall all han-
des be letten downe, & all mens hertes shall
melt awaye, they shall stande in feare, care-
fulnesse and sorow shall come vpon them, &
they shall haue payne, as a woman that tra-
uaileth with childe. One shall be abas-
hed of another, and their faces shall burne
lyke the flame of fyre.

Beholde, the daye of the Lord shall come,
terrible, full of indignacion, furoure & wrath
to make the lande waste, & to roote out the
synners therof. For the starres & planetes
of heauen shall not geue their lycht, the sun-
ne shall be darkened in the rylsinge, and the
moone shall not shyne with his lycht. And
I will punyssh the wyckednesse of the worl-
de, and the synnes of the vngodly, sayeth
the Lord. The hie stomakes of the prou-
de will I take awaye, and will laye downe
the boastinge of tyrantes. I will make
a man dearer than fyne golde, and a man to be
more worth than a golde wedge of Ophir.
Therefore, I will shake the heauen, and the
earth shall remoue out of her place: in the
wrath of the Lord of hostes, and in the daye
of hys fearfull indignacion. And Babylon
shall be as an hunted or chased doo, and as a
shepe

there shall no man taketh vpon. Every man shall
turne to hys awne people, and syle eche one
into his awne lande. Who so is founde alo-
ne, shall be shot thorow. And who so gather
together, shall be destroyed with the swerde.
* Their chyldren shall be slayne before their
eyes, their houses spoyled, and their wyues
rauisht. For lo, I shall byngge vpon the Me-
des agaynst them, which shall not regarde
siluer, nor be desirous of gold. With bowes
shall they destroye the yong chyldren, & haue
no pitye vpon women with chyldre, & their
faces shall not spare the chyldren. And Ba-
bylon (that glorye of kyngdomes and be-
type of the Caldees honour) shall be destroyed
euē as God destroyed Sodome and Go-
more. It shall not endure for euer, nether
shall there be any more dwellinge there, fro
generacyon to generacyon.

The Arabians shall pitch no tentes
there, nether shall they shepheardes make their
foldes there any more: but fearfull wild bea-
stes shall lye there, & houses shall be full of
greace Oules. Estriches shall dwell there, &
Ayes shall daunce there wild cattes shall crie
in the palaces, and Dragons shall be in plea-
sant houses. And as for Babylons tyme it
is at hand, & her dayes shall not be prologged.

The. xlii. Chapter.

The returne of the people from captiuite. The
prosperite of the people of God, and a synge of
their enemyes. The pyrd of Babylon.

At the Lord shall be mercifull vnto
Jacob, and wil yet chose Israel
agayne, and set them in their awne
lande. Strangers shall cleane vnto
them, & get them to the house of Jacob.
The people shall take them, & cary them ho-
me to their awne lade. And make the to en-
derite the house of Israel in the lande of the Lord
the people maye be seruautes & hand maydes
of the Lord. They shall take those prisoners
whose captiues they had bene a fore: & rule
those that had oppressed them. When the Lord
now shall bringe the to rest, fro the trauayle,
feare, & harde bondage that thou wast laden wth
all: the shall thou vse thy mockage vpon
the kyng of Babylon, & saye: how happe-
neth it that the oppressour leaueth of? Is the
golden tribute come to an ende? The Lord
hath broke the sceptre of the vngodly & the rodd
of the lordly. Which when he is wroth smy-
teth the people wth continual strokes, & tyrannou-
selye reigne the ouer the hethen whom he per-
secuted without compassion. And therefore
the whole worlde is now at rest & quyetnes
and men synge for ioye.

Pe, euē that fyre trees & Cedres of Libanus
reioyse at thy fall saye: Howe that thou art
layd downe, there come no more vnto he we
downe vs. Hell also beneth trebleth to mete
that thy comynge, & for thy sake hath ray-
sed his deade, & all myghtie me & princes of

the earth. All kynges of the earth shall be
their seates, & they may all answere & spea-
ke vnto the. Art thou become weake also as we?
Art thou become lyke vnto vs? Thy pompe
and thy pryde is layde downe into the pyt,
and so is the melodye of thy instrumentes.
Woymes be layde vnder the, & woymes are
thy couerynge.

How art thou fallen from heauē (O Lu-
cifer) thou faire moornyng childe: how hast
thou gotten a fall euen to the grounde, and
art become weaker than the people? For thou
saydest in thine herte: I will clyme vpon
heauen, & exalte my throne aboue the byde
of starres of God, I will syt also vpon the ho-
ly mount toward the North, I will clyme
vpon the cloude, and wylbe lyke the
hyghst of al. Yet thou shalt be brought do-
wne to the depe of hell. They that se the, shall
narrowly loke vpon the, and thynke in them-
selues, sayenge: Is this the man, that brought
all lades in feare, and made the kyngdomes
afrayde? Is this he that made the worlde
a maner waste, and layde the cytyes to the
grounde, which let not his prisoners go out?

The kynges of the nacions lye euery one
in his awne house with wythpye, and
art cast out of thy graue lyke a filthy abho-
minable braych, lyke as dead mens raynēt
that are shot thorow with the swerde, & go do-
wne to the stones of the depe: as a dead coar-
se that is troden vnder fete: and art not bu-
ried with them. Euen because that thou hast
wasted thy lande, and destroyed thy people
the generacyon of the wycked shall be with-
out honour, for euer. Let there a waye be
sought to destroye their chyldren, that be in
their fathers wyckednes, & they come not
vpon agayne to possesse the lande, and fyll the
worlde full of enemyes.

I will stande vpon agaynst the (sayeth the
Lord of hostes) & roote out thy name & remant
sonne, & sonnes sonne of Babylon (sayeth the
Lord) & will geue it to the Otters, & will ma-
ke water podels of it. And I will swepe
the out wth the besome of destruccion, sayeth the
Lord of hostes. The Lord of hostes hath
sworne an othe, sayenge: It shall come to
passe as I haue determyned, and shall be ful-
fylled as I haue deuysed. So that Assyria
shall I destroye in my lande, & vpon my mou-
taynes will I treade hi vnder foote. Where
thorow his yock shall come from them, and
his burthen shall be taken fro their shoulder.
Thys daye hath God taken thorow the
whole worlde, and thys is hys hande stret-
ched out ouer all people. For yf the Lord of
hostes determyneth a thyng, who is able to dy-
sanulle it? And yf he stretch forth his hande,
who maye holde it in agayne?

The same peare that kyng Ahas dyed,
god threatened on this maner: Reioyse not
thou

(thou whole Palestyna) because the rod of hym p beatech the is broken: for out of the scrpetes rote, there shall come an adder, & p frute shall be a fyrie flynge worme. But the fyre fyre bove of p poore shall be fed, & p symple shall dwell in safete. Thy rote also will I destroye wth hunger, & it shall slaye thy remnant. Mourne p porte, wepe p cite, for the whole land of Palestyna p art layde waste for there shall come fro p North, a smoke that not one alone may abyde in his place. Who shall then answer p messengers of p Getyles? For p Lord hath stablyshed spō, & the poore of his people p be therein, do put theyr trust in him.

The. xv. Chapter.

A prophete agaynst Moab.

Ihis is the heuy burthen vpon Moab: Ar of Moab was destroyed & overthrowen in p nyght season: Kir also in Moab was destroyed & perished in the nyght. They wente vpon to the ydols house, euen to Dibō to the hye places, to wepe for Nebo, and Moab dyd mourne for Medba: All theyr heades, were balde & all theyr beardes shauen. In theyr stretes are they gyrded aboute with sack cloth. In all p topes of their houses & stretes shall be nothynge but mournynge & weppynge. Hesebon & Eleale shall crye, p theyr voyce shall be heard vnto Jahaz. The worthyes also of Moab shall bleare out and crye for very sorow of their wyndes: Who shall my herte be for Moabs sake. They shall flye vnto p cpte of Zoar, which is lyke a fayre yong bullock of thre pere olde, for they shall all go vpon to Luth, wepyng. Eue so by p waye toward Hozonaim they shall make lamentacion for ther vtter destruccio. For p waters of Rini ri shall be dried vp, by reason wherof p grasle is withzed, p herbes destroyed, & the grene thynges gone. For the residue p he hath done, they are sorow. As for theyr substaunce, p enemyes haue caried the to the broke of p wyllyes. For p crye wēt ouer p whole lande of Moab: vnto Eglaim & vnto Beer Elim was there nothing but mournynge, because the waters of Dimō were full of bloude: for the Lord shall sende moze bloude vpon Dimon, & lpon vpon the remnaunt of the lande, & on them that are escaped from Moab.

The. xvi. Chapter.

The destruccio of Moab.

Ende p Lord of the world a lā be, fro the rocke p lyeth toward p deserte, vnto p hil of the daughter spō. For as for the daughters of Moab, they shall be as atreblpyng byrde, p is put out of her nest, for they shall carpe them vnto Arnon: gather your coucel, come together in iudgemēt, couer vs w your shadowe in the myddaye, as the nyght doth hyde the

chased, and be wyape not them that are fled: let my persecuted people dwell amonge you. Moab, be thou their refuge against the destroyer: for the aduersary is brought to naught, p robber is vndone, the tpyaunt is waysted out of the land. And in mercy shall the scate be prepared, and he shall syt vpon it in the trueth, i the tabernacle of Dauid iudgyng and sekynge iudgemēt, & making hast vnto ryghteousnes. We haue heard of the pryde of Moab, he is very proude, presumptuous, arrogant, and full of indignacyon, & vayne are hys lyes. Therfore shall Moab make lamentacio because of the Moabites (that shall be slayne) pee they shall wayle all together. Because of the foundacyōs of the cite that is made of brick, shall pe complayne: eue p lame people that are left onely behinde.

For the bynes of Hesbon are cut downe: As for the vyne of Sibma, the Lordes of the heithen haue broken downe hys principall braiches: they are come euen vnto Jazer, they wēt on wādering vnto p wilderness. Hys goodly braunches were thowen downe, as they wēt ouer the see. Therfore will I mourne for Jazer, & for the vyne of Sibma. I will poure my teares vpon the, O Hesbon and Eleale, for the crye of thyne enemyes is fallen vpon thy sommer frutes, and vpon thyne haruest. The Myrth and chere is taken awaye out of the plentifull felde, and in the vyneyardes there shall be no ioye ner gladnesse.

The treader shall treade out no wyne in the presses, p song of theyr mery chere haue I layde downe. Wherefore, my bowels shall romble lyke an harpe for Moabs sake, and myne inwarde partes for the ctyes sake p is made of brick. And it shall come to passe, that whā it is sene that Moab shall be made wepyng of hys hyll chapels, he shall come to his tēple to praye, but he shall not be able. So then, thys is the sayeg p the Lord hath spoken concernynge Moab lens that tyme. But now the Lord hath spoken sayeng. In thre yeares which shall be as the yeares of an hyred seruaunt: shall the glorie of Moab be turned into cōfusiō, thowō out al his multitude, which is very great. And that whych remapneth, shall be very small and feble.

The. xvii. Chapter.

A prophete agaynst Damascus.

Ihs is the heuy burthen vpon Damascus: Beholde, Damascus is taken awaye, to be nomore a cite, but shall be an heape of broken stones. The waste ctyes of Aroer shall be foldest for catel which shall lye there, and there shall be none to feare them awaye. Ephraim also shall nomore be strong,

strong, & Damascus shall nomore be a kyng dome, & the remnaunt of Syria shall be as p glorie of p childre of Israel, sayeth p Lord of hostes. And in p dape it shall come to passe p Jacob shall be made very poore, & p fanelle of hys fleshe shall waxe leane. And he shall be as one p gathereth vp corne in harvest, eue lyke him whole arme reapeth p eares of corne. He shall be also lyke hym p gathereth eares of corne in the valley of Rephaim. Some gathering in dede shall there be left in it, eue as in the thakynge of an olyue tre there remayne two or thre berpes in the toppe of the vppermost bowe, & four or fyue in p brode frutefull braunches therof, sayeth the Lord God of Israel.

Then shall mā turne agayne to his maker, & his eyes shall haue respecte to p holy one of Israel. As for the altares which are his awne handp worke, he shall not regarde them, & the thynges p his fyngers haue made (as groues & pynges) those shall he not cast his eye vnto. In p dape shall their strong ctyes be as the forsaken shrubbes & braunches, which they left because of the childre of Israel, & the lande shall be desolate. Because thou hast forgotten God thy saluacion, and hast not bene myndefull of thy strong rock, therfore shalt thou set pleasant plantes, & shalt graffe the braiche of another mans vyne. In the dape shalt thou make thy plāt to growe, & early in the morning shalt thou make thy seide to flourish. The haruest shall be gone in the dape of inheritaunce, & there shall be sorow without hope of cōforte. Mo shall be to the multitude of moche people, which shall make a founde lyke the noyle of p see: And the violence of p nacyōs, which shall rage lyke the rushyng in of many waters: Eue lyke many waters shall the people rage. God shall rebuke him, and he shall flye farre of. He shall be chased awaye lyke as dyce strawe vpon the mountaynes before the wynde, and lyke a thing that turneth before the storme. At euen beholde, there is trouble: & oz euer it be morning, lo, he is gone. This is p porcyon of them that oppresse vs, and the lott of them that robbe vs.

The. xviii. Chapter.

A prophete agaynst Egypte.

That lande that trusteth vnder the shadowe of wynges, that lande which is beyonde the waters of Ethiopia: Sending messengers by the see, euen in vessels of reedes ouer the water. Get you hence (ye spedye messengers) to a nacyō that is scatred a brode & robbed of that they had: a fearfull people from their begynning herterto: a nacyō troden downe by lytle and lytle, whose lader the floudes haue spoy-

led. All ye inhabitors of the world and indwellers of p earth, loke vp whā he setteth a token in the mountaynes, and harken whā he blōweth wth the trompe. For so p Lord sayde vnto me, as for me, I will take my rest, & loke vpon the matter in my habitacio, lyke a fayre heate after p rayne, & lyke a cloude of dew in p heat of harvest. For afore the haruest, whā the braunche is growne, there shall come ripe frute out of the floure, & he shall cut downe the increace wth sythes, & the braunches shall be take awaye wth hokes. Thus shall they be left together vnto the foules of p mountaynes, and to the bestes of the erth: for in sommer the byrdes shall remayne vpon it, and eue ry best of p lande shall be vpon it in p wynter. In p tyme shall there a presēt be brought vnto the Lord of hostes: eue a people that is scatred abrode, and robbed of that they had, that same people which hath bene fearfull from theyr begynnyng herterto: a nacyō troden downe by lytle and lytle whose lande the floudes haue spoyled: To the place of the name of p Lord of hostes, euen to the mount Sion.

The. xix. Chapter.

The prophete agaynst Egypte.

Ihe heuy burthen of Egypte: Beholde, the Lord rydeth vpon a swyfte cloude, and shall come in to Egypte, & the ydols of Egypte shall tremble at the presence of hym, & the hert of Egypte shall quake in the myddes of her. And I wyll set the Egyptians one agaynst another, so that one brother shall fyght agaynst another, & one neyghboure agaynst another, cite agaynst cite, & realme agaynst realme. The mynde also of Egypte shall be cleane without coucell withui it selfe, & the deuyce that they take, wyll I destroye, so that they shall seke counsell at ydols & at sorcerers, at workers wth sythes & at sothsayers. And the Egyptians will I geue ouer into the hande of a maruelous cruell Lord, & a myghtie kyng shall haue dominion ouer them, sayeth the Lord God of hostes. The waters of the see shall fayle, & the ryuer shall decreace and be dyed vp. The waters shall be drawen out: the ryuers of Egypte shall be emptyed & dyed vp, the reedes and flagges shall be cut downe. The grasle in the ryuer & by the ryuers banck, & all that groweth by the ryuer shall wither awaye, and be brought to naught. The fyshers also shall mourne and all they that cast angle into the water, shall make lamentacion, and they that laye forth theyr nett besyde p waters, shall be rotd out. How rouer, they p worke in flaxe, and make fyne workes, shall be confounded, and so shall they p weaue open workes. For theyr dyen workes

workes shall be euen destroyed, and all they that make pontes and strewes for fish shall come to naught.

But ye foolish prynces of zoan, ye wyse counsellours of Pharaon, whose wit is turned to foolishnes, how saye ye vnto Pharaon: I am come of wyse men & of auncient kynghes: What ar they? where are they? (I saye) thy wyse men: Let the tell yf they can what y lord of hostes hath deuyled vpon Egypte.

The prynces of zoan are become fooles, the prynces of Noph are disceaued, they haue disceaued Egypte, eue they that were taken for the chiefe kynred therof. In the myddes of it hath the lord powred the spere of wyckednes, ad they haue disceaued Egypt in euery worke therof, euen as a droncken man stakereth in his vompte. Nether shall the heade of taylor, the braunch of rede be able to do anye worke i Egypte. In y dape shall Egypte be lyke vnto women: It shall be afrayed and stode in feare at the morcyon of the hand of the Lord of hostes, which he shaketh ouer it. And Egypt shall be afrayed of y land of Iuda: so y enery one which maketh mēcyon of it, shall be afrayed therat, because of the counsell of the Lord of hostes which he deuyseth for it.

In that dape shall spue cities in the land of Egypte speake the langage of Canaan, & swere by the Lord of hostes: The citie of desolacio shall be called one of them. In y dape shall the altare of the Lord be in y myddes of the land of Egypt, & thys tittle besyde it: VNTO THE LORDE. And it shall be a token and witness vnto the Lord of hostes in the lande of Egypte. For they shall crye vnto y Lord because of such as trouble them, & he shall send the a Saviour & a great man to deliuer them.

And the Lord shall be knowne in Egypte, and the Egyptians shall knowe y Lord in that dape, and do sacrifice and oblatio: pee they shall vowe a vowe vnto the Lord, and performe it. The lord also shall smyte Egypte soze, & heale them agayne, & they shall be conuerted vnto the Lord, and he shall be intreated of them, & shall heale them. In that dape shall there be a comē waye out of Egypte into Assyria, and Assyria shall come in to Egypte, & Egypte in to Assyria, so that the Egyptians and the Assyrians shall serue the Lord together. In y dape shall y nacio of Israel be the thyrde wyth Egypte & Assyria, and they shall be blessed in the myddes of the lande, which lade the Lord of hostes hath blessed, sayeng: blessed is my people of Egypte, Assur also is the worke of myne handes, and Israel is myne inheritaunce.

The xx. Chapter.

Agaynst Egypte and Ethiopia.

In the yere that Charthā came vnto Alchod (whan y Sargon y kyng of Assyria had sent him) and had foughte agaynst Alchod and taken it. At the same tyme spake the Lord by the hāde of Esay the sonne of Amos, sayeng: Go and take of the sacke clothe from thy lopnes, & put of thy shooe from thy foote. And he dyd so, walkynge naked and bare foote. And the Lord sayde: lyke as my seruauit Esay hath walked naked, and bare foote for a signe and wonder thre yeaeres vpon Egypte, and Ethiopia: Euen so shall the kyng of Assyria take a waye out of Egypte and out of Ethiopia, chyliden and olde men, naked and bare foote wyth their lopnes vncouered, to the greateshame of Egypte.

They shall be brought in feare also, & ashamed one of another: Ethiopia of Egypte, and Egypte of Ethiopia, considerynge what gloze they were in a fore. And they y dwell in y same yle, shall saye in that dape: Beholde, thus are we regarded. Whither shall we flye for helpe, that we maye be deliuered fro the kyng of Assyria? And howe shall we escape?

The xxi. Chapter.

Agaynst Babylon, Iudaea, and Arabia.

The burthen of the wayst see: Euen as the stormy wether y passeth thowrow at the noone dape, to come from the wyldernesse, from that horrible lande. A greuous visio was shewed vnto me: Let one dysceatfull offender come agaynst another, & one destroyer agaynst another. Up Elam, laye sege thou of Media: All their gronyngs haue I layed downe. Therefore are my lopnes fylled with sorow, heynnes, hath taken holde vpon me, as the pages of a woman that is traueyng. It made me stoupe when I herde it, & it vexed me whan I sawe it. My hart pated, fearfulness came vpo me. The nyght of my volupuousnes hath he turned agaynst me into feare.

Whyle they garnished the table, y watchman looked: And while I was eatynge and drynkynge (it was sayde:) vp ye captaynes, take you to your wyllde. For thus hath the Lord sayd vnto me: Go and set a watchman, to tell what he seyth. And he sawe a charret, which two horsmen sat vpon, with the cariage of an Asse, and the cariage of a camell. So he looked & toke very diligēt heed. And y lyon cried, Lord, I stode wayting all the whole dape, & am appoynted to kepe my watch euery nyght. And beholde, here cometh a charret of men, with two horsmen. And he answered & sayde: Babylon is fallen, it is fallen, & all the ymages of hyr goddes hath he smytte downe vnto the grounde. Thou art he whom I must thershe, and thou

and thou belogest to my corne flooze. This that I herde of the Lord of hostes y God of Israel haue I shewed vnto you.

The burthen of Duma: he calleth vnto me out of Seir: Watchman, what hast thou espyed by nyght? Watchman, what hast thou espyed by nyght? The watchman sayde: The moynynge cometh, & so doth the nyght. If ye wyll aske anye question, then aske it, retourne and come agayne.

The burthen concernyng Arabia: In the pleasaunt grounde of Arabia shall ye tary all nyght, euen in the stretes of Dedanin. The inhabitours of the lade of Thema brought forth water to him that was thyrstie, they presented him with their bred that was fled awaye. For because of swerdes are they become fugitiue, euen for the drawn swerde, and for the bent bowe, & because of the greuousnes of warre. For thus hath the lord sayde vnto me: There is yet a ycare accordynge to the yeaeres of an hyrd seruauit, & all the gloze of Cedar shall fayle. And the nombze of them that shall escape from the bowes, shall be mynished by the myghtye chyliden of Cedar, for so the Lord God of Israel hath spoken.

The xxii. Chapter.

A prophesye agaynst Ierusalem.

The burthen of the valley of vision: What hast thou to do here, that thou clymest vnto the house toppes? Thou that art full of occupieng, thou sedicious & proude citie: thy slayne men are nether put to death wyth swerde, ner deed in batell. All thy captaynes are fugitiue together, the archers haue taken them prisoners: All they y are founde in the, are in captiuite together, because they fled farre of. Therefore sayd I: let me alone & I wyll make lamētacion. Ye shall not be able to comforte me, because of the destruccyon of the daughter of my people. For thys is a dape of trouble, of ruyne, & of destruccyon y the Lord wyll byng to passe in the valley of vision, breakyng downe the citie, & cryeng vnto mountaynes.

Elam bare the quyer to a charret of fote men and of horsmen, and the cytye of Ierusalem was the shylde of the cytye of David. The chiefe valley also was full of charetes, and the horsmen set the y faces directly towarde the gate. And in y dape dyd the enemye take a waye y betwye of Iuda, and the dydest thou loke towarde the armour of the house of the foeste. Pee haue sene also y broken places of y citie of David, how that they are many, & ye gathered together the waters of the lower pole. As for the houses of Ierusalem haue ye broke downe to make y wall strong. A pytt also haue ye made betwene the two

walles, for the waters of the olde pole, and haue not regarded the maker therof, nether had respecte vnto him that toke it in hāde.

And in that dape dyd the Lord God of hostes call men vnto wepyng and mourning, to baldnesse & dryndyng aboute wyth sack cloth. And Behold, they haue ioye and gladnesse, sayeng oren & kyllyng thepe eatynge flesch & drynkynge wyne: * Let vs eate and drynke: for tomoze we shall dye. And it came to the eares of the Lord of hostes: This iniquite shall not be poureded fro you till ye dye, sayeth y lord God of hostes.

Thus sayeth the Lord God of hostes: Go, get the into poulder treasurer, euen vnto Sebna, which is y ruler of y house. What hast thou to do here? and whom hast thou here, that thou shuldest here heve the out a sepulcre, as it were one that heweth hym out a sepulcre an hys, or y graue an habitation for him self in a hard rock?

Beholde, O thou man, the Lord shall carye the awaye into captiuite, & shall surely couer the wyth confusion. The Lord shall turne the ouer lyke a ball wyth hys handes (and shall sende the) into a farre contre: There shalt thou dye, & there (in steade of the charrettes of thy pōpe) shall y house of thy lord haue confusion. I wil dryue the fro thy place, & out of thy dwellyng shall he ouerthrow the. And in that dape shall I call my seruauit Eliakim the sonne of helkia. And with thy garmentes will I clothe him, and wyth thy gyrdle will I strength hym: thy power also will I comitte into his hāde & he shall be a father of such as dwel in Ierusalem, and in the house of Iuda.

* And the keye of the house of David will I laye vpon his shoulder, so y he shall open and no man shall shut. He shall shut, and no man shall open. And I wyll fasten hym as a nayle in a sure place, and he shall be the glorious seate of hys fathers house. Moreover, all generacions and posterites shall hang vpo him, all the gloze of their fathers house, all vessels both great and small, and all instrumētes of measure and murek. In that dape (sayeth the Lord of hostes) shall the nayle that is fastened i the sure place departe, be broken and fall, and the burthen y was vpo it, shall be plucked awaye, for so the lord hath spoken.

The xxiii. Chapter.

A prophesye agaynst Tyrus, and a pmoies that it shall be restoyed agayne.

The burthen of Tyre: Dourne ye wyppes of Charlis, for there cometh such destruccyon that ye shall not haue an house to entre into: Out of the lande of Cytium haue they knowledge of thys place. Be still, ye that dwell in y Ile, the marchaunces

* 1. Cor. xii. 6. Sapten. ii. 6.

* 1. Cor. xii. 6.

* 1. Cor. xii. 6.

* 1. Cor. xii. 6.

* 1. Cor. xii. 6.

The prophecye

of Elaye,

Jo. xlii.

chaufes of zidon, and such as passe ouer the see, haue made y plenteous. The corne that groweth by the great waters of Eilus, and the frutes of the ryuer were by vitayles, so that it became a comen marce of y nacions. **¶** Be ashamed thou zidon, for the see (eue the strenght of the see) hath spokē, saye: I haue not trauayled, ner broughte forth chil dren, ner nourished vp young me, or brought vp virgins.

¶ Whā tydinges cometh to the Egipcians they shall be soz for the rumoze that goeth of Tyre. Set you to Charlis, mourne ye y dwell in the Ile. Is not this that gloriours cyte of poures, which hath bene of olde anti quite: hys awne fete shall cary hys forth to be a logeourner in to a farre countre. Who hath deuyled thys agaynst Tyre (that geueth garlades vnto other cities) whose mar chauntes are princes, and whose captaynes are honorable in the worlde: Euen the lord of hostes hath deuyled thys, to put downe the pyde of all such as be gloriours, and to mynysh all them that be proude vpo earth: Set the out of thy lade vnto y daughter of Charlis, sayng thou hast nomoze strenght.

¶ He that smote the kyngdomes together, holdeth out his hande ouer the see: euen the lord him self hath geuen a comaundement agaynst the same comen place of marchadi se, that they shall utterly destroye y might therof. And he sayd: **¶** Make nomoze thy boast (O virgin thou daughter zidon) thou shalt be brought downe: Up, get the ouer vnto Citim, where neuertheless thou shalt haue no rest. Behold, this people came not of the Caldees, but Assur made them strong with great shippes. They set vp the strong holdes therof, & destroyed his palaces, & he brought it i decaye. Mourne ye shippes of charlis for your strenght is brought downe.

¶ And in that daye shall Tyre be forgotten seuētye peares (acordinge to the peares of one kyng) and after the ende of the seuētye peares shall Tyre syng as doth an harlot. Take an harpe, & go aboute the citie (thou harlot that hast bene forgotte) make swete melody, sing moosonges, that thou mayest be had in remembraunce. And after the ende of the seuētye peares shall the lord visyt Tyre, & he shall conuerte vnto her rewarde, and shall committe fornicaciō with all the kyngdomes of the earth y are in the worlde. Their occupieng also and their rewarde shall be holp vnto y lord. Their gaynes shall not be layde vp ner kepte i store, but it shall be theys that dwell before the lord, that they maye eate ynough, & haue clothyng sufficient.

The. xxiii. Chapter.

A prophetic of tribulation to come vpon the worlde because of synne.

¶ Holde the lord maketh the earth wayst and empye: he turneth it vpon lyde downe, & scatred abrode y inhabitours therof: And y prest shall be as the people, & the master as the ser uant, y maitresse lyke y mayd, y seller lyke the byer: he that lendeth vpon vsury, lyke hym that borroweth vpon vsury: the credi four as the better. The worlde shall be cleane wasted & utterly spoyled, for so the lord hath spokē. The earth is soz & consumeth awaye, the worlde is feble & periseth, the proude people of y erth are come to naught. The earth also is become vnprofitable vnder the inhabitours therof, which haue tras gressed the lawes, chaūged the ordinaunce, broken the euerlasting couenaunt.

Therefore hath y curse consumed y earth, and they that dwell therein, are fallen into trespase. Wherefore, the inhabitours of the earth are perished, with drouth, ad some me are left behynde. The wyne faileth, the wyne hath no myght, all they y haue bene mery of hart, are come to mournyng. The myrth of tabrettes is layed downe, y noyse of such as haue made mery, is ceased, y ioye at y herpe is at an ende. They shall drynke nomoze wyne w myrth, strong drynke shall be bytter to them that drynke it. The citie of vanite is broken downe, euery house is shut vp, y noman maye come in. In y stre tes is there a cryng because of wyne, all che re is vanished awaye, y myrth of the worl de is gone, in the citie is left desolacyō and the gate is smytten with destruccion.

For in the myddes of the worlde, euen a monge the people, it shall come to passe, as at the shakynge of Olpues, and as the grapes are whā y wyne haruest is done. They shall lyft vp theys voyce: and make a mery noyse, and in magnifyng of the Lord shall they crye out of the west. Wherefore, prayse ye the lord in the valleys, euen the name of the lord God of Israel in the fles of the see. From y vttemost parte of y earth haue we heard prayles and myrth because of the ry ghteous. And I sayd: **¶** I knowe a thyng in secrete, I knowe a thyng i secrete, wo is me, the trasgressours haue offēded, the tras gressours haue greuously offēded. Fearful nesse, the pytt and the snare are vpo the, O thou that dwellest i the earth. It will come to passe, that whoso escapeth the fearfull noyle, shall fall in to the pytt. And he that cometh vp out of the pytt, shall be taken wyth the snare. For the wyndowes from an hye are open, and the foundations of the earth are moued.

The earth is utterly broken downe, the earth hath a sore ruyn, the earth quaketh excedyngly. The earth shall rele to y fro lyke a bronherd, and shall be remoued lyke a tent.

like a tent (of one nyght) & the iniquitie therof shall be heuy vpo it. It shall fall, & not rise vp agayne. And in that daye shall the Lord vis it the host aboue y is on hye: & the kinges of the worlde y are vpo the erth. And they shall be gathered together, as they y be in prison: & they shall be shut vp inwarde, & after many dayes shall they be visited. The mone shall be abashed, and the sunne ashamed, whē the Lord of hostes shall raygne in mount Sio and in Jerusalem with worshyp, and in the syght of such as shall be of hys counsell.

The. xxv. Chapter.

A thankesgeuyng to God for hys workes.

¶ Thou arte the Lord my God, I wyll magnifye y, I wyll geue thakes vnto thy name. For y hast brought woderfull thinges to passe, according to thynne olde coūcels truly & saythfully. Thou hast mad of a citie an beape of stones, and brought a stronge towne into decaye. The habitation of straingers hast y made to be no citie, nether shall it be builded any more. Therefore shall y mightye people geue gloz vnto y: the citie of y valeant neither shall feare y. For thou hast bene a strenght vnto the poze, and a succour for the neady in his trouble. A refuge agaynst euell wether, & shadowe agaynst y heate. For the blast of ragynge men is lyke a storme that casteth downe a wall.

Lyke as thou byngest heate downe out of a drye place, so shalt y suppress y noyse of alaudes. The heate is in y shadow of y cloude: y brāch of y mightye shall be brought lowe. And in this moūtaine shall y Lord of hostes make vnto all people a feast of plē teous & delicate chinges, eue of most pleasaunt & deyntie dishes. And in this moūtaine shall y Lord destroie the couering, y all peo ple are wraped in, and the hanging y is spred vpon all nacys. As for death, he hath destroyed it for euer. And y Lord God shall wyne a waye teares fro all faces, and the re buke of his people shall he take awaic out of all the earth. For so the Lord hath sayde.

And in that daye it shall be sayde: Lo, this is our God, we haue wayted for hym, & he shall saue vs. Thys is the Lord, in whō we haue hoped, we wylbe mery & reioyce in the saluation that cometh of hym. For in this moūtaine shall the hande of the Lord cease and Moab shall be thershed vnder him, euen as strawe is thershed vpo y groude. And he shall stretch out hys hande in the myddes of them (as he that swymmeth, casteth out his handes) shall he byng downe their pyde. The strongholde also and fence of thy walles shall be overthrowe & cast downe, & brought them to the grounde, euen vnto dust.

The. xxvi. Chapter.

A songe of the deliuerance of the people.

¶ In y daye shall thys songe be songe in the lande of Iuda. We haue a stronge citie. Saluacion shall God appoynte in steade of walles and bulworke. Ope y gates y the righ tious people which kepe the trouth maye entre in. Their minde is set vpon the, becau se thou preseruest them in peace yee, euen in peace: because they put their trust in the. Put ye your trust all waye in the Lord: for in the Lord God there is strenght for euermore. For he hath brought downe hys mynded citelens. As for y proude citie, he hath bro ught it lowe: euen vnto the grounde shall he cast it downe, & bring it vnto dust. The fote euen the fote of the poze: and the steppes of such as be in necessitie shall treade it downe.

The path of equite wilt thou graūt vnto the iuste, & thou moost ryghteous, thou shalt order y path of him that is ryghteous. Pee, in the waye of thy iudgements, O Lord, haue we put our trust in the. Thy name also: & the remēbraunce of the, is y thyng that oure soule longeth for. As y soule hath longed for the all the night, and w my sprete (which is within me) wyll I seke the earlye in the morning. For when thy iudgements are in the erth, the inhabitours of y worlde shall learne righteousnes. Shall the yngod ly man be fauoured, which hath not learned ryghteousnes, but doth wickedly in the erth where nothyng ought to be done, but that which is ryghteous: he shall not se the glo ry of the Lord. Lord, when thy hande is lyfte vp to stryke, they se it not: but they shall se it, and be confounded with the zeile of the people, and the fyer that cosumeth thynne enemies, shall deuoure them.

Lord, vnto vs thou shalt proude peace: for thou also hast wrought all our workes in vs. O Lord our God, other lordes besy de the hath subdued vs: but we wylbe mind full only of the & of thy name. The deed will not lyue, & they y be out of lyfe, will not ryle agayne: therefore hast thou visited & ro ted them out, and destroyed all the memory of them. Thou hast increased the people (O Lord) thou hast increased the people, & thou art prayled: thou hast sent the farre of vnto all the coastes of the erth. Lord in trouble haue they visited the: they powzed out their prayer, whē thy chastenynge was vpo them. Lyke as a woman w chylde that draweth nye towarde her trauell, is soz & cryeth in her paynes, eue so haue we bene in thy sight, O Lord. We haue bene w chylde & suffred payne, as though we had brought forth winde. For there is no saluation in the erth, nether do y inhabitours of y worlde submyt the selues. Thy deed me shall lyue, euen w my body shall they rise agayne. Awake and syng ye that dwell in dust. For thy dewe

The prophete

is euen as the dewe of herbes, and the earth shall cast out them that be vnder her. Come my people, * enter thou into thy chambers, and shut thy doores about þe: * hyde thy selfe a lytle for a whyle, vntyll the indignatio be ouerpast. * For so, the Lorde is comyng out of his place, to viset the wickednes of suche as dwell vpon earth. The earth also shall disclose her awne bloud, and shall nomoze hid them that are slayne in her.

The xxvii. Chapter.

A prophete of the comyng of Christ, and destruction of idolatrye.

In that daye, the Lorde wth his soze, great and myghtye swerde shall viset * Leuiathan þe fugityue serpent, euē Leuiathan that crooked serpent, and he shall slaye the dragon þe is in the see. In that daye, se þe syng of the congregatyon which is the vyneyard, þe bringeth forth þe best wyne. Euē the Lorde do kepe it. In due seasons shall I water it, & lest the enemye do it any harme, I will both myght and daye preserue it. There is no displeasure in me, els (when the vyneyard bringeth in me, els) when the vyneyard bringeth in me forth beeres & thornes. I wold go thozow it by warre, & burne it vp together. Let it take holde of my strength, and it shall be at one wth me, euen at one shall it be with me.

The dayes are comyng, that Jacob shall take rote. Israel shall be grene & floryshe, and the worlde shall be fylled with frute. Hath he synnten him as soze, as he did the other that smote him? Or is he slain wth soze a slaughterer as they that slew hym? In measure doth he synre him, whyle he sedeth vnto him soch thinges, wherby he commeth to hys mynde agayne. For in the daye that the east wynde bloweth soze, it taketh a waye the frutes.

Thus therfore shall the iniquyte of Jacob be reconcyled, and here is all the frute of the takynge a waye of his synne, yf he make all the stones of þe altars of ydolles, as chalc stones that are beaten in sunder, that theye groues and ymages ryle not vp agayne.

Els, shall the stronge cite be desolate, & the habitation forsaken & left lyke a wilderness. There shall the calfe fede, & ther shall he lye, & cate vp the grasses therof. * When þe braunches of it are drie, they are broken of, & the women come, and set the on fyre. * For it is a people of no vnderstanding, & therfore he that made them, shall not fauoure the, and he þe created the, shall geue them no grace. And in that daye shall the Lorde make a thershyng from the middes of the riuer Euphrates vnto the riuer of Egypt: and ye childre of Israel shall be gathered together one to another. In þe daye shall þe great trope be blowne, so þe they which were lost in the lade of Assyria: & they that were banished into þe lande of Egypt, shall come and worshyp the

Lorde in the holy mount at Jerusalem:

The xxviii. Chapter.

A prophete of the p^{ro}p^{ro} of Ephraim, & agaynst false prestes and preachers.

Whe vnto the crowne of pryde, euē * whose whole people of Ephraim whose great pope is as a flour that fadeth a waye) * vpon the head of the valleye of such as be in welth, and are ouerladen with wyne. Beholde, * ther cometh a vehemēt and soze daye fro the Lorde lyke an vmmensurable hayle and perellous tempest, euen lyke the force of myghtye and horrible waters, þe hiolelye beareth downe all thinges. The crowne of the pryde of the drunken Ephraimites shall be troden vnder fote: * so that the flour of hys sayzenes and bewty, which is in the head of the valleye of fatnes, shall fade a waye, as doth an vntimely rype fygg afoze heruest. Which whā a man spyeth, he loketh vpon it: and whyle it is yet in his hande, he eateth it vp.

In þe daye shall the Lorde of hostes be the crowne of glozy, & diademe of be wyte vnto the residue of his people. He wil be also a spirite of persyte knowledge to him þe sitereth in iudgement, & strength vnto them that turne awaye the battell to the gate of the enemies. But they are out of the waye by reason of wyne: pce, farre out of þe waye are they thozow stronge drynke. * The preste also & the prophet are gone astray by the meanes of stronge drynke, they are drunken wth wyne, they go amisse thozow stronge drynke: they fayle in pphceping & stöble in iudgment. For tables are so full of vomyte and fylthines, þe no place is cleane. Who then shall such one teach knowledge? And whom shall he make to vnderstode the thing that he heareth? For they are as ignorant as yong children, that are taken fro the mylke and are weaned.

For they that be such must haue after one lesson, another lesson: * after one comāndement, another comāndement, after one rule another rule, after one instruccyon another instruccyon, there a lytle and there a lytle. For he that spealketh vnto this people is euen as one that vseth rudenes of spech, and a straunge language. Yf any man saye vnto them: lo, this is the rest wherwith ye maye ease hym that is weerye, this is the refreshinge, they wyll not herken. * Therfore, the worde of the Lorde (lesson vpon lesson, comāndement vpon comāndement, rule vpon rule, instruccyon vpon instruccyon, there a lytle and there a lytle) shall be vnto them an occasyon of stömblyng that they maye go on, and fall backward, be bzused, tangled and snared.

Wherfore, heare the worde of the Lorde ye mockers, ye that haue rule of this people which is at Jerusalem. Because ye haue sayd: We

of Elaye,

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We haue made a couenaunt with death, & with hell are we at agreement. And though there go forth a soze plage, it shall not come vnto vs. For we haue made falshode our refuge, and vnder vanitie are we hid. Therfore thus sayth þe Lorde God: Beholde, I laye in Sion for a foundation a stone, euē a tryed stone, a precio^{us} corner stone, a sure foundation: * Whoso beleueth, let hym not be to hastye. Iudgment also will I laye to the rule, and righteousnes to the balaunce: so þe the hayle shall take a waye your dayne confidence as a broome, and the prey place of youre refuge shall the waters renne ouer.

And thus the couenaunt that ye made wth death, shall be disanulled: and your agreement that ye made with hell, shall not stand. Yee, when the soze plage goeth forth, ye shall be troden downe vnder it. Fro the tyme that it goeth forth, it shall take you a waye. For early in the mozyng euer daye: yee, both daye & night shall it go thozow: & when the noyse therof is perceaued, it shall gendze veneration. For the bed is narrow, and not large: & the couering so small that a man can not wynde him selfe vnder it. * For þe Lorde shall stonde as in mount + Berazim, and shall be wrothe lyke as in þe valley * Sibeo, þe he maie do his worke, & his straung worke & bying to passe his acte, his straunge acte.

Now therfore se þe ye be no mockers, lest your punishment increace: for I haue heard of the Lorde of hostes, that there shall come a short ende vpon the whole earth. Heare ye then, & herken vnto my voyce, considre & pōdie my spech. Doth not þe husbandman plowe all the daie, and openeth & breaketh the clottes of his grounde, þe he maye sowe: Whā he hath made it playn, will he not spred abzode the fitches, and sowe comyn, & cast in whete by measure, & the appoynted barlye and rye in their place? God will instructe hym to haue discretion, euen his God wyll teach hym. For fitches shall not be treshed with an harowe: nether shall a carte whele be brought thozow the comyn: but the fitches are beate out with a stafe, and comyn wth a rodd. But the seede that bread is made of, is treshed, though it be not alwaye a thershyng. And þe carte whele must be brought ouer it, lest he grynde it with his teth. This also commeth of the Lorde of hostes, which worketh wth wonderfull wysdome, and bringeth excellēt workes to passe.

The xxix. Chapter.

A prophete agaynst Jerusalem, and agaynst the daye traditons of men.

W vnto þe Ariel Ariel thou cite þe * David dwelt in Sion from yere to yere, and let the lambs be slayne. I will laye sege vnto Ariel, so that there shall be heynnes and

forowe in it: and it shall be vnto me euen an altare of slaughter. I wyll besege the round about, and fight agaynst the thozow a bulwowe: and wyll reare vp ditches agaynst þe. Thou shalt be brought downe, & shalt speake out of the grounde, and thy spech shall go lowe out of the duste. Thy voyce also shall come out of the grounde lyke the voyce of a witch: and thy talkyng shall whisper out of the dust. Mozeouer, the noyse of thy straunge enemyes shall be lyke thyne dust, & the multitude of tyauntes shall be * as drye strawe, that cannot tarp: euen sodenly and in hayste shall theye blast go.

Thou shalt be visited of the Lorde of hostes wth thōdz, earthquake, and wth a great noyse: with storme and tempest and wth the flame of a colūmyng fyre. And the multitude of all nations that fyght agaynst Ariel, shall be as a dreame sene by night: * euē so shall all they be that make warre agaynst it, and stronge holdes to overcome it, and that laie eny sege vnto it. In conclusion, it shall be euē as when an hongry man dreameth that he is eating, and when he awaketh, hys soule is emptye. Or as when a thurstye man dreameth that he is dryncking: and when he awaketh, he is yet saynt: and his soule lacketh the appetite. Euen so shall be the multitude of all nations that fyght agaynst Sion.

Wondre these thynges once in your myndes, & wondre. * Blinded are they them selues and the blind guides of other. They are drunken: but not with wyne: they are vntable, but not thozow stronge drynke. For the Lorde hath couered you with a sloumberinge sprete, and hath closed your eyes. Your prophetes also & rulers that shuld se, the hath he couered. * And the visyon of all the prophetes is become vnto you, as the wordes of a boke that is sealed vp, which men deliuer to one that is learned, sayyng: Reade thou in it. And he sayth: I cannot, for it is sealed. And the boke is geuen vnto him that is not learned, sayyng: Reade thou in it, and he sayth: I am not learned. Therfore thus hath the Lorde sayde: * For somoche as this people when they be in trouble, do honour me with their mouth & wth their lippes: but their hert is far fro me, & the feare which they haue vnto me, proceedeth of a comāndment that is taught of men. Therfore wyll I do maruayls amonge this people, euē maruelous thinges (I saye) & a wonder. * For the wysdome of their wise men shall perishe, & the vnderstanding of their wittye men shall hyd it selfe.

W vnto the that kepe secrete their thoughtes, to hyde their counsell fro the Lorde, and do their workes in darknesse, sayyng: * who seeth vs? & who knoweth vs? Doubtles, your destruction is (in my handes) in re- putacyon as the potters claye. And doth the

worke saye of hym that made it, he made not me: And doth an earthen vessel saye of him that fashioned it, he had no understanding: Is it not hard at hande, that Ipharus shall be turned into a lowe felde, and that the lowe felde shall be take as the wodde? And in that daye shall deasse men heare the wordes of the boke, and the eyes of y^e blinde shall se euen out of the cloude and out of darkness. The meke sprected also shall be merry in the Lorde, and the poore amonge them that be lowly, shall reioyce in the holy one of Israel. For he that dyd violence, is brought to naught, and the scozefull man is consumed: and they rote out that were hastie so soone to vnrightheousnes, & makynge a man to synne in the worde, and that toke hym in a snare which reponed them in the open place: and they that haue turned the cause of the ryghteous to naught. Therfore thus sayth the Lorde vnto the house of Jacob, eue thus sayeth he that redeemed Abraham: * Jacob shall not now be cofounded, ner his face pale. But when he seeth hys chyldren the worke of my handes in the middes of him, they shall sanctifie my name, and prayse the holy Lord of Jacob, and feare the God of Israel. They also that haue bene of an erronouse sprete, shall come to vnderstandyng: and they that haue bene scozefull, shall learne doctryne.

The xxx. Chapter.

Agaynst them that forsake the counsell of God, & cleue to the counsell of men. The prophet also threatneth the remnant of the people, that after the destruction of Iherusalem went into Egypte.



Alas, for those disobedient chyldren (sayth the Lorde) * that they wyl take counsell without me. Alas, y^e they wyl take a secret aduice, and not out of my sprete, and therfore adde they synne vnto synne. Euen they that walke to go downe into Egypte, and haue asked no question at my mouth: but seke strength in the myght of Pharaon, and trust in the shadowe of Egypt. Therfore shall the strength of Pharaon be your confusion, and the truste of the shadowe of Egypte youre shame. For his captaynes were at zoan, and his ambasadours came vnto Ihanes. * They were all ashamed of the people that could do them no good, and that might not helpe the, ner shew them any profyt, but were they confused and rebuke.

The heauy burthen of the bestes of the south in a lande of trouble and anguysh, from whence shall come the ponge and olde lion, the wyper and fyre serpent that flyeth agaynst them that vpon coltes beare theyr riches, and vpon camels their treasures, to a people that can do them no good. For vaine and nothyng worth shall the helpe of the Egyptians be. Therfore haue I cryed vnto Iherusalem. * They shall haue strength

ynough, yf they wyl sette their myndes in quietnes. * Now therfore, go thy wale, and wyte this befor the in a table, & note it in a boke, that it maye finally remayne and be kept styll for euer. For it is an obstinat people, * and dissembling chyldren, chyldren that refuse to heare the lawe of the Lorde.

For they saye vnto the seers: Se not, and to the y^e be cleare of iudgement: loke not out ryght thynges for vs: but speake saye wordes vnto vs: * loke out errorres, gett you out of this waye, departe out of this path, & turne the holy one of Israel fro vs. Wherefore thus sayth the holy one of Israel: Because your hertes rise agaynst this worde, & because ye trust in wrongeous dealyng & peruerse iudgment, & put your confidence therein. Therfore shall ye haue this myschefe for y^e destruction and fall. Ilike as an hye wall that falleth, because of some ryfte or blast, whose breaking commeth sodenly. * And the hurte therof is lyke an erthen vessel, which breaketh without helpe: so that in y^e burstyng of it, there is not found one sheuer to fetch fyre in, or to take water withall out of the pyt.

For thus sayth the Lorde God, euen the holy one of Israel: * In repentance & in * rest shall ye be safe: in quietnes and sure confidence shall be your strenght. But ye haue had no lyste thereto. For ye haue sayd: No, but we will escape thozowe horsen. (Therfore shall ye flye) & we will get vs vp vpo swyft bestes. And therfore shall your persecutours be swyfter. * A. H. shall flye at the rebuke of one, & at the rebuke of v. shall ye all flye, tyll ye be left as a thyp mast vpon the topp of a mountayne, and as a beaken vpon an hyll. * Therfore doth y^e Lorde cause you to wayte, y^e he maye haue mercy vpo you: to thynke that he maye haue the preeminence, when he is gracious vnto you. For the Lorde is the God of iudgement. Blessed are all they that hope in hym.

Yf the people remayne in Syon and at Iherusalem, thou shalt not be in heuines: but at the voyce of thy complaynte shall he haue mercy vpon the. And when he heareth it he shall geue the an answer. And though the Lorde geue you the bread of trouble, and the water of aduersitie, thy rayne shall be nomore so skant, but thyne eyes shall see thy rayne. Yee, and thyne care shall heare y^e tal-kyng of hym that doeth speake behynde the. * This is y^e waye, walke ye in it. Turne not aside nether to the ryght hande ner to the lyft. Ye shall destroye also the couerynge of youre spluer ymages, and the deckyng of youre golden ydols. Euen as filthynes shall ye put them awaye. And thou shalt say vnto it. Gett the hence. Then shall God geue rayne vnto thy seeche, that thou shalt sowe the ground withall, and bred of the increace of the

of the earth, which shall be fat and very plentiful. In that daye also, shall thy catell be fed in large pasture. The oxen lyke wise and the pouge asses, that eate the grounde, shall eate cleane prouider, which is pouged with the wynde and the fanne.

Finally, vpon euery hye mountaine and hyll shall ther be riuers and streames of waters, * in the daye of the greete slaughter, when the towres fall. Moreover, the lyght of the moone shall be as the light of the sunne, and the sunne lyght shall be leuen folde, and haue as much hyne as in leue dayes besyde: when the Lorde byndeth vpon the soze of hys people, and healeth the stroke of their wound. Beholde, the fame of the Lord commeth fro farre, and his pcesence is so hote, that no man is able to abyde. His lypes are full of indignation, and hys tonge is as a consuming fyre. Hys bryth is as a vehement floude of water, that reacheth vnto the necke. That he maye lyft awaye the hepythen in the spue of vanitey: And his bryth is as a byrdle of error in the chawes of the people.

And ye shall syng, lyke as in the ryghte, when the holy solempnyte beginneth. And ye shall haue gladnes of hert, lyke as when one commeth with a pyper vnto the hyll of the Lorde, and to the moost myghty one of Israel. And the Lorde shall cause his glorpyous voyce to be heard, and shall declare his stretched out arme with a terrible countenance and with the flame of a consuming fyre, with noysome lyghtenyng, with a shouer, and with hayle stone. For thozowe the voyce of the Lorde shall * Assur be destroyed, which smote other men with the rodde. And it shall come to passe, that whither soeuer he goth, y^e rodde shall cleue vnto him, which the Lorde shall laye vpon him & with tabrettes and harpes: and with greete warre shall he fyght agaynst his hoost. * For the fyre of payne is ordeyned from the begynnyng: yee, euen for kynges is it prepared. This hath y^e Lorde set in the depe, and made it wyde: the burnyng wherof is fyre and muche wodde. The bryth of the Lorde, which is a ryuer of byrmstone, doth kyndle it.

The xxxi. Chapter.

The curseth them that forsake God, and seke for the helpe of men.

Be vnto them that go downe in to Egypte for helpe, and truste in horsen, and put their confidence in charettes, because they be manye, and in horsmen, because they be lusty and strong. But they regarde not the holy one of Israel, and they aske no question at y^e Lord. Where as he neuertheles (beyng wyldest of all) plageth the wycked, and yet goeth nott from his worde, when he steppeth forth, and

takeh the victorie agaynst the household of the frowarde, and agaynst the helpe of euell doers. Nowe the Egyptians are men, and not God, and their horsen flesch and not sprete. And alsoone as the Lorde stretcheth oute hys hande, then shall the helper fall, and he that shulde haue bene helped, and they shall all together be destroyed. For thus hath the Lorde spoken vnto me: Like as the * Lyon or * Lyons whelp roareth vpon the praye that he hath gotten, and is not afrayed, though the multitude of shepherdes crye out vpon hym, nether abashed for all the heape of the. So shall the Lorde of hoostes come downe to fyght for mount Syon, and defende hys hyll. Ilike as byrdes floure aboute their nestes, * so shall the Lorde of hoostes kepe, sa-ue, defende and delpyer Iherusalem.

Therfore, O ye chyldren of Israel, turne agayne, from that infydelyte, wherin you drowned your selues. * For in that daye euery man shall cast out hys ydols of syluer and hys ydols of golde, which ye haue made with youre awne handes vnto youre synne. * Assur also shall layne with the swearde, not with a mans swearde, nether shall the swearde of any man deuoure hym: And he shall fle from the slaughter: and his seruantes shall be discomfyted in their hertes. He shall go for feare to hys strongholdes, and hys prynces shall fle from hys bad-ge. This hath the Lorde spoken, whose lyght burneth in Syon, and his fyre in Iherusalem.

The xxxii. Chapter.

The condicions of good rulers and officers.

Beholde, a king shall gouerne after the rule of ryghtewelsse, and the princes shall rule, accordyng to the balauce of equitye. And that man shall be vnto men as a defence for the wynd, and as a refuge for the tempest: lyke as a riuer of water in a thirsty place, and the shadowe of a greete rocke in a drye lande. The eyes of the seynge shall not be dym, and the cares of them that heare, shall take diligent hede. The hert of the vnwyse shall attayne to knowledge, and the vnparfyt tong shall speake playnely and distinctly. Then shall the folyshe nygarde be nomore called getle, ner the churle liberall. But the nygarde will be niggardly minded, and his hert wyl worke euell and playe the ypocrite, and ymagyn abominations agaynst God, to make the hongry leane, and to withholde dryncke from the thirsty. These are the perlonous weapons of the churlysh, these be his shamefull coun- cels: that he maye begyle the poore with deceitfull wordes: yee, euen there as he shulde geue sentence with the poore. * But the lyberall persone ymagineth honest thynges, & commeth vpon for liberalyte vnto promotyng:

E Up (ye ryche and ydell women) herken vnto my voyce. Ye careles cities, marke my wordes. After yeaeres and dayes shall ye be brought i feare, & ye careles cities. For harvest shall be out, & the grape gatherynge shall not come. & ye ryche ydell cities ye that feare no parell. Be abashed, you that lyue in aboundaunce: tremble, you that lyue careles: cast of your rayment, make your selues bare, put sacke cloth aboute you. For as the infantes wepe when their mothers tetes are dryed: so shall you weape for your fayre fel-des and frutefull vyneyardes. & yf peoples felde shall byynge thornes and thistles: and so shall it be euen in euery house of voluptuousnesse and in euery cite that reioysyth.

D The palaces also shall be broke, & the greatly occupied cities desolate. The towres and bulwarckes shall become denues for euermore, & y pleasure of mules shall be turned to pasture for shepe: vnto the tyme that yf sprete be powred vpon vs from aboue.

Then shall the wylernes be a frutefull felde, and the plenteous felde shall be reckened for a wodde. Then shall egyptie dwell in y desert, and rightousnes in a frutefull land.

***** And the rewarde of rightousnesse shall be peace, and her frute rest & quietnes for euer.

***** And my people shall dwell in the pynnes of peace, and in sure dwellinges in safe places of conforste. And when the hayle falleth, it shall fall in the wodde, and the cite shall be set lowe in the valleie. Howe happy shall ye be, when ye shall safely lowe your seed besyde all waters, and dryue thyther the fete of your oxen and asses.

The xxxij. Chapter.
Threatenynge agaynst the Assyrians. A descreypon of them that shall see the Lorde.

W O to the that destroyest, whē thou wast not destroyed, thou breakest the leage, where as none hath broken it with the: for when thou shalt leaue destroying, * thou thy self shalt be destroyed. And when thou ceaseest from breakinge the leage, then shall they breake it to the. O Lorde, haue mercy vpon vs: we haue put our hole trust in the. Be an arme to suche early: and * our helth, in y tyme of trouble. At that confuse noyle, the people fledd, and at thynne exaltinge, the hepten were scattered. And the spoyle shall be gathered (which shall be poures) as are the gathering of Buzhus. And the multitude going to it, shall be as locustes runnyng to and fro.

The Lorde is exalted, for it is he y dwell-eth an hie: he hath fylled zion with iudgement and rightousnes. And a sure stablyshing of thy tymes shall be strength, health, wisdom & knowledge: and the very feare of the Lorde shall be y treasure of it. Beholde, y messengers shall crie without: & the ambal-

satours of peace shall weape bitterly: The stretes are wast, ther walketh no mā therein: God hath broken the appoyntment, the cities are cast awaye, & me are nothing regar-ded y desolat erth is in heynnes. Libanus is shamed: & hewē downe. Saron is lyke a wyl-dernes: Basan & Charnel are despoiled of their frutes. And therfore sayth the Lorde: I will vponowe: now will I be auanced: now will I be exalted as a myghtye God. * Ye shall coccaue stubble, & beare strawe, & poure sprete shall be the fyer. y it maye consume you, & y people shall be burnt like lyme, & as thornes burne y are hewen of, & cast in the fyer.

Now herke to ye y are farr of, how I haue done, & conside my power, ye y be at hande.

The sinners at zion are asrayde, a soden fearfulness is come vpon y pporities. What is he amōge vs, say they, y shall dwell by y colūming fier: which of vs maye abyde that euerlasting heat? * He y ledeth a godly lyfe, say I, & speaketh the trueth. He y abhorreth gaines wōne by violence & disceyte: he y kepeth his hāde y he touch no rewarde: which stoppeth his eares, y he heare no counsell a-

genst y innocēt bloude: which holdeth downe his eyes, y he se none euell. He it is, y shall dwell on hie: whose sauēgarde shall be in a bulwarcke of rockes, to hym shall be geuen meate, & hys waters shall not fayle. Thynne eies shall se y king in his glōry: eue y king of y farre countreis shall they se: thine herte studi-d for feare thinkinge thus: * What shall then become of y scribe: of y recepuer of our money: what of him y taxed our fairest houses: There shalt y not se a people a strange tong to haue so diffused a language, y it may not be vnderstād: neither so strange a speech

but it shall be perceaued. There shall zion be sene the heed cite of oure solempne feastes.

There shall thynne eyes se Ierusalem that glorious habitapō: y tabernacle y neuer shall remoue: whose nayles shall neuer be taken out world wout ende: whose coardes euery- chone shall neuer corrupte: for the glōryous magēstie of y Lorde shall there be present a-

mong vs: as a place, where sayre broade ry-uers & streames are, thozow the which shall nether galey rowe, ner greateshyppes sayle.

* For the Lorde is our iudge, the Lorde is our lawe geuer. The Lorde is our king, and he him selfe shall be our sauoure. There are y coardes so layde abroade, y they cannot be better. And therfore they haue not fyered their make, nor spredde abroade their sayle.

Then there is dealed great spoyle: yee, lame men rōne after the pray. There lyeth no mā that sayth: I am speck, but all euell is taken awaye from the people that dwell there.

The xxxij. Chapter.
The last destruction of the Synagoge, in which the kyngdome and priesthoode of that people was tras-lated to the church and congregation of Christ.

Come

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Come ye hepten and heare, take hede ye people. Herken thou erth & all y is therein: y round copaste and all that groweth there vpon: for the Lorde is angry w all people, and his displeasure is kindled agaynst all the multitude of them, he hath destroyed them, & deliuered them to the slaughter. So y their sayne shall be cast out, and their bodies synck: that euen the very hylls shall be wet w the bloud of the. All the starres of heauen shall waist, and the heuē shall folde together lyke a roll, and all the starres therof shall fall, lyke as y leaues fall from the vyues and fyggetrees.

For my sword shall be bathed in heauē, and shall immediatly come downe in iudgment vpon Idumea, and vpon the people which I haue cursed for my vengeance.

And the Lordes swearde shall be full of bloude, & be rusty w the fatnes and bloude of lambes and goates, with the fatnesse of the kidneys of wethers. For the Lorde shall kill a great offering in Bozra, & a great slaughter in the lande of Idumea. There shall the vnicornes fall w them, and the bulles w the gyautes: and their lande shall be thozowely soaked with bloude, & their grounde corrupt with fatnes. Vnto the also, Zion, shall come the daye of y vengeance of God, and the peare when thynne a wne iudgmentes shall be recompensed. And his floudes shall be turned to pyrch, and his earth to bymstone: & there with shall the land be kindled, so that it shall

not be quenched daye ner nyght: but smoke euermore, and so forth to lye waste. And no man shall go thozowe it for euer. But pelli-canes, storkes, great oules and rauens shall haue it in possession, and dwell therein.

For God shall sprecde out the lyne of desolation vpon it, & wepe it with the stones of emptines. When kynges are called vpon there shall be none, & all prices shall be awaye.

Thornes shall growe in their palaces, net-tels and thistles in their strongholdes, that the dragons may haue their pleasure therein, and that they maye be a court for estryches. There shall straunge visures and monstrous bestes mete one another, and the wylde kepe company together. There shall the lamia lye, & haue her lodging. There shall the oule make her nest, buyde, be there at home and bying forth his yonge ones. There shall the kytes come together, echone to his lyke.

Seke thozow the scripture of the Lorde and reade it. There shall none of these thyn-ges be lefte out, there shall not one, ner loche lyke, sayle. For what his mouth commaun-deth that same doeth his sprete gather toge-ther, or fulfilleth. He hath cast y lot for the, and to those beastes hath his hādes deuyned the line: therfore those shall possesse the enbe-ryptaunce from generatyon to generatyon,

and dwell therein for euer.

The xxxv. Chapter.
Of the tyme and kyngdome of Christ.

B ut the deserte and wilderness shall reioyce, the waste grounde shall be glad and flozpyth as the lylly. She shall flozpythe pleasauntlye, and be topfull, and euer be geuyng of thanks more and more. For the glōry of Libanus, the be-wtye of Charnel and Saron shall be geuen her. These shall knowe the honoure of the Lorde, and the magēstie of oure God. * And therfore strength the weake hādes, and con-forste the feble knees.

Saye vnto them that are of a fearefull hert. Be of good chere, and feare not. * Be-holde, poure God cometh to take vengeance: and you shall se the rewarde that God geueth: God commeth his awne selfe, & will delpuer you. * Then shall the eyes of y blind be lyghtened, and the eares of the deaffe opened. Then shall the lame man leape as an hert, & the * dōme mans tonge shall geue thāckes. * In the wilderness also, there it all wellcs spring, & floudes of water in y desert.

The drye grounde shall turne to riuers, and the thursty to spzynge of water. Where as dragons dwelt afore, ther shall growe sweete floures and grene rusches. There shall be fote pathes & comē stretes, this shall be called the holy waye. No vnclene person shall go thozowe it: for the Lorde him self shall go with them that waye, and the wayferer, nor ig-norant shall not erre. There shall be no lyō, & no rauishing beast shall come therein, nor be there but mē redemed shall go there fre and safe. And the redemed of the Lorde, I saye, shall conuerste and come to zion with thanc-keingening. Euerslastyng ioye shall they haue: pleasure and gladnes shall be among the. And as for all sorowe and heynnes, it all vanyshawaye.

The xxxvi. Chapter.
Jerusalem is assaiged by Sennacherib, in the tyme of kyng Jezechias.

I n the xiiij. yere of king Jezechias came Sennacherib kyng of the Assyrians downe, to laye seage vnto all the stronge cities of Iuda, to conquer the. And the kyng of Assyrians sent Rabshakeh fro Lachis towarde Jerusalem, agaynst king Jezechias, w an exccading hoste, which set him by the condyte of the ouer-pole in the waye y goeth thozow the fullers lāde. And so ther came forth vnto him Eliakim Helkias sonne the president. * Sobna y scribe, and Ioah Asaphs sonne y secretary.

And Rabshakeh sayde vnto them: Tell Jezechias, that the greates kyng of Assyria sayth thus vnto him: What presumption is thys, that thou trustest vnto: I sayde, Surely thou trustest in thy lyplaboure, when counsell & strength are necessary to battayl:

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* 116. regt.
* 116. b
* 116. c

B

ozelles wher to trustest þ, that þ castest thy selfe of frome: * lo, thou puttest thy trust in a broke staf of reede (I meane Egipt) which þ leanest vpon, it goeth into his hāde & shutech hym thowowe. Euen so is þ pharaon the kynge of Egipte, vnto all them that trust in hym. But þ woldest saye to me: we truste in þ Lord our God. A goodly God in deed: whose hye places and altars hezekia toke downe, and comaunded Iuda and Ierusalem to worshipp onely before the altare. Nowe therfore deliuer hostages that thou rebelle nomore agaynst my Lord the kynge of Assyrians. And I wyll geue the two thousande horses: yf thou be able to set men vpon them: how darest thou resist the power of þ smallest pryncce, þ my Lord hath: how darest thou trust in the charettes and horse men of Egipt: Moreover, thinkest thou þ I am come downe hyther to destroye this lād wout þ Lordes will? The Lord sayde vnto me: go downe into þ lād, that þ mayest destroye it. Then sayd Eliakim, Sobna and Ioah vnto Rablaketh: Speake to vs thy seruantes (we praye the) in the Syryas language: for we vnderstāde it wel. And speake not to vs in the Jewes tong, lest þ folcke heare which lyeth vpon the wall. Then answered Rablaketh: Thinke þe, þ the kynge sent me to speake this only vnto þ Lord and þ: hath he not sent me to them also, that I ly vpon the wall: that they maye be compelled to eate their awne donge, & drynck their awne scale w poue? And Rablaketh stode stif, and cryed with a loude voyce in the Jewes tong, and saide: Nowe take hede, howe the great king of the Assyrians geueth you warning. Thus sayth the king: Let not hezekias disceau you: for he shall not be able to deliuer you. Moreover let not hezekias conforte you in the Lord, when he sayth: The Lord wout doubt shall defende vs, and shal not geue ouer this cite into the handes of the kynge of the Assyrians, beleue hym not. But thus sayth the kynge of Assyria: opteyne my fauoure, enclyne to me: so maye euery man enioye his vineyardes and fygge trees, and drynke the water of his cysterne: vnto the tyme that I come my self, and brynge you into a lād that is lyke your awne: wherin is wheate and wyne, which is both sowed with seede, and planted with vineyardes. Let not hezekias disceau you, when he sayth vnto you: the Lord shall deliuer vs. * Right the Goddess of the Gentils kepe euery mans lande, from the power of the kynge of the Assyrians: Where is the God of Betharaim and Arphad? Where is the God of Sepharuaim? And who was able to defende Samaria out of my hande? Of which of all the Goddesses of these lādes hath deliuered the countrey out of my power? is the lord in dede able to deliuer Ierusalem from my hande? vnto this hezekias messenger helde they tonges, and answered not one worde: for the king had charged the, that they shulde geue hym none answer. So came Eliakim hezekias sonne the president, Sobna the scribe, and Ioah the secretary, vnto hezekias with rent clothes, and solde hym the wordes of Rablaketh.

* 116. r. b.

lem from my hande: vnto this hezekias messenger helde they tonges, and answered not one worde: for the king had charged the, that they shulde geue hym none answer. So came Eliakim hezekias sonne the president, Sobna the scribe, and Ioah the secretary, vnto hezekias with rent clothes, and solde hym the wordes of Rablaketh.

The xxxviii. Chapter.

Hezekias hideth him selfe before the Lord. The army of Sennacherib is slayne of the angel of the Lord: and he him selfe is killed of his awne sonnes.

When hezekias hearde that, he rent his clothes, * and putt on a sacke cloth, and went into the temple of the Lord. But he sente Eliakim the president, Sobna the scribe, with the eldest prestes clothed in sacke, vnto the prophet Esay the sonne of Amoz, and they said vnto hym: Thus sayth hezekias: This is the daye of trouble, of plage and of blasphemie: for the children are come to the place of byrth: but there is no power to brynge them forth. The Lord thy God (no doubt) hath well considered the wordes of Rablaketh, whom his Lord the king of Assyrians hath sent to defye & blaspheme the luyng God: with soche wordes as the Lord thy God hath hearde ryght well. And therfore, lyfte vpon thy prayer for the remnaunt, that yet are left. So the seruantes of the kynge hezekias came to Esay.

And Esay gaue the thys answer: Saye thus vnto your lord: thus sayth the Lord: Be not afraid of the wordes that thou hast hearde wherwith the kynge of the Assyrians seruantes haue blasphemed me. * Beholde, I will cause a wynde to go ouer him, as sone as he heareth the rumour, he shall go again into his contrey: there wyll I destroye hym with the sworde in his awne lād. * Nowe when Rablaketh returned, he founde þ king of Assyria laying sege to Libnas: for he had vnderstande þ he was departed fro Lachis. For ther came a rumour þ Charbakas kige of Ethiopia was come forth to warre agaynst him. And whē the king of Assyria heard that, he sent other messengers to kynge hezekias w this commaundement: Saye thus to hezekias king of Iuda: Let not thy God disceau the, in whō thou hopest, and sayest: Ierusalem shall not be geuen into the hādes of the king of Assyria. For lo, thou knowest well howe the kinges of Assyria haue handled all the landes that they haue subuerted, and hopest thou to escape? Were the people of Gentyles (whom my progenitours conquered) deliuered at any tyme thowow their goddesses? * As namely, Gozan, Haran, Rezeph, and the children of Eden, which were at Chalassar. Where is the kynge of Hama, and the kynge of Arphad, and the king of the

* 116. r. b.

* 116. r. b.

* 116. r. b.

* 116. r. b.

of the cylie Sepharuaim, Ena & Aua: Now when hezekias had receaued the letter of the messengers, and read it, he went vpon into þ house of the Lord, and opened the letter before the Lord. And hezekias prayed before þ Lord on this maner. O Lord of hostes, þ God of Israel, which dwellest vpon Cherubin. Thou art the God, that onely is God of all the kyngdomes of the worlde, for thou onely hast created heauen and earth. * Enclyne thine eare Lord & consydre, open thine eyes, O Lord, and se, and ponde all the wordes vpon Sennacherib, which hath sent his embassage to blaspheme the luyng God. It is true, O Lord, that the kynges of Assyria haue conquered all kyngdomes and lādes, and cast theyr goddes in the fyre. Not withstandynge those were no goddes, but þ workes of mens handes, of wood or stone, therfore haue they destroyed them. Deliuere vs then, O Lord oure God, from the hādes of Sennacherib, that all kyngdomes of the earth maye knowe, that thou onely art the Lord. Then Esay the sonne of Amoz sent vnto hezekias, sayinge: Thus sayth þ Lord God of Israel. Where as thou hast made thy prayer vnto me, as touchynge Sennacherib þ kynge of Assyria, this is the answer, that þ Lord hath geuen concernynge hym. Despised art þ, and mocked (O daughter of Syon) he hath shakē his head at the, O daughter of Ierusalem. But thou Sennacherib, * whom hast thou defyed and blasphemed? Agaynst whom hast thou lifted vpon thy voyce, and exalted thy proude lookes: euen agaynst þ holy one of Israel. Thou with thy seruantes hast blasphemed the Lord, and thus holdest thou of thy selfe. I will couer the hye mountaynes, and sydes of Libanus with my hostmen. And there wyll I cut downe the hye Cedre trees and the sayrest fyre trees. I wyll vpon into the heygth of it, and into the cheffest of his tymbre woddes. If there be no water, I wyll graue and drynke. And as for waters of defence, I shall drye the vp with the fete of myne hoost. Yee, hast thou not hearde, what I haue taken in hande, & brought to passe of olde tyme? That same wyll I do now also: waste, destroye, and brynge stronge cilies vnto heapes of stones. For theyr inhabitours shal be lyke lame men, brought in feare and confounded. They shal be lyke þ grasse & grene herbes in the felde, lyke the heu vpon house toppes, that withereth afore it be growne vp.

I knowe thy wayes, thy goynge forth and thy commynge home, yee, & thy madnesse agaynst me. Therfore thy furiousnes agaynst me, and thy pryde is come before me. I wyll put my ryng in thy nose, and my bydle vpon the chawes of the, and turne the about, eue the same waye thou camest. I wyll geue the

also this token (O hezekias) thys yere shalt thou eate such as groweth of yt selfe & the seclide yere, þ which springeth agayne of the same, and in the thyrde yere, yee shall sowe & reape, yee shall plante vineyardes, and enioye the frutes therof.

And soche of the house of Iuda as are escaped, shall come together, and the remnaunt shall take rote beneth, and brynge forth frute aboue. For the escaped shall go out of Ierusalem, and the remnaunt from the mounte Syon.

And thys shall the gelousy of the Lord of hostes bryng to passe. Therfore thus sayeth the Lord, concernynge the kynge of the Assyrians. He shall not come into this cite, and shal shote no arrowe into it, there shal no shilde hurt it, nether shal they cast ditches about it. The same waye þ he came, he shal retorne, and not come at thys cite. sayeth þ Lord. And I wyll kepe and saue þ cite (sayeth he) for myne awne, and for my seruante Dauids sake.

* Thus the angel went forth, and slewe of the Assyrians hoost, an hundred fourescore and fyue thousande. And whē men arose vpon early in the mornynge. Beholde, they were slayne, and all laye full of deede bodies. So Sennacherib the kynge of the Assyrians brake vp, & dwelt at Nineue. Afterwarde it chaunced, as he prayed in the temple of Nisrah his God, that Adramalech and Sarazer his awne sonnes slewe him with the sword, and fled into the lande of Armenia. And Asarhadon his sonne raygned in his steade.

The xxxviii. Chapter.

Hezekias speke vnto the deeth, but is yet reuured by the Lord, and lyueth fyftene yeres after, for which benefyte he geueth thanks.

Net longe afore this, was hezekias sycke vnto the deeth, * & the prophete Esay þ sonne of Amoz came vnto bi, & sayd: Thus comaundeth the Lord: Set thine house in orde, for thou must dye, and shalt not escape. Then hezekias turned his face towarde the wall, and prayed vnto the Lord, and sayde: Remembre (O Lord) that I haue walched before the in treuth and a stedfast herte, & haue done the thyng that is pleasaunt to the. And hezekias wepte sore. Then sayde God vnto Esay: Go and speake vnto hezekias: the Lord God of Dauid thy father sendeth the this worde: I haue hearde thy prayer, and consydred thy feares, * beholde, I will put fyftene yeres mo vnto thy lyfe, and deliuer the and the cylie also, from the hande of the kynge of Assyria, for I wyll defende the cite. * And take the thys token of the Lord, that he will do it, as he hath spoken: Beholde, I wyll retorne the shadowe of Ahaz dial, that now is layed out with þ sunne

* 116. regt.
* 116. b
* 116. c

* 116. r. b.

* 116. r. b.

* 116. r. b.

The Prophecye

Sunne and bringe it ten degrees backward.
* **So** the Sunne turned ten degrees back-
ward, the which he was descended afore.

A thanchelgeyunge, which hezekia
kynge of Iuda wrote, when he had
bene sycke, and was recovered.

I thought I shulde haue gone to the ga-
tes of hell when myne age was shortned,
and haue wanted the respynde of my peaces.

I spake within my selfe: I shall neuer vi-
set the Lorde (the Lord I saye) in thys lyfe:
I shall neuer se man among the dwellers of the
worlde. Myne age is folden vp together, &
taken awaye from me, lyke a shepherdes co-
tage: I haue hewen of my lyfe by my syn-
nes, lyke as a weener cutteth of hys webbe.

He wyl with pynninge sycknesse make an
ende of me: yee, he wyl make an ende of me
in one daye. * **I** thought I wolde haue
lyued vnto the morowe, but he broked my
bones lyke a lyon, and in one daye thou wilt
make an ende of me.

Then chatred I lyke a swalowe, and ly-
ke a crane, and mourned as a done.

I lyfte vp myne eyes into the heygth: **O**
Lorde (sayde I) my sycknes kepeth me do-
wne: ease thou me. * **What** shall I saye?

The Lorde hath made a promise to me. Yee,
and he him selfe hath perfourmed it. I shall
therfore as longe as I lyue remembre thys
bitternes of my lyfe. **O** Lorde men maye

lyue beyond the yere, and I wyl decla-
re to all men: that euē in those yeres I haue a
ioyfull lyfe, and that it was thou that cau-
sedest me to scape and agayne thou hast ge-
uen lyfe to me.

Beholde bytter as gall
was my pensynesse, so sore longed I for
helth. And it was thy pleasure to deliuer my
lyfe, from the fylthye pytt, for thou it is (**O**
Lorde) that hast cast all my synnes behynde
thy backe. * **For** hell prayseth not the, death
doth not magnifye the.

They that go downe into the graue pray-
se not thy trueth: but the lyuinge, yee, the ly-
uinge a knowledge of thy lyke as I do thys daye.

The father telleth hys chyldren of thy
faythfulnesse: * **To** heale me it is the Lorde
des worke, and we wyl synge my songes in
thy house, all the dayes of oure lyfe. And
Esaie sayde: take a playster of fygges, and
laye it vpon the soze, so shall it be whole.

Then sayd hezekia: **O** what a great mi-
racle is this, that I shall go vp into the hou-
se of the Lorde?

The xxxix. Chapter.

Hezekia is reproued of Esaye, because he shewed
hys treasure vnto the embassayours of Babilon.

The same tyme Merodach
Baladam, Baladamus sonne
kynge of Babilon, sent lettres
ad presentes to hezekia. **For** he
vnderstode howe he had bene

syck, & was recovered agayne. * **And** heze-
kia was glad therof, & shewed the the com-
ditles of his treasure, of syluer, of gold, of spi-
ces & robes, of precious oyles, all that was in
his cubbozdes & treasure houses. **There** was
not one thinge in hezekias house, and so tho-
row out all his kyngdome, but he let the se it.

Then came Esaye the prophete to kynge
hezekia, and sayd vnto him. **What** haue the
men sayde, and from whete came they vnto
the? hezekia answered: they came oute of a
farre cowntre vnto me, out of Babilon: Esay
sayde: what haue they looked vpon in thyne
house? hezekia answered. **All** that is in myne
house haue they seene: and there is nothyng
in my treasure, but I shewed it them.

Then sayde Esay vnto hezekia: **Under-**
stande the worde of the Lorde of hostes: * **Be-**
holde, the tyme wyl come, that euery thyng
which is in thyne house, and all that thy pro-
genitours haue layde vp in store vnto this
daye, shall be caried to Babilon, and nothing
left behynde. **This** sayeth the Lorde. Yee, and
parte of thy sonnes, that shall come of the, ad-
whom I shall get, shall be caried hence, and
become gelded chamberlaynes in the kynge
of Babilons court. **Then** sayde hezekia to
Esay. **Now** God prospere his awne counsell,
which thou hast tolde me. **He** sayde moze ouer:
So there be peace & faithfulness in my tyme.

The xl. Chapter.

The commynge of S. John baptist. The preparacyon
of the Apostles. The callynge of the Gentyles.

Omforte my people (**O**pe prophe-
tes) comforte my people, sayeth your
God, comforte Ierusalem at the hert, &
tell her: **For** her tranayle is at an ende
that her offence is pardoned, that she hath re-
ceaued of the Lordes hande sufficient correc-
cion for all her synnes. * **A** voyce crieth in wil-
dernes. **Prepare** the waye for the Lorde in the
wildernesse, make streyght the path for oure
God in the deserte. **Let** all valleyes be exalted,
& euery moystayne & hill be layed lowe, what
so is crooked, let it be made straght: & let the
rough be made playne felde. * **For** the glory
of the Lorde shall appeare, and all flesh shall
at once se it, for why: the mouth of the Lorde
hath spoken it.

The same voyce spake: **Howe** crye. **And** the
prophet answered: what shall I crye? * **that**
all fleshe is grasse, & that all the godlines the-
rof, is as the floure of the felde. **The** grasse is wy-
thered, the floure falleth awaye. **Euē** so is the
people as grasse, when the breath of the Lorde
bloweth vpon the. **Neuertheles**, whether the
grasse wyther, or the floure fade awaye. * **Yet**
the word of our God endureth for ever. **So** vp
vnto the hye hyll (**O** hye) that byrgest good
tydynges, lyfte vp thy voyce with power, &
thou preacher Ierusalem. **Lyfte** it vp with-
out feare, and saye vnto the cyties of Iuda:
Beholde

Of Esaye.

Jo. liiii.

Beholde poure God, beholde the Lord God
shall come with power, and beare rule with
his arme. **Beholde**, he bringeth hys treasure
with him, and his worckes go before hym.
He shall fede his flock lyke an herdman. **He**
shall gather the lumbes together with hys
arme, and carye them in his bosome, & shall
kyndelp intreate those that beare yonge.

Who hath holden the waters in hys fist?
Who hath measured heauen wth his spanne, &
hath comprehended all the earth of the worlde in
thre measures: **Who** hath weyed the moystay-
nes & hylles in a balauce. **Who** hath refour-
med the mynde of the Lorde: or to who hath he
shewed his counsell. * **O** who is of his cou-
cell to teach him: or who hath geuen him vn-
derstandynge and hath taught him the path
of iudgement. **Who** taught him cōinge and
opened to him the waye of vnderstandynge.

Beholde, all people are in cōparyson of hym,
as a droppe to a bocket full, & are counted as
the lest thinge that the balauce weyeth. **Yee** &
the lesse he taketh vp as a very lyttel thig. **Li-**
banus is not sufficiēt to ministrate fyre for hys
offeringe, and all the beastes therof are not
ynough to one sacrifice. **All** people in cōpary-
son of him are rekened as nothing, * **yt** they
be cōpared with him lesse then nothyng and
as it that is not. **To** who then wyl ye liken
God: or what Similitude wyl ye set vp vn-
to him? **Shall** the caruer make him a carued
ymage: & shall the goldsmith couer hym with
golde, or cast him into a fourme of syluer pla-
tes: **O**re ouer, shall the ymage maker (that
the pooze man which is dyspoled, maye haue
some thinge to sett vp also) seke out and chole
a tree, & is not rotten, & carue therout an yma-
ge, & moueth not: **knowe** ye nothing o wret-
ches: **hearde** ye neuer of it: **hath** it not bene
preached vnto you sence the begynning: **ha-**
ue ye not bene enformmed of this, by the fou-
dacyon of the earthe, that he sytteth vpon
the circle of the worlde, and that all the inha-
bitours of the worlde are in comparyson of
him, but as grethoppers. * **That** he spredeth
out the heauens as a conerpyng, that he stret-
ched them out, as a tent to dwell in. **That** he
bringeth Princes to nothing, and the iudges
of the earth to dust: so of the it may be sayde
they be not planted nor sowe agayne, neither
their stock roted agayne in the earth: **for** as
soone as he bloweth vpon the, they wither &
fade awaye, lyke the straw in a whyrle winde.

To who nowe wyl ye lyken me, & whom
shall I be lyke, sayeth the holy one: **Lyft** vp
your eyes on hye, & cōsyder. * **who** hath ma-
de those thinges, which come out by so great
heapes: & be call them all by their names.
For there is nothing hid vnto the greatnesse
of hys power, strength, & myght. **Howe** may
then Iacob thincke, or how may Israel saye:
My wayes are hid fro the Lorde, & my God

knoweth not of my iudgementes. **know-**
west thou not, or hast thou not hearde, that
the euerlastynge God, the Lorde which made
all the corners of the earth, is nether weery nor
faynt: and that his wyldome can not be cōpre-
hended: but that he geueth strength vnto the
weery, and power vnto the faynt: **Children**
are weery and faynt, and the strongest men
fall. * **But** vnto them that haue the Lord be-
fore they eyes, shall strength be encreased.
Agles wynges shall growe vpon the. **Whē**
they runne they shall not fall: and when they
go, they shall not be weery.

The xli. Chapter.

Of the goodnes and mercy of God towarde the people.
Esay (ye I landes) and herke vnto
me. **Be** stronge ye people, **Come** hy-
ther, and shewe poure cause, we wyl
go to the lawe together. **Who** raysed vp the
iust man fro the rynginge of the Sunne, & cal-
led him to go forth: **Who** cast downe the peo-
ple, and subdued the kynges before him: that
he maye throwe them all to the groude with
his swearde, and scatere the lyke stubble with
his bowe: **he** foloweth vpon the, and goeth
safely him self. **And** that in a waye where, be-
fore his fote had not troden. **Who** hath made
and created thes thinges: euē he that called

the generacions from the begynnyng: * **Euē**
I the Lorde, which am the fyrst, and with the
last. **The** ples sawe it, & did feare, and the ci-
ties of the earth, were abashed, drewe nye, &
cam hither. **Euery** man exhorted hys neygh-
boure, & brother, and bad him be stronge. **The**
carpenter comforted the goldsmith, & the gold-
smith the hammer mā, saying: **Glue** wyl do be-
ry wel in it. **It** shall be good, & we fasten this
cast worke: & then they fastened it with nay-
les, that it shulde not be moued, **But** thou
Israel art my seruaunt: thou Iacob art ele-
cte, thou art the childe of Abraham my beloued
thou art he who I led fro the endes of the earth
by the hāde. **For** I called the fro farre euē fro
among the gloriouse me of it, & sayd vnto the.
Thou art my seruaunt. **I** haue chosen the, and
not cast the awaye: * **be** not afrayed, for I
am with the. **Wilt** not awaye as ware, for I am
thy God, to strengthe the, helpe the, & to kepe the
wth this ryght hāde of myne. **Beholde**, all they
that relyst the shall come to cōfusioun & sha-
me: and thyne aduersaries shall be destroyed &
brought to naught. **So** the whoso seketh after
the, shall not fynde the. **Thy** destroyers shall
peryshe, and so shall they undertake to make
batayll agaynst the be as that is not, & as a
thinge of naught. **For** I the Lorde and God
will strengthen thy ryght hand. **Euē** I that
saye vnto the. **Feare** not. **I** wyl helpe the. **Be**
not afrayed thou lytle worme Iacob, & thou
despyled Israel: for I wyl helpe the, sayeth
the Lorde, and the holy one of Israel thyne
auenger. **Beholde**, I wyl make the a treading
cart and

* Isai. xl. a.
lyrrbiit. b.
and. crb. b.

* Luke. i. g.

* Isai. xlii. a.
ff. c.

* Esay. xl. a.
Esay. xl. a.
Esay. xl. a.
Esay. xl. a.

* John. i. b.

* Isai. xl. a.
Esay. xl. a.
Esay. xl. a.

* Isai. xl. a.
Esay. xl. a.
Esay. xl. a.

* Jer. xlii. b.

* Esai. xl. a.
and. xl. a.
Esay. xl. a.

* Esai. xl. a.

cart and a new flayle, that thou mayst thresh the and grinde the mountaynes, and bynge the hylls to poulder. Thou shalt fanne them and the roynde shall carpe them awaye, and the whirly wynde shall scater them. But thou shalt reioyse in the Lorde, and shalt delyste in praylinge the holy one of Israel.

¶ When the thyrst and pooze seke water & fynde none, and when theyr tonge is drye of thyrst. I geue it them sayth the Lorde. I God of Israel forsake them not. **¶** I byn- ge forth foudes in the hylls, and welles in playne felde. I turne the wyldernes to ry- uers, and the drye lande to condyttes of wa- ter. I plante in the waste grounde trees of Cedre, Bore, Myrr and Oliues. And in the drye I set ffyre trees, Olmes, & Hawtho- nestogether. All this do I, that they altoge- ther may se and marche, perceau with their hertes and cosydre, that the hande of y Lord maketh these thynges, and that the holy one of Israel byngeth them to passe. Stande at your cause (sayeth the Lorde) & bringe forth your strongest grounde, sayth the kynge of Jacob. Let the bring forth their goddes, and let ther goddes tel vs what shall chaunce here after: yee, let the shewe vs the thynges y are past, what they be: let the declare the vnto vs that we maye take them to herte, and knowe them hereafter. Ether, shewe vs thynges for to come, & tel vs what shalbe done hereafter: so shall we knowe, that you are goddes do somthing, ether good or bad: so will we both knowledge the same: and tell it out.

¶ Beholde, ye goddes are of naught, & your makynge is of naught, yee abhominable is y man that hath chosen you. Neuertheles, I haue waked vp one from the North, and he shall come. And another fro the East, which shall call vpon my name, & shall treade vpo princes as vpo claye, & as the potter treadeth downe the myrre. Who declared this from the begynning, and we wyl knowe him. Or fro the olde tymes, & we will cofesse, and saye y he is righteous. But there is none that sheweth or declareth eny thing, there is none al- so y heareth your wordes. The fyrst is he y shall saye to yon, Beholde, beholde they are present, & to Ierusalem it selfe will I geue an Euangeliste. But when I cosydre there is not a man amonge the, nor any y can geue coun- sell, nor that when I examen them that can answer one word. Lo, wicked are they & vayne, w the thynges also y they take in had: yee, their ymages are but wynde & vayne thynges.

The xlii. Chapter.

The commenge of Chyrt, and hys baptyme.

¶ Beholde, **¶** this is my ser- uante vpon whom I leane, my- ne electe, In whom my soule is pa- cified. I haue geuen hym my spre- te, that he maye shewe forth iudgement and

equyte among the Gentiles. He shall not be an outcrier, nor lyfte vp his voyce. His voy- ce shall not be hearde in the stretes. And a bo- sed rede shall he not breake, and the smoking flaxe shall he not quench: but saythfully and truly shall he geue iudgement, not be pensy- ue nor carefull, that he maye restore ryghteo- usnes vnto the earth, and the Gentyles also shall kepe his lawes. **¶** For thus sayeth God the Lorde vnto hym (euen he that made the heauens, and spred them abroad, and set forth the earth w her increase: which geueth breath vnto the people that is in it, and spirite to them that dwell therin) I the Lorde haue cal- led the in ryghteousnes, and led the by the ha- de. **¶** Therefore wyl I also defende the, and geue the for a couenaunt of the people, and to be the * lyght of the Gentiles. That thou mayest open y eyes of the blynde, * let out y prisoners fro ther bondes & them that spt in darcknesse, out of the dongeon house. Euen I am the Lorde, and this is my name: **¶** And my glozy wyl I geue to none other, nether myne honoure to grauen ymages. Beholde, olde thynges are come to passe, & new thynges do I declare. And or euer they come, I tell you of them.

¶ Synge vnto the Lorde, a newe songe of thanckesgeuinge, blowe out his prayse from the ende of the worlde. They that be vpo the see, and all that is therein, prayse hym, y fies and they that dwell in them. Let the wylder- nes with the cyties like vpher voyce, y tow- nes also that they of Cedar dwell in. Let the be glad that spt vpo rockes of stone, and let them crye downe from the hye mountaynes: as cryynge glozye vnto the Lorde, and ma- gnifyinge hym amonge the Gentyles. The Lorde shall come forth as a gyaute, and take a stomack to hi lyke as a fresh ma of warre. He shall roare & crie, & overcome his enemies.

I haue longe holden my peace (sayeth the Lorde) I haue bene styll and refrayned my selfe, but nowe I wyl crye lyke a traue- lynge woma, & at once wyl I destrope, and denoure. I will make wayste both mountayne and hill, & drye vponery grene thing y grow- eth thereon. I will drye vpon the floudes of wa- ter, and drynke vpon the ryuers. I wyl bring the blinde into a strete, that they knowe not, and lede them into a fote path, that they are ignoraunt in. I shall make darcknesse lyght before them, and the thyng that is croked to be streyght. These thynges haue I done vnto them, and not forsaaken them: **¶** They are fallē backe yee, and let them be ashamed ear- nestly, that hope in y doles, & saye to fashyo- ned ymages: ye are oure goddes.

Heare, O ye deafe men, and sharpe your eares to se (O ye blinde,) **¶** Who is blinde, but my seruaut? Or so deafe, as my messa- ger, whom I sent vnto them? For who is the rule

so blynde (saye they) as the perfecte man and so blynde as the Lordes seruante? Thou vn- derstondest moch, and kepest nothyng: the eares are open, & no man heareth. The Lorde is mercyfull vnto the for his ryghteousnesse sake: that his worde myght be magnified ad praysed. But the people them selues is rob- bed and trode vnder the fote chayned in don- geons and they all (I saye) be shut into pre- son houses. **¶** They be carped awaye captiue and no man doth lowse the: They be troden vnder fote, and no ma doth laboure to bring them agayne. **¶** But who is he amonge you, y pondreth this, that consydreth it, & taketh it for a warnynge in tyme to come?

¶ Who suffred Jacob to be troden vnder fote, and Israell to be spoyled? Wpd not the Lorde? Because we haue synned agaynst him & haue had no delyste to walke in his wayes, nether bene obedient vnto his lawe. Therfo- re hath he poured vpon hym hys wrathfull displeasure, and stronge battayll, which fy- reth hym on euery syde, yet wyl he not vn- derstande. He burneth hym vp, yet syncketh it not into hys herte.

The xliii. Chapter.

God promyseth to send hys chyrst, which shall deliuer hys people. He saygeueth synnes for hys awne sake.

¶ At nowe, the Lorde that made the D Jacob, and he that fashyoned the: D Israell, sayeth thus: **¶** Feare not, for I haue redeemed the. **¶** I haue called the by name: thou art myne awne. **¶** Yf thou goest thorow the water, I wil be with the, that the stronge floudes shulde not pluck the awaye. **¶** And yf thou walkest thorowe the fyre, it shall not burne the, and the flame shall not kyndle vpo the. For I am the Lord thy God the holy one of Israel, thy Sauoure. I gaue Egypte for thy deliuerance, the Moziars & the Sabees for the: because thou wast deare in my syght, and because I set by the, and lo- ued the. I wyl geue ouer all men for the, and deliuer vp all people for thy sake, feare not: for I am with the. **¶** I wyl bringe thy sede fro the East, and gather the together fro the west. I wyl saye to the North, lett go. And to the South, kepe not backe: **¶** but bring me my sonnes from farre, and my daughters fro the endes of y worlde. Namely, all those that be called after my name. For them haue I created, fashyoned, & made for myne honour.

¶ Bring forth that people, which is blin- de & yet hath eyes, which are deafe although they haue eares. **¶** If all nations come in one and be gathered together, which amonge the shall declare soche thynges, and tell vs what is to come? Let them bynge theyr witnesse so shall they be free: els, let them heare, and saye, it is truth. You are my witnesses (sayth the Lorde) and my seruaut, whom I haue

chosen: therfore be certified ad geue me faith- full credence: and consydre, **¶** that I am he, **¶** before whom there was neuer any God, and that ther shalbe none after me. I am euen, I am the only Lorde: and beside me ther is no Sauoure. I gaue warninge, I made whole I taught you when there was no straunge God amonge you. And this recorde must ye beare me your selues, (sayth the Lorde) that I am God. And euen he am I from the be- gynnynge, and **¶** there is none that can take any thyng out of my hande. I do the worke and who shall be able to let it.

Thus sayeth the Lorde the holy one of Is- rael your redeemer: **¶** for your sake I haue sent to Babylon, and brought downe y stro- gest of them. All they are fugityue with the Chaldecas that boost them of theyr synnes: Euen I the Lorde your holy one which ha- ne made Israell, and am your kynge. Thus sayeth y Lorde (euen he that maketh a waye in the * see, & a footpath in the mygh- ty waters: **¶** which bringeth forth y charet- tes & hortes, the hoste & the power of warre, that they may fall and neuer ryse, and be ex- tincte, lyke as towre is quenched.

Remembre not thynges of olde, and re- garde nothyng that is past. Beholde I shall make a newe thyng, and shortly shall it ap- peare, & shall you not knowe it? I wyl ma- ke stretes in the deserte, and ryuers of water in the wyldernes: The wyld beasts shall worshyppe me: the dragons, and the yonge Estriches. **¶** For I shall geue water in the wyldernes, and streames in the desert: that may geue drynke to my people, who I cho- se. Thys people haue I made for my self, and they shall shewe forth my prayse. For thou (Jacob) woldest not call vpon me, but thou haddest an vnlust towarde me, O Israell. Thou gauest me not thy beastes for burnt offeringes nether ydest honoure me with thy sacrifices. Thou boughtest me no deare spy- ce with thy money, nether pourest the fat of thy sacrifices vpo me. **¶** howbeit I haue not bene chargeable vnto the in offeringes, nether greuous in incise. But thou hast ladē me with thy synnes, & wcreyd me with thy- ne vngodlynes.

¶ Where as I yet, eue I am he onely, that for myne awne selves sake do awaye thyne offences, and forget thy synnes: so that I will neuer thinke vpon them. But me now in re- membzaunce (for we wyl reason together) and shewe what thou hast for the, to make the ryghteous. **¶** Thy fyrst father offended fore, and thy rulers haue synned agaynst me. Therfore I ether suspēded, or slue the cheffest pynces. I dyd curse Jacob, and gaue Israell into reprofe.

The xliiii. Chapter.

Chyrt

Christ promyseth to deliuer his church.

Heare nowe, O Jacob my seruaunt, and Israel who I haue chosen. For thus sayeth the Lord, that I made the, fashyoned y, and helped the, euen from thy mothers wombe. Be not afrayed, O Jacob my seruaunt, thou ryghteous, who I haue chosen. * For I shall poure water vpon the drye grounde, & ryuers vpon the thurstye. * I shall poure my sprete vpon thy sede, and myne encrease vpon thy flock. They shall growe together, lyke as y grasse, and as the wyllowes by the waters syde. * One shall saye: I am the Lordes. Another shall call hym selfe after the name of Jacob. The thyrde shall subscribe with his hande vnto the Lorde, and geue him self vnder the name of Israel.

Thus hath the Lorde spoken: euen the kynge of Israel, and his redemer, the Lorde of hostes: * I am the fyrst and the last, and without me is there no God. If any be lyke me, let hym call forth the thynges paste and openly shewe it, and laye it playne before me what hath chaused synce I apointed y people of the worlde, and what shall be shortly or what shall come to passe, in tyme longe to come, let them shewe thes thynges. Be not abashed nor afrayde. For haue not I euer tolde you hyther to, and warned you? Ye can beare me recorde poure selues. Is there any God excepte me? or any maker, that I shulde not knowe hym?

All caruers of Images are but vayne, & the carued ymages that they loue, can do no good. They must beare recorde the selues, that (seynge they can nether se nor vnderstande) they shalbe confounded. * Who darre the make a God, or fashyon an ymage, that is profytable for nothyng? * Beholde, all the felowshyppe of them must be brought to confusyon. And truly all the worke masters of them as men, they shall all be gathered together, they shall stande, treble, and be confounded one with a nother. The smith maketh an are, and tempereth it with hoate coales, and fashyoneth it with hammers, and worketh w it with all the strength of his armes: yee, so metyme he is faynt for very hunger, and so thurstye, that he hath no more power. The carpenter (or ymage caruer) taketh measure of the tymbre: and spredeth forth his lyne: he marketh it with some coloure. he playneth it, he ruleth it, ad squareth it, and maketh it after the ymage of a man, and according to the bewty of a man: y it maye stande in the temple.

Mozzouer, he goeth oute to hewe downe Cedre trees. he byngeth home Elmes and Ques: and takynge a bolde corage, he seeketh out the best tymbre of the wodde. he him selfe hath planted a pyne tree, which the rayne hath swelled, which wodd serueth for men to

burne. Of this he taketh and warmeth hym selfe withall: he maketh a fyre of it to bake breade. And afterwarde maketh a God there of, to honoure it: an Idole to knele before it. One pece he burneth in y fyre, with another he roseth flesh, that he maye eate roste his belly full: with the thyrde he warmeth hym selfe, and sayeth: Aha, I am well warmed, I haue bene at the fyre. And of the residue he maketh hi a God, & an Idole for him selfe. he kneleth before it, he worshippeth it, he prayeth vnto it, & sayeth: deliuer me, for thou art my God.

* Yet men nether cōspyre ner vnderstande, because theyr eyes are stopped, that they cannot se: and their hertes, that they cannot perceauē. They pōnde not in theyr myndes, for they haue nether knowledge ner vnderstandynge, to thincke thus. I haue bzent one pece in the fyre: I haue baked bread with the coles there of, I haue roasted flesh with all, & eaten it: shall I none of the residue make an abhominable Idole, and fall downe before a rotten pece of wood? Thus he doth but lese his labour, and his herte which is disceaued, doth turne hym asyde: so that none of them can haue a fre cōscience to thincke: maye not Jerre?

Consydre thys (O Jacob and Israel) for thou art my seruaunt. I haue made the, that thou myghtest serue me. O Israel, forget me not. * As for thyn offences, I haue dyspūen them awaye lyke the cloudes, and thy synnes as the myst. Turne the agayne vnto me, for I haue redeemed the.

Weglad ye heauens, who the Lorde hath made for the Lorde hath dealte graciously w his people, let all that is here beneth vpon y earth, be to yfull. Reioyse ye mountaynes and woddes, with all the trees therof: for y Lorde hath redeemed Jacob, and wyl shewe his glozy vpon Israel. Thus sayeth the Lorde thy redemer, cū he that fashyoned the from thy mothers wombe. * I the Lorde, do all thynges my selfe alone. I only spede out the heauens and I only haue layde the foundacyō of the earth by myn awne selfe. I destroye the tokes of witches, and make the Soothsayers fooles. As for the wyle, I turne them backward, and make theyr connyng folyshnesse.

he doth set vp the purpose of his seruante, and fulfilleth the counsell of his messengers Concernynge Ierusalem, he sayeth: It shalbe inhabited. And of the cyties of Iuda: They shalbe buylded agayne, and I will repayre theyr decayed places: he sayeth to the groude: be drye. And I will drye y wader floudes. he sayeth of Egypt. he is myne herdsman: so that he shall fulfill all thynges after my will. he sayeth also of Ierusalem: It shall be buylded, and of the temple: It shalbe fast grounded.

The xlv. Chapter.

The

The deliuerance of the people by Cyrus. The comynge of christ and callynge of the Gentyles.

Thus sayeth the Lord vnto Cyrus his anoynted whom I haue taken by y ryght hāde, to subdue natiōs before hi. * I wyl lowse the gyrdle of kynges, & I wyl open y gates before his face, and not to shut their doores. I will go before the, and make the croked streygth, I shall bzeake the brasen doores, & burst the yron barres. I shall geue the y hyd treasures, & the thynges which is secretly kept: y thou mayest knowe that I am y Lorde God of Israel which haue called the by thy name: & * that for Jacob my seruaunt sake, & for Israel my chosen. For I called the by thy name, and ordeyned the or euer thou knewest me. * Cū I the Lorde before who there is none other: for without me ther is no God. * I haue prepared the or euer thou knewest me, that I myght be knowne fro the ryling of y sunne to the goynge downe of the same, that all is nothyng without me. For I am y Lorde, and there is els none. It is I y created the lyght & darcknes. * I make peace and trouble: yee, cū I the Lorde do all these thynges. * Ye heauens fro aboue droppe downe, & let the cloudes rayne ryghteousnes. The earth open it selfe, and brynge forth health, that therby righteounes maye flopph. Euen I the Lorde brynge it to passe.

* Wo be vnto him y stryueh w his maker, the pottherde with the potter. Sayeth y claye to the potter. What makest thou? or thy worke serueth for nothyng? Wo be vnto him that sayeth to his father. Why begettest thou? And to his mother: why bearest thou? Thus sayeth the Lorde, euen the holy one, & maker of Israel. Aske me of thynges for to come, cōcernynge my sonnes: and put me in remembrance, as touching the workes of my hādes: I haue made the earth, and created man vpo it. With myne handes haue I spred forth heauen, and geuen a commaundement for all the host therof. I shal wake him vp with ryghteousnes, and orde all his wayes. * he shall buylde my cytie, and let out my prisoners: & that nether for gyft nor rewardes, sayeth the Lord of hostes. Thus sayeth the Lord. The occupiers of Egypt, the marchautes of the Morians and Sabees, shall come vnto the with tribute, they shalbe thynne, they shall followe the, and go with cheynes vpo their fete. They shall fall downe before the, and make supplicacyon vnto the. For God (without whom there is none other God) shalbe with the. * O howe profounde art y God, thou God and Sauoure of Israel: Confounded are they all, and put to dishonoure: they are gone hence together with shame, euen y makers of ymages. But Israel shalbe saued in y Lorde, which is the cuerlastinge saluacyō. Ye shall not come to shame ner confusyon,

worlde without ende.

For thus sayeth the Lord: * euen he that created heauē, the God that made the earth, that fashyoned it, and sett it forth. he dyd not make it for naught, but to be inhabited: Euen I the Lorde, without whom there is none other. * I haue not spokē secretly, ne ther in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Jacob: seke me. I am the Lorde, which when I speake, declareth the thing that is righteous & true: gather you & come together, draw me hyther, you y are escaped of the people. * haue they eny vnderstandynge, that let vp the stocks of theyr Idols, & praye vnto a God, that cannot helpe them: draw nye, come hyther, and let the aske counsell one at another and shewe forth. What is he, that tolde thys before? or, who spake of it, euer sence the begynning: haue not I the Lorde done it? * out whom there is none other God: the true God and Sauoure, and ther is els none but I: * And therfore turne you vnto me (all ye endes of the earth) that ye maye be saued: for I am God, & there is els none. I sweare by my selfe: oute of my mouth cometh the word of ryghteousnesse, and that maye no mā turne: * but all knees shall bowe vnto me, and all tungen shall sweare by my name, saying. Verely, in the Lorde is my ryghteousnes and strength. To him shal men come: but all they that thincke scoone of him, shalbe confounded. And the whole sede of Israel shalbe iustified and make their boast in the Lorde.

The xlv. Chapter.

The Idolatrye is reproued. The health that cometh by Chyr is prophesied.

Bell is fallē, Nabo is broke downe: whose ymages were a burthen for the bestes and catell, to ouerlade them, and to make them weery. They are soucke downe, and fallen together: for they maye not ease them of theyr burthe, therfore must they go into captiuitie. hearken vnto me, O house of Jacob, and all ye that remayne yet of the housholde of Israel: whom I haue bozne from poure mothers wombe, and brought you vp fro poure byrth, tyll ye were growē. I, I, which shall beare you vnto poure last age. I haue made you, I wyl also norysh you, beate you and saue you. * Whom wyl ye make me lyke or to whom wyl ye make me equall or cōpare me that I shulde be lyke hym, in fashyon or ymage, that I maye be lyke him? * Ye fooles (no doute) wyl take out syluer & golde oute of poure purses, and weye it, & hyre a goldsmith to make a God of it, thar men maye knele downe and worshyppe it. * Yet must he be take on mennes shouldeers & bozne, and set in his place, that he maye stampe and not moue out of his place. Alas, y shuld crye vnto

erie vnto him which geueth no answer: and
belpuereth not the man that calleth vpon him,
from hys trouble:

Consyde this well, and be ashamed. Go
into yowre owne selues (O ye runnagates.)
Remembre the thynges which are past, sence
y begynninge of the worlde: that I am God
& that there is els no God, yee: & that there is
nothyng, lyke vnto me. In the begynnyng
of a thyng. I shewe the ende therof: & I tell
before, thynges that are not yet come to passe.
My deuice stondeth, stedfastly stablyshed, &
I fulfyll all my pleasure. * I call a byrde out
of the East, & the ma by whō my counsell shall
be fulfyllid out of farre countreys, as soone as
I thynke to deuise a thyng, I do it.

Hear me, O ye p̄ arc of an hys stomacke,
but farre from ryghteousnesse, I shall bring
forth my ryghteousnesse. It is not farre, &
my health shall not tary longe awaye. I wyll
laye health in Sion, and in Israel my glory.

The xlvii. Chapter.

The worde of the Lorde Agaynst Babylon.

Babylon (O daughter, y byrgyn
Babylon) syt thou downe in the dust
vnto the ground, & not in a throne
(O thou mayden of Caldea.) Thou shalt no
more be called tender & pleasaunt. Bring
forth the quene, & grinde mee, vntill she
broyded heare, put of thy shoes, make bare
thy knees: & wade thowre y water ryuers.

* Thy name shall be discouered and thy pryncesse
shall be sene. For I wyll auenge me of
the & wyll shewe no mercy to the as, I do to
other men sayeth our redeemer, which is cal-
led y Lorde of hostes the holy one of Israel.

Syt syll, holde thy tunc, and get the in
to some darck corner (O daughter Chaldea)
for thou shalt nomore be called lady of kyng-
domes. I was so wroth w my people, that I
punished myne enheritaunce, and gaue them
into thy power. * Neuertheles, y thewedest
the no mercy, but euen the very aged men of
them, dydest thou oppresse ryght soze with
thy yock, and thou thoughtest thus: I shalbe
lady for euer. And belyde all that, thou hast
not regarded these thynges, nether remem-
bred what was the ende of that cytie Jerusa-
lem. Heare now therfore, thou wyllfull, that
syttest so careles, and speakest thus in thyne
herte: * I am alone, and without me is there
none. I shall neuer be wydowe, ner desolate
agayne. And yet both these thynges shall co-
me to the vpon one daye in the twynclinge of
an eye: & namely, wyddowhead, and deso-
lacyn. They shall myghtely fall vpon the,
for the multitude of thy wyches, and for the
greate heape of thy consurers. For thou
hast trusted in thy wickednes, and hast sayd.

* I am alone and without me ther
is none. Therfore shall trouble come vpon
the, and thou shalt not knowe, from whence
it shall aryse. My wyche shall fall vpon the,
which thou shalt not be able to put of. A so-
daye vnto destruction, shall come vpon the
oz euer thou be aware.

Howe go to thy consurers, & to the mul-
titude of thy wyches (with whom thou hast
worted thy selfe fro thy youth) yf they maye
helpe the, oz strengthen the. Thou hast by-
therto had many counsellors of them, so let the
heauen gasers and the beholders of starres
and mone prophetes come on now and de-
lyner the yee, and lett the shewe, when these
newe thynges shall come vpon the. Beholde,
they shalbe lyke strawe, which yf it be kynd-
led with fyre, no man maye ryde it for the
vehemence of the flame. And yet it geueth
no synders to warme a man by, ner cleare
fyre to syt by. Thus are they with whō thou
hast worted thy selfe, and thus are thy mar-
chauntes that haue bene with the from thy
youth. Euery one hath taken his owne waye
and shall none of them defende the.

The xlviii. Chapter.

The p̄cept of the Jewes is reproued. The Lorde
alone wyll worshipped, which hath chosen vs,
and which socoureth vs for his owne sake.

Care this, O thou house of Jacob:
ye that are called by the name of
Israel, ad are come out of one sto-
cke with Juda: which sweare by
the name of the Lorde, and beare
witness by the God of Israel (but not with
trueth and ryght) which are called * freemen
of the holy cytie, & are groudē vpon the God
of Israel, & whose name is y Lorde of hostes.

The thynges that I shewed you euer sence
the begynnyng haue I not brought them
to passe, immediatly as they came out of my
mouth, and declared them, and they are co-
me: howbeit, I knowe that thou art obsti-
nate, and that thy neck hath an yron veyne,
& that thy browe is of brasse. Neuertheles,
I haue euer sence the begynnyng shewed the
of thynges for to come, and declared the vnto
the, oz euer they came to passe: that y shuldest
not saye: myne Idol hath done it, my carued
oz molten ymage hath shewed it. Thou her-
dest it before, and beholde, It is come to pas-
se, and whether can ye prophecie of thynges
to come? But as for me, I tolde the before at
the begynnyng, newe and secret thynges,
that thou knowest not of. * And some done
nowe, not of olde tyme, wherof thou neuer
herdest before they were brought to passe: y
thou canst not saye: Beholde, I knewe of
them: Moreouer, there be some wherof y hast
nether hearde ner knowne, nether haue they
bene opened vnto thyne eares afore tyme.
For I knewe that thou wouldest maliciously
offende, therfore haue I called the a trasgre-
ssoure, euen from thy mothers wombe.

Neuerthe-

Neuertheles, for my names sake, I wyll
drawe my wrath: & it shalbe for myne ho-
nours sake, yf I paciently forbeare the, and
do not rote y out. Beholde, I haue poured
the, yet not as siluer. * I haue chosen the in y
fyer of affliction: and that onely for myne a-
wne sake yee, * eue for myne awne sake will
I do this: oz els, what dishonour wolde they
do to my name: herken vnto me, O Jacob,
and Israel whom I haue called, I am he. I
am euen he that is, I am the fyrst & the last.
My hande hath layde the foundatyon of the
earth: and my right hande hath spaned ouer
the heauens. Allone as I call them they are
there. Gather you all together, and herken:
which of yonder goddes hath declared this?
The Lorde hath a loue vnto him, and he
shall perfourme hys wyll agaynst Babel, &
declare hys power agaynst the Chaldees. I
my selfe alone, euen I haue told you this be-
fore yee, I dyd call hym & bringe hym forth:
and he shall geue a prosperous iorney. Come
nye and heare thys: haue I spoken eny thyng
darckly, sence the begynnyng? when a thyng
begynneth, I am there.

Wherfore, the Lorde God and hys sprete
hath sent me. And thus sayth the Lorde God
thy redeemer, the holy one of Israel: I am the
Lorde thy God, which teach the * profitable
thynges, and leade the the waye, that thou
shuldest go. * That thou hadst regarded my
commandementes, then had thy welth y-
nes bene as the water streame: and thy rygh-
teousnes as the waues flowynge in the see.
Thy seede also had be like as the sande in the
see, and the frute of thy body lyke y granelle
stones therof. His name shulde not be rote
out: nor destroyed before me. * So awaye
fro Babylon, fye fro the Chaldees w a mery
voyce speake of this, declare it abroade, and
go forth vnto the ende of the worlde, saye:
The Lorde hath redemed hys seruant Ja-
cob, that they suffred no thirst, he lead them
thorow the wilderness, and caused y waters
to flowe out vnto them fro out of the rocke.
* He claue the rocke a sonder, and the wa-
ter gushid out. * As for the vngodly, they
haue no peace, sayth the Lorde.

The xlix. Chapter.

Thynges shall gather together all nacions, be
they neuer so farre of.

Ples, herken vnto me, & take heede
ye people from farre. The Lorde hath
called me from my birth, and made me
cyon of my name fro my mothers wombe:
he hath made my mouth like a sharpe
sword: vnder the shadowe of hys hade hath
he defended me, and hyd me in hys quyer
as a good arrowe, & sayd vnto me. Thou
art my seruant Israel, & I wilbe honoured
in the. Then answerde I: I haue lost my la-
boure, I haue spent my strength in vayne.

Neuertheles, I will comyt my cause and my
worke vnto the Lorde my God. And nowe
sayth the Lorde, euen he that hath yoned me
fro my mothers wombe to be his seruante, y
I maye byng Jacob agayn vnto him: how
beit, Israel wyll not be gathered vnto hym
agayne. In whose sight I am greate, which
also is my Lorde, my God and my strength.
And he sayde: It is but a small thyng that y
art my seruant, to sett vp the kynredde of
Jacob, and to restore the destruction of Is-
rael. * For I haue made the the light of the
Gentyls, that thou mayst be my healeth vn-
to the ende of the worlde.

Moreouer, thus sayth the Lorde the an-
ger and holy one of Israel: because of the ab-
horringe and despyllinge amonge the Genti-
les, concerning the seruant of all them that
beare rule. Kynges and princes shall se, and
arype and worshyp, because of the Lorde that
is saythfull: & because of the holy one of Is-
rael, which hath chosen the. And thus saith y
Lorde: * In the tyme accepted haue I heard
the, and in the daye of saluacion haue I hel-
ped the. * I will prelerue the and make the to
be the atonement of the people, that y mayst
helpe vp the earth agayne: & possesse agayne
the desolate herytages. * That thou mayest
saye to the p̄soners: go forth, and to them
that are in darcknesse: come into the lyght,
& they shall fede in the hye wayes, and get
their pasture in all hye places. * They shall
neither hoget, ner thirst: heate nor sunne shall
not hurte them. For he that fauoureth them,
shall leade the, and geue them dyncke of the
springe welles. I wyll make wayes vpon all
my mountaynes, and my fote pathes shalbe
exalted. And beholde, they shall come fro far:
lo, some from the north and west, some from
the lande of Sinis, which is in the south.
* Reioyse ye heauens: & syng ye prayes, thou
earth. Talke of ioye ye hylls, for God hath
conforted hys people, and wyll haue mercy
vpon his that be in trouble.

But Sion sayde: * God hath forsaken,
my Lorde hath forgotten me. Wyll a wyfe
forget the childe of her wombe, and not pitie
the sonne whō she hath borne? And though,
they do forget, yet will not I forget y. Be-
holde, I haue written the vpon my handes,
thy walles are euer in my syght. * They
make hast to buylde the vpon agayne. As for
those that ouerthrowe the, and made the
wast, they shall departe from the. * Lyst vp
thyne eyes, and loke about the: all these ga-
ther the together, & come to the. As truly as
I lyue (sayth the Lorde) thou shalt put them
all vpon the, as an apparell, & gyde them to
the as a byrd doth her iewels. As for thy land
that lyeth desolate wasted and destroyed: it
shalbe to narowe for the that shall dwell in
it. And they y wolde deuoure the, they shalbe
farre

farre awaye. Then the childe who the baren shall bringe forth vnto y, shall saye in thyn care: thy place is to narrow, & gny place y I maye haue rowme. Then shalt thou thynke by thy selfe: who hath begotten me these seinge I am baren and alone, a captiue and an out cast: And who hath noysshed the vp for me? I am desolate and alone, but from whence come these?

And therfore thus sayth the Lorde God: Behold, I will stretch out myne hande to y Gentylis, and set vp my token to the people. They shall bring the thy sonnes in their lap- pes: and carpe thy daughters vnto the vpon their shoulders. For kinges shall be thy nur- syng fathers, and quenes shall be thy nursing mothers. They shall fall before the w they faces flat vpon the earth: and lycke vp the dust of thy fete: that thou mayst knowe how that I am the Lorde. * And who so putterh his trust in me, shall not be cofounded. Who spoyle the gyaute of his praye: or who taketh the prisoner fro the myghtye? And ther- fore, thus sayeth the Lorde. The prisoners shall be taken from the gyaute, and the spoy- le deliuered from the violence: for I will maynteyne thy cause agaynst thyn aduer- saries, and saue thy sonnes. And will fede thyn enemyes with they awne fleshe, and make them drynke of their awne bloude, as of swete wyne. And all flesch shall knowe, O Jacob, that I am the Lorde thy sauour, thy noble redeemer.

The i. Chapter.

The Jewes are reproued, and also called.

Thus sayth y Lorde: * Where is y byll of your mothers deuorcment, that I sent her awaye: or who is y blurer, to who I solde you? * Be- holde, for your awne offences are ye solde, & because of youre transgression, is your mo- ther forsake. For why wolde no mā receaue me, when I came: and when I called, no mā gaue me answer. * Is my hande shortned that it might not helpe: or haue I not power to deliuer: lo, * at a worde I drynke vp the see: and of water floudes I make drye lāde: so that for want of water, the fyre corrupt and dye for thirst. * As for heauen, I clothe it with darknesse, and put as it were a sack vpon it.

The Lorde God hath geue me a well ler- ned tonge, * so that I can comfort the which are troubled: yee, and that in due crason. He wakeneth myne eare vp by tymes in y mo- nyng: by tymes in the morninge, I saye, he will waken myne eare, that I myght heke as to y scole masters. * The Lorde God hath opened myne eare, therfore can I nott saye, naye: ner withdrawe my selfe: * but I offe my backe vnto the smyters, & my chekes to the nippers. * I turne not my face fro shame

and spitting, & the Lorde God shall helpe me: therfore shall I not be cofounded. I haue bar- dened my face like a flynt stone, for I am su- re, y I shall not come to confusio. Ipe is at hand that iustifieth me, who will then go w me to lawe: Let vs stande one against another: yf there be any y will reason with me, let hym come here forth to me. * Beholde, the Lorde God standeth by me, what is he then y can cōdempe me: lo, * they shall be all like as an olde clothe, the morhe shall eate them vp.

Therfore, who so feareth the Lorde amōg you, let him heare the voyce of his seruauit, who walketh in darknesse, and no lyght shyneth vpon him: lett hym put hys trust in the name of the Lorde, and holde him by his God. But take hede, & ye all kyndle a fyre of the wrath of God, and stere vp the coales: walke on in the glistering of your awne fyre & in y coales y ye haue kindled. This cometh vnto you fro my hāde, namely that ye shall slepe in sorowe.

The ii. Chapter.

Consolacion & comfort is promysed vnto the saythfull.

Erken vnto me, ye y holde of righ- teousnes, & ye that seke the Lorde. Take hebe vnto y stone, whereout ye are hewen, & to the graue wher- out ye are dygged. Considre * Abrahā your father, & Sara y bare you: howe y I called him alone, & blessed hym, and encreased him. Therfore shall the Lorde cōfōrt y, & re- payre all her decaye: making her deserte as a paradise, & her wilderness as y garde of the Lorde. Myrth and ioye shall be founde there, thākesgeyng & yoyce of prayse. Haue res- pect vnto me the, O my people both by ghe & lowe & lape thyn eare to me: * for a lawe & an ordinauce shall go forth frome, to lyghte the Gentils. It is hard by, that my health & my righteousnes shall go forth, and the peo- ple shall be ordred with myne arme.

The plandes, y is the Gentils, shall hope in me, and put their trust in myne arme. Lift vp your eyes toward heauen, and loke vpō the earth beneth. * For the heauens shall va- nythe awaye lyke smoke, and the earth shall waxe olde lyke a cloth, & they y dwell therein shall peryshe in lyke maner. But my saluacio shall endure for euer, and my righteousnes shall not cease. Herten vnto me, ye that haue pleasure in righteousness, y people y bearest my lawe in thyn heart. * Feare not the curse of men: be not afrayde of their blasphemys and reuyliges: * for wormes & mothes shall eate the vp lyke cloth & woll. But my rygh- teousnes shall endure for euer, & my sayunge health fro generacion to generacyon. Wake vp, wake vp: and be stronge. O thou arme of the Lorde, wake vp, lyke as in tyme past, euer and sence the worlde beganne.

Art

* Art not thou the same arme, that hast wounded the proude Egypt, and hewen the wyagyn peeces? Art not y ene he, which hast dyed by the depe of the see, which hast made playne y see grounde, y the deliuered myght goo thowow? Therfore y redeemed of y Lorde shall turne agayne, & come wyth ioye vnto Sio, there to endure for euer: * That myrth & gladnesse myght be with the: that sorowe and wo myght fle from them: * Yee I, I am euen he, that in all thynges geneth you con- solacion. What art thou then, that fearest a mortall mā, the childe of mā, which * goeth awaye as doeth the floure: And forgettest y Lorde that made the, that spred out the hea- uenes, and layde the foundation of the earth. But thou art euer afrayde for the syght of thyn oppressoure, which is ready to do har- me: where is the wrath of the oppressoure? The tyme cometh on faste whē the preso- ner shall be loseneh, and he shall not dye in the dongeon nor yet be consumed by fayne- ment. * I am the Lorde thy God (that make the see to be still, & to rage:) * whose name is the Lorde of hostes: I haue put my wordes in thy mouth, & haue defended the in the shadowe of my hande: that I maye plāte the heauens, & lepe the foundacyō of the earth, and saue vnto Sion: thou art my people.

A wake, awake, and stande vp, O Jeru- salem, thou that from the hāde of the Lorde, hast dryncken out * the cuppe of hys wrath: thou that hast supped of, and sucked out the dregges of his deadly cuppe to the botome. For amōg all the sonnes who he hath begot- ten, there is not one y maye holde it vp: & not one to leade it by the hande, of all the sonnes that he hath noysshed. Both these thynges are happened vnto the, but who is soz for it: Yee, destructyon, wastynge, hunger and swerde: but who will cōfōrt the? Thy son- nes lye comfortles at the heade of euery stre- te lyke a takē venyson, and are full of the ter- rible wrath of the Lorde, and punishment of thy God. And therfore thou miserable and dryncken (howbeit not wyth wyne) heare this: Thus sayeth thy Lorde: thy Lorde and God, the defender of hys people. Beholde, I will take the flombrynge cuppe out of thy hande, euen the cuppe wyth the dregges of my wrath: that fro hēce forth thou shalt ne- uer drynke it more, but I will putt it into their hāde y trouble y: whych haue spoken to thy soule: stoupe downe, y we maye go ouer the: & thou laydest thy body euen wyth the grounde, and as the strete to go vpon.

The liij. Chapter.

Consolacion and comforte to the people of Sod.

Sion vp, take thy strength vnto the: put on thyn honest raymēt O Jerusalem, thou holy cite. For fro thys tyme forth, there shall no

uncircumcised ner vncleane pcrson come in y. Shake the fro the dust, aryle & stande vp, O Jerusalem. Plucke out thy neck fro the yoke: O captiue daughter Sio. For thus sayeth the Lorde: * ye are solde for naught, therfore shall ye be redeemed also without any mony. For thus sayeth y Lorde God: * My pro- ple wente downe afore tyme into Egypte, ther to be straungers, & and the kyngs of the Assyriās oppresed them wpythout anye cau- se. And now what profyt is it to me (sayth the Lorde) that my people is frely carped a- waye, and brought in to heuynes by their ru- lers. * & my name euer still blasphemed: say- eth y Lorde. Therfore that my people maye knowe my name, therfore I say in that daye they shall knowe it, that I am he y do spea- ke. I saye euen I. * O howe bewtifull are y fete of the Embassitoure, y byngeth y mel- sage fro y mountayne, & pclameth peace: that byngeth the good tydynges, and preacheth health, and sayeth vnto Sio: Thy God is y kyng. Thy watchmen shall lyft vp theyr voyce: with lowde voyce shall they preach of hym: for they shall * se hym present, whē the Lorde shall conuerte Sion.

* Be glad, with thankes grynge. O y desolate Jerusalem, & reioyce together: for the Lorde hath cōfōrted hys people, he hath de- liuered Jerusalem. The Lorde hath made ba- re hys holy arme, and shewed it forth in the syght of all the Gentiles, * & all the endes of the earth hath sene the sauinge health of our God. * A wake, awake, get pon out fro then- ce and touche no vncleane thyng. Go oute from amonge soche. And be cleane, that bea- re the vessell of the Lorde. For ye shall not escape by rennyng: ner by flyge awaye: but * the Lorde shall go before you, and the God of Israel shall gather you together.

Beholde, my seruauit shall deale wpylly, therfore shall he be magnified, exalted & gre- atly honoured. Lyke as the multitude shall wondre vpō hym, because hys face shall be so deformed & not as a mā's face, hys * betwepe lyke no man: Euen so shall the multitude of the Gentyles loke vnto hym, & kynges shall shut their mouthes before him. * For they y haue not bene tolde of hi, shall se hym, & they y herde nothyng of hym, shall beholde him.

The liij. Chapter.

The propherye cōfidently of the passyon of our Saignour Iesus Chyrt.

At who hath y geueneredde vnto the thyng we haue hearde: O to whom is the arme of the Lorde knowen? For he dyd growe before the Lorde lyke as a ba- unche, & as a rote in a drye grounde, * he hath nether betwepe nor sauoure. When we shall loke vpon hym, there shall be no saynesse: we shall haue no lust vnto him. * He is despysed & abhored of men, he is soch a man as is full

of

The prophete

Of Esay.

Jo. lix.

of sorowe & as hath good experience of infir-
mities. We haue reckoned hym so vyle, that
we hysdoure faces from hym, y^e he was de-
spised & therefore we regarded him not. How-
beit: he only hath taken on hym all our in-
firmities, & borne our paynes. Yet we dyd iudge
hym, as though he were plagued & cast dow-
ne of God: and punished * where as he (not
wytthstanding) was wounded for our offen-
ces, and smitten for our wickednes. For y^e
chastylement of oure peace was layde vpon
him, and wth hys stripes we are healed.

* As for vs, we haue gone all astraye (like
shepe) every one hath turned his owne way.
But the Lorde hath heaped together vpon
him the iniquitie of vs all. He suffered violence
and was euell intreated, & dyd not yet open
his mouth. * He shalbe led as a shepe to be
slayne, yet shal he be as still as a labe befo-
re the shearer, and not open hys mouth. He
was had awaye from prison hys cause not
herde, and wthout eny iudgement: whose
generacyon yet who maye nombze? he was
cut of from the grounde of the lyvinge.
Whych punishment dyd go vpon hym, for
the transgression of my people, whych in
deade had deserued that punishment. * Hys
grauie was geue hym wth the condemned,
and wth the ryche man at hys deeth. *
Where as he dyd neuer violence ner vnryght,
neither hath there bene eny disceatfullnesse in
hys mouth.

* Yet hath it pleased the Lorde thus to
byste hym wth plagues, and to smyte hys
wth infirmities, that when he had made his
soule an offering for synne, he myght se lōge
lastyng seide. And thys deupee of the Lorde
shal prosper in hys hande. With tranayle &
laboure of hys soule, shal he optayne frute,
and he shal be satisfied * by the knowledge
of hym whych is my ryghteous seruant he
shal iustifie the multitude, for he shal bea-
re awaye theyr synnes. Therefore wyl I
geue hym the multitude for hys parte, and
he shal deuyde the spoyle wth the strongest
because he geueth ouer hys soule to deeth, *
and is reckened amonge the transgressours,
whych neuertheless hath take awaye the syn-
nes of the multitude, and made intercessyon
for the mysdoers.

The liiiij. Chapter.

Of the grete dominion of Chyrt. The in-
dignacyon of God endureth but a short space, but
hys mercy is euerlastyng.

* I am glad now, * thou bar^e that bea-
rest not, reioyce, synge and be me-
re. For thou that art not wth chyldre:
For y^e desolate hath moo chyldre,
the the mared wyfe, sayeth y^e Lorde. Make
thy fetters wyder, and sprede out the bagyn-
ges of thyne habitacyon: spare not, laye forth
thy cordes, and make fast thy shakles: for y^e
shalt be multiplied on the ryght syde & on the

left, and thy seide shal haue the Gentyles in
possession and dwell in the desolate cyties.
Feare not, for thou shalt not be confounded:
Be not ashamed, for thou shalt not come to
confusion. For thou shalt forget the sha-
me of thy youth, & shalt not remembre the di-
shonoure of thy widowhead. For he y^e made
the, shal be thy Lorde * a husbnde (whose na-
me is the Lorde of hostes) and thy redemer.
Shal be euen the holy one of Israel, the Lorde
of the whole worlde. For the Lorde hath cal-
led the, beyng as a desolate sorowfull wo-
man, & as a younge wyfe that hath broken
her wedlocke: sayeth the Lorde.

* A lytle while haue I forsake the, but wth
grete mercyfullnesse shal I take the vpon
me. Wth I was angry, I hysde my face fro
y^e for a lytle season, but thow euerlastyng
mercy haue I pardoned the, sayeth the Lorde
thyne auenger. * And this is vnto me as the
water of Noe: for lyke as I haue sworne y^e
wyl not bringe the water of Noe eny more
vpon the worlde: * so haue I sworne that I
wyl neuer be angry wth the, ner reprove y^e.
The mountaynes shal remoue, and the hyl-
les shal fall downe: but my louyng kynd-
nesse shal not moue, and the bonde of my pe-
ace shal not fall downe from the, sayeth the
Lorde thy mercyfull Lorde. Beholde y^e pore,
ouerwhelmed wth tēpest & wthout co-
forte. I will make thy walles of pcyous sto-
nes, & thy foundacyon of Saphyres, thy wy-
dowes of Chyrtal, thy gates of fyne cleare
stone, & all thy borders of pleasaunt stones.

* Thy chyldren shal all be taught of God, &
I wyl geue the plectousnes of peace. In ry-
ghteousnes shalt thou be grounded, & be far
re from oppressyō: for the whych thou nedest
not be afrayed, neither for hynderaunce, for it
shal not come nyr the. Beholde, the alcaunt
that was farre from me, shal dwell wth y^e:
& he that toyneth batayle agens the shal pe-
rith. Beholde, I make the smith that blow-
eth the coales in the fyre, & he maketh a wea-
pen after hys hady worcke. I make also the
waster to destroye: but all the weapons that
are made agaynst the, shal not prospere. *
And as for all tūges, y^e shal respyte y^e in iud-
gement, thou shalt overcome them, & cōdēne
them. Chys is the heritage of the Lordes ser-
uantes, and their ryghteousnes commeth of
me, sayeth the Lorde.

The lv. Chapter.

A consolacyon and comferte to the people. The
true and profet of the worde of God.

* Come to the waters all ye, y^e A
be thursty, and ye that haue no
money. Come, bye, y^e maye
haue: cate. Come, bye wyne
and mycke, wthout any mo-
ney, or money worth. Wherfore do ye lape
out

out poure money, for the thyng that sedeth
not, & spende poure labour aboute y^e thyng
that satisfieth you not. But herken herken
rather vnto me, & ye shal eate of y^e best, and
poure soule shal haue her pleasure in plente-
ousnes. Enclyne your eares, and come vnto
me, take hede (I saye) & your soule shal lyue.
* For I will make an euerlastyng couena-
unt wth you, euē y^e sure mercyes of Dauid.

Beholde, I gaue him for a wytnesse among
the folke, for a wytnesse and captayne vnto
the people. Lo, thou shalt call an unknowne
people: & a people that had not knowledge of
the, shal runne vnto the: because of the Lorde
thy God, and the holy one of Israel, whych
glorifyeth y^e. Seke the Lorde, while he may
be founde, and call vpon hym while he is
nye. * Let y^e vngodly man forsake his owne
wayes, & the vnryghteous hys owne yma-
gyngs, and turne agayne vnto the Lorde:
so shal he be mercyfull vnto hym: and to
oure God, & for he is very ready to forgieue.

For thus sayeth the Lorde: my thoughtes
are not poure thoughtes, and poure wayes
are not my wayes, but as farre as the hea-
uens are hyer then the earth, so farre do my
wayes excede yours, and my thoughtes
yours. * And lyke as the rayne & snowe cō-
meth downe from heauē, and returneth not
thither agayne, but watereth y^e earth, ma-
keth it frutefull and grene, that it maye ge-
ue corne vnto the sower, and breade to hym
that eateth. So the worde also that cometh
out of my mouth shal not turne agayne bo-
de vnto me, but shal accōplysh the my wyl &
prosper in y^e thyng wherto I sende it. And
to shall ye goe forth wth ioye, & be led wth peace.

The mountaynes & hylles shal synge wth
you for ioye, & all the trees of the felde shal
clappe theyr hādes. For thornes, there shal
growe fyre trees, & the thyrre tre in the
steade of byers. And thys shal be done to y^e
prayse of the Lorde, and for an euerlastyng
token, that shal not be taken awaye.

The lvj. Chapter.

An exhortacyon to iudgement and ryghteousnes,
to the spiritual keepyng of the Sabbath. Agaynst
shepherdes that deuoure theyr flock.

Thus sayeth the Lorde. * Kepe
equite, and do ryght, for my sa-
uyng health shal come shortly,
& my ryghteousnes shal be ope-
ned. Blessed is y^e mā that doth
thys, and the mans chyld whych kepeth the
same. * He that taketh hede, that he vnha-
lowe not the Sabbath (that is) he that ke-
peth hym selfe that he do no euil. Then shal
not the stranger, whych cleaueth to y^e Lorde,
saye: * Alas, the Lorde hath shut me cleane
out fro hys people. Neither shal the * gelded
mā saye: lo, I am a drye tre. For thus sayeth
the Lorde, vnto the gelded that kepeth my

Sabbath: Namely, that holdeth greatly of
the thyng that please me, and kepeth my
couenaunt: vnto them wyl I geue in my
housholde and wthin my walles, a better
heritage & name, then yf they had bene cal-
led sonnes & daughters. * I will geue the an
euerlastyng name, y^e shal not perith. Agay-
ne the strangers that stycke to the Lorde, to
serue hym, and to loue hys name: * and to be
hys seruantes. And all they, whych kepe
the selues, that they vnhalowe not the Sab-
bath, namely, that they fulfyll my couena-
unt: them wyl I byngne to my holy mou-
taine, and make them to yfyll in my house of
prayer. Theyr burnt offrynges and sacrificy-
ces shalbe accepted vpon myne auter. * For
my house shalbe called an house of prayer for
all people.

Thus sayeth the Lorde God whych ga-
thereth together the scatred of Israel: I will
byngne yet another congregacyon to hym.
Come all ye beastes of the felde, that ye may
deuoure, all y^e beastes of y^e wodde. * For hys
watchmē are all blynde, they haue all toge-
ther no vnderstandyng, they are all domme
dogges, not beyng able to barkke, they are
slepy: slegys are they, and lye in sloupyng:
they are chamelelle dogges, that be neuer sa-
tisfied. The sheperdes also in lyke maner ha-
ue no vnderstandyng, * but every man tur-
neth his awnewaye, every one after his aw-
ne couetousnes wth all hys power. * Come
(saye they) I wyl fetch wyne, so shal we
fyll oure selues, that we maye be dronken.
And do to morowe, lyke as to dāye, yce and
moche more.

The lvij. Chapter.

The Jewes are rebuked for theyr inuerye done to Chyrt.

He ryghteous perissheth, and no mā
regardeth it in hys hert. Good godly
people are take awaye, and no mā co-
sydereth it. Namely, that the ryghteous is cō-
uayed awaye from the wycked. He comme-
the into peace, & godlye mē rest in their chā-
bres, and before the godly man goeth peace.
Come hyther therfore ye charmers chyldren,
* ye sonnes of the aduouter and the whore:
Wherin take ye your pleasure? vpon who
gape ye wth your mouth, & bleare out your
tongue? Are ye not chyldren of aduoutry, and
a seide of dissimulacyō? Ye make your fyre
vnder the oaks, and vnder all grene trees,
and ye offe chyldren in the valleys, and
dennes of stone. Thy parte shalbe wth the
stony rockes by the riuier: yee, euē these shal
be thy parte. For there y^e hast poured meat &
drinke offryng vnto them. Shulde I delite
in that? Thou hast made thy bed vpon hye
mountaynes, thou wentest vpryther, and
there hast thou slayne sacrifices. * Behynde
y^e dozes and postes, hast thou sett vp thy re-
membraunce.

The prophete

When thou haddest despised thy selfe to another then me, when thou wētest downe and made thy bed wyder, and wpth those Idols hast thou made a couenaunt, and lo-uedest theyr couches, where thou sawest the. Thou wentest streyght to kynge's wyth oyle & vnerse opntmetes (that is) thou hast sent thy messangers farre of, & yet art thou fallen into the pyt therby. Thou art weery for the multitude of thyne awne wayes, yet saydest thou neuer: I wyll leaue of. Thou hast had p lye p thy handes wrought, & therfore thou art carelesse. For when wylt thou be abashed or feare, seynge thou hast broken thy promyse, and remembrest not me, nether hast me in thyne hert. Thynkest thou, that I also wyll holde my peace (as a fore tyme) that thou fearest me not. Pee, verely I wyl declare thy goodnes and thy woꝝkes, but they shall not profyte the: when thou cryest, let thy chosen heape deliuer the. But the wynde shall blowe them furth, and vante shall take the all away. Neuertheles, they that put their trust in me, shall inheret the lande, & haue my holy byll in possession. And therfore thus he sayeth: * Make playne, make playne, & cense the strete, take vp the stoblyng blocks out of the waye that ledeth to my people. For thus sayeth the hye & excellent, euen he that dwelleth in cuerlastyngnesse, whose name is the holy one: * I dwell hye aboue and in the sanctuary, and wpth hym also, that is of a cōtrite and humble spete do I dwell. I maye heale a troubled mynde, and a cōtrite herte. * For I chynge not euer, & am not wroth wyth out ende. But the blasfym goeth from me, and is included in the body, and I made the breath. I am wroth wyth hym for his couctousnes, I synpte him, I hyde me, and am angrey, when he turneth him selfe, & foloweth the by waye of his awne hert. I haue leen his wayes and I heale hym. I lede him and restore to hym cōfozte, and to those that were soꝝ for him I make the frutes of thankesgeyng, that he maye saye. Peace peace * vnto them that are farre of, and to them that are nye, sayth the Lorde, and I make hym whole. But the wycked are lyke the ragynge see, that canot rest, whose water someth wpth the myre & grauel. Enē so the * wycked haue no peace, sayeth God.

The. lviij. Chapter.

The Lorde (by the mouth of the prophete) re- proueth the people for theyr saynges, wherby they are ful of hypocryse.

Rye * now, as loude as p cast. Leauē not of, lye vp thy voyce lyke a trōpet, & shewe my people theyr offences, & the house of Jacob their synnes. For they se- ke me daylye, & wyll knowe my wayes, enē as it were a people that byd ryght, and had

not forsake the statutes of the Lord. They argue wpth me concernynge ryght iudge- ment, and will be nye vnto God. * Wher- fore fast we (saye they) and thou seest it not: we put our lynes to strytenes, and thou re- gardest it not.

* Beholde, whē ye fast, poure lust remayneth styll: for ye do no lesse vyolence to your detters: lo, ye fast to stryfe and debate, & to synpte with poure byll without mercy. Now ye shall not fast thus that your voyce myght be heard aboue. * Thynke ye this fast plea- seth me, that a man shulde chasten him selfe for a daye, and to wythe his head aboute lyke an hoope, & to lye vpon the earth in an be- ary cloth. Shulde that be called fastynge, or a daye that please the Lorde? Woth not this fastynge rather please me, that thou loose him out of bondage, that is in thy da- uer: that thou breake the ooth of wycked bargaynes, that thou lett the oppressed go free, and take from the all maner of burthen: * to deale thy bread to the hungry, & bringe the poore wandryng, home into thy house, when thou seest the naked & thou couer him, and hyde not thy face from thy neyghboure (and blyssed not thyne awne saynges.)

* Then shall thy lyght breake forth as the moonyng, & thy health shal be as the ryghte: thy righte outnesse shall go before the, and the glory of the Lorde shall embrace the.

* Then yf thou callest, the Lorde shall an- swere the: yf thou cryest, he shall saye: here I am. Pee, yf thou layest awaye fro the thy bur- then, and holdest thy fingers, & cease from blasphemous talkinge, * yf thou hast cōpas- syon vpon the hōgre, & refreischest the trou- bled soule: Then shall thy lyght sprynge out in the darcknesse, & thy darcknesse shal be as p noone day. The Lorde shall euer be thy guyd, & satisfie the desyre of thyne herte in p tyme of drougthe, & fyll thy bones w mary. Thou shalt be lyke a fresh waterd garden * & lyke the fountayne of water, p neuer leaueth rū- nyng. Then the places that haue euer bene waste, shal be builded of the: there shalt thou laye a foundaciō for many kynredes. Thou shalt be called the maker vp of hedges, & the buylder agayne of the waye of p Sabbath.

Pee, yf thou turne thy fete in the * Sab- bath, so that thou do not the thyng which please thy self in my holy daye: & thou call the pleasaunt, holy, and glorious Sabbath of the Lorde, and that thou gyue him the ho- noure: so that thou do not after thyne awne ymaginacion, nether seke thyne awne wyll, ner speake thyne awne wordes. Then shalt thou haue thy pleasure in the Lorde, and I wyll carpe the hye aboue the earth, and fede the wyth the herbage of Jacob thy fa- ther: for p Lorde's awne mouth hath so pro- mised.

The

The. lix. Chapter.

The Lorde is myghtye to saue, and readye to heare our requestes.

Behold * the Lorde's hande is not so shortened that it can not helpe, nether is his eare so stopped that it maye not heare. But * poure mysdedes haue separated you from poure God, & your synnes hyde his face fro you, that he heareth you not. For poure handes are defyled wpth bloude, & poure fyngers w vnryghteousnesse: your lypes speake lyes, and poure tonge setteth oute wycked- nes. No man regardeth ryghteousnes, and no man iudgeth truly. Euerly man hopeth in vayne thynges, and ymagineth disceate: conceauneth weerynesse, and byngeth forth euell. They brede cockatrice egges, and we- aue the spyders webb: who so eateth of the- ir egges, dyeth. But yf one treade vpon the, there cometh vp a serpent. Theyr webb maketh no clothe, and they maye not couer them wpth their labours. Their dedes are p dedes of wyckednes, and the worcke of rob- bery is in their handes. * Theyr fete rūne to euell, and they make haste to shed innocent bloude. Theyr counsels are wicked counsels, harme * and destruccyon are in their way- es. But the waye of peace they knowe not. In theyr goinges is no equyte: their wayes are so croked, that whosoever goeth theryn, knoweth of no peace.

And this is the cause that equite is so far- re from vs, and that righte outnesse cometh not nye vs. * We loke for lyght, lo, it is dar- ckenesse: for the moonyng synne, se, we wal- ke in the darcke. * We grope lyke the blynde vpon the wall, we grope euen as one p bath none eyes. We stamble at the none daye, as though it were toward nyght: in the fallyn places, lyke me that are halfe deed. We roa- re all lyke Beers, and mourne styll lyke do- ues. We loke for equyte, but there is none: for health, but it is farre from vs. For oure offences are many before the, & oure synnes testifie agaynst vs. Pee, we must confesse p we offende, & knowledge that we do amys- se: Namely, transgresse & dissemble agaynst the Lorde, and fall awaye from oure God: vlyng presumptuous, and traytorous y- maginacions, and castinge false matters in oure herres. And therfore is equite gone a- lyde, and ryghteousnes standeth farre of: treuth is fallen downe in the strete, and the thyng that is playne and open, maye not be shewed. Pee, the treuth is taken awaye, and he that refrayneth him selfe from euell, must be spoyled.

Whē the Lord sawe thys, it displeased him fore, p there was no equite. He sawe also, p there was no mā, ryghtwise, & he wōdered p ther was no man to helpe hym. Wherfore

he helde hym by his awne power, and he su- stayned him by his awne righte outnesse. * He put ryghteousnes vpo him for a brest plate, a set the helmet of health vpon his head. He put on wrath in steade of clothyng, & toke gelously about hym for a cloke: (lyke as whē a man goeth forth wrathfully to recompen- ce his enemyes, & to be auēged of his aduer- saries.) Namely, p he myght recompence & rewarde the flādes, wher thowowe the na- me of the Lorde myght be feared, fro the syng of the Sunne: and his magesty, vnto the goinge downe of the same.

For he shall come as a violet waterstrea- me, wher the wynde of the Lorde hath mo- ued. * But vnto Sion there shall come a re- demer, and vnto the in Jacob that turne fro wyckednesse, sayeth the Lorde. I wyll make thys couenaunt wpth them (sayth the Lorde:) My spete that is vpo the, and the woꝝ- des which I haue put in thy mouth, shall ne- uer go out of thy mouth, nor out of p mouth of thy chylders chyldre, fro thys tyme forth for euermore worlde wythout ende sayth p Lorde.

The. lx. Chapter.

A consolaciō and comforte to Ierusalem.

Et the vp by tymes, & be bryght, * Ierusalem: for thy lyght cometh, & the glory of the Lorde is rylen vpo the. For lo, whyle the darcknesse & cloude cou- reth the earth and the people, the Lorde shall shewe p lyght, & his glory shall be sene in p. * The Gentiles shall come to thy lyght, and kynges to the bryghtnes p spryngeth forth vpo the. * Lye vpo thyne eyes, & loke rounde aboute the: All these gather the selues, & co- me to the. Thy Sonnes shall come vnto the fro farre, and thy daughters shall gather the selues to the on euery syde. Then thou shalt se thys: and be glorious, thou shalt maruell exceedyngly, and thyne hert shalbe opened: when the abundaunce of the see shalbe con- uerted vnto the (that is) when the ryches of the Gentiles shall come vnto the. The mul- titude of Camels shall couer the, the drome- daries of Madian & Epha. * All they of Sa- ba shall come, byngynge golde & incense, & shewing the prayle of the Lord. * All the catell of Cedar shalbe gathered vnto the, p rāmes of Sabaioth shall scrue p, to be offered acceptablye vpo myne auter, * which I ha- ue chosen, & in the house of my glory which I haue garnished. But what are these, that sic here lyke the cloudes, & as the douds styng to the wyndowes?

The fies also shall wayte for me, & special- ly the byppes of Charis: that they maye byngge thy sonnes fro farre, & theyr syluer & their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel, that hath glorified the. * Strangers shall

by buyde

Chyldre by thy walles, & they kynges shall do the scrupce. For when I was angrie, I smote the: and of my mercye, I pardoned: * Thy gates shall stand open ityll both daye and nyght, and neuer be shut: that the hooſte of the Gentiles maye come, and that they kynges maye be brought vnto the. For euery people and kyngdome that scructh not, shall perſhe, & be destroyed wth utter destruction. The glory of libanus shall come vnto the. The fpre trees, Boxes and Cedres together, to garniſhe the place of my Sanctuary, for I will glorifye the place of my ſete.

Moreover, thoſe ſhall come kneeling vnto the, that haue veyed the: and all they that deſpyſed the, ſhall fall downe at thy ſote.

Thou ſhalt be called the cytie of the Lorde, Sion the cytie of the holy one of Iſrael. Becauſe thou haſt bene forſaken and hated, ſo that noman wot thowowe the: I will make the glorious for euer and euer, and toful thowowe out all poſterities: * Thou ſhalt ſucke the mylk of the Gentiles, and kynges breaſtes ſhall fede the. And thou ſhalt know, that I the Lorde am thy Sauoure and redeemer, the myghty one of Jacob. For braſſe,

will I gene the golde, and for prou ſpuler: for wode braſſe, & for ſtones prou. I will tozneyne thyne oppreſſion into peace, & thyne exatryons into ryghteouſnes. Violence and robbery ſhall neuer be heard of in thy lande, neither harme and destruction wth in thy borders. Thy walles ſhall be called healeth, and thy gates the prayſe of God. * The Sunne shall neuer be thy daye lyght, and the lyght of the Moone ſhall neuer thyne vnto the: but the Lorde him ſelfe ſhall be thyne euerlaſtyng lyght, and thy God ſhall be thy glory.

* Thy Sunne ſhall neuer go downe, and thy Moone ſhall not be hydd, for the Lorde hym ſelfe ſhall be thy euerlaſtyng lyght, and thy ſowwfull dayes ſhall be ended. Thy people ſhall be all ryghteous, and poſſeſſe the lande euer: the floure of my plantynge, the worke of my handes, wherof I will reioyce. Thy pongest and leaſt ſhall growe in to a thouſande, and the ſimpleſt in to a ſtronger people. I the Lorde ſhall ſhortly bringe this thinge to paſſe in his tyme.

C The. lxxij. Chapter.

C The prophete that Chriſt ſhall be annoynted and ſent to preache.

I the ſpyete of the Lorde God is vpon me, for the Lorde hath anoynted me, and ſent me, to preache good tydynges vnto the poore, that I myght bynde. by the woudded hertes, * that I myght preache delyuerance to the captiue, and open the prizon to them that are boſide: that I myght declare the acceptable yeare of the Lorde, and the daye of the vengeance of oure God: * that I myght comforte all they that are in heuynelle,

that I myght geue vnto them ſmourne in Sion, that I myght geue I ſaye, beauty in the ſteade of aſhes, tofulf oymment for ſpyghing, pleaſant raymet for an beympnde: that they myght be called trees of ryghteouſneſſe, a plantynge of the Lorde for hym to reioyce in.

They ſhall bynde the longe rough wyl-derneſſe, & ſett by the olde deſerte. They ſhall repayre the waſte places, & ſoche as haue bene voyde thowowe out many generacions. ſtraungers ſhall ſtande and fede your caſtel, and the Alcautes ſhall be your plowme & dyellers of your vynges. * But ye ſhall be named the preſtes of the Lorde, and me ſhall call you the ſeruauntes of oure God. Ye ſhall enioye the goodes of the Gentiles, and triumphe in their ſubſtance. For your greete reproſe you ſhall haue double toye, and for ſhame, ſhall they haue toye of their porcyon. For they ſhall haue double poſſeſſion in their laide, and euerlaſtyng toye ſhall be wth the.

For I the Lorde, which loue ryght and hate robbery (though it were offered me) ſhall make the: workes full of faythfulneſſe & make an euerlaſtinge coneuant wth them.

Their ſede alſo and their generacion ſhall be knowe amonge the Gentiles, and amonge the people. All they that ſe the, ſhall knowe that they are the hre blessed ſede of the Lorde. And therfore * I am toful in the Lorde, & my ſoule reioyſeth in my God. * For he hath put vpon me the garment of ſaluacion, & conered me wth the malle of ryghteouſneſſe. * He ſhall decke me lyke a bydegrome, and as a byde ſhall hee bye apparell vpon her. For lyke as the groude byngeth forth frute, & as the garden ſhoteth forth ſede: ſo ſhall the Lorde God cauſe righteouſneſſe, and prayſe to God to flozpyth forth, before all the heathen.

C The. lxxij. Chapter.

C A prophete of the commynge of Chriſt.

I ſongs ſake therfore will I not holde my tunge, and for Jeruſalems ſake I will not ceaſe: vntyll their righteouſneſſe brea-ke forth as the thynnyng lyght, and their ſaluacion as a burnynge lampe. Then ſhall the Gentiles ſe thy ryghteouſneſſe, and all kynges thy glory. Thou ſhalt be named wth a newe name, which the mouth of the Lorde ſhall ſewe. Thou ſhalt be a crowne in the hande of the Lorde, and a glorious garlande in the hande of thy God. Frothys tyme forth thou ſhalt neuer be called ſorſaken, and thy lande ſhall nomore be called ſwilderneſſe. But ſhalt be called: My pleaſure is in her, & thy lande ſhall be called: the maried woman: for the Lorde loueth the, & thy lande ſhall be ſoynd in marriage. * And lyke as a yoge mā taketh a daughter to marriage, ſo ſhall thy ſonnes be maried vnto the.

C The. lxxij. Chapter.

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C The. lxxij. Chapter.

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And as a byde grome is glad of bys byde, ſo ſhall thy God reioyce ouer the.

I haue ſet watchmen vpon thy walles (Jeruſalem) which ſhall neſther ceaſe daye nor night to preache the Lorde. And ye alſo ſhall remembre the Lorde ye ſhall not kepe him cloſe, nor leaue to ſpeake of him, vntyll Jeruſale be ſett by, & made the prayſe of the worlde. The Lorde hath ſwozne by his right hande & by his ſtronger arme, that from hence forth he will not geue thy corne to be meate for thyne enemyes, ner thy vyne (wherin ſhalt labour) to be drinke for the ſtraungers. But they that haue gathered in the corne, ſhall eate it, & geue thanckes to the Lorde: & they ſhall bozne in the wyne, ſhall drinke it in the court of my Sanctuary.

Go you, go you thowowe the gatis, make cleane the way, make playne, make playne ſote pathe, & take awaye ſtones, out of ye & ſet out a token for the people. Beholde, the Lorde proclaimeth vnto yendes of y worlde: * tell the daughter Sponſe, thy ſauoure cometh, beholde, he bringeth his treaſure wth him, & his workes go before him. For they who ſhall the Lorde delyuereth, ſhall be called ſ holy people: & as for the: thou ſhalt be named ſ greatly occupied, & not the forſaken cytie: **C The. lxxij. Chapter.**

C The redemption promiſed to the people.

What is he thys, ſ cometh fro Edom, wth redd coloured clothes of Boſtra: (which is ſo coſtly cloth) & cometh in ſo myghtylye wth all his ſtrength. I am he that teacheth ryghteouſneſſe, & am of power to helpe. Wherefore then is thy clothyng read, & thy raymet lyke his that treadeth in the wyne preſſe: I haue troaden the preſſe my ſelfe alone, and of all people there is not one wth me. Thus will I treade downe myne enemyes in my wrath, and ſet my ſete vpon them in my indignacyon. And their bloude ſhall be ſpronge vpon my cloothes, and ſo will I ſtayne all my rayment. * For the daye of vengeance is aſſigned in my hert, & the peare wth my people ſhall be delyuered, is come. I looked aboute me, and there was no man to ſhewe me any helpe, I maruayled ſ noman helde me by. Then I helde me by myne awne arme, & my ſeruettneſſe ſuſteyned me. And thus will I treade downe y people in my wrath, & bathe the in my diſpleaſure: and vpon the earth will I laye their ſtrength.

I will declare the goodneſſe of the Lorde, ye and the prayſe of the Lorde for all that he hath geuen vs, for the greete good ſ he hath done for Iſrael: which he hath gyuen them of his awne fauoure, & accordynge to ſ multitude of his lounge kindneſſes. For he ſayde: Theſe no doute are my people, & no thynnyng chylde, and ſo he was their ſauoure. In their troubles he was alſo troubled w

them, and the angell ſ went forth from hys preſence, delyuered the: Of very loue & kyndneſſe ſ he had vnto them, redeemed he the. he hath bozne them, and carped them wth euer, ſence ſ worlde beganne. But after they prouoked him to wrath & veyed his holy mynde he was their enemye, & fought agaynſt them him ſelfe. Yet remembred Iſraell the olde tyme of Moſes & his people. * ſayinge wher is he ſ brought the from y water of the ſee, * wth the ſ ſead his ſhepe: wher is he ſ hath geuen his holy ſpyete amonge them: he ledde the by the ryght hāde of Moſes wth hys glorious arme: demyng y water before the (wherby he gat him ſelfe an euerlaſtinge name) he ledde the in the depe, as an hoſe is led in y playne, ſ they ſhulde not ſtole, as a tame beaſt goeth in the felde: and the breath gyuen of God gyueth him reſt.

Thus (God) haſt thou led thy people, to make thy ſelfe a glorious name wth all.

Loke downe tyeen fro heauen, & beholde the dwellynge place of thy Sanctuary & thy glory. Howe is it, ſ thy gelouſy, thy ſtrength, the multitude of thy mercyes & thy lounge kyndneſſe, will not be entreated of vs: Pet art thou our father. For Abrahā knoweth vs not, nether is Iſrael acquainted w vs. But ſ Lorde art our father & redeemer, & thy name is euerlaſtyng. O Lorde, wherfore haſt ſ led vs out of thy waye: * Wherefore haſt thou hardened our hertes, ſ we feare the not: Be at one w vs agayne, for thy ſeruantes ſake and for the generacyon of thyne he-rytage. Thy people hath had but lytle of thy Sanctuary in poſſeſſion, for oure enemyes haue troden downe the holy place. And we were thyne fro the begynnyng: when thou waſt not their Lorde, for they haue not called vpon thy name.

C The. lxxij. Chapter.

C The prophete (under ſ perſon of the Jewes) ſheweth the: crye & bawnyngment, Iſraels ryghteouſneſſe is lyke a cloth ſyled wth the floures of a woman.

That thou woldeſt cleue ſ heauen in ſonder, & come downe: that the mountaynes myght melte awaye at thy preſence, lyke as at an hote ſpyre: & that the malicious myght boyle, as the water doth vpon y ſpyre: Wherby thy name myght be knowe amonge thyne enemyes, & ſ the Gentyls myght tremble before the. When thou wroughteſt wonderous ſtraunge workes, we looked not for the. Thou canneſt downe and the hylls melt at thy preſence. For ſence the begynnyng of the worlde it hath not bene heard of perſeued, * nether hath any eye ſene another God beſyde the: which doſt ſo moche for the, that put their truſt in the.

Thou helpeſt him that doth ryght wth cherefulneſſe, & them that thynke vpon thy

by w wayes

The prophete

Of Esay

No. lxxi.

wayes. But lo, thou hast bene angrie, for we offended & haue bene euer in synne. * pet shall we be saued. We are all as an vnclene thynge, & all oure ryghteousnes are as the clothes stayned with floures of a woman: we fall euerichone as the leafe, for oure synnes cary vs awayne lyke the wynde. There is no man that calleth vpon thy name, that standeth vp to take holde by the. Therefore hydest thou thy face from vs, and consumest vs, because of oure synnes.

But nowe O Lorde, p father of oures: * we are the claye, & thou art oure potter, & we all are the worke of thy hādes. * We not to soze dyspleased (O Lorde) & kepe not oure offences to longe in thy remembraunce, but confyde that we all are thy people. The cyties of thy Sanctuary lye waste. * Syon is a wyldernesse, and Jerusalem a desert. Dure holy house which is oure bewty, where oure fathers prayled the, is bzrent vp: ye, all oure comodities & pleasures are wasted awaye. Wylt thou not be intreated (Lorde) for all this? Wylt thou holde thy peace, and scourge vs so soze?

The lxxv. Chapter.

The selesyte of Jerusalem, and the callinge of the heathen.

I hepe like me, that hytherto haue not asked for me: they fynde me, & hyther to haue not sought me. * I haue sayde I am here, I am here. I am founde of a people that neuer called vpon my name. For thus longe haue I euer holden out my hādes to an vnfaithfull people, & go not the ryght waye, but after their a wne ymaginacions: To a people that is euer despyng me to my face. * They make their oblacions in gardens, and their smoke vpon aulter of byrke, they lurke amonge the graues, and lye in the denues all nyght. * They eat swynnes fleche, & vnclene bzyth is in their vessels. If I comest nye them, they saye touch me not, for I am holper then thou. All these men when I am angrie, shall be turned to smoke & fyre, that shall burne for euer. Beholde it is wyrtten before my face, & shall not be forgotten, but recompensed. * I shall rewarde it them into their bosome: I meane poure mysdedes, and the mysdedes of poure fathers together (sayeth the Lorde) which haue made their smokes vpon ymountaynes, and blasphemed me vpon the hylls: therefore will I measure their olde dedes into their bosome againe. Moreover, thus sayeth the Lorde: * lyke as when one wolde gather holy grapes, men saye vnto hym: bzeake it not of for it is holy: & euen so wyl I do also for my seruauntes sakes, that I wyl not destroye them all. But I wyl take a sede out of Jacob, & out of Iuda one, to take posselsion of my hyll. My chosē shall possesse these thyn-

ges, & my seruauntes shall dwell there. Barshalbe a shepfolde, & * the valley of Achor shall gene p stallynge for the catell of my people, & feare me. * But as for you, ye are they I haue forsaken the Lorde, and forgotten my holy hill. Ye haue set vp an aulter vnto Jupiter, & geuen ryche byrnycke offerynges vnto the planettes. Therefore wyl I noybzre you with the swerde, & ye shall be destroyed all together. For when I called, no man gaue me answer: when I spake, ye hearkened not vnto me, but dyd wyckednes before myne eyes, and chose the thynge I pleased me not.

Therefore thus sayeth the Lorde God: Beholde, my seruauntes shall eate, but ye shall haue hunger: Beholde, my seruauntes shall byrnycke, but ye shall suffre thurste. Beholde, my seruauntes shall be mery, but ye shall be confounded. Beholde, my seruauntes shall reioyce for very quyetnesse of herte: But ye shall crye for sozow of hert, and complayne for veracy of mynde. Poure name shall you leaue accursed amonge my chosē, for God the Lorde shall slaye you, and call his seruauntes by another name. * Who so reioyleth vpon earth, shall reioyle in p true God. And who so sweareth vpon earth, shall sweare in the true God. For y olde enemye shall be forgotten, and taken awayne out of my syght. * For lo, I shall make a newe heauen, and a newe earth. And as for y olde, they shall neuer be thought vpon, ner kepte in mynde: but y Lorde sayth be glad and euermore reioyle, for the thynge, that I shall do.

For why: Beholde, I shall make a topfull Jerusalem, and his people topfull, yee, I my selfe will reioyle wyth Jerusalem, & be glad w my people. * And the voyce of wepyng and waylyng shall not be herde in her from thence forth. There shall nether be chyldre ner olde mā, that haue not their full dayes. But when the chyldre cometh to an hōdzyeth yeare olde, it shall dye. And yf he p is an hundred yeare of age do wronge, he shall be curled. * They shall buyde houses, & dwell in the: they shall plante vyneyardes, & eate p frute of them. They shall not buyde, and another possesse: they shall not plant and another eate: * But the lyfe of my people shall be lyke a tre, and so shall the worke of their hādes.

My chosē shall lye longe, they shall not labour, & wayne, ner begett wyth trouble: for they are the hye blessed sede of the Lorde, and their frutes wyth them: And it shall be, that oz euer they call, I shall answer them. Whyle they are yet but thynkynge howe to speake, I shall heare them. * The wolff and the lambe shall fede together, and the lyon shall eate haye lyke the bullock. * But earth shall be the serpentys meate. There shall no man hurte ner slaye another, in all my holy hyll, sayeth the Lorde.

The

The lxxvi. Chapter.

God dwelleth not in temples made by mannes hande. He despyeth sacrifices done without me: he is a sayth. God comforteth them that are troubled for his sake. Amonge the chypren, the Sabbath is conspuall.



Thus sayeth the Lorde: * Heauen is my seate, & the earth is my fore stole. Where shall nowe p house stande, that ye wyl buyde vnto me? And where shall be the place, that I wyl dwell in? As for these thynge, my hande hath made them all, & they are all created, sayeth the Lorde. * Whych of them shall I then regarde? Euen him that is poze and of a lowly troubled spete, & standeth in awe of my wordes. For who so slayeth an ore for me, doth me so greate dishonoure, as he that killeth a mā. He that killeth a shepe for me, kneteth a dogge. He that byrnygeth me meat offrynges, offret swynes bloude: Who so maketh me a memoypall of incense, prayseth p thynge that is vnyghe. Yet take they soch wayes in hande, and their soule de-lyteth in these abhominacions.

Therefore wyl I also haue pleasure in laughynge them to scozne, and p thynge that they feare, wyl I byrnyge vpon them. * For when I called, no man gaue answer: when I spake, they wolde not heare: But did wyckednesse before myne eyes, and chose p thynge I displease me. Heare the worde of God all ye that feare the thynge which he speaketh. Poure bzythzen that hate you, and cast you out for my names sake, saye: The Lorde is haynouse agaynst vs, but you shall se him in toye when they shall be confounded.

Then shall be heard agret noyse fro the cytle and the temple, the voyce of the Lorde, p wyl rewarde, & recompence his enemyes: lyke as when a wyfe byrgeth forth a man chyldre, oz euer she suffre the payne of p byrth & anguysh of p traunple. Who euer hearde oz sawe soche thynge, doth the groude beare in one dape: oz are the people bozne all at once, as syon trauepled in chyldre byrth and bare her sonnes: For thus sayeth the Lorde.

Am I he that maketh other to beare, and beare not my selfe? Am not I he that beareth and maketh baren: sayeth the Lorde. Reioyle wyth Jerusalem, and be glad wyth her, all ye that loue her. * Be ioyfull wyth her, all ye p mourned for her. For ye shall sucke comforte out of her bzythes, and be satisfied. Ye shall taste, and haue delyte in the plectoushelle of her power. For thus sayeth the Lorde: beholde, I wyl lett peace into her, lyke a water floude, and the myght of the heythen lyke a flowynge streame. The shall ye sucke, ye shall be bozne vpon her sydes, and be ioyfull vpon her knees. For lyke as a chyldre is comforted of his mother, so shall I comforte you, and ye shall be comforted in Jerusalem. And whē

ye se thys, poure herte shall reioyle * and poure bones shall flozpe lyke an herbe.

Thus shall the hande of the Lorde be knowne amonge hys seruauntes, and hys indignacyon amonge hys enemyes. For behold, the Lorde shall come with fyre, & hys charact shall be lyke a whoyle wynde, that he maye recōpence his vengeance in his wrath and hys indignacyon with the flame offyre. For the Lorde shall iudge all flesh wyth the fyre and with his swerde, and there shall be a greate nombze slayne of the Lorde. Soch as haue made them selues holy and cleane in the gardens, & those p haue eaten swynes flech, in pce, and other abhominacions, shall be taken awayne together, sayeth the Lorde. * For I wyl come to gather all people & tonges wyth their workes and ymaginacions: these shall come, and se my gloz. Vnto them shall I geue a token, and sende certayne of them (that be deliuered) amonge the Gentiles: in to Cilycia, Affryca, and Lydia (where men can hāde bowes) into Italye and also Greke lande.

The fles farte of, that haue not herde p speake of me, and haue not sene my gloz, shall preache my pzaple amonge the Gentiles, and shall byrnyge all poure bzythzen for an offryng vnto the Lorde, out of all the people, vpon horses, charrettes and horse lyters, vpon shules and cartes to Jerusalem my holy hyll (sayeth the Lorde) lyke as the chyldre of Israel byrnyge the offryng in cleane vessels, to the house of the Lorde.

And I shall take out certayne of them for to be prestes and leuites, sayeth the Lorde. For lyke as the newe heauen and the newe earth which I wyl make, shall be fast stablified by me: (sayeth the Lorde) So shall poure sede and poure name cōpnyue, and there shall be a newe Moone for the other, and a newe Sabbath for the other, and all fleshe shall come to worshippe before me (sayeth the Lorde) And they shall go forth and loke vpon the carpyons of them that haue transgressed agaynst me. * For their wormes shall not dye, nether shall their fyre be quenched, & all fleshe shall abhorre them.

The ende of the boke of the prophete Esay.

The prophete

The booke of the prophete Jeremie.

The fyrst Chapter.

The booke of Jeremie, and in what tyme he prophesied. He receiveth hym selfe & would refuse the office of a prophete, because he is younge and tender. He is taught of the Lorde, & becometh bold. God openeth vnto hym, that the destruction of the Jewes, by the Babylonians, is at hande. Jeremie is commaunded to speake the worde of God vnto the Jewes, without feare.

I Here are the sermons of Jeremie the sonne of helkiah the prest, one of them that dwelt at Bethleem in the lande of Beniamin: when the Lorde had fyrst spoken with him, in the tyme of Josiah the sonne of Amon kynge of Juda, in the xiiij. yere of his reygne: and so durynge vnto the tyme of Jehoakim the sonne of Josiah kynge of Juda, *and vntill the xi. yere of zedekiah the sonne of Josiah kynge of Juda were ended: when Jerusalem was taken, even in the fyfth moneth. The worde of the Lorde spake thus vnto me: *Before I fashioned y in thy mothers wombe, I byd knowe the. And as ever thou wast borne, I sanctified y, and ordeyned y, to be a prophete vnto y people. Then sayde I: *O Lorde God, I canne not speake, for I am yet but younge. And the Lorde answered me thus: Saye not so, I am to younge: *For thou shalt goo to all that I shall sende the vnto, & what soeuer I commaunde the, that shalt thou speake. We .not afrayed of their faces, for I am with the, to deluyer the, sayeth the Lorde.

*And with that, the Lorde stretched oute his hande, and touched my mouth, & y same lorde sayde vnto me. Behold, I put my wordes in thy mouth, and beholde thys daye do I set the ouer the people & kyngdomes: that thou mayest rote out, breake of, destroye, & make waste: and y thou mayest buylde vp & plante. After this, the Lorde spake vnto me sayinge: Jeremie, what seyst y? And I sayde: I se a rodde of an almond tree. Then sayde y Lorde vnto me: thou hast sene right, for I wyll make haste spedelye vpon my worde, to perfourme it.

It happened afterwarde, that the Lorde spake to me agayne, and sayde: What seest thou? And I sayde: I do se a secthyng pot, lokynge from out of the north.

Then sayde the Lorde vnto me: *Out of the north shall come a plage vpon all y dwellers of the lande. It is so. *I wyll call all the kyngdomes of y north (sayeth the Lorde). And they shall come, & every one shall sett his seate in the gates of Jerusalem, and in all their walles rounde aboute & in all cyties of Juda. And thowowe the shall I de-

clare my iudgement, vpon all the wyckednesse of those men y haue forsaken me: that haue burnt incense vnto straunge goddes, & worshipped the workes of their awne handes.

*And therfore garde y thy lynes, aryse, and tell the all, that I geue the in commaundement. Feare them not, lest I destroye the before the. *For beholde, this daye do I make the a stronge fenced towne, an yron pylle, and a brasen wall agaynst the whole lande, agaynst the kynges and myghty men of Juda, agaynst the prestes and people of the lande. They shall fyght agaynst the: but they shall not be able to ouercome the for I am with the, to deluyer the, sayeth the Lorde.

The iiij. Chapter.

God rethrayneth his benefices done vnto the Jewes. Agaynst the prestes & prophetes of yerech he contemne & despyse y. The Jewes are destroyed because they forsooke God, & because they ranne to whose huntinge after ydols.

Moreouer, the worde of the Lorde came vnto me sayinge: Go thy ways, crye in the eares of Jerusalem, & saye: Thus sayeth the Lorde: I remembre y, for the kyndnesse of thy youth, and because of thy steadfast loue: at the tyme of thy desponsynge, in that thou folowdest me thowowe y wyldernes, in an vntylled lade. Israel was an hallowed thyng vnto the Lorde, and so was his fyrst frutes. *All they y deuoure Israel shall offende: my fortune shall fall vpon the, sayeth the Lorde. Heare therfore the worde of the Lorde, O thou house of Jacob, and all the generacyons of the house of Israel. Thus sayeth the Lorde.

What vnfaithfulnesse founde youre fathers in me, that they wente so farre awaye frome, fallynge to lightnesse, and beyng so vayne? They thought not in their hertes. Where haue we lest the Lorde, that brought vs oute of the lande of Egypte *that led vs thowowe the wyldernes, thowowe a deserte & rough lande, thowowe a drye and a deadly lande, yee, a lade that no man had gone thowowe, and wherein no man had dwelt. *And when I had brought you into a pleasaunt welbuylded lande, that ye myght enioye the frutes and all the commodities of the same: ye wet forth and despyled my lade, & brought myne herptage to abhominacyon.

The prestes the selues sayde not: Where is the Lorde? They that had y lawe in theyr handes, knewe me not. *The shepherdes offended agaynst me. The prophetes byd seruyce vnto Baal, & folowed such thynges as shall byynge them no profyt.

Wherfore, I am constrained (sayeth the Lorde) to make my chyldeyn vpon you, & vpon youre chylders chyldeyn: so in to y fles of y chylde, and loke well: sende vnto Cedur, take diligent hede: and se, whether such thynges be done there, whether the Gertils the selues deale

Of Jeremie

Ho. lxiij.

deale so falsly and vntreuly w their goddes, (which yet are no goddes in dede) But my people hath geue ouer their hye honoure, for a thyng that maye not helpe them.

Beastonyshed (O ye heauens) be afrayde, & abashed at such a thyng, sayeth the Lorde. For my people hath done two euels. They haue forsaken me the well of the water of lyfe, and dygged them pyttes, yee vyle and broken pyttes, that can holde no water. Is Israel a bonde seruaunt, or one of the household? Why then is he so spoyled? Why do they roate and crye then vpon him, as a ypon? They haue made his lande waste, & hye cyties are so brent vp, y there is no man dwellinge in them. Yee, the chylde of Noph and Taphnes haue despyled thy neck.

*Cometh not this vnto the, because thou hast forsaken the Lorde thy God, euer sence he led the by the waye? And what hast thou now to do in the strete of Egypte: to drynke the water of Nilus? Either, what makest y in the waye of Assyria? To drynke water of the flouder? *Thyne awne wickednesse shall reprove the, & thy turnynge awaye shall condemne the: y thou mayest knowe & vnderstande: howe euell and hurtfull a thyng it is, y thou hast forsaken the Lorde thy God, & not feared him, sayeth the Lorde God of hostes.

*I haue euer broke thy yock of olde, & burst thy bondes: yet sayest y, I wyll nomore offend, but (lyke an harlot) y runnest about vpon all hye hilles, & amonge all grene trees, where as I planted the as a noble vyne, & a good rote whose seed is all faithfull. *How art y turned then in to a bytter, vnfrutefull, & straunge grape? Yee, & that so sore: y though thou walte the w Nitrus & make thy selfe to fauoure with that swete smellinge herbe of Borsith: yet in my syght y art stayned wth thy wyckednesse, sayeth the Lorde thy God.

Saye not now: I am not vnclene, and I haue not folowed Baal. *Loke vpon thyne awne wayes in y woddes, valleys and denes: so shalt thou knowe, what y hast done. Thou art lyke a swyft dromedary, y goeth easely his waye: and thy wattonnes is lyke a wyld alle, that vseth the wyldernes, and that snoffeth and bloweth at his wyll. Who can tame the? All they that seke the shall not saye, but fynde the in thyne awne vnclenes. Hepe thou thy fore from nakednes, and thy throte fro thyrst, and without shame thou answerest. So, for I haue loued straungers and them will I folowe.

Lyke as a thefe that is taken with y dede cometh to shame, even so is the house of Israel come to confusyon: the comen people, their kynges and rulers, their prestes & prophetes. *For they saye to a stocke, thou art my father, and to a stone: y hast begotten me yee, they haue turned their backe vpon me, & not

their face. *But in the tyme of their trouble, when they saye: Stande vp, and helpe vs, I shall answer the: Where are nowe thy goddes, y thou hast made the? Lett the stonde vp, & helpe the in the tyme of nede: yf they be able. *For loke howe many cyties thou hast (O Juda) so many goddes hast thou also.

Wherfore then will ye goo to lawe with me, seynge yee all are synners agaynst me, sayeth the Lorde? It is but lost labour, that I smyte poure chyldeyn, for they receaue not my correccio. *Poure awne swerde destroyeth poure pyhetes, lyke a deuouringe lyon. O ye people, loke vpon the wounde of y Lorde. Am I then become a wyldernes vnto the people of Israel? or a lande y hath no lyght? Wherfore sayeth my people the: we are Lorde, we will come no more vnto the. Doth a mayden forget her rayment, or a byde her stomacher? But as for my people they haue forget me, dayes innumerable. Why boastest thou thy wayes so hylic (to optayne fauoure there thowowe) when thou hast yee stayned the with blasphemys, and teachest thyne awne wayes.

*Vpon thy wynges is foude the bloude of poore and innocent people, & y not in corners & holes only, but openly in all these places. Yet darrest y saye: I am (without synne & gyltlesse). Cuth, his wrath can not come vpon me. Beholde, I condemne the in iudgement, because thou darrest saye: I haue not offended. And why runnest thou so often to and fro, to chaunge thy wayes? For thou shalt be confounded, as well of Egypte, as of the Assyrians: yee, thou shalt go thy waye from them, and smyte thyne handes together vpon thy head. Because the Lorde doth abhorre y confydence and hope of thyne, and thou shalt not prospere with all.

The iiij. Chapter.

God beyng mercifull calleth vnto repynce his people, which he had forsaken for their who:edome with ydols. He reborteth Israel vnto repentance, ypromysynge them shepherdes that shalde haue the true knowledge of God. The returns of Israel vnto God, confesse yge theyr offence.

Goemly, *when a man putteth awaye his wyfe, and he goeth fro hym & marieth with another, then the questyon is: shalde he resorte vnto her any more after that? Is not this felde then despyled and vnclene? *But as for the, thou hast played the harlot with many louers, yet turne agayne to me, sayeth the Lorde. Lyft vp thyne eyes vnto y hilaulers & loke, yf thou be not despyled with who:edome. Thou hast wayted for the in the streets, and as a murderre in the wyldernes. Thowowe thy who:edome & shamefull blasphemys, is the lande despyled.

*This is y cause, y therayne & eueninge dewe hath ceased. Thou hast gotten the an who:es forehead, and wilt not be ashamed.

The prophete

Of Jeremie.

Fol. lxxiii.

Als woldest thou saye vnto me: O my father, thou art he that hast brought me vp, & led me from my yowth: Wylt thou then put me awaye, & cast me of for ever? Or wilt thou withdrawe thy selfe cleane from me? Neuertheless, thou speakest such wordes, but thou art euer doinge worse and worse.

of their awone frowarde herte.

Then those y^e be of y^e house of Iuda, shall go vnto y^e house of Israel: & they shall come together out of the north, into y^e same lande y^e haue geuen your fathers. I haue thewed also, howe I toke the by bynging but a childe & gaue the a pleasaunt lande for thyne heritage, yee, & a goodly holl of the heathen, & howe I commaunded the, y^e thou shouldest call me father only, and not to thyneke fro me.

But lyke as a woman vnfaithfully sayeth her husbnde, so are ye vnfaithfull vnto me (O ye house of Israel) sayeth the Lorde. And therfore the voyce of the chyldren of Israel was herde on hye, wepinge and waylyng: for they haue despyled their waye, and forgotten God their Lorde.

O ye disobedient chyldren, turne agayne (sayinge: lo, we are thyne, for y^e part the Lorde our God:) And so shall I heale youre backturninges. Truly saynly trusteth be for helth y^e loketh for it in the hylls and in bayne is it sought in the multitude of the mountaynes, but the healeth of Israel stādeth only vpon God our Lorde.

Confusyon hath deuoured oure fathers labour from oure yowth vpon yee, their shepe and bullockes, their sonnes and daughters. So do we also slepe in oure confusyon, and shame couereth vs: for we & oure fathers fro oure yowth vnto this daye haue synned agaynst the Lorde our God, and haue not obeyed the voyce of the Lorde our God.

The. iij. Chapter.

The true repentance of returnyng to God. He exhorteth to the circumcysion of y^e herte. The destruction of Ierusalem is prophesied, for the malice of their hertes.

Israel, yf y^e wylt turne the, then I turne vnto me, sayeth the Lorde. And yf y^e wylt put awaye thyne abhominacions out of my syght, y^e shalt not be moued: And shalt

swear: The Lord lyueth in truethe, in equyte and ryghteousnesse: and all people shall be fortunable & ioyfull in him. For thus sayeth the Lorde, to all Iuda & Ierusalem: plowe your lande, and sowe not amonge the thornes.

Be circumsyde in y^e Lorde, and cut awaye the foreskyne of youre hertes, all yee of Iuda, and all the indwellers of Ierusalem: that my indignacyō breake not out lyke fyre and byndle, so y^e no man maye quench it, because of the wyckednes of youre ymaginacions.

Preach in Iuda and Ierusalem, crye out and speake: blowe the trompettes in the lande, crye y^e enery mā maye heare gather together, & saye: Gather you together, and we will go in to stryde cyties. Set vp y^e token in Syon, speede you, and make no taryge: for I will bringe a greute plage, and a greute destruction from the north. For the spoyler of the Gentyles is broken vp from his place, as a lyō out of his denne, that he maye make the lande

lande waste, and destroy the cyties, so that no man maye dwel therein. Wherefore, gyrd your selues aboute with sacke clothe, mourne, and wepe, for the fearful wrath of the Lorde is not withdrawen from vs.

At the same tyme (sayth the Lorde) the herte of the kynge and of the princes shall be gone, the prestes shall be astonysed, and the prophetes shall be sore afraied. Then sayd I: O Lorde God, hast thou then disceyued this people and Ierusalem, saying: y^e shall haue peace, and now the swearde goeth thorow the thyr lynes: Then shall it be sayde to the people & Ierusalem: a stronge wynde in the hye places of the wyldernesse cometh thorow the waye of my people, but neyther to fan, nor to cleanse.

After that, shall there come vnto me a stronge wynde from those places, and then wyl I also gyue sentence vpon them. For lo, he cometh downe lyke as a cloude, and his charrettes are lyke a storme wynde: his horsemen are swifter then y^e Eagle. Woe vnto vs, for we are destroyed. O Ierusalem, wash thyne hert fro wickednesse, that thou mayest be helped. How long shall thy nosom thoughtes remaine with the?

For a voyce from Dan and from the hyl of Ephraim speaketh out, and telleth of a destruction. Remembre y^e hepten, and gyue Ierusalem warnyng, and preache vnto her, that watchers ouer her are comyng from far countreys. They haue cryed out agaynst y^e cities of Iuda. And they haue beset her aboute in euery place lyke as the watchmen in the feld: for they haue prouoked me to wrath, sayth the Lorde.

Thy wayes and thy thoughtes, haue brought the vnto this, such is thyne owne wyckednesse and disobedience: and because it is a bytter thing, it hath strikē the to y^e hert. Ah my bely, ah my bely, (shalt thou cry) how is my hert so sore, my hert pateth within me: I cannot be styll, for I haue herde the crying of the trompettes, and peales of warre.

They crye: murther vpon murther, the hole lande shall perishe. Immediatlye, my tentes were destroyed, and my hangynges in the twynkelyng of an eye. How longe shall I se the tokens of warre, and heare the noyse of the trompettes?

Neuertheless, this shall come vpon them, because my people is become foolyshe, and hath not knowen me. They are the chyldren of foolyshe, and without any discrecion. To doo euill, they haue wylt prouoghe: but to doo well, they haue no wysdome. I haue looked vpon the cerry, and se: it was waste and voyde. I looked toward heauen, and it had no spynne.

I behelde the mountaynes, and lo, they trembled, and all the hylls were in a feare.

I looked aboute me, and there was no bodye, and all the byrdes of the ayre were awaye. I marked wel, and the plowed felde was become waste: yea, all they cyties were broken downe at the presence of the Lorde, and indignacion of his wrath.

For thus hath the Lorde sayd: The whole lande shall be desolate, yet wil I not then haue done. And therfore, shall the earth mourne, & the heauen be soze about: for the thyng that I haue spokē to the prophetes purposed and taken vpon me to do, shall not repent me, and I wil not go fro it. The hole lande shall lye, for the noyse of the horsemen and bowemen: they shall runne into tentes, into wooddes, and clyme vpon the stonye rockes. All y^e cyties shall be voyde, and no man dwelling therein.

What wylt thou now do, thou beinge destroyed? For though thou clothest thy selfe with scarlet, & deckest the w golde: though thou payntest thy face with colours now, yet shalt thou trym thy selfe in bayne.

For those that hitherto haue bene thy greute fauourers, shall abhorre the, and goo about to slaye the. For I heare a noyse, lyke as it were of a woman trauayllyng, or one labouryng of her fyrst chyld: Cue the voyce of the daughter Syon, that casteth out her armes, and swooneth, saying: Ah woe is me, how sore vered and faint is my hert, for feare of the murtherers?

The. v. Chapter.

In Ierusalem there no reprobus: saythfull man founde, cyther amongst the people or the rulers, for whos sake y^e Lorde shoulde repare the cytie. Woe: for Ierusalem is destroyed of the Assyrians.

Oke thowowe Ierusalem, beholde I and se: Seke thowowe her stretes also within, if ye can fynde one mā that doeth equal and ryght, or seker for the truthe, and I shall spare that cytie (sayeth the Lorde). For though they can saye: the Lorde lyueth, yet they sweare to discreue. Where as thou (O Lorde) lokest onely vpon fayth and truthe.

Thou hast scourged them, but they toke no repentance: thou hast corrected them for amendement, but they refused thy correction. They made theyr faces harder then a stone, and wolde not amende.

Therfore I thought in my selfe: peradventure they are so symple and foolyshe, that they vnderstand nothing of the Lordes way, and iudgements of our God. Therfore, wyl I go vnto theyr breedes & rulers, & talke with them: yf they knowe the waye of y^e Lord and the iudgements of oure God. But these (in lyke maner) haue broken the yocke, and burst the bondes in sondre.

Wherefore, a Lyon out of the woodde hath hurte them, and a wolfe in the cuenyng shall destroye them. The Leopard doth lye lurkyng by theyr cyties, to teare in peeces all them

* Jer. i. a.
* Jer. ii. b.
* Jer. iii. b.

* Jer. vi. b.

* Jer. vii. b.
* Jer. viii. b.

* Jer. ix. b.

* Jer. x. b.

* Jer. xii. b.

* Jer. xiii. b.

* Jer. xiv. b.

* Jer. xv. b.

* Jer. xvi. b.

* Jer. xvii. b.

* Jer. xviii. b.

* Jer. xix. b.

* Jer. xx. b.

* Jer. xxi. b.

* Jer. xxii. b.

* Jer. xxiii. b.

* Jer. xxiv. b.

* Jer. xxv. b.

* Jer. xxvi. b.

* Jer. xxvii. b.

* Jer. ii. c.

* Jer. iii. c.

* Jer. iv. c.

* Jer. v. c.

* Jer. vi. c.

* Jer. vii. c.

* Jer. viii. c.

* Jer. ix. c.

* Jer. x. c.

* Jer. xi. c.

* Jer. xii. c.

* Jer. xiii. c.

* Jer. xiv. c.

* Jer. xv. c.

* Jer. xvi. c.

* Jer. xvii. c.

* Jer. xviii. c.

* Jer. xix. c.

* Jer. xx. c.

* Jer. xxi. c.

* Jer. xxii. c.

* Jer. xxiii. c.

* Jer. xxiv. c.

* Jer. xxv. c.

* Jer. xxvi. c.

* Jer. xxvii. c.

all them that come therout. For they offend-
ces are multiplyed, and they departunge a-
waye is encreased. Shulde I then for al this
haue mercy vpon the? They chylzen haue for-
saken me, and *wozne by them that are no
goddess. And albeit that I fed them to the ful
yet they fall to aduoutre, and haunt harlot-
tes houses.

In the desyre of vnclely last they are be-
come lyke the stoned houle: *cuery man neyeth
at his neyghbours wyfe: *Shulde I not cor-
rect this, sayth the Lorde?

Shulde I not be auenged of euery people,
that is lyke vnto this? Clyme vp vpon theyr
walles, beate them downe, but destrope them
not vterly, take away theyr fortresses, by-
cause they are not the Lordes: For vnsapth-
fully hath the house of Israel and Iuda forsak-
ken me, sayth the Lorde: *They haue denyed
the Lorde, and sayde: it is not he that loketh
vpo vs: Cuth, there shal no misfortune come
vpon vs: we shal see nether swerde ner hun-
ger. *As for the warnyng of the Prophetes
they take it but for wynde, yea, there is none
of these whiche wyl tell them, that such thin-
ges shal happen vnto them.

Wherfore, thus sayth the Lorde God of
hoostes: bycause ye speake suche wordes, be-
holde: *The wordes that are in thy mouth
wyl I turne to fyre, and make the people to be
wood, that the fyre maye consume them.

*Lo, I wyl byng a people vpon you fro
farre, O house of Israel (sayth the Lorde) a
myghty people, an old people, a people whose
speech thou knowest not, nether understan-
dest what they saye. Theyr arrowes are so-
dayne death: yea, they them selues be verpe
gynantes. This people shal eate vp thy frute
& thy meate, yea, they shal deuoure thy sonnes
& thy daughters, thy wyfe & thy bullockes.

They shal eate vp thy grapes, & fyngges.
As for thy strong & wel defended cyties, wher-
in thou dydest trust, they shal byng to po-
uertye, and that thowowe the swerde. *Neuer-
thelesse I wyl not then haue done with you,
sayth the Lorde. But yf they saye: wherfore
doth the Lorde our God all this vnto vs?

Then answer the: *bycause, that lyke as
ye haue forsaken me, and serued straunge god-
des in your owne lande, euen so shal ye serue
other goddes also in a straunge lande.

Preache this vnto the house of Jacob, and
crye it out in Iuda, and saye thus: heare this
(thou folish & vndiscret people) *ye haue eyes
but ye see not: eares haue ye, but ye heare not.

Heare ye not me, sayth the Lorde? Are ye
not ashamed to loken in the face? *whiche
bynde the see with the lande, so that it cannot
passe his boundes. For though it rage, yet
can it do nothyng, and though the waues
therof do swell, yet maye they not go ouer.

But this people hath a false and obstinate

heart, they are departed and gone away fro me
They thynke not in theyr hartes: *let vs
feare the Lord our God, that giueth vs rayne
earlye and late, when nede is: whiche kepeth
euer ityll the harvest for vs yerly.

*Neuerthelesse, your mysdedes haue tur-
ned these from you, and your synnes haue rob-
bed you herof. For amonge my people are
founde wicked persones, that pryncly lay sna-
res & wayte for men, to take them & destrope
them. And lyke as a net is full of byrdes, so
are theyr houses ful of that whiche they haue
gotten with falschod and discepte. Herof com-
meth theyr great substaunce and riches, her-
of are they fat and welthy, and are more mis-
checuous then any other. *They mynstre not
the lawe, they make no ende of the fatherlesse
cause, yea, and they prospre: yet they iudge
not the poore accordyng to equitye.

*Shulde I not punish these thynges, sayth
the Lorde? Shulde I not be auenged of all suche
people as these be? Horrible & greuous thyn-
ges are done in the lande.

The prophetes teache falsely, and the pree-
stes receyue gyftes, & my people *hath plea-
sure therein: What wil come tycrof at the last?

The. vi. Chapter.

The synnes for which Ierusalem is a sypet. Vncy-
cled pecces. Conetionelle. Discepte. The Lordes
secretly the sacrificies of the Jewes. The rompyng of
the Babylonians is prophced agayne.

I come out of Ierusalem, ye stronge
chylzen of Ben Jamin: blowe
vp the troppettes ye *Ecuytes,
set vp a token vnto Bethcaran,
for a plage and a greate mylerpe
appeareth out from the North.

I wyl lyken the daughter Sion to a fayre
and tendre woman, and to her shal come the
shepherdes with theyr flockes. Theyr tentes
shal they ptyche rounde about her, and euery
one shal fede them that are vnder his hande.
Make battayle agaynst her (shal they saye)
Arple, let vs go vp, whyle it is yet daye.

Alas, the daye goeth away, and the night
shadowes fall downe: Arple, let vs go vp by
nyght, & destrope her stronge holdes, for thus
hath the Lorde of hoostes commaunded.

Heue downe her trees, and set vp bulwo-
kes agaynst Ierusalem, for the tyme is come
that this cytie must be punished: for in her is
all malicounesse. Lyke as a codyte spouteth
oute water, so she spouteth out her wicked-
nesse. Robberye & vncrightounesse is verde in
her: sorowe and woundes are euer there in my
syght. Amend the (O Ierusalem) lest I with
drawe my heart fro the, & make the desolate: &
thy lād also, & nomā dwel in it. For thus sayth
the Lorde of hoostes: The residue of Israel
shal be gathered, as the remnaunt of grapes.

And therfore turne thyne hande agayne
into the basket, lyke the grape gatherer. But
vnto

vnto whom shal I speake, whom shal I
warne that hemaye take hede? *Theire e-
ares are so vncircumcised, that they maye
not heare.

Beholde, *they take the worde of God
but for a scoone, & haue no lust therto. And
therfore, I am so full of thynne indignacyon,
(O Lord) & I maye suffre no longer. But
shede it out vpon thy chylzen & are without,
and vpon all yonge men. Yea, the man must
be taken prisoner with the wyfe, & the aged
wyth the crepel. Theyr houses with theyr
landes & wyues shal be turned vnto straw-
gers, when I stretch out myne hande vpon
the inhabitours of this land, sayth the
Lorde. *For from the leest vnto the most,
they hange all vpon couetousnesse, & from
the prophete vnto prest, they go all abou-
te with falschod and lyes.

*And helyde that, they heale the hurt of
my people with swete wordes, sayeng: pea-
ce, peace, whē there is no peace at all. Were
they ashamed when they hadd commytted
abhomynacyon? Trulpe nay they be past
shame? *And therfore they shal fall amo-
ge & slayne, & in the houre when I shal vy-
set them, they shal be brought downe, say-
eth the Lorde.

Thus sayeth the Lorde: go into the strea-
tes, conspyde & make inquisicyon for & olde
waye: and yf it be & good and ryght waye,
then go therin, that ye maye fynde rest for
your soules. But they saye: we wyl not
walcke therin, and I wyl set wachmen
ouer you, & therfore take hede vnto & voyce
of & troppett. But they saye: we wyl not ta-
ke hede. Heare therfore ye Gētyles, & thou
cōgregacyon shalt knowe, what I haue de-
uyled for them. Heare & earth also: behold,
*I will cause a plage to come vpo this peo-
ple, euen & frute of their awne imaginacyōs.

For they haue not bene obediēt vnto my
wordes & to my lawe, but abhorred them.
Wherfore, *byng ye me incense from Sa-
ba, & swete smellyng Calamus from farre
countrees: Your burnt offerynges dysplea-
se me, & I reioyce not in your sacrificies.

And therfore thus sayeth the Lorde: be-
hold, I wyl make this people fall, and the-
re shal fall from among them the father &
the chylzen, one neyghboure shal perpe
wyth another.

Thus sayeth the Lorde. *Beholde, there
shal come a people from & North, & a great
people shal arple from & endes of the earth,
with bowes and with dartes shal they be
weapened. It is a rough & fierce people, &
& an vnmerryfull people, theyr voyce roa-
reth lyke & see, they ryde vpon horses well
appointed to & battail agaynst & O daugh-
ter Sion. The crye of them haue we herbe.
Dure armes are feble, heynnesse & sorowe

is come vpon vs, as vpon a woman traue-
lyng with chylde. Let no man go forth in-
to & felde, let no man come vpon & hye stre-
te: for the swearde and feare of the enemy is
on euery syde.

Wherfore, gyde a sack cloth aboute the
(O thou daughter of my people) spynkle
thy selfe w alshes, *mourne & wepe bitter-
ly as vpon thy only beloued sonne. For the
destroyer shal sodenly fall vpo vs. The ha-
ue I set for a stronge tower (O thou prophe-
te) & a well fenced wall amonge my people,
to seke out and to trye theyr wayes. *For
they are all stubberne apostates and fallen
awaye, walkege disceitfully, they are clea-
ne byasse & yron, for they hurt & destrope eue-
ry man. The bellous are brēt in & fyre, & lea-
de is not molten, & melter melteth in wayne
for & euell is not taken awaye from them.
Therfore do they call the naughty syluer,
because the Lorde hath cast them out.

The. vii. Chapter.

Jeremy is commaunded to shew vnto the people the
worde of God, whych trusteth in the outwarde securce
of the tēple. The euellies that shal happen to the Jewes
for the despytynge of theyr prophetes. Sacryfices doth
not the Lorde cheefly require of the Jewes, but & they
shuld obey hys word.

These are the wordes that God spake
vnto Jeremie: sayege. *Stāde vn-
der the gate of the Lordes houle, and
crye out these wordes there & a loude voy-
ce, and saye. Heare & worde of the Lord all
ye of Iuda, that go in at this doze, to wor-
shyppe the Lorde. Thus sayeth the Lord of
hoostes the God of Israel. *Amēde pour
wayes & your counceils, and I wyl let you
dwell in this place. Trust not in false lyge
wordes, sayeng: here is & temple of & Lord,
here is the temple of the Lord, here is & tem-
ple of the Lorde.

But rather in deade amēde pour wayes
and counceils, *and iudge ryght betwixte
a man and his neyghbour: oppresse not the
straunger, & fatherles, & the wyddowe: shede
not innocent blond in thys place: cleue not
to straunge goddes to your awne destruccō:
then wyl I let you dwell in this place, yea,
in & lād that I gaue afore tyme vnto your
fathers for euer. But take hede: ye trust in
lyngge tales, & begyle you & do you no good.
For when ye haue stollen, murdered, com-
mytted aduoutre, & perjury. When ye ha-
ue offred vnto Baal, folowynge straunge &
vknowne goddes shal ye be unpunished?
Yet then come ye, & stande before me in this
houle, * (whiche hath my name geuen vnto
it) & saye. Cuth, we are absolved quyte, thou-
ghe we haue done all these abhomynacyōs.

*What thynke you this house & hea-
reth my name, is a denne of theues? And
yea I se what you thynke, sayeth the Lo-
rd.

De. Go to my place in Siloh, * wherunto I gaue my name a fore tyme, and loke well * what I byd to y same place for the wye-
kednes of my people of Isracell. And now, though ye haue done all these dedes (sayeth the Lorde) and I my self rose vp euer by tymes to warne you & to comen with you, yet wolde ye not heare me. * I called, ye wolde not answere. And therfore, * euen as I haue done vnto Siloh, so wyll I do to thys house, that my name is geuen vnto (that ye put youre trust in) ye vnto y place that I haue geuen to you and your fathers. And I shall thrust you out of my syght, * as I haue cast out all youre brythren the whole se-
de of Ephraim.

D Therfore, thou shalt not praye for thys people, thou shalt nether geue thackes, nor byd prayer for them: y shalt make no intercession to me for them, for in no wyse wyll I heare y. Sepst y not what they do in the cyties of Iuda, & in y streets of Ierusalem. * The chyldren gather styckes, the fathers kynde y tye, y women kynde y dowghe, to bake cakes for the quene of heauen.

They poure out dynckofferynges vnto straunge goddes, to prouok me vnto wrath. Howbeit they hurte not me (sayeth y lord) but rather confounde, & shame them selues.

And therfore thus sayeth the Lord God: behold, my wrath & my indignacion shall be poured out vpo this place, vpo men & catell vpon y trees in y felde & frute of y lade, & it shall burne so y no man maye quench it.

E Thus sayeth the Lorde of hostes y God of Isracell: heape vpon your burnt offrynges wth your sacrificys, and eate y fleshe. * For when I brought youre fathers out of Egypt, I spake no worde vnto them of burnt offrynges & sacrificys: but this I comaunded them, sayinge: * herken & obeye my voyce, and I shall be youre God, and ye shall be my people: so that ye walcke in all the wayes, whych I haue comaunded you, that ye maye prospere.

J But they were not obediēt, they inclyned not they eares there vnto, but wet after they awne ymagynacions & after the mocyns of they awne wycked herte, & so turned them selues awaye, and conuerted not vnto me. And this haue they done, fro the tyme that youre fathers came out of Egypt, vnto thys daye.

J Neuertheles, I sent vnto you, all my seruantes y prophetes. I rose vpearly, & sent you worde, yet wolde they not herken, ner offere me they eares, but were obstynate, & worse then they fathers. And y shalt now speake al these wordes vnto them, but they shall not heare the: y shalt crye vpon them, but they shall not answere the. Therfore, shalt thou saye vnto them: this is the pro-

ple, y nether heareth the voyce of the Lorde they: God, ner receaueth hys correccion. * I saythfulnesse and treuth is cleane roted out of they mouth.

Utherfore cut of thynne heare y Ierusalem, & cast it awaye, take vp a cōplayne on hys, for y Lord hath cast awaye, and seared y people y he is displeased wthall. For the chyldren of Iuda haue done euell in my syght, sayeth the Lorde. * They haue set vpon they abhominacyōs, in y house y hath my name, and haue despyled it. They haue also buylded an altier at y Copheth, which is in the valley of y chyldren of Benom: that they myght burne they sonnes & daughters in tye, which I neuer comaunded them, nether came it euer in my thought. And therfore beholde, y dayes shall come (sayeth the Lorde) y it shall nomore be called Copheth, or y valley of y chyldren of Benom, but the valley of slaughter, * for in Copheth, they shall be buried, because they shall els haue no rowme. * Yee, the deed bodyes of this people shall be eaten vp of the foules of the ayre & wyld beasts of the erth, and no man shall fraye them awaye. * And as for y voyce of myrth & gladnes of y cyties of Iuda, & Ierusalem, the voyce of y bydegrome, and of the byde, I wyll make them cease, for the lande shall be desolate.

The viii. Chapter.

The destruction of the Jewes. The Lord moueth the people to amendement, reckenyng vpon they synnes. He reprehendeth the lying doctrine of the prophetes and prestes.

At the same tyme sayeth y Lorde, the bones of y kynges of Iuda, y bones of his prynces, the bones of y prestes & prophetes, yee, & the bones of the cytyens of Ierusalem, shall be brought out of they graues & layed agaynst the. * Sunne, the Moone & all y heauenly host: whom they loued, whom they serued, whom they ranne after, whom they sought and worshypped. They shall nether be gathered together ner buryed, but shall lye as doge vpon y earth, to they shame and despylunge.

And all they y remaine of this wycked generation, shall despyre rather to dye the to lyue: wheresoeuer they remaine, and where as I scatter them, sayeth the Lorde of hostes. They shall y saye vnto them also. * Thus sayeth the Lorde. Do men fall so, that they arysle not vpon agayne? D yf Isracell repent, wyll not god turne ageyn to them? Utherfore then is this people & Ierusalem gone so farre backe, that they turne not agayne? They are euer the longer the more obstinat, and wyll not be conuerted.

For I haue looked, & cōsidered: but there is no man y speaketh a good word: there is no man that taketh repentaunce for hys synne, that wyll so moch as saye: wherfore, haue I

haue I done thys? But enery man (as soone as he is turned backe) runneth forth styll, lyke a wyld beast in a battayll. The Storke in y ayer knoweth hys apoynted tyme, the Turtle doue the Swallow & the Crane cōspyre the tyme of they trauayll, * but my people wyll not knowe the tyme of the punishment of y Lorde. How darre ye saye then, we are wyle, we haue the lawe of the Lorde amonge vs?

Suerly in wayne hath he prepared his pēne, & vayne haue the wyrters wyrtē it: therfore shall the wyle be confounded, they shall be afrayed & taken: for lo, * they haue cast out the worde of the Lorde: what wyl-dome can then be amonge them? Utherfore, I wyll geue they wyues vnto alcautes, and they felde to destroyers.

For from the lowest vnto y hyest, they folowe all filthye lucre: & from y prophete vnto y prest, they deale all wyls. * Neuer theles, they heale y hurte of my people ver y slenderly, sayenge: peace, peace, where there is no peace at all.

Ipe for thame, how abhominable thyn-ges do they: and yet they be not ashamed, yee, they knowe of no shame.

Utherfore, in the tyme of they visytacion, they shall fall amonge y deed bodyes, & be ouerthrowne sayeth the Lorde.

Moreouer, I wyll consume the in deade (sayeth the Lorde) so y there shall not be one graue vpon y vyne, nether one sygg vpon the tye tre, and the leaues shall be plucked of. And the thynge y I haue geuen them shall be taken fro the: why prolonge we y tyme? Let vs gather oure selues together, and go into y strōge cytie, there shall we be in rest. For y Lorde our God hath put vs to syllece, & geuen vs water mixte w gall, to dyncke: because we haue synned agaynst hym.

We looked for peace, & we fare not the better, we wyped for the tyme of health, & lo, here is no thynge but trouble.

The noyse of his horses is hearde from Dan, y whole lade is afrayed at y neyenge of his stronge horses: for they are come in, & haue deuoured y lade, w all y is in it: y cyties, and those y dwell therein. * Moreover, I wyll sende Cockatrices & serpētes amonge you (which wyll not be charmed) & they shall bite you, sayeth the Lorde.

I wolde haue had cōforte agēst sorowe: but sorowe is come vpon me, and heynnes vereth my hert: for lo, y voyce of y cryenge of my people is herde for feare of them, that come from a farre countre. Is not the Lorde in Syon? Is not y kyng in her? Utherfore then haue they greued me (shall the Lorde saye) w they ymages & foolys straunge fashyōs of a foreyne god? The hartest is gone, the Sōmer hath an ende, & we are not

helped. I am sore vexed, because of y hurte of my people. I am heuy & abashed, is ther no triacle at Silcad? Is ther no physycyon ther? Why then is not the helthe of my people recovered?

The ix. Chapter.

The complaine and bewayling of the prophete, the malice of the people. In the knowledge of ydought we onely to reioyce. The bycōceptyon of the hert.

Who * wyll geue my head water y nough, and a wel of teares for myne eyes: y I maye wepe night and daye: for y slaughter of my people: Wolde God, that I had a cotage some where farre from folcke, y I myght leaue my people, and go fro the: for they be all aduoutrers & a shynchyng sorte. They bede they tinges lyke bowes, to shote out lyes. They wax strōge vpon erthe. As for y trouth, they maye no thynge awaye wthall in the worlde. For they go from one wyckednes to another, and wyll not knowe me, sayeth the Lorde.

Yee, one must kepe hym selfe from another: no mā may safely trust his awne bry-ther: for * one brother vndermyndeth another, one neyghboure begyleth another. Yee one dissembleth w another, and they deale w no trouth. * They haue practysed they tinges to lye, & taken great paynes to do mischefe. Thou syttest i y myddes of a dysceatfull people, which for very dissembling falshe, wyll not knowe me, sayeth the Lorde.

Therfore, thus sayeth the Lorde of hostes: behold, I wyll melte them, and trye them, for what shuld I els do to my people. * They tinges are lyke sharpe arrowes, to speake dysceate. Wth they mouth they speake peaceably to they neyghboure, but pryncely they laye wayte for hym. * Shulde I not punysh the for these thynge, sayeth y Lorde? Shulde I not be auēged of any loche people as thys? Upon y mountaines will I take vp a lamentacion & a sorowful crye, & a mournige vpo y sayre playnes of y wildernes. Namely, how they are so bryte vp, y no man goeth there any moore. Yee, a man shall not heare one beaste crye there.

Wyrdes & catell are all gone from thece: I will make Ierusalem also an heape of stones, & a denne of venymous wormes. And I will make y cyties of Iuda so waste, that no man shall dwell therein. What man is so wyle, as to vnderstande thys? D y to whom hath y Lord spoken by mouth, that he may shewe this, & saye. D y lande, why perishest thou so? Utherfore art y so bryent vp, & lyke a wyldernes, y no man goeth thowow: Yee, the Lorde hym selfe tolde y same vnto the, that forsoke hys lawe, & kepte not y thynge y he gaue them in cōmaudemēt, nether lyued thereafter: * but folowed the wickednes of they awne hertes, & serued straunge Goddes, as they fathers taught them.

Therfore.

Etherfore, thus sayeth J^{h} Lord of hostes, the God of Israel. Beholde, I will fede this people wth wormwood, & geue them gall to dryncke. I will scat^re the also among the heathen, whom nether they ner they fathers haue knowne: & I will fede a wearde am^oge them, to persecute them, untill I bypⁿge them to naught. Moreover, thus sayeth the Lord of hostes. Beware of y^{e} vengeance that hangeth ouer you: and cal for mourning wyues, & sende for wyse women: that they come shortly, and synge a mourninge songe of you: that y^{e} teares may fall out of oure eyes, and y^{e} eye lyddes maye gush out of water.

For there is a lamentable noyse hearde of Sion. How are we so sore destroyed? How are we so piteously confounded? We must forsake our awne naturall countre, & we are shut out of oure awne lodgings. Yet heare the worde of the Lord. O ye women, & let poure eares regarde the wordes of his mouth: y^{e} ye may lerne poure daughters to mourne, & that euery one may teach her neyghbouress, to make lamentacyon. Namely thus: Death is climpynge vp in at oure wyndowes, he is come into oure houses, to destroye the chylde before y^{e} doze, and the yonge man in the strete.

But tell thou playnely, thus sayeth the Lord. The deed bodys of men shall lye upon the ground, as y^{e} donge upon y^{e} felde, & as the hepe after y^{e} mowder, & ther shall be no man to take them vp. Thus sayeth the Lord. Let not the wyle man reioyse in his wysdome, ner y^{e} strong man in his strenght, nether the ryche man in his rycheesse. But who so will reioyse, let hym reioyse in this, that he vnderstandeth, & knoweth me: for I am y^{e} Lord, which do mercy, equyte and ryghteousnesse vpon y^{e} earth. E therfore, haue I pleasure in soch thynges, sayeth the Lord. Beholde, the tyme cometh (sayeth the Lord) y^{e} I will vylet all them, whose foze skynne is vncircumcysed. The Egyptians, the Jewes, the Edomites, the Ammonites, the Moabites, & and the Shauen Madianites, that dwell in the wyldernes. For all the Gentiles are vncircumcysed in the flesh, but all the house of Israell are vncircumcysed in the herte.

The .x. Chapter.

The constellacions of the starres are not to be feared. Of the weakenes of Idols, and of the power of God. Of euill curates.

Care the worde of the Lord that he speaketh vnto the, O y^{e} house of Israel. Thus sayeth y^{e} Lord. Y^{e} shall not lerne after y^{e} maner of y^{e} heathen, & ye shall not be afrayed for y^{e} tokens of heauen: for y^{e} heathen are afrayed

of soch: yee, al y^{e} customes and lawes of the Gentyles are nothyng, but vanyte. E ther hewe downe a tree in y^{e} wode with y^{e} handes of y^{e} worckeman, and fastyon it wth the axe: they couer it ouer with golde or siluer, they fasten it with napples & hammers, that it moue not. It standeth as styp as y^{e} palme tree, it can nether speake ner go one fote, but must be borne. B e not ye afrayed of soch, for they can donether good ner euill. But there is none lyke vnto y^{e} , O Lord, & great is the name of thy power. Who wolde not feare the? O kyng of the Gentils for thyne is the domynion.

For amonge all y^{e} wyle men of the Gentyles, and in all theyr kyngdomes, there is none y^{e} maye be likened vnto y^{e} . They are all together vndered & vnyble in this one thyng. All theyr conynge is but vanyte: namely, wode, syluer, which is brought out of Charlis, & beaten to plates: and golde from y^{e} Ophir, a worcke y^{e} is made with the hãde of y^{e} craftesman & the calser, clothed wth yelow sylck & scarlet: euen so is the worcke of theyr wyle men all together. But y^{e} Lord is a true God, a lypynge God, & an euerlastyng kyng. I f he be wroth, the earth shaketh: all the Gentyles maye not abyde his indygnacyon.

As for theyr goddes thus shall you saye to them: they are goddes, that made nether heauen ner earth therfore shall they perishe from the earth, and from all thynges vnder heauen. But (as for oure God) h e made y^{e} earth wth his power, and with his wysdome doth he order y^{e} whole cõpasse of y^{e} worlde, with his discrecyon hath he spred out y^{e} heuens. At his voyce y^{e} waters gather toge- the in y^{e} ayre, h e draweth vp y^{e} cloudes fro the vttemost partes of y^{e} earth: he turneth lyghtenynge to rayne, & bypgeth forth the wyndes out of their treasures. His wysdome maketh all men fooles. And confounded be all casters of ymages, for y^{e} they cast, is but a vayne thyng, & hath no lyfe. E ther vayne craftelimen wth their worckes, y^{e} they in their vanyte haue made, shall perishe wth another y^{e} tyme of visitacyon. Neuertheles, Jacobs porcyon is no soch: but it is he, y^{e} hath made all thynges, & Israel is y^{e} rodd of his inherytaunce. The Lord of hostes is his name. Gather vp thy wares out of the land, y^{e} that art in y^{e} strãge place. For thus sayeth y^{e} Lord. Behold, I will now thowge as wth a stone synge y^{e} inhabitours of this lãde: at this once, and I will bypge trouble vpon them, that they shall proue trewe the wordes y^{e} I haue spoken by the prophetes.

Alas, how am I hurt: Alas how paynefull are my scourges vnto me! For I conspore this sorow by my self, and I must suffer it. M y tabernacle is destroyed, and all my

my coardes are broken. My chyliden are gone fro me, & can no where be fonde. Now haue I none to spede out my tent, or to set vp my bagynnes. For y^{e} herdmenn haue done folysly, that they haue not sought y^{e} Lord. E therfore, haue they dealt vnwysely with theyr catell, & all are scatred abrode. Beholde, y^{e} noyse is harde at hand, & great sedicyon out of y^{e} north: to make the cyties of Iuda a wyldernes, & a dwellynge place for dragons. N ow I knowe (O Lord) y^{e} it is not in mas power to ordre y^{e} awne wayes, or to rule his awne steppes & goynges. E therfore, chasten thou vs, O Lord, but with fauoure & not in thy wrath, bypynge vs not vterly to naught. P oure out thyne indygnacyon rather vpon the Gentiles, that knowe y^{e} not, & vpon the people y^{e} call not on thy name. A nd that because they haue consumed, deuoured and destroyed Iacob, and haue made his habytacyon waile.

The .xi. Chapter.

A curse of them that obey not the worde of Goddes promesse. The people of Iuda following the steppes of theyr fathers, wth theyr strange goddes. The Lord sayeth that he will not heare the Jewes, and forbyddeth also Jeremy to praye for them.

This is another Sermon, whych the Lord comaunded Jeremy for to preach, saying: heare the wordes of the couenaut, & speake vnto y^{e} men of Iuda, & to all the that dwell at Ierusalem. And saye thou vnto them. Thus sayeth y^{e} Lord God of Israel: C urseye euery one y^{e} is not obediẽt vnto y^{e} wordes of this couenaut: whych I comaunded vnto poure fathers, what tyme as I broughte them out of Egypt, from y^{e} yron forna ce, saying: B e obedient vnto my voyce, & do acordynge to all y^{e} I comaunde you: so shall ye be my people, & I will be poure God, and will kepe my promyse, that I haue swozne vnto poure fathers. Namely, that I wolde geue them a lande which floweth wth mylck & hony: as ye se, it is come to passe vnto this day. Then answered I , and sayd: Amen. L et it be euen so Lord, as thou sayest.

Then the Lord sayde vnto me agayne: Preache this in the cyties of Iuda & rounde aboute Ierusalem, & saye. Heare y^{e} wordes of this couenaut, that ye maye kepe them. For I haue diligently exhorted poure fathers, euer sence y^{e} tyme that I brought them out of y^{e} land of Egypt, vnto this daye. I gaue them warynge by tymes, saying: herken vnto my voyce. N euertheles, they wolde not obeye me, nor encline theyr eares vnto me, but folowed the wicked ymaginacions of theyr awne hertes. And therfore, I haue accused the as transgressours of all y^{e} wordes of this couenaut, that I gaue them to

kepe which they (notwithstandinge) haue not kepte.

And the Lord sayde vnto me. I t is fonde out, that whole Israel and all these citezins of Ierusalem are gone backe. They haue turned them selues to the blasphemys of theyr forefathers, which had no lust to heare my worde. Euen lyke wyle haue they also folowed straunge goddes, and worshipped them. The house of Israell & Iuda haue broken my couenaut, which I made with theyr fathers.

Etherfore, thus sayeth y^{e} Lord. Behold, I will sende a plage vpon the, which they shall not be able to escape: & though they crye vnto me, I will not heare the. T hen shall the townes of Iuda & the citezins of Ierusalem go, & call vpon y^{e} theyr goddes vnto whom they made theyr oblacrys: but they shall not be able to helpe them in tyme of theyr trouble. F or as many cyties as y^{e} hast, O Iuda, so many goddes hast y^{e} had also. And loke how many stretes there be in y^{e} , (O Ierusalem) so many shamefull alters haue ye set vp, alters I saue to offer vpon the vnto Baal. E therfore, praye not y^{e} for this people, byd nether prayse ner prayer for the, for though they crye vnto me in theyr trouble, yet will I not heare them.

What parte hath my beloued in my house, sence he hath worked abominacion serynge many goddes? T he holy fleash of fringes in the tẽple ar goone fro the O Iuda, and thou when thou hast done euill makest thy boast of ytt. E ther Lord called y^{e} a grene olyue tre, a fayre one, a fructfull one, a goodly one: but with greate clamor hath the enemy sett fyre vpon it and the brãches of yt are destroyed. For the Lord of hostes that planted the, hath deuyled a plage for the (O thou house of Israell and Iuda) for y^{e} euill that ye haue done to prouoke hym to wrath, in that ye dyd seruyce vnto Baal.

This (O Lord) haue I lerned of the, and vnderstãdit, for thou hast shewed me theyr ymaginacions. B ut I am (as a meke lambe an ore) that is carped a waye to be slayne, not knowynge, y^{e} they had deuyled soch a counsell agaynst me, sayeng: W e will destroye his meate with wode, & dryue him out of y^{e} land, of y^{e} lypynge: y^{e} his name shall neuer be thought vpon. E therfore, I will beseeche the now (O Lord of hostes) thou ryghteous iudge, thou that trespst y^{e} reynes & the hertes: lett me se the auẽged of them, for vnto y^{e} haue I comitted my cause. The Lord therfore spake thus of the cytezens of Anathoth, that sought to slaye me, sayenge: P reache not vnto vs in the name of y^{e} Lord, or els y^{e} shalt dye of our hãdes. Thus (I saue) spake y^{e} Lord of hostes. Behold, I will

I will visit you. Your young men shall perish with sword, your sonnes & your daughters shall utterly dye of hunger, so none shall remaine. For upon the crying of Anathoth will I bring a plague, even the peare of theyr visitacion.

The xii. Chapter.

The prophete maruelled greatly at the prosperitie of the wicked, although he confesse God to be righteous. The Jewes are forsaken of the Lord, he speaketh against curates and preachers that seduce the people. The Lord threateneth destruction unto the nation that bordered upon Jewrye, which trou- bled and bereft it.

Lorde, thou art more righteous, then I shulde dispute wth the. Nevertheless, lett me talke with the in thynges reasonable. * How hap- peneth it, that the waye of the vngodly is so prosperous? & that it goeth so well with them, whych (without any shame) offende & lyue in wickednes? Thou plantest them, they take rote, they growe, & bynge forth frute. They boast moch of it, yet art thou farre from their repnes. But thou Lord (to whom I am well knowne) thou shalt sene, & pro- ued my herte, * take them awaye, lyke as a flock is carped to the slaughter house, and apointe them for the daye of slaughter.

* Job. xxi. a.
Abacuc. i. b.
Psal. lxxviii. a.

* II. Pet. ii. c.

* Jer. xliii. a.

* Deu. xxi. c.
Jer. v. b.
and. xxi. c.
Sopha. i. c.

* Jer. ix. a.

* Esa. xix. c.

* Esa. lvi. c.
+ Esa. v. a.

How longe shall the lande mourne, * and all the herbes of the felde perishe, for the wickednes of them that dwell therein.

The cattell and the byrdes are gone, yet say they tush, * God will not destroye vs utterly.

Seyng, thou art weery in runnyng with the fote men, how wilt thou then runne with horses? In a peaceable sure lande thou mayest be safe, but how wilt thou do in the furious wynde of Iordane? For thy brethren & thy kynred haue all together despyled the, and cryed out vpon thee in thyne absence. * Beleue them not, though they speake saye wor- des to the. As for me (I saye) I haue forsaken myne awne dwelling place, & left myne heritage. My lyfe also I loue so wel, haue I geuen into the handes of myne ene- mies. * Myne heritage is become vnto me, as a Lyon in the wood. It cryed out vnto me, therfore, haue I forsaken it. Myne herita- ge is vnto me, as a speckled byrde, a byrde of dyuerse coloures is vpon it. Come, & ga- ther ye to geather all the bestes of the felde. Come that ye maye eate it vp.

* Diuerse herdmen haue broken downe my vineyard, and troden vpon my por- cyon. Of my pleasaunt porcyon, they haue made a wilderness and desert. They haue layed it waste: & now it is waste, it ligeth vnto me. See, the whole land lyeth waste, & no man regardeth it. The destroyers come ouer the heeth euery waye, for the sword of the Lord doth consume from one ende of the land to the other, & no flesh hath rest.

They haue sowen wheate, & reaped thornes. They haue taken herptage in possession, but it doth them no good. And the prophetes were ashamed of your frutes, because of the great wrath of the Lord.

Thus sayeth the Lord vpon all myne euell neyghbours, that lape haue on myne herptage, whych I haue possessed, even my people of Israel. Beholde, I will pluske them (namely Israel) out of their land, and put out the house of Iuda from among them.

* And when I haue rote them out, I will be at one with them agayne, & I will haue mercy vpon them: & bynge them agayne, euery man to his awne herptage, and into his land. And ye they (namely that trouble my people) will lerne the wayes of them, to sweare by my name. The Lord lyueth (ly- ke as they learned my people to sweare by Baal) then shall they be reckened among my people. * But ye they will not obeye, then will I rote out the same folke, & destroye them, sayth the Lord.

Deu. xxi. c.
and. xxi. c.
Esa. lvi. c.
+ Esa. v. a.

* Esa. xliii. a.

The xiii. Chapter.

The destruction of the Jewes is prefigured, and their spairynge abrode, wher Israel was recreated to be the people of God, and wher they were forsaken.

Thus sayth the Lord vnto me: go thy waye, & get me a linnen breeche, & gyde it aboute thy loynes, & let it not be wet. Then I got me a breeche, accordyng to the comaundement of the Lord, and put it aboute my loynes. After this the seconde tyme, the Lord spake vnto me agayne. Take the breeche & thou hast pre- pared & put about the, & get thee vp, & go vnto Euphrates & hyde it in a hole of a rock. So went I, & hydd it at Euphrates, as the Lord comaunded me. And it happened longe after this, the Lord spake vnto me. Up, & get thee to Euphrates, and fet the breeche from thence, which I comaunded thee to hyde there. Then went I to Euphrates, & dygged vp, & toke the breeche from the place where I had hyd it: & beholde, the breeche was corrupt, so that it was profitable for nothyng.

Then sayde the Lord vnto me. Thus sayeth the Lord. Euen so will I corrupte the pryde of Iuda, & the hye mynde of Jerusa- lem. This people is a wicked people, * they will not heare my worde, they folowe the wicked ymaginacions of their awne herte, & hange vpon straunge Goddes, then they serue & worshippe: & therfore they shall be as this breeche, that serueth for nothyng. For as straptely as a breeche lyeth vpon a mans loynes, so straptely dyd I bynde the whole house of Israel, and the whole house of Iuda vnto me, sayeth the Lord: * & they myght be my people: that they myght haue a glorious name: that they myght be in ho- nour: but they wold not obeye me. Therfore laye

* Jer. xliii. a.
Esa. xliii. b.
and. xxi. c.

Deu. xxi. c.
and. xxi. c.
Jer. xxi. c.

laye this ryble before them, & saye: Thus sayeth the Lord God of Israel: Euery pot shall be fylled wth wyne. And they shall lape: they shall saye we knowenot, that euery pot shall be fylled wth wyne. Then shalt thou saye vnto them. Thus sayeth the Lord: Beholde, I shall fill all the inhabitours of this lande wth drunkennes, the kynges that sit vpon Dauides stole, & prestes & prophetes, wth all that dwell at Jerusalem. And I will sett them one agaynst another, ye, the fathers agaynst the sonnes, sayeth the Lord.

I will not pardon them, I will not spare them, ner haue ppytie vpon them: but de- stroye them. Be obedient, geue eare, take not disdain at it, for it is the Lord him selfe that speaketh. Honour the Lord your God here in, & he take his lyght from you, & ouer your fete stromble in darknesse at the byll: lest when ye loke for the lyght, he tur- ne it into shadowe & darknesse of death. But ye will not heare me, that geue you secreete warnyng, I will mourne from my whole hert for your stubburnes. * Wyte- ouly will I wepe, & my teares shall gush out of myne eyes. For the Lordes flocke shall be carped awaye captiue. Tell the kyng & the quene: humble your selues, sett you downe lowe, for your dignyte shall be throwne downe & the crowne of your glo- ry shall fall from your head. The cyties to warde the south shall be shut vp, & no man shall open them. All Iuda shall be carped awaye captiue, so that none shall remaine.

* Jer. xxi. c.
Esa. xliii. a.

* Jer. xxi. a.
Esa. xliii. b.

* Jer. xxi. b.

* Esa. xliii. b.

I lyft vp your eyes, & beholde the, & come from the North: wher is the flocke (of the land) & was gyuen thee. And wher are thy fatter ryche sheape. To whom wilt thou make thy mone, when thy enemy shall come vpon thee: for thou hast taught them thy selfe, & made the ma- sters ouer thee. Shall not sorowe come vnto thee, as on a woman trauallyng wth child? And yet thou wilt saye, thou in thyne herte. Wher- fore come these thynges vnto me? * Euen for the multitude of thy blasphemyes, shall thy hynder partes & thy fete be discovered. For lyke as the man of Indemayne chaunge his skynne, & the cat of Indemayne her spottes: so maye ye be excoriated in euell, do good. Therfore will I scarce them, lyke as the stone is taken awaye, wth the south wynde. They shall be your porcyon, & the porcyon of your measure, wherwith ye shall be rewar- ded of me, sayeth the Lord: because ye haue forgotten me, & put your trust in dysceat- full thynges. * Therfore shall I turne thy clothes ouer thy heade, & discover thy thy- ghes: & thy pryncities maye be sene, thy ad- uoucers, thy deedly malice, thy headlynnesse, & thy shamefull whoredome. For vpon the fel- des and bylles I haue sene thy abhominati- ons. Who be vnto the (O Jerusalem) when

wilt thou euer be clenched any more?

The xiiii. Chapter.

Of the dearth that shal come in Jewrye. The prayer of the people asking mercy of the Lord. The vngodly people are not heard of prayer, sa- yng, & of false prophetes that seduce the people.

The worde of the Lord thewed vnto Jeremy, concernyng the dearth of the frutes. Iuda hath mourned, his gates are desolate: they are brou- ghte to heynesse euen vnto the groude, & the crye of Jerusalem goeth vp. The Lordes sent theyr seruantes to fetch water, & wher they came to the wellles, they dyd fynde no water, but caried their vessels home emptye. They be ashamed & confounded, & couer theyr hea- des. * For the grounde is dryed vp, because there cometh no rayne vpon it. The plow- men also be ashamed, & couer theyr heades. The hynde also forsoke the ponge fawne, & he brought forth in the felde, because there was no grasse. The wynde Alles dyd stande in the hye places, and drewe in theyr wynde lyke the dragons, theyr eyes dyd faple for want of grasse.

* Jer. xliii. b.

* Esa. xliii. b.
Jer. xliii. c.
and. xliii. c.

Doutles oure awne wickednes doth re- warde vs. But the Lord doth accordyng to thy name, though oure transgressions & synnes be many, and agaynst the haue we synned. * For thou art our comfort & helpe of Israel in the tyme of trouble. Why wilt thou be as a stranger in the lande, & as one that goeth ouer the felde, & cometh in only to remaine for a nyght? Why wilt thou make thy selfe a coward, & as it were a gyant: & yet maye not helpe? For thou (O Lord) art in the myddest of vs, & thy name is called vpon of vs: forsake vs not. Thus hath the Lord sayd vnto this people: * Seyng they haue had suche a lust to wa- der abrode, & haue not refrayned theyr fete, & therfore displeased the Lord: but he will now bringe agayne to remembraunce all their mysdedes, & pynthe all theyr synnes.

* Jer. xliii. c.

See, euen thus sayde the Lord vnto me: * Thou shalt not praye to do these people good. * For though they fast, I wil not heare their prayers, and though they offere burnt offerings & sacrifices, yet will not I acce- pte them. For I will destroye the with the sword, hunger & pestilence. Then answered I: O Lord God, & the prophetes saye vnto the. Cuth, ye shall ned to feare no sword, & no hunger shall come vnto you, but the Lord shall geue you cōtynual rest in this place.

* Jer. xliii. b.
+ Esa. lvi. c.

* Jer. xliii. b.
Sopha. i. c.
+ Jer. xliii. a.
and. xliii. c.

And the Lord sayde vnto me: The pro- phetes preach lyes in my name, wher as I haue not sent them, nether gaue I them any charge, nether dyd I speake vnto them: yet they preach vnto you false wyllys, char- ming, vanite, & dysceatfulness of their awne herte. Therfore, thus sayeth the Lord. As for those prophetes that preach in my name (who I neuerthelesse haue not sent) & that saye:

* Jer. xliii. b.

The Prophecy

*** Zacha. xiii. a** Cuch, there shall no swerde ner hunger be in this land. *** With swerde & with hunger shall those prophetes perishe, & people to whome they preache shall be cast out of Jerusalem, dye of hunger, & be slayne wth the swerde.** *** Jer. xli. a** De, *** (& there shall be no man to burie them)** both they & theyr wyues, theyr sonnes and theyr daughters. *** For thus wyll I poure D** theyr wyckednesse vpon them. *** Thys shall thou say also vnto the. * Wyne eyes shall wepe without ceasinge daye & nyght. For my people shall be destroyed wth greace harme, & shall perishe with a greace plague. For yf I go into the felde, lo, it lyeth all full of slayne mē. If I come into the cytie, lo, they be all famyshe of hunger.**

*** Jer. xli. a** **Pece, theyr prophetes also & prestes shall be led into an vnkowne lande.**

*** Jer. xli. a** **Halt thou then vterly forsaken Iuda? Dost thou so abhorre Syon? Dost thou so plaged vs, & we can be healed nomore? * We looked for peace, and there cometh no good: for the tyme of health, and lo, here is nothig but trouble. We knowledg (o Lorde) all our mysdedes, & the synnes of our fathers, & we haue offended p^r. We not displeased, (o Lorde) for thy names sake, * forget not thy louing kyndnesse. Remēbre the throne of thyne honoure, breake not the cōuenant, that p^r hast made wth vs. * Are there eny amōge p^r goddes of the Gētyles, that sende rayne or geue the showers of heauen? Dost may p^r heuens drowpe rayne without thy commaundement? Dost not thou it, o Lorde our God, in whom we trust? P^r Lorde, thou dost all these thynges.**

The xv. Chapter.

*** Jer. xli. a** **The Lorde wyll not heare Agōs of Aaron, p^r they praye for the people, but wyll swap^rpe them in many mysdeds. The cause of soche great mysdeds.**

*** Jer. xli. a** **When spake p^r Lorde vnto me: * Thou- ghe Moses & Samuell stode before me, yet haue I no hearte to thys people. Drowpe them awayne, & they maye go out of my syght. And yf they say vnto p^r. Whyther shall we go? Then tell them: The lord gyueth you thys answer. * Some vnto death, some the swerde, some to hōger, some into captiuyte. For I wyll bypnyng foure plagis vpon them, sayeth the Lorde. The swerde shall slepe them, the dogges shall teare them in peaces, * the foules of the ayre, & beastes of the earth shall eat them vp, and destroye them. I wyll scatter them aboute alko in all kyngdomes and lādes to be plaged because of * Manasseh the sonne of Hezekia kyng of Iuda, for the thynges that he dyd in Jerusalem.**

*** Jer. xli. a** **Who shall then haue p^rte vpon p^r. o Jerusalem? Who shall be for p^r for p^r? Dost who shall make intercession, to optayne peace**

*** Jer. xli. a** **for the seynge thou goest fro me, & turnest backwarde, sayeth the Lorde. Therefore, I dyd stretch out myne hande agaynst p^r, to destroye p^r, & I haue bene for p^r for the so longe p^r I am werpe. I haue scattered the abrode wth p^r fanne on ouery syde of p^r lād. * I haue wa- lked my people & destroyed them. Yet they haue had no lust to turne from theyr awayne wayes. I haue made theyr wyddowes mo in nōbre, then p^r landes of the see. Upon the mothers of their chyldre dyd I bypnyng a destroyer in p^r none daye. * Sodenly and vn- awarres dyd I sende a feare vpon theyr cy- ties. She that hath borne seuen chyldren, hath noone, her herte is full of sorowe.**

*** Amos. viii. a** **The Sonne doth saye her in the cleare daye, she is confounded and payntie for very heynnesse. As for those premyne, I wyll delyuer them vnto p^r swerde before theyr enemyes, sayth p^r Lorde. * O mother, alas that euer p^r dydest beare me, a brabler & re- buker of the whole lande: Though I neuer lente ner receaued vpon vsury, yet all men speake euell vpon me. And p^r Lorde answer- ed me: Merely thy remnaunte shall haue welthe. Come not I to the, when thou art in trouble: and helpe p^r, when thyne enemy oppresseth p^r. Dost one p^ron hurte another or one metall that cometh from the North, another? * As for thy riches and treasure, I wyll geue them out into a praye, not for eny money, but because of all thy synnes, & p^r hast done in all thy coastes. * And I wyll bypnyng p^r with thyne enemyes into a land, that p^r knowest not: for p^r sye p^r is kyndled in my indignacyon, shall burne you vp.**

*** Jer. xli. a** **o Lorde, thou knowest: therefore remem- bre me, & vset me, delyuer me fro my perse- cuters. Take me not from this lyfe in the tyme of the longe pacience, thou knowest, that for thy sake I suffer rebuke. * When I had founde thy wordes, I dyd eate them vp greedely: they haue made my herte ioyfull & glad. For thy name was called vpon me, o Lorde God of hostes. I dwell not amōge the scōrners, nether is my delyte therein: but I dwell only in the feare of thy hād, for thou hast fylled me with bytternes. Shall my heynnes endure for euer? Are my pla- ges then so greace, that they maye neuer be healed? Wilt thou be as one p^risalle & as a water, that falleth, and cannot continue? Upon these wordes, thus sayde p^r Lorde vnto me. If p^r wilt turne agayne, I shall sett the in my seruice: and yf thou wilt take out the thynges p^r is precious from p^r vile, thou shalt be euen as myne awayne mouth. * They shall conuerte vnto the, but turne not thou vnto them: & so shall I make p^r a stronge bra- sen wall agaynst this people. * They shall fight agaynst p^r, but they shall not preuaile. For I my selfe will be wth the, to helpe p^r, and**

Of Jeremy.

No. lxi.

*** Jer. xli. a** **and delyuer the, sayeth p^r Lorde. And I wyll rpe the out of the handes of the wicked, and delyuer the out of the handes of tirauntes.**

The xvi. chapter.

*** Jer. xli. a** **The prophete the mystry of the Jewes. He the- with that p^r wythspyring of Iudas: the contempt of Gods lawe, is the cause of theyr mysdeds. He p^r the captiuite of Babylon, ad theyr delyue- raunce from thence agayne, & calling of p^r gentiles.**

*** Jer. xli. a** **Thus sayde the Lorde vnto me. Thou shalt take p^r no wyfe, ner beget chyl- dre in this place, for of the chyldre that are borne in this place, of theyr mo- thers that haue borne them, and of their fa- thers that haue begotten them in this lāde thus sayeth the Lorde. * They shall dye an horrible deeth, * no mā shall mourne for the- ner burye them, but they shall lye as donge vpon the earth. They shall perishe thorow the swerde and hōger, * and theyr bodies shall be meate for the foules of the ayre, ad beastes of p^r earth. For thus saith p^r Lorde: So not p^r in vnto them ner come to mourne and wepe for them: for I haue takē my pea- ce from thys people (sayeth the Lorde) p^r my fauoure & my mercy. And in this lande shall they dye, olde and yonge, and shall not be buried: no man shall bewepe the, no man shall clyppe or shawe him selfe for them.**

*** Jer. xli. a** **There shall not one viset another, to mour- ne wyth them for their deeth, or to comforte them. One shall not offere another the cuppe of consolacyon, to forget theyr heynnes for father and mother. * Thou shalt not go in to theyr feast house, to syt downe, to eate or drinke with the. For thus sayeth p^r Lorde of hostes the God of Israel: * Beholde, I shall take awayne out of this place, p^r voyce of myrth ad gladnesse, the voyce of the byp- degrome and of the byde: p^r, and that in poure dayes, that ye maye se it.**

*** Jer. xli. a** **Now when thou shewest this people all these wordes, & they saye vnto the. * Wher fore hath the Lorde deuyld all thys greace plague for vs? Dost what is the offence & syn- ne, that we haue done agaynst p^r Lorde our God? Then make thou them this answer: * Because poure fathers haue forsaken me (sayeth the Lorde) and haue walked after straunge goddes, whom they haue honou- red and worshypped: but me haue they for- taken, and haue not kepte my lawe. * And ye with your shamefull blasphemys, haue exceded the wyckednes of poure fathers. For euerp one of you hath folowed the fro- warde and euell ymaginacion of his awayne herte, and is not obedient vnto me.**

*** Jer. xli. a** **Therefore wyll I cast you oute of thys lande, into a lāde that ye and poure fathers knowe not: and there shall ye serue straunge goddes daye and nyght, there wyll I shewe**

*** Jer. xli. a** **pou no fauoure. * Beholde therefore (sayeth the Lorde) the dayes are come, that it shall nomore be sayde: The Lorde lyueth, which brought the chyldren of Israel out of p^r lāde of Egypte: but, it shall be sayde, the Lorde lyueth, that brought the chyldren of Israel from the North, and from all landes where he had scattered them. For I wyll bypnyng the agayne into the lande, that I gaue vnto theyr fathers.**

*** Jer. xli. a** **Beholde (sayeth the Lorde) * I wyll sende out many sybers to take them, and after p^r wyll I sende out many hunters to hunte them out, from all mountaynes and hylls and out of p^r caues of stone. For myne eyes beholde al theyr wayes, and they cannot be bypnyng fro my face, nether can theyr wycked de- des be kepte close out of my syghte. But first wyll I sufficently rewarde their shame full blasphemies and synnes, because they haue despyled my lande: Namely with theyr stinking Idols & with the carapys of their abhominacions, wherwith they haue filled myne herpytage. * o Lorde, my strenght, my power, and refuge in tyme of trouble. The Gentyles shall come vnto the fro the endes of the worlde, and saye: Merely our fathers haue cleaued vnto lyes, their Idols are but vayne & vnyprofitable. How can a mā make those his goddes, whych are not able to be goddes? And therefore I will once teach the, sayeth the Lorde, I wyll shewe them my hande & my power, that they maye knowe, that my name is the Lorde.**

The xvii. Chapter.

*** Jer. xli. a** **The feowardnesse of the Jewes. Cursed be those that put their confydence in man, & those blessed p^r trust to God. Manes herte is wycked, God is the searcher of p^r herte. The lyuing water art for Iaken. The halowynge of the Sabbath is commaunded.**

*** Jer. xli. a** **Dure synne (Dye of the trybe of Ju- da) is wyttē in the table of your her- tes, and grauen so vpon the edges of your aulters with a penne of p^ris and wyth an adamāt clawe: p^r as the fathers thynke vpon their chyldre so thinke you also vpo your aulters, woddes, thicke trees, hpe hyll- les, mountaynes & feldes. * Wherfore, I wil make my mounte p^r standeth in the felde all your substance & treasure be spoyled, for the great synne p^r ye haue done vpon poure hpe places thorow out all the coastes of poure lāde. Ye shall be cast out also fro p^r heritage, that I gaue you. And I wil subdue you vnder the heyn bondage of your enemies, in a lande that ye knowe not. For ye haue mini- stred sye to my indignacyon, which shall bur- ne euermore. Thus sayth the Lorde. * Cur- led be the man that putteth his trust in mā, and that taketh helpe for his arme: and he, whose herte departeth from the Lorde: he shall be lyke the death, that groweth in the wyldernes. As for p^r good thyng that is for**

to come, he shall not see it: but dwell in a drye place of the wyldernes, in a salt and vnder cuppe lande. * Blessed is the man, that putteth his trust in the Lorde, ad whose hope is the Lorde him selfe. * For he shall be as a tre, that is planted by f water syde: whyche thredeth out the rote vnto mynstrell, whom the heate cannot harme, when it cometh, but his leaffe shall be greene. And though there growe but lytle frute because of drouth, yet is he not carefull, but he neuer leaueh of to bynge forth frute. Amonge all thynges, man hath the most disceatfull and stubberne herte.

Who shall then knowe it? * Euen I the Lorde seache out the grounde of the herte, and trye the reynes. * A rewarde euery man accordynge to his wayes, and accordynge to the frute of his workes.

The partriche maketh a nest of egges, whych she layde not. He cometh by ryches, but not by rycheousnes. In the myddest of his lyfe must he leaue them behynde him, and at the last be founde a very foole. But thou (O Lorde) whose throne is most glorious, excellent and of most antiquite, which dwellest in the place of our holy rest: Thou art the comforte of Israel. All they that forsake the, shall be confounded: al they that departe from the, shall be wyrtten in earth: for they haue forsaken the Lorde the very founteyne of the waters of lyfe.

Heale me, O Lorde, and I shall be whole: saue thou me, and I shall be saued, for thou art my prayse. Beholde, these me I saye vnto me. Where is the worde of the Lorde? Let it come now. Where as I neuertheles obediently folowed the as a shepheard, and haue not vncalled taken this office vpon me, this knowest thou well. My wordes also were ryght before the: Be not now terrible vnto me, O Lorde: for thou art he in whome I hope, when I am in perill. Let my persecuters be confounded, but not me: let them be afrayed, and not me. Thou shalt byng vpon them the tyme of their plage, and shalt destroye them ryght so.

Thus hath the Lorde sayde vnto me: * Go and stande vnder the gate, where thozowe the people and the kynges of Iuda go out, and in, yee vnder all the gates of Ierusalem, and saye vnto them. Heare the worde of the Lorde, ye kynges of Iuda, and all they people of Iuda, and all ye cytyens of Ierusalem, that go thozowe this gate. Thus the Lorde commaundeth. * Take hede for poure lyues, that ye carie no burthen vpon you in the Sabbath, to bynge it thozowe the gates of Ierusalem: ye shall beare no burthen also out of poure houses in the Sabbath. Ye shall do no labour therein, but ye shall followe the Sabbath, as I commaunded poure fa-

thers. Howbeit, they obeyed me not, neither hearkened they vnto me: but were obstinate and stubborne: & neither obeyed me: nor receaued my correccio. Neuertheles, pfe will heare me (sayeth the Lorde) and beare no burthen into the cytie thozowe this gate vpon the Sabbath. Pfe will halowe the Sabbath, so pfe do no worke therein: then shall there go thozowe the gates of this cytye, kynges and prynces, that shall spt vpon the throne of Dauid: They shall be carped vpon charactes, & ryde vpon horses, both they ad their prynces. Yee, whole Iuda & all the cytyens of Ierusalem shall goe here thozow, and this cytie shall cuer be the more and more inhabited. There shall come men also fro the cyties of Iuda, from about Ierusalem, and from the lande of Benjamin, from the playne felde, from the mountaynes, from the wyldernes: which shall bynge burnt offerings, sacrifices, oblations, and incense, and offere vpon tharkelgeyng in the house of the Lorde. But pfe will not be obedient vnto me, to halowe the Sabbath, so that ye will beare your burthens thozow the gates of Ierusalem vpon the Sabbath. Then shall I see fyre vpon the gates of Ierusalem, and it shall burne vpon the houses of Ierusalem, and no man shall be able to queneh it.

The xiii. Chapter.

God sheweth, by the example of a potters, that it is in his power to destroye the despyers of his worde, and to helpe them agayne when they amend. The conspirage of the Iewes agaynst Jeremy. His prayer agaynst the aduersaries.

This is another communicacion, that God had with Jeremy, saying: Arise, and goe downe into the Potters house, and there shall I tell the more of my mynde. Now when I cam to the Potters house, I founde hym makynge his worke vpon a whele. The vessel that the Potter made of claye, brake amoge his handes: So he beganne a new, and made another vessel accordynge to his mynde. Then sayde the Lorde thus vnto me. * Wape not I do with you, as this Potter doth, O ye house of Israel, sayeth the Lorde: Beholde, ye house of Israel: ye are in my hande, cūe as the claye in the Potters hande.

When I take in hande to rote out, to destroye, or to waste awaye any people or kyngdome: pfe that people (agaynst whom I haue thus deuyled) conuerste from theyr wyckednes: I repete of the plage, that I deuyled to bynge vpon them. * Agayne, when I take in hande, to buyde, or to plante a people or a kyngdome: pfe the same people do euell before me, and beare not my voyce: I repete of the good, & I deuyse to do for the. Speake now therfore vnto whole Iuda: and to them that dwell at Ierusalem. Thus sayeth

sayeth the Lorde: Beholde, I am deuyng a plage for you, and am takynge a thing in hande agaynst you.

Therfore let euery man turne from his euell waye, take vpon you f thynge that is good, and do right. But they sayde. Nomo- re of this: * We will folowe our awne ymaginacions, and do euery man accordynge to the wyfulness of his awne mynde.

Therfore thus sayeth the Lorde. After a- monge the heathen, pfe any man hath herde soch horryble thynges, as the daughter of Sion hath done. Shall not the snowe (that melteth vpon the stony rockes of Libanus) mopsten the felde? Or maye the sprynges of waters be so graue awaye, that they rūne nomore, geue mynstrell, ner make frute full? But my people hath so forgotten me, that they haue made sacryfice vnto vayne Goddes. And they prophetes make them fal in theyr wayes fro the auncyēt pathes, ad to go into a fote waye not vled to bet- roden of iust men. Where thozowe they haue brought their lade into an euerylastyng wil- dernesse & scozne. * So pfe whosoener trauay leth therby, shall be abashed, & wagge theyr heades. With an East wynde will I scat- re the, before their enemye. And when their de- struccio cometh, I will turne my backe vpon the, but not my face. Then sayde they

come, let vs ymagin somthyng agaynst this Jeremy. For the prestes shall not be destitute of p lawe, neither shall the wyse- men be destitute of counsell, ner p prophetes destitute of the worde of God. Come, and let vs smyte him with the tong, and let vs marke all his wordes. Conspyre me, O Lord, and heare the voyce of myne enemies.

shall they recompence euell for good: for they haue digged a pit for my soule. * Remē bre, howe that I stode before the, to speake good for them, & to turne awaye thy wrath from them.

Therfore let their children dye of hun- ger, ad let them be oppressed wth the swe- arde. Let their wyues be robbed of their chil- dren, and become wyddowes: let their hus- bandes be slayne, let their yongme be kyl- led with the swearde in the felde. Lett the nople be herde out of their houses, when the murderet cometh sodenly vpon them.

For they haue dygged a pyt to take me, & layd snares for my fete. Yet Lorde, I knowest all their counsell, that they haue deu- sed, to slaye me. For geue not their wycked- nes, and let not their sinne be put out of thy syght: but let them be iudged before the as the gyltie. This shalt thou do vnto them in the tyme of thy indignacion.

The xix. chapter.

The prophete the destruction of Ierusalem, for the contempt and despyng of the worde of God.

Thus sayde the Lorde: So thy waye and bye the an earthen pytcher, and byng forth the Senatours ad che- fe prestes into the valley of the chyldren of heinnom, which lieth before the doze that is made of bypcke, and shewe them there the wordes, that I shall tell the, and saye thus vnto the. Heare the worde of the Lorde, ye kynges of Iuda, and ye cytyens of Ierusa- lem. * Thus sayeth the Lorde of hostes the God of Israel: * Beholde I will byng so- che a plage vpon this place, that the eares of all that heare it shall glowe. And that be- cause they haue forsaken me, and vnhalo- wed this place, & haue offred in it vnto stra- unge goddes: whome neither they, they fa- thers, ner p kynges of Iuda haue knowne. They haue fylled this place also with the bloude of innocentes: for they haue sett vp an aulter vnto Baal, to burne their chyldre for a burnt offering vnto Baal, which I ne- ther commaunded, ner charged the, neither thought once there vpon.

Beholde therfore the tyme cometh (say- eth the Lorde) that this place shall nomore be called Copheth, ner the valley of f chyl- dren of heinnom, but the valley of slaughter: for in this place will I slaye p Senatours of Iuda & Ierusalem, and kyll them downe with the swearde in the syght of theyr ene- mies, ad of them that seke their lyues. And their deed carcases will I geue to be meate for the foules of the ayre, and bestes of the felde. And I will make this citie so desolate and despyled: * that who so goeth ther by, shall be abashed and leaft vpon her, because of all her plagies.

I will fede the also with the flesh of their sonnes ad their daughters. * Yee, euery one shall eate vp another in the besegynge and straynesse, wherwith their enemyes (that seke their lyues) shall kepe them in. And the pitcher shalt thou breake in the syght of the men, that shall be with the, & saye vnto the: Thus sayeth the Lorde of hostes: * Euen so will I destroye this people and cytie: as a man breaketh an earthen vessel, that ca- not be made whole agayne.

In Copheth shall they be buried, for they shall haue none other place. Thus wyl I do vnto this place also, sayeth the Lorde, ad to them that dwell therein: yee, I wil do to this citie as vnto Copheth. For p houses of Je- rusalem and the houses of the kynges of Ju- da shall be despyled, lyke as Copheth becau- se of all the houses, in whose parlers they dyd sacryfice vnto all the hooite of heauen and powred drinke offerings vnto straun- ge goddes. And so Jeremy cam from Co- pheth, where the Lorde had sent him to pro- phecie, and stode in the court of the house of the Lorde, ad spake to all the people: Thus sayeth

saith the Lorde of hostes & God of Israel: Beholde, I wyl bypyng vpon this cite and vpon euery towne aboute it, all the places that I haue deuised against them: for they haue bene obstinate, and wolde not obeye my warnynges.

The. xx. Chapter.

Jeremie is smitten and cast into prison, for preas- ching of the worde of God. He propheseth the cap- ture of Babylon. He complayneth & he is a mo- kinge stocke for the worde of God. He is compelled by the spere to preache the worde.

When Phasur & prestre, the sonne of Emer, chere in the house of & Lorde, herde Jeremie preache so stedfastly: he smote Jeremie & put him in the stocks, that are by the hye gate of Ben Jamin, in the house of the Lorde. The nexte daye folowynge Phasur brought Jeremie out of & stocks agayne. Then sayd Jeremie vnto him. The Lorde shall call the nomore Phasur (that is excellent and increasynge) but Magor (that is fearfull & afrayed) euery where. For thus sayeth the Lorde: beholde, I wyl make the afrayed, euen thy selfe, & all that fauoure & which shall perish with the swearde of their enemies, euen before thy face.

And I wyl geue whole Juda vnder the power of the kynge of Babylon, which shall carie some vnto Babylon prisoners, & slaye some with the swearde. * Moreover, all the substance of this lande, all their precious and gorgeous worckes, all costlynge, and all the treasure of the kynges of Juda: wyl I geue into & handes of their enemies, which shall spoyle them, and carie them vnto Babilo. But as for the (Phasur) thou shalt be caried vnto Babilo with all thine household, & to Babylon shalt thou come, where thou shalt dye, and be buried: thou and all thy fauourers, to who thou hast preached lyes. O Lorde, If I am disceaue, then hast thou disceaue me: thou hast dealt strongly, and hast prenypled, and makest me stronge agayne. * All the daye longe am I despised, & laughed to scoone of euery man: because I haue now preached longe agaynst malpicious & pyanny, and shewed them of destruc- tion. * For the whyche cause they cast the word of the Lorde in my teeth, and take me euer to the worst.

Wherfore, I thought fro hence forth, not to speake of him, ner to preache eny more in his name. But the worde of the Lorde was a very burnynge fyre in my hert and in my bones, whiche when I wolde haue stopped, I myght not. For why? I herde so many derisions and blasphemies on euery syde of me: complayne vpon him, saye they, and we will tell his tale, yee euen of myne awne co- panions, and soch as were conuersant with me: went about to murder me, saying vpo

him, we shall one waye or other begyle him and prenyple agaynst him, and be slayd of hym.

But the Lorde stode by me: lyke a mygh- tic giuant: therfore my persecutors fell, & coulde do nothing. They shalbe soze confor- ded, for they haue done vniuersally, they shal haue an euerlastinge shame. * And now, O Lorde of hostes, thou ryghteous searcher (which knowest the reynes & the very her- tes: let me se them punished, for vnto the I comynge my cause.

Synge vnto the Lorde, and prayse him, for he hath deliuered the soule of the oppres- sed, from the hande of the violent. * Cursed be the daye, wherein I was borne, vnhappie be the daye, wherein my mother brought me forth. Cursed be the man, that brought my father & tydings to make him glad, sayig: thou hast gotten a sonne. Let it happen vnto that man, as to the cyties * which & Lorde turned vpon syde downe. Let him heare cry- enge in & moynynge, and at none daye lame table howlynge. Why steepest thou not me, as lone as I cam out of my mothers wōbe? O that my mother had bene my graue her self, that the byrth myghte not haue come out, but remayned styll in her. * Wherfore cam I forth of my mothers wombe? To haue ex- perience of labour and sorowe: and to lead my lyfe with shame.

The. xxi. Chapter.

He propheseth that zedekiah shall be taken, and the cite burned.

These are the wordes that the Lorde spake vnto Jeremie * what tyme as kyng zedekiah sent vnto hi Phasur the sonne of Melchias, and Sophonias the sonne of Maasias prestre, sayinge. * Alke counsell at the Lorde (we praye the) of our behalfe, for Nabuchodonosor the kynge of Babylon beleegeth vs, yf the Lorde (perad- uenture) will deale with vs, accordynge to his maruelous power, & take him from vs.

Then spake Jeremie. Geue zedekias this answere. Thus sayeth & Lorde God of Is- rael: beholde, I wil turne backe the weapens that ye haue in youre handes, wherewith ye fyght agaynst the kynge of Babylon & the Caldees, which belege you round aboute & walles, and I will bringe the together into the myddest of this cytie, & I my selfe wyl fyght agaynst you, with an outstretched ha- de, & with a myghtie arme, in great displea- sure and terrible wrath: & wyl smyte the, that dwel in this cite: yee, both men & ca- tell shall dye of a great pestilence.

* And after this (sayeth the Lorde) I shal deliuer zedekias the kynge of Juda, and his seruantes, his people (and soch as are esca- ped in the cite, from the pestilence, swearde and hunger) into the power of Nabuchodo- nosor

nosor kynge of Babylon: yee, into the han- des of theyr enemyes, into & handes of tho- se that folowe vpon their lyues, which shall smyte them with the swearde, they shal not ppyte them, they shal not spare them, they shal haue no mercy vpon them.

And vnto this people & shalt saye. Thus sayeth & Lorde: * beholde, I laye before you the waye of lyfe & deeth. * Who so abyde in this cytie, shall perish: ether with & swe- arde, wyth hunger, or wyth pestilence. But who so goeth out to holde on the Chaldees parte, that belege it, he shall saue hys lyfe & shall wyne his soule for a pray. * For I haue set my face agaynst this cytie (sayeth the Lorde) to plage it, and to do it no good. It must be geuen into the hande of the king of Babylon, and be bent with fyre.

And vnto the house of the kyng of Juda, saye thus: heare the worde of the Lorde (O thou house of Dauid) for thus saith & Lorde: * Minster ryghteousnes, & that soone, de- liuer the oppressed from violent power: or euer my terribile wrath breake out lyke a fyre, and burne so, that no man maye quench it, because of the wyckednes of youre yma- ginacions. * Beholde (sayeth the Lorde) I will come vpon you, that dwell in the val- leys, rockes and felde, and saye. * Cusly: who will make vs afrayed: or who will co- me into oure houses? For I wyl vplet you saith the Lorde) because of the wickednes of your inuencions, and wyl kyndle soche a tyre in youre wood, as shall consume al that is aboute you.

The. xxii. Chapter.

He reborteth the kynge of Juda to iudgement and ryghteousnesse, whye Jerusalem is broughte into cap- ture. The death of Selum the sonne of Josua is prophesed.

Thus sayde the Lorde, Go downe in to the house of the kyng of Juda; & speake there these wordes, and saye: heare the worde of the Lorde, thou king of Juda that syttest in the kyngly seat of Da- uid: thou and thy seruantes and thy people that go in and out at this gate. Thus the Lorde comaundeth: * kepe equyte and righ- teousnesse, deliuer & oppressed fro the power of the violent: do not greue ner oppresse the straunger, the fatherlesse ner the wyddow, and shed no innocent bloude in this place.

And yf ye kepe these thynges saythfully then shal there come in at & doze of this hou- se kinges, to sit vpon Dauids seate: they shal be caried in Charettes & ryde vpon horses both they and their seruantes, and theyr people. But yf ye will not be obedient vnto these commaundementes, * I sweare by my- ne awne selfe (sayeth the Lorde) thyngs shal be wafte. For thus hath the Lorde spo- ken vpon the kynges house of Juda. Thou Gilead art vnto me the head of Libanus.

Shall I not make & so wafte (& thy cyties also) that no man shall dwell therein? I wil prepare a destroyer with his weapens for & to heve downe thy speciall Cedze trees, ad to cast them in the fyre.

And all the people that go by this cytie, shall speake one to another. * Wherfore hath the Lorde done thus vnto this noble cytie? Then shall it be answered: * because they haue broken the couenaunt of & Lorde theyr God, and haue worshipped & serued strai- ge goddesses. * Mourne not ouer the deed, ad be not wo for the, but be soze for hym that departeth a waye: for he cometh not agay- ne, and seeth his natue countre no more.

For thus sayeth the Lorde, as touchynge * Selum the sonne of Josias kynge of Ju- da, which raygned after his father, ad is ca- ried out of this place, he shal neuer come hy ther agayne, for he shal dye in & place, wher vnto he is led captiue, ad shall se this lande nomore. * Wo worth hi, that buyldeth hys house with vnrightheousnes, ad his parlors with the good & he hath gotten by vpolce: which neuer recompenseth his neyghbours laboure, ner payeth him his fyre. He thyn- keth in him selfe. I wyl buylde me a wyde house, & gorgeous parlors. He causeth win- dows to be betwen therein, and the sylnges and ioystes maketh he of Cedze, and payn- teth the with Synaper. Thynkest thou to raygne, now & thou prouokest me to wrath with the Cedze trees?

Wyd not thy father eate and drinke, and prospre well, as longe as he dealt w equite and righteounesse: yee, when he helped the oppressed and pooze to their right, the pros- pered he well.

From whence came thys, but onely be- cause he had me before hys eyes, sayeth the Lorde: Neuertheles, as for thynne eyes and thynne herte, they loke vpon coueteousnesse, to shed innocent bloude, to do wronge & vio- lence. * And therfore, thus sayeth the Lorde agaynst Jehokim, & sonne of Josias kyng of Juda. They shal not mourne for him (as they vse to do) alas brother, alas syter. Ne- ther shal they saye vnto him: Alas syr, alas for that noble prync. But as an Alke shal be burped, corrupte and be cast without the gates of Jerusalem.

Clyme vpon the hyll of Libanus (O thou daughter Zion) lyft vp thy voyce vpon Ba- san, crye from all partes: for all thy lours are destroyed. I gaue the warnynge, whyle thou wast yet in prosperyte. But thou say- dest: I wyl not heare. And this maner hast thou vled fro thy youth, that thou woldest neuer heare my voyce. All thy herdmē shal be drem with the wynde, and thy derlynges shal be caried awaye into captiuite. Then shalt thou be brought to shame & confusion because

The Prophecy.

Of Jeremy.

No. lxxii.

because of al thy wickednes: þ that dwellest
vpon Libanus, & makest thy nest in þ Cedre
trees. * How litle shalt þ be regarded whe
thy sorowes & pangues come vpon the, as a
woman traunclyng with chyldre.

* As truly as I lyue (sayeth the Lorde:)
Though Conanias the sonne of Iehoa-
kim kynge of Iuda were the sygnet of my right
hande, yet will I plucke him of. And I will
geue the into the power of them that seke to
slaye the, and into the power of them that
thou fearest: into the power of Nabuchodo-
nosor the kynge of Babylon, and into the
power of the Caldees. Moreover, I wyll
sende the, & thy mother that bare the into
a straunge lande, where ye were not borne,
and there shall ye dye. But as for the lande
that ye wyll desire to retorne vnto, ye shal
neuer come at it agayne. This man Cona-
nias shall be lyke an ymage robbed & torne
in peces, which pleaseth noman, for all his
apparell. Wherefore both he & his sode shal
be sent away, & cast out into a lande, that
they knowe not.

O thou earth, earth, earth: heare þ worde
of the Lorde. Thus sayeth þ Lorde: Whyte
this man amenge the outlawes, for no pro-
fperite shall this man haue all his lyfe loge.
Neither shall eny of his sode be so happie, as
to syt vpon the seat of Dauid, and to beare
rule in Iuda.

Chapter. xliii.

He speaketh agaynst euery Curate that make hauock
of þ flocke of þ Lorde. Of the conuersion of þ remnant
of the Iewes to the fapth. The commynge of the true
shepherd: Christ is prophesied. Agaynst false prophete-
tes, when al prophete preacheth the worde of God. God
conuerteth the hertes of the hearers. Agaynst prophete-
tes that preache lyes vnder the name of God. The im-
pactes of false prophetes.

Whe * vnto the shepherdes, that
despoyle, and scatre my flocke, say-
eth þ Lorde. Wherefore this is the
comaundement of the Lorde God of Israell,
vnto the shepherdes that fede my people:
Ye scatre & thrust out my flocke, & loke not
vpon the. Therefore now wyll I vylset the
wickednes of youre ymagynacions, sayeth
the Lorde. And wyll gather together þ rem-
nant of my flocke, from all landes that I
had dyscued the vnto, and will bypunge them
agayne to their pastures, that they maye
growe & increafe. I wyll set shepherdes al-
so ouer them, which shall fede them. They
shall nomore feare and drede, for there shall
none of them be lost, saith the Lorde. * Be-
holde, the tyme cometh, sayeth the Lorde, þ
I wyll rayse vp the * ryghteous braunche
of Dauid, * which kynge shall beare rule, &
he shall prosper with wyldome, & shall set
vpequite & rightousnes agayne in þ erth.
In this tyme shall Iuda be saued, & * Is-
raell shall dwell without feare. And this is
the name that they shal call him: * euen the

Lorde oure ryghteousnesse. * And therefore
beholde, the tyme cometh, sayeth the Lorde
that it shall nomore be sayde: the Lorde ly-
ueth, which brought the chyldren of Israell
out of the lande of Egypte: But the Lorde
lyueth, which brought forth, & led the sede
of the house of Israell, out of the North lan-
de, and from all countrees where I had sca-
tered the, and they shall dwell in their awne
lande agayne.

My herte breaketh in my body because
of the false prophetes, al my bones shake: I
am become lyke a broncken man (that by þ
reason of wyne can take no rest) for verpe
fea & of the Lorde, and of his holy wordes:
Because the lande is full of aduouterers &
thowowelwering it mourneth * & the plea-
saunt pastures of the deserte are dyed vp.
Yee, the waye that men take, is wicked, and
they: gouernance is nothyng lyke the ho-
ly worde of the Lorde. For prophetes and þ
prestes them selues are polluted w pocrities,
and they: wyckednes haue I founde in my
house, saith þ Lorde. Wherefore, their way
shall be slipperry in the darknesse, where in
they maye sticke & fall. For I wyll bypunge
a plague vpon them, euen the peare of they:
visitacio saith the Lorde. I haue sene folp
amonge the Prophetes of Samaria, that
they preached for Baall, and discaued my
people of Israell.

I haue sene also amonge the Prophetes
of Ierusalem foule aduoutry, & presum-
ptuous lyes. They take the most shamefull
men by the hande, flatteringe them, so þ they
cannot retorne from they: wyckednes. All
these w their cyrcelyngs are vntome, as So-
dome, and as the inhabitours of Gomorre.

Therefore thus sayeth þ Lorde of hostes
concernynge the prophetes: * Beholde, I
will fede them with wormwood, and make
the drynke the water of gall. For from the
prophetes of Ierusalem is ypocrisie come
into all the lande.

And therefore the Lorde of hostes geueth
you this warninge. * Heare not the wordes
of the prophetes, that preach vnto you, and
discaue you: surely they teache you vayne
for they speake the meanyng of their awne
herte, & not out of the mouth of the Lorde.
* They saye vnto the that despyse me: The
Lorde hath spokt it: Cuth: ye shal prospere
ryght well. And vnto all the, that walcke
after the lust of they: awne hert, they saye:
Cuth, there shall no misfortune happen you.
For who hath sytten in the counsell of the
Lorde, þ he hath herde & vnderstande, what
he is aboute to do: Who hath marked lps
deuyce, and herde it? Beholde, the stormy
wether of þ Lorde (that is, his indignacio)
shall go forth, and a vyolent whirlywynde
shall fall downe vpon þ heade of þ vngodly.

And

And the wrath of the Lorde shall not turne
agayne, vntyll he perfourme and fulfyll the
thought of his herte. * And in the latter
dayes ye shall knowe his meanyng.

I haue not sent these prophetes (saith þ
Lorde) & yet they ranne. * I haue not spoke
to the, and yet they preached. But if they
had continued in my counsell they had ope-
ned to my people my wordes & they had tur-
ned my people fro their euell wayes & wy-
cked ymagynacions. * Am I then God that
seyth but the thinge, which is nye at han-
de, & not that is farre of: sayeth the Lorde.
* Maye eny man hyde hym self so, þ I shall
not se hym? sayeth the Lorde. * Do not I
fulfyll heauen and earth? sayeth the Lorde.
I haue herde well ynough, what þ prophe-
tes saye þ preache lyes in my name, sayeng:
I haue dreamed, I haue dreamed. How lon-
ge wyll this continue in the prophetes hert
to tell lyes, & to preache the crafty sotylte
of their awne hert: Whose purpose is (with
the dreames that euery one tell) to make
my people forget my name, as they: foresa-
thers dyd, when Baall came vp. The pro-
phet that hath a dreame let hym tell it * &
he that vnderstandeth my worde, let hym
shewe it saythfully.

For what hath chaffe and wheate to do
together? sayeth þ Lorde. Is not my worde
lyke a fyre, sayeth the Lorde, and lyke an
hammer, þ breaketh the harde stone. Ther-
fore thus sayeth the Lorde: beholde, I wyll
vpon the prophetes, that steale my worde
pryncly fro euery man: Beholde, here am I
(sayeth the Lorde) agaynst the prophetes,
that make lunges tender to speake, & saye:
The Lorde hath sayde it. Beholde, here am
I (sayeth the Lorde) agaynst those prophe-
tes, þ darre prophecy lyege dreames, and
discaue my people with their vanyties, &
myacles, whom I neuer sent, ner comaun-
ded them. They shall do this people greate
harme, sayeth the Lorde.

If this people, ether eny prophet or preste
aske the and saye: what is the burthen of
the Lorde? Thou shalt saye vnto the: what
burthen? Therefore wyll I cast you from me,
(sayeth þ Lorde) because ye pour selues are
a burthen. And the prophet, preste or people
that vseth this terme (the burthen of þ Lor-
de) hym wyll I viset, and his house also.

But thus shall ye saye, euery one to ano-
ther, & euery man to his brother. * What
answere hath þ Lord geuen? or what is the
Lordes comaundement? And as for þ bur-
then of the Lorde, ye shal speake nomore of
it: for euery man's awne worde is his burthen
because ye haue altered the wordes of þ ly-
uynge God the Lorde of hostes our God.

Thus shall euery man saye to the Pro-
phetes: what answer hath the Lorde geue

the? Or, what sayth the Lorde? And not on-
ce to name the burthen of the Lorde. Ther-
fore thus saith the Lorde. For somoche as
ye haue vseth thys terme (the burthen of the
Lorde) where as I not withstandynge sent
vnto you, and forbade you to speake of the
Lordes burthen.

Beholde therefore, I wyll repute you as
a burthen, and will cast you out of my pre-
sence: yee, and the cite also, that I gaue you
and your fathers: and will bypunge you to an
euelllasting confusion, and into such a sha-
me, as shall neuer be forgotten.

Chapter. xliii.

The bypion of the two panniers of fygges. The
first bypion synneth that parte of þ people shuld
be brought agayne from captiuite. The second that
zedekias & the rest of the people shulde be destroyed.

The Lorde shewed me a bypion: Be-
holde, there stode two maundes of
fygges before the temple of the Lor-
de, after that * Nabuchodonosor kynge of
Babylon had led away captiue Iechoni-
as the sonne of Iehoa-
kim kynge of Iuda, &
myghtie men also of Iuda, with the work-
masters, and conynge men of Ierusalem,
vnto Babilon. In the one maunde were ve-
ry good fygges, euen lyke as those þ be first
ripe. In þ other maunde were very naughty
fygges, which might not be eaten, they we-
re so euell. Then sayde the Lorde vnto me:
what seyst thou Jeremy? I sayde * fygges,
wherof some be very good, & some so euell,
that no man maye cate them.

Then came the worde of the Lorde vnto
me, after this maner: Thus saith the Lor-
de the God of Israell: lyke as thou knowest
the good figges, so shall I knowe þ men led
away, whom I haue sent out of this place
into the lande of the Caldees, for they: pro-
fyte: and I will set myne eyes vpon the for
the best, for I wyll bypunge the agayne into
this lande: I wyll buylde them vp, and not
bryake them downe: I will plante them, &
not rote them out. * And I wyll geue them
an herte, to knowe how that I am the Lor-
de. They shal be my people, & I will be their
God, for they shall retorne vnto me with
their whole herte.

* And lyke as thou knowest the naugh-
tie figges, which maye not be cate, they are
so euell: Euen so wyll I (sayeth the Lorde)
let zedekias the kynge of Iuda, (ye and all
his princes, & the residue of Ierusalem that
remayne ouer in thys lande, and them also
that dwell in Egypte) to be vexed and pla-
ged in all kyngdomes and lades. And wyll
make them to be a * reppose, a comen by wor-
de, a laughyng stocke and shame, in all the
places, where I shall scatre them. I wil sen-
de the swerde, hunger & pestilence amonge
them, vntyll I haue cleane consumed them
out of

The Prophecy.

out of the lande, that I gaue vnto them ad they fathers.

The xxv. Chapter.

Jeremy propheseth that they shall be in capti- uitye. lxx. yeres, because they contemned and dyf- phed the wyde of God. He sheweth that after lxx. yeres the Babylonians shalbe destroyed. The de- struction of all nations is prophesied. The mouth of the yeres of the nations to warpyng.

A sermon that was geuen vnto Je- remy, vpon all the people of Iuda. In the fourth yere of Jehoakim the sonne of Josias kynge of Iuda that was in the fyrst yere of Nabuchodo- nosor kynge of Babylon. Which sermon, Je- remy the prophet made vnto all the people of Iuda, and to all the inhabitours of Jeru- salem, on this maner.

From the thyrtyene yere of Josias the sonne of Amon kynge of Iuda, vnto thys present dape (that is euen. xxiii. yere) the worde of the Lorde hath bene comitted vn- to me. * And so I haue spoken to you, I ha- ue ryfen vpearly, I haue geuen you war- nyng in season, but ye wolde not heare me. * Though the Lorde hath sent hys seruaun- tes, all the prophetes vnto you in seasō. Yet wolde ye not obeie, ye wolde not enclpne poure eares to heare.

He sayde * turne agayne euery man from his cuell waye, and from your wicked yma- ginaciōs, and so shall ye dwell for euer in p lande, that the Lorde promised you & poure forefathers. And go not after straunge god- des, serue them not, worship them not, and angre me not wyth the workes of your hā- des: then wyl not I punish you. Neuerthe- les ye wolde not heare me (sayth the Lorde:) but haue defied me with p workes of your handes, to pour a wne greate harme.

Wherfore thus sayeth p Lorde of hostes: * Because ye haue not herkened vnto my worde, lo, I wyl sende out, & call for all the people, that dwell in the North, sayeth the Lorde, and will prepayre Nabuchodonosor the kynge of * Babylon my seruaunt, and will bypunge the vpon this lande, and vpon all that dwell therein, and vpon all the peo- ple that are aboute them, and wyl vtterly rote them oute. I will make of the a wilde- nesse, a mockage, and a continuall deserte.

* Moreover, I wyl take from them the voyce of gladnesse and solace, the voyce of the bypdegrome and the bypde, the voyce of the anoynted, with the cressettes: and thys whole lande shall become a wyldernes, and these nations shall serue the kynge of Ba- bylon, threscore yeres and ten. * When the lxx. yeres are expired, I wyl vsset also p wyckednesse of the kynge of Babylon and his people sayeth the Lorde: yee, and the lande of the Caldees, and wyl make it a

perpetuall wyldernes, and wyl fulfill all my wordes vpon that lande, which I haue deuised agaynst it: yee, all that is writte in this boke, which Jeremy hath prophesied of all people: so that they also shall be sub- dued vnto diuers nations & great kynges * for I wyl recompense them, accordyng to they dedes and workes of they adone handes.

For thus hath p Lorde God of Israel spo- ken vnto me: Take this wyne cuppe of in- dignacion fro my hande, that thou mayest cause all the people, to whom I send the, for to dryncke of it: that when they haue dryn- ken therof, they maye be mad, & out of their wyttcs, when the swearde cometh, that I wyl sende amonge them. Then toke I the cuppe from the Lordes hande, and made all people to dryncke therof, vnto whome the Lorde had sent me.

But fyrst the cytie of Jerusalem, & all the cyties of Iuda, their kynges ad prynces, to make them desolate, wast, despyled, ad hyf- sed at, and cursed, accordyng as it is come to passe this dape. Yee, and Pharaō p kinge of Egypte, his seruauntes, his prynces and his people all together one wyth another & all kynges of the lande of hus, all kynges of the Philistines lande, Ascalon, Azah, Ac- caron and p remnaunt of Asdod, p Edomi- tes, the Moabites and the Ammonites al p kynges of Cyrus & Sidō: the kinges of the Isles that are beyonde the see: Dedan, Che- ma, Buz & all the p dwell in the vttermoost partes of p worlde: all the kinges of Araby and (generally) all the kynges that dwell in the deserte: al the kinges of Samri, al p kyn- ges of Elam, all the kinges of the Medes, all kynges towarde p North, whether they be farre or nye, euery one agaynst his neygh- bours: Yee, and all the kyngdomes that are vpon p whole earth. The kynge of Sezach sayde he shall dryncke with them also.

Therfore saye thou vnto them: Thys is the commaundemēt of the Lorde of hostes the God of Israel: Dryncke and be drynckē, spewe and fall, that ye neuer ryse, and that thozowe the swearde, whych I wyl sende amonge you. But yf they will not receaue the cuppe of thy hande, and dryncke it, then tell them: Thus both the Lorde of hostes threaten you: dryncke it ye shall, and that thortely. For lo, * I begynne to plage p cy- tie, that my name is geue vnto: thinke ye then that I wyl leaue you unpunished? Ye shal not go quyte, for why, I call for a swe- arde vpon all the inhabitours of the earth, sayeth the Lorde of hostes.

Therfore tell them all these wordes and saye vnto them, * The Lorde shall cryefre aboue, and let his voyce be herde from hys holy habytacion. With a great noyse shall he crye

of Jeremy.

No. lxxiii.

he crye from hys court regall. He shall geue a great voyce, lyke the grape gatherers, and the sounde ther of shalbe hearde vnto the en- des of the worlde. For the Lorde hath a iud- gement to geue vpon all people, & will holde his court of iustice with all fleshy, and punish the vngodly, sayth the Lorde.

For thus sayth the Lorde of hostes: * Be- holde, a miserable plage shall goo from one people to another, and a greate stormy wa- ter shall drye fro all the endes of the earth. And the same dape shall the Lorde him selfe sleve them, from one ende of the earth to an- other. There shall no mone be made for eny of them, none gathered vp, none buryed: but shall lye as dunge vpon the grounde.

Wourne, O ye shepherdes, and crye: spyn- kle poure selues with ashes, O ye rammes of the flocke: for the tyme of poure slaughter is fulfilled, that ye shall slepe one another, and you shalbe scatred, and ye shall fall lyke vessels conyngly made.

* The shepherdes shall haue no waye to fle, and the rammes of the flocke shall not es- cape. Then shall the shepherdes crye horry- ly, and the rammes of the flocke shall mour- ne: for the Lorde hath consumed their pastu- re, and they best feldest lye deed because of p horryble wrath of the Lorde. They haue for- taken they foldes lyke as a lyon. For they lande is waste, because of his furiose cruel- ty, and of his fearfull indignatyon.

The xxvj. Chapter.

Jeremy moueth the people to amendment. He is take of the prophetes and prestes, and brought to iudgment. Eriah the prophete is kyled of Jo- achin, contrary to the weyl of God.

In the begynninge of the raygne of Jehoakim the sonne of Josiah kynge of Iuda, came thys worde fro the Lorde, sayinge: Thus sayeth the Lorde: * Stande in the court of the Lordes house, and speake vnto all them which (oute of the cyties of Iuda) come to do worshyp in the Lordes house, all the wordes that I co- maunde the to saye. * Loke that thou kepe not one worde backe, yf peraduenture they wyl herken, and turne euery man from hys wycked waye: * that I maye also repente of the plage, which I haue determyned to bypunge vpon them, because of they wicked inuencyous.

And after thys maner shalt thou speake vnto them: Thus sayth the Lorde: yf ye will not obey me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruauntes the prophetes, who I sent vnto you, rplyng vpon tyme, and styll sen- dyng. If ye wyl not folowe them (I saye) then I wyl do to thys house * as I dyd vnto Siloh, and wyl make thys cite to be abhorred of all the people of the earth. And the prestes, the prophetes and all the pro-

ple hearde Jeremy preache these wordes, in the house of the Lorde.

Nowe when he had spoken out all the wordes that the Lorde commaunded him to preach vnto the people, then the prestes, the prophetes and all the people toke holde vpon him, and sayde: thou shalt dye. Howe darest thou be so bolde, as to saye in the name of p Lorde, it shall happē to thys house as it dyd vnto Siloh: and thys cite shalbe so waste, that no man shall dwell therein?

And when all the people were gathered about Jeremy in the house of the Lorde, the prynces of Iuda hearde of this rumour, and they came soone oute of the kynges palace, into the house of the Lorde: and sat the dow- ne before the * newe doze of the Lorde. Then spake the prestes and the prophetes vnto the rulers and to all the people, these wordes: * Thys man is worthy to dye, for he hath preached agaynst thys cite, as ye poure sel- ues haue hearde with your eares.

Then sayde Jeremy vnto the rulers and to all the people: The Lorde hath sent me to preache agaynst this house and agaynst this cytie all the wordes p ye haue heard. Ther- fore amende poure wayes, and poure aduy- sementes, and be obedient vnto the voyce of the Lorde poure God: so shall the Lorde re- pente of the plage, that he hath deuised aga- ynst you. Howe as for me: I am in your hā- des, do with me, as ye thynke expedient and good. But this shall ye knowe: yf ye put me to death, * ye shall make poure selues, thys cite and all the inhabitours therof, gyltye of innocent bloude. For thys is of a tructh that p Lorde hath sent me vnto you, to spea- ke all these wordes in poure eares.

Then sayde the rulers and the people vn- to the prestes and prophetes: This mā maye not be condempned to death, for he hath prea- ched vnto vs in the name of the Lorde oure God. The elders also of the lande stode vp, and saide thus vnto all the people: Michah the Mozaabite, * which was a prophet vn- der Ezechiah kynge of Iuda, spake to all the people of Iuda. Thus sayeth the Lorde of hostes: * Syon shalbe plowed lyke a felde, Ierusalem shalbe an heape of stones, and the hyll of the Lordes house shalbe turned to an hye wod. Wyl Ezechiah the kynge of Iuda, and the people of Iuda put hym to death for thys? No verely: * but rather feared p Lorde, and made they prayer vnto hym. For the which cause also the Lorde repented of the plage, that he had deuised agaynst them.

Shulde we then do soch a shamefull dede a- gaynst oure soules? There was a prophete also, that preached styfly in the name of the Lorde, called Eriah the sonne of Semeiah of Cariathiarim: this man preached also a- gaynst this cite and agaynst this lande, ac- cordyng

* Jer. xlv. c. and. rrr. b. c. rrr. b. i. a

iii. Para. rrr. b. c

* iiii. re. rrr. b. c

* Jerem. i. b

i. Isa. r. a Jer. rrr. b. i. a

* Jer. vii. b and. rrr. b. b

iii. par. rrr. b. i. a Jerem. b. c and. rrr. b. b Dan. rrr. b. i. a

* iiii. Reg. rrr. b. i. b * Jer. rrr. b. i. a * Jer. rrr. b. i. b

* mat. rrr. b. i. e

* Jer. i. a

* Jer. i. a

* Jer. i. a

The prophecy

* iii. re. xii. b
* iii. re. xii. a
139 ar. v. c

corning to all as Jeremy sayth. Nowe whe
* Jehoakim the kinge with all the estates &
princes had hearde hys wordes, the kyng
went about to slaye hym. * When Iriah
perceaued that, he was afrayed, and fledd,
and departed into Egypte.

Then Iehoaikim the kynge sent Seruantes into the lande of Egypt, namely Elna- than the sonne of Achboz, and certayne men with hym into Egypt, which seeched Ariah out of Egypt, and brought him vnto kynge Iehoaikim, that slewe him with the sword, and cast hys deed bodye into the comen peoples graue. But Abiham the sonne of Saphan helped Ieremye, that he came not into the handes of the people to be slayne.

¶ The xxviij. Chapter.

¶ **A**ccrump, at the commaundment of the Roys, sendeth bondes to the Kings of Iuda, and to the other Kinges that were ney, whereby they are mouged to become subiectes vnto Nabuchodonosor. He warneth the people and princes and rulers, that they be leue not false prophetes.

And the begynninge of the reygne of
Ichoakim the sone of Josiah kyng
of Iuda, came this word vnto Je-
remy from the Lorde, which spake
thus vnto me: Make the bondes and chay-
nes, and put them about thy necke, and send
them to the kyng of Edom, to the kyng of
Moab, to the kyng of Ammon, to the king
of Tyrus, and to the kyng of Sidon: and
that by the messengers, which shall come to
Jerusalem vnto zedekiah the kinge of Ju-
da: and byd them saye vnto theyr masters:
Thus sayeth the Lorde of hostes the God of
Israel: speake thus vnto your masters: * I
am he that made the earth, the men and the
catell that are vpon the grounde, with my
great power and outstretched arme, and ha-
ue geuen it vnto who it pleased me. * And
now will I deliuer all these landes into the
power of Nabuchodonosor the king of Ba-
bylon: my seruaunt. The beastes also of the
felde shall I geue hym to do hym seruyce.

* And all people shall serue hym, & hys sonne, and his childers children, vntill the tyme of the same lade become also: yee, many people and great thinges shall serue him.

Mozeouer, that people and kyngdome,
which wyll not serue Nabuchodonosor,
and that wyll not putt theyr neckes vnder the
pocke of the kyng of Babilon: the same peo-
ple wyll I vsset with the swearde, with hō-
ger, with pestilence, vntyll I haue consu-
med them in mys handes, sayeth the Lorde.

* And therefore, folowe not your prophetes,
soothsayers, expounders of dreames, char-
mers and wytches: which saye vnto you: ye
shall not serue the kyng of Babylon. For
they preache you lyes: to byynge you farr
from your lande, and that I might cast you
out, and destroye you. But the people that
put theyr neckes vnder the yock of the king

of Babylon, and serue hym, those I will let
remayne styll in their awne lande, sayth the
Lorde, and they shall occupie it, and dwell
therin.

All these thynges tolde I Iedekiah the king of Iuda, and sayde: * But your neckes vnder the yoke of the king of Babylon, and serue him and his people, that ye maye lyue. Why wylt thou and thy people perishe with the swearde, with hunger, with pestilence: lyke as the Lorde hath deuyd for all people, that wyl not serue the kynge of Babylon: * Therefore, geue no care vnto those prophetes, that tell you: ye shall not serue the kynge of Babylon: for they preache you lies: nether haue I sente them, sayeth the Lorde. Howbeit they are bolde, falsely to prophesy in my name: that I myght the sooner dryue you out, and that ye myght perishe with y^e preachers. I spake to the prestes also, and to all the people. Thus sayth the Lorde: heare not the wordes of those prophetes, þ^e preache vnto you, and saye: Beholde, * & the vessels of the Lordes house shall thorowlye be brought hyther agayne from Babylon. For they prophecy lyes vnto you. Heare them not, but serue the kynge of Babylon, that ye maye lyue. Wherfore wyl ye make this cite to be destroyed? But yf they be true prophetes in very dede, and yf the worde of the Lorde be committed vnto them, then let them praye the Lorde of hostes, that the remaunt of the ornamentes (which are in the house of the Lorde, and remayne yet in the house of the kynge of Iuda and at Ierusalem) be not caried to Babylon also: For thus hath the Lorde of hostes spoken concerninge the pylers, the lauer, the seate and the resydue of the ornamentes that yet remayne in this cite, which Nabuchodonosor the kynge of Babylon toke not, * when he caried awaye Iechoniah the sonne of Iehoaikim king of Iuda with all the power of Iuda and Ierusalem, from Ierusalem vnto Babylon, captiue.

¶ See, thus hath the Lorde of hooffes the
God of Israel spoken, as touchynge the re-
sydue of the ornaments of the Lordes hou-
se, of the kynge of Iudaes house, and of Je-
rusalem. * They shalbe carped vnto Babi-
lon, and there they shall remaine vntill
I byset them, sayth the Lorde. * Then will
I byynge them hyther agayne. And thys
was done in the same yere, euen in the be-
gynnyng of the raygne of zedekiah kynge
of Iuda.

The xxviii. Chapter.

¶ The false prophesie of Hananiah the prophete.
Jeremye sheweth that the prophesie of Hananiah is
false, by example of the other prophetes. He beinge
interpreed of the Lorde, revilyously Hananiah, prophesyinge
his death.

But

of Jeremye,

¶ Fe. lxxiii.

BUt in the. iiii. yeare of the raygne
of zedekiah kinge of Iuda, in the
v. moneth, it happened þ Hana-
niah the sonne of Aſſur þ propheet
of Gibeſ, ſpake to me in the houſe
of the Lorde, in the preſence of the preſtes, &
of all the people, and ſayde: Thus ſayth the
Lorde of hoſtes the God of Iſrael: I haue
broken the yocke of the kinge of Babilon, * &
after two yeare will I brynge agayne into
this place: all the ornaments of the Lordes
houſe, that Nabuchodonosor kinge of Babilon
caried awaye from this place vnto Ba-
bilon. Yee, I wyll brynge agayne Iechoniah
the ſonne of Jehoakim þ kinge of Iuda hym
ſelfe, with all the preſoners of Iuda (that are
carped vnto Babilon) euē into thys place,
ſayth the Lorde: for I wyll breake the yocke
of the kinge of Babilon.

Then the prophet Jeremy gaue answere
vnto the prophet Hananiab, befoze the pre-
stes and befoze all the people that were pre-
sent in the houle of the Lord. * And the pro-
phete Jeremy sayde: Amen, the Lorde do þ,
and graunte the thyng which thou hast pro-
pheced: that he maye byyng agayne all the
ornamentes of the Lordes house, and resto-
re all the presoners from Babylon into this
place. Neuerthelesse, herken thou also, what
I wyll saye, that thou and all the people
maye heare. The prophetes that were befo-
re vs in tyme past, which ppheced of war-
re, oz trouble, oz pestilence, ether of peace, by
many nacyns and great kingdomes, were
proued by thys (yf God had sende the in ve-
ry dede) * when the thyng came to passe,
which that prophete tolde befoze.

C And Hananiah the prophet toke y chayne from the prophete Jeremyes necke, and brake it, and with that sayde Hananiah, y all the people might heare. Thus hath the Lorde spoken: Euen so will I breake y yocke of Nabuchodonosor king of Babylon, from the neck of all nacions: yee, and that within this two yeaere: And so the prophete Jeremye went his waye. Nowe after that Hananiah the prophete had taken the chayne from the prophete Jeremyes necke, and brake it. The worde of the Lorde came vnto the prophete **D** Jeremy, sayeng: Go, and tell Hananiah thes wordes. Thus sayth the Lorde. Thou hast broken the chayne of wodd: but in steade of wodd thou shalt make cheynes of yron. For thus sayth the Lord of hostes the God of Israel: I wyll put a yocke of yron vpo the necke of all this people, that they maye serue Nabuchodonosor the king of Babylon: yee, and so shall they do. And I wyll geue hym the bestes in the felde. Then sayde the prophete **E** Jeremy vnto the prophete Hananiah: *heare me Hananiah: The Lorde hath not sent y but thou bringest this people into a falsse be-

lefe. And therfore thus sayth the Lorde : be-
holde, I wyll sende the out of the lande, and
withyn a yere thou shalt dye, because thou
hast falsely spoken agaynst the Lorde. So
Hananiah the prophete dyed the same yere
in the seuenth moneth.

The xxix. Chapter.

The pistle of Jeremie, sent vnto them that were in captiuitie in Babilon. He prophceeth they; retuene from captiuitie after .lxx. yeares. He prophceeth the destruccion of the kinge and of the people that remained in Ierusalem. He threatnith two prophetes that seduced the people. The death of Semeiah the Belhelamite is prophced.

These are the wordes of the boke,
that Jeremy the prophet sent fro
Jerusalem vnto the pzesoners, &
senatoures, prestes, prophetes, &
all the people, whō Nabuchodo-
nosoz had led vnto Babilon: after that time
that king Iechoniah and his quene, his chā-
berlaynes, the princes of Iuda and Ierusa-
lem, the workeemasters of Ierusalem were
departed thither: Which boke Elasah the
sonne of Saphan, and Gamariah the sonne
of helkiah dyd beare, whō zedekiah pkyng
of Iuda sent vnto Babilon to Nabuchodo-
nosoz the kinge of Babilon: these were the
wordes of Jeremyes boke.

Thus hath the Lorde of hostes the God
of Israel spöke vnto all the p̄soners, that
were led from Ierusalem vnto Babylon: *
buielde you houses to dwel therein: plāte you
gardēs, that ye maye enioye the frutes ther-
of: * take you wyues, to beare you sonnes &
daughters, prouyde wyues for your sonnes
and hysbādes for your daughters that they
maye get sonnes and daughters, and that ye
maye multiplie there. Labour not to be fe-
we, but seke after peace and prosperite of y
citty, wherein ye be p̄soners, * & praye vn-
to God for it. For in y peace therof, shall y
peace be. For thus sayth the Lorde of hostes
the God of Israel. * Let not these prophetes
and sothsayers y be amōg you disceaue you:
& beleue not your awne dreames. For why?
* they p̄ache you lyes in my name, and I
haue not sent them, sayth the Lorde.

But thus sayth the Lorde: * Whe ye ha-
ue fulfilled, lxx. yeares at Babylon, I will
brynge you home, & of myne awne goodnes
I will carpe you hyther agayne into thys
place. For I know what I haue deuised for
you, sayth the Lorde. My thoughtes are to
geue you peace, and not trouble (which I
geue you all ready, and that ye myght haue
hope againe. * Ye shall crye vnto me, ye shall
go and call vpon me, and I shall heare you.
* Ye shall seke me and fynde me. Yee, yf so be
that ye seke me with your whole hert, I wil
be founde of you, sayth the Lorde, and will
delyuer you oute of prison, and gather you
together agayne out of all places, wherin I
haue scatered you, sayeth the Lorde, and
I will

The prophecie

will bring you againe to the same place, from whence I caused you to be carried away captive. But where as ye saye, y God hath raised you up prophetes at Babylon. Thus hath the Lord spoken to the kinge that sitteth in the throne of David, and to all the people that dwell in this cite, your brethren that are not gone with you into captivitye. Thus (I saye) speaketh the Lord of hostes: Beholde, * I will sende a sworde, hunger and pestilence vpon them, and will make them lyke vnto the fygges, y maye not be eaten for bitterness. And I will persecute them with the sworde, with hunger, and pestilence.

I will deliuer them up to be vexed of all kingdomes, to be cursed, abhorred, laughed to scorn, and put to confusyon of all the people, amonge whom I haue scattered the: and that because they haue not bene obedient vnto my commaundementes, sayth the Lord, which I sente vnto them by my seruantes the prophetes. * I stode up early, and sent vnto them: but they wolde not heare, sayeth the Lord. Heare therfore the worde of the Lord, all ye prisoners, whom I sente from Jerusalem vnto Babylon. Thus hath the Lord of hostes the God of Israel spoken of Ahab the sonne of Colaiab, and of Zedekiah the sonne of Maasiah, which prophecie I yes vnto you in my name. Beholde, I will deliuer them into the hande of Nabuchodonosor the kynge of Babylon, that he maye slaye them before your eyes. And all the prisoners of Juda, that are in Babylon shall take vpon this terme of cursynge, and saye: Nowe God do vnto the, as he byd vnto Zedekiah and Ahab, whom the kinge of Babylon rosted in the fyre, because they synned shamefully in Israel.

For they haue not onely defiled their neighbours wyues, but also preached lynging wordes in my name, which I haue not commaunded them. This I testifie, and assure, sayth the Lord. But as for Semeiah the Nehelamite thou shalt speake vnto hym. Thus sayth y Lord of hostes the God of Israel: Because thou hast sealed letters vnder thy name vnto all y people that is at Jerusalem, and to Sophoniah the sonne of Maasiah the preste: yee, I sent them to all the prestes: wherein thou wyrttest thus vnto hym: The Lord hath ordeyned the to be preste in the stead of * Jehoiada the preste: that thou shuldest be the chefe in the house of the Lord aboue all prophetes, and preachers, and y mightest set them vpon the pillery, or in the stocks. Howe happeneth it then, that y hast not reproved Jeremie of Anathoth, which neuer leaueh of his prophecenge. And besyde all this, he hath sent vs worde vnto Babylon, and tolde vs playnely, that oure

captiuitie shall longe endure: that we shulde buylde vs houses to dwell therein: & to plante vs gardens that we maye enioye the frutes thereof. Which lettre Sophoniah the preste redde, and let Jeremie the prophete heare it.

Then came the worde of the Lord vnto Jeremie, sayinge: Sende worde to all them that be in captiuitie, on this maner: Thus hath the Lord spoken concerning Semeiah the Nehelamite: * Because that Semeiah hath prophecied vnto you without my commaundment, & brought you into a fals hope, therfore thus the Lord dothe certifie you: Beholde, I will viset Semeiah the Nehelamite, and his seede: so that none of his shall remaine amonge this people, and none of the shall see the good, that I will do for this people, sayth the Lord. For he hath preached falsely of the Lord.

The xxx. Chapter.

The retourne of the people from Babylon. God by his charyng sheweth that the people is synfull. The destruction of the enemies of Israel.

These are the wordes, that the Lord sheweth vnto Jeremie, sayinge: Thus sayth the Lord God of Israel: * Wryte vp diligently all the wordes, that I haue spoken vnto the, in a booke. For so, the tyme cometh, sayth the Lord, that I will bringe agayne the prisoners of my people of Israel and Juda, sayth the Lord. For I will restore them vnto the lande, that I gaue to theyr fathers, & they shall haue it in possession.

Agayne, these wordes spake the Lord, concerning Israel and Juda: Thus sayth y Lord: We haue hearde a terrible crye, feare and disquietnes. For what elles dothys signifye, that I se? Namely, that all stronge men synne, euer y man bys hande vpon his loynes, * as a womā in the paine of her travayle: who euer sawe a man travayle with childe? Enquyre thereafter, and se. Yee, all their faces are maruelous pale.

Alas for this daye, which is so dredefull that none maye be likened vnto it: and alas for the tyme of Jacobs trouble, from y which he shall yet be deliuered. For in that daye, sayth the Lord, I will take his pocke from of thy neck, & breake thy bondes: And strangers shall nomore serue hym: but they shall do scrute vnto God theyr Lord, and to * David theyr kynge, whom I will rapse vp vnto them: * And as for the, O my seruant Jacob, feare not, sayth the Lord, and be not afraid, O Israel. For so, I will helpe the also from farre, and thy seed from the lande of their captiuitie.

And Jacob shall turne agayne, he shall be in rest, and haue a prosperous lyfe, & no man shall make hym afraid. For I am with the to helpe the, sayth the Lord. * And though I shall

of Jeremie,

Jo. lxxiii.

I shall destroye all the people, amonge whom I haue scattered the, yet will I not destroye the, but correcte the, * and that with discretion: For I knowe that thou art in no wyse without faute. Therfore thus sayth the Lord: Thy bysinges are peryllous, & thy woundes ready to cast y in to sickness. Ther is no man to medle with thy cause, or to lay plaster vpon the, or to bynde vp thy woundes: there maye no man helpe the.

All thy louers haue forgottē the, and care nothynge for the. For I haue geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy mysdedes: for thy synnes haue had the ouer hande. Why makest thou mone for thy harme? in dede, thou art sore wounded & in leopardeye: * but for the multitude of thy mysdedes and synnes, I haue done this vnto the.

And therfore, all they that deuoure the, shall be deuoured: and all thyne enemies shall be led into captiuitie. All they that make the wast, shall be wasted them selues, & all those that robbe the, will I make also to be robbed. For I will geue the thy health agayne and make thy woundes whole, sayth the Lord: because they reupled the, as one cast awaye and despised, Syon (sayde they) is she whom no man regardeth.

For thus sayth the Lord: Beholde, * I will bringe agayne the captiuitie of Jacobs tentes, and defende his dwelling place. The cite shall be buylde in her olde estate, and y houses shall haue their ryght foundation, And out of them shall go thakesgeuing, and the voyce of ioye.

I will multiplie them, and they shall not be fewe. I shall endue them with honoure, & no man shall subdue them. Theyr chyldren shall be as a fore tyme, and their congregacion shall continue in my syght. And all those that vexed them, will I vyset.

A captayne also shall come of them: and a pryncce shall sprynge out from the myddest of them: hym will I challege to my selfe, and he shall come vnto me. * For what is he, y geueth ouer his hert to come vnto me? sayth the Lord. * Ye shall be my people also, and I will be your God. * Beholde, on the other syde shall the wrath of the Lord breake out as a stormy water as a mighty whirle winde: and shall fall vpon the heades of the vngodly.

The terrible displeasure of the Lord shall not leaue of, but yll he haue done, and performed the intent of his herte, * which in the latter dayes ye shall vnderstande. At the same tyme, sayth the Lord, shall I be the God of all the generacions of Israel, and they shall be my people.

The xxx. Chapter.

The prophecies that the people of Israel shall be restored agayne vnto theyr prosperitie. To be turned from synne is the gyfte of God. The bysch of Chyche is propheted. All the wycked shall dye in theyr wyckednes. The new testamēt and couenaunt is propheted. The chyrtian are taught and instructed of the Lord. Dure synnes shall be remytted, that they not ones be thought on. God promyseth, that he will cast of the Jewes. The buyllynge agayne of Jerusalem.

Thus sayeth the Lord: * The people of Israel, which escaped in the wilderness from the swerde, founde grace to come into theyr rest. Que so shall the Lord now also appeare vnto me from farre, and saye: * I loue the with an euerlasting loue, therefore, by my mercye I haue drawen the to me. I will repayre the agayne, O thou daughter of Israel, y thou mayest be fast and sure. Thou shalt take thy tabrettes agayne, and go forth with them, that leade the daunce.

Thou shalt plante vynes agayne vpon y hylls of Samaria, and the grape gatherers shall plante, and commonly eate of it.

For the dayes shall come when the watchmen vpon the mount of Ephraim shall crye: * aryse, let vs go vp vnto Sion to our Lord God, for thus sayth the Lord: Reto- pce with gladnes because of Jacob, crie vnto the head of the Gentils: speake out, syng, and saye: O Lord saue thy people, the remnant of Israel, and make them whole. Beholde, I will bringe them agayne from out of the north lande, and gather them from the endes of the worlde, with the blynde and lame that are amonge them, with the women that be great with chylde, and soch as be also deliuered: and the company of them that come agayne, shall be greute.

They shall come weping and with mercysfull pitye will I bringe the hyther agayne. I will leade them to the ryuers of water in a straght waye, where they shall not stamble. * For I am Israels father, & Ephraim is my fyrst borne.

Heare the worde of the Lord, O ye Gentiles, preach in the ples, that I ye farre of, and saye: he that hath scattered Israel, shall gather hym together agayne, & shall kepe hym as a shepherde doth his flocke. For the Lord hath redeemed Jacob, and redde hym from the hande of the violent. And they shall come, & reioyce vpon the hyll of Sion, and shall haue plentousnes of goodes, which the Lord shall geue the. Namely, wheate, wyne, oyle, yoge shepe & calves. And theyr consciences shall be as a well watred garden, for they shall nomore be hongrye.

Then shall the mayde reioyce in the daunce, yee, both yonge and olde folkes. For I will turne their sorowe into gladnesse, and will conforzte them from theyr sorowes and make them ioyfull. I will powre plenteousnesse vpon the hertes of the prestes, and my people

The propherye

of Jeremye.

Ho. lxxvi.

people shall be satisfied with my goodnesse, sayth the Lorde.

** Jer. ix. c. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Thus sayth the Lorde: ** The voyce of heynnes, weping and lamentatiō was heard on hye: euen of Rachel mournyng for her chyldren, and wolde not be comforted, because they were awaye.*

But nowe, sayth the Lorde, leaue off thy weppynge and cryenge, withholde thynne eyes from teares, for thy labour shall be rewarded, sayth the Lorde. And they shall come agayne out of the lande of their enemies: yee, euen thy posterite shall haue consolation in this, sayth the Lorde, & thy chyldren shall come agayne into their a wne lande.

Moreouer, I heard Ephraim, that was led awaye captiue, cōplaine on this maner:

** Jer. xxx. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

** D Lorde, thou hast correct me, & thy chastenynge haue I receaued, & as an vntamed calfe: Conuerter thou me, and I shall be conuerted: for thou art my Lorde God: yee, as sone as thou turnest me, I shall reforme my selfe: and when I vnderstande, I shall smyte vpon my thighe. For verely I haue committed shamefull thinges. For I haue bozne the reprofe and cōfusiō of my youth.*

** Jer. xli. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Upon this complaynte, I thought thus by my selfe: ** is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all myzth and pastyme? For sens the tyme I first cōmēed with hym, I haue him euer in remēbrance: therfore, my very hert dyspucth me vnto hym, gladly and lounge I wyll I haue mercy vpon hym, sayth the Lorde. Set the watchmen, prouyde teachers for y, set thynne hert vpon the ryght waye, & thou shalt walke, and turne agayne, & y daughter of Israel, turne agayne to these cittyes of thynne: howe longe wilt thou go astraye, & thou thyynking daughter? For the Lorde wyll worke a newe thing vpon earth. A woman shall compasse a man.*

** Jer. xlii. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

For thus sayth the Lorde of hostes the God of Israel: ** I wyll come therto, & when I haue brought Iuda out of captiuite, these wordes shall be heard in the lande and in hye cittyes. The Lorde, which is the fayre & bydegrome of ryghteousnes, make y frutefull, & thou holy hyll. And there shall dwell Iuda, and all her cittyes, & shepherdes, and husbandemen. For I shall fede the hongry soule, and refreth all faynte hertes. When I hearde thys, I came agayne to my selfe, I mused, lyke as I had bene waked oute of a swete slepe.*

** Jer. xliii. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Beholde, sayth the Lorde, the dayes come, that I wyll sowe the house of Israel, & the house of Iuda, with men and with cattell. ** yee, it shall come therto, that lyke as I haue gone about in tymes past to rote the out, to scatre them, to breake them downe, to destroye them, and chasten them. Euen so*

wyll I also go diligently aboute, to buylde them by agayne, & to plante them, sayth the Lorde. ** Then shall it nomore be sayde: the fathers haue eate a sower grape, and the chyldrens teeth are set on edge: for euery one shall dye for hys a wne myddede, so y who so eateth a sower grape, hys teeth shall be set on edge. Beholde, the dayes come, sayth the Lorde, that I wyll make y a newe cōuenant w the house of Israel, and w the house of Iuda: not after the cōuenant that I made w their fathers, when I toke the by y hande: and led the out of the lande of Egypt: which cōuenant they brake: yee, euen when I as an husbāde had eule ouer them, sayeth the Lorde. But this shall be the cōuenant that I wyll make with the house of Israel after those dayes, sayth the Lorde. I wyll plante my lawe in the inward partes of them, and wyte it in their hertes, & wyll be their God, and they shall be my people.*

And from thens forth, shall no mā teach his neyghbour or his brother, & saye: knowe the Lorde. But they shall all knowe me fro the lowest vnto the hiest, sayth the Lorde. For I will forgene their myddedes, and will neuer remēbre their synnes any more. Thus sayth the Lorde, which gaue the sunne to be a lyght for the daye, and the moone and starres to shyne in the night: which moueth the see, so that the floudes therof waxe fere: his name is the Lorde of hostes. Like as this ordinaunce shall neuer be taken oute of my syght, sayth the Lorde. So shall the sede of Israel neuer cease, but all waye be a people before me.

Moreouer, thus sayth the Lorde: lyke as the heauen aboue cannot be measured, & as the foundaciōs of the earth beneth maye not be sought out. ** So wyll I also not cast out the whole sede of Israel, for that they haue committed, sayeth the Lorde. Beholde, the dayes come, sayth the Lorde, that the cite of the Lorde shall be enlarged from the towre of Hananeel, vnto the gate of y corner wall: from thens shall the ryght measure be takē before her vnto the hyll toppe of y Gath, & shall come about Gath, and the whole valley of the dede starkales, and of the ashes, & all the feldes vnto the broke of Cedron: and vnto the corner of the hogate towarde the east, where as the sanctuary of the Lorde also shall be set. And when it is nowe buylde, and set vp of thys fasthyon, it shall neuer be broken, nor cast downe any more.*

** The xxxij. Chapter.*
** Jeremy is cast into prison, because he prophesied that the cite shoulde be taken of the kynge of Babylon. By the selfe that Jeremy bought at the cōmāndement of the Lorde, is signified, that the people shoulde come agayne to the by y alone possessor. The people of God are hys seruantes, and he is the Lorde. To feare God, is to do his wylle, to the entent that synners maye be elchyd.*

These

** Jer. xli. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

These wordes spake the Lorde vnto Jeremy, in the x. yere of zedekiah king of Iuda: which was the xviij. yere of Nabuchodonosor, what tyme as the kynge of Babylon layed seage vnto Ierusalem. But Jeremy the prophet laye boude in the courte of the prison, which was in the king of Iudas house: where zedekiah the kynge of Iuda caused hym to be layed, because he had prophesied of this maner: Thus sayeth the Lorde: ** Beholde, I wyll deliuer this cite into the handes of the kynge of Babilō, which shall take it. As for zedekiah the kynge of Iuda: he shall not be able to escape the Chaldees: but surely he shall come into the handes of the kynge of Babylon: which shall speake w him mouth to mouth: and one of the shall loke another in y face. And zedekiah shall be carped vnto Babylon, and there shall he be, vntill the tyme that I viset hym, sayth the Lorde. But yf y takest in hande to fpyght agaynst y Chaldees, thou shalt not prosper. And Jeremy sayde: thus hath the Lorde spoken vnto me: Behold, Hananeel the sonne of Selum thynne vnclis sonne, shall come vnto the, and requyre the to redeme the lāde that lyeth in Anathoth vnto thy selfe: ** for by reason of kynred it is thy right to redeme it, and to bye it out.**

And Hananeel myne vnclis sonne came to me in the court of the prison, accordynge to the worde of the Lorde, and sayde vnto me: ** Bye my lande, I praye the, that lieth in Anathoth in the contrey of Benjamin: for by heritage thou hast ryght to looke it oute for thy selfe, therfore redeme it. Then I perceaued that thys was the cōmāndement of the Lorde, and so I bought the lāde from Hananeel of Anathoth, myne vnclis sonne, and weied him there the moneye: euen seuen shekles and ten syluer pence.*

I caused hym also to make me a writing and to seale it: and called recorde therby, and weied hym there the money vpon the wayghtes. ** So I toke the euidence with the cōpye, when it was orderlye sealed and redde ouer, and I gaue the euidence vnto Baruch the sonne of Meriah the sonne of Maasiah in the syght of Hananeel my cosyne, and in the presence of the witnesses, that be named in the euidence: and before all the Jewes that were therby in the courte of the prison.*

I charged Baruch also before them sayinge: ** The Lord of hostes the God of Israel cōmāndeth the, to take thys sealed euidence with the cōpye: and to laye it in an earthen vessel, that it maye longe continue. For the Lorde of hostes the God of Israel hath determyned that houses, feldes, and vyneyardes shall be possessed agayne in this lande.*

Now when I had deliuered the euidence vnto Baruch y sonne of Meriah, I besought the Lorde, saying: ** O Lord God, it is thou that hast made heauen and earth with thy greate power and hie arme, and there is no thyng hyd from the. Thou the west mercy vpon thousandes, thou recōpencest the wickednes of the fathers, into the bosome of the chyldren that come after them.*

Thou art the greate and myghty God, whose name is the Lorde of hostes: greate in counsell, and excellent in worcke. Thynne eyes loke vpon all the wayes of mens chyldren, ** to reward euery one after his waye: & accordyng to the frutes of his inuencions.*

Thou hast done greate tokens and wonders in the lande of Egypte, as we se thys daye, vpon the people of Israel and vpon those men: to make thy name greate, as it is come to passe thys daye. Thou hast brought thy people of Israel oute of y land of Egypt, with tokens, with wonders, with a myghty hande, with a stretched out arme and w greate terribleness: and hast geuen them this lande, lyke as thou haddest promysed vnto their fathers. Namely, that thou woldest geue them a lande, that floweth with mylke and honye.

Nowe when they came therin, and possessed it, they folowed nōt thy voyce, and walked not in thy lawe, ** but all that thou cōmāndedest them to do, that haue they not done, and therfore come all these plagges vpon them.*

Beholde, there are bullwockes made now agaynst the cite, to take it: and it shall be wōne of the Chaldees that besege it, with swerde, with hunger and death, and looke what thou hast spokē, that same shall come vpon them.

For lo, all thynges are present vnto the. ** Yet saist thou vnto me, O Lorde God, and cōmāndest me, that I shall loose a pece of lande vnto my selfe, and take witnesses therto: and yet in the meane season the cite is deliuered into the power of the Chaldees.*

Then came the worde of the Lorde vnto me, saying: ** Beholde, I am the Lorde God of all fleshe, is there any thyng then to hard for me? Therfore thus saith the Lorde: Beholde, I shall deliuer thys cite into the power of the Chaldees, and into the power of Nabuchodonosor the kynge of Babylon, they shall take it in. For the Chaldees shall come, and wyne thys cite, and sett spere vpon it, and burne it: with the gorgeouse houses, in whose parlours they haue made sacrifice vnto Baal, and powred drynckofferynges vnto straunge Goddes, to prouoke me vnto wrath.*

For seying the chyldren of Israel, and the chyldren of Iuda haue wrought wickednes before

before me ever fro the yth youth vp, what haue they els done, but prouoked me wth p^rouokers of their awne handes: sayth the Lorde.

¶ What hath this cite bene elles but a prouoking of my w^rath, euer & sence the daye that they buyled it, vnto thys houre wherein I cast it out of my sight, because of the great blasphemys of the chylzen of Israel & Iuda, which they haue done to prouoke me: yee, they, their kynge, their p^rynces, their prestes, their prophetes, the men of Iuda, and the cyties of Ierusalem.

¶ When I stode vp early, and taught the and instructed them, they turned their backs to me, and not they^r faces. They wolde not heare, to be reformed and correct: & but set their ydols in p^r house, that is halowed vnto my name, to despyle it. They haue builded hye places for Baal in the valley of the chylzen of Hennom, to vowe they^r sonnes and daughters vnto Moloch: which I neuer commaunded them: nether came it euer in my thoughte, to make Iuda synne with soch abhominatyon.

¶ And nowe therfore, thus hath the Lorde God of Israel spoken, concernynge this cite, which (as ye youre selues confesse) shalbe deliuered into the hande of the kynge of Babylon, when it is wonne with the sword, with hōger and with pestilence. ¶ Beholde, I will gather them together from all landes, wher in I haue scatered them in my w^rath in my fearfull and great displeasure: and wyl bring them agayne vnto thys place, where they shall dwell safely. And they shalbe my people, and I wilbe their God.

¶ And I wyl geue the one hert and one waye, that they maye feare me all the daies of their lyfe, that they and their chylzen after them maye prospere. ¶ And I wyl sett vp an euerlastyng couenaunt with the. Namelye, that I wyl neuer cease to do them good, and that I wyl put my feare in their hertes, so that they shall not runne awaye from me. ¶ Yee, I will haue a lust and pleasure to do the good, and saythfully to plate them in this lande with my whole hert and with all my soule.

¶ For thus sayth the Lorde: I like as I haue brought all this great plage vpon this people, euen so wyl I also bring vpon them all p^r good, that I haue promysed the. And men shall haue their possessions in this lāde, wherof ye sape now, that it shall nether be inhabited of people ner of catell: but be deliuered into the handes of the Chaldees. Yee, lande shalbe bought for money, & euidences made thereupon, and sealed before witnesses in the countrey of Benjamin, and rounde aboute Ierusalem, in the cities of Iuda, in the cities that are vpon the mountaynes, and in them that lye beneth: yee, and in p^r cities that are

in the south. For I wyl bypunge their p^resoners hither agayne, sayth the Lorde.

¶ The xxxiiij. Chapter.
¶ The prophete is monished of the Lorde, to praye for the deliuerance of the people, which the Lorde promysed. God forgiveth synnes, and doth graciously to the people, for hys awne renowne. Of the birth of Christ. The kyngdome of Christ in p^r church shall neuer be ended.

¶ Moreover, the worde of the Lorde came vnto Jeremie on thys maner. ¶ When he was yet bound in the court of p^reson. Thus sayth the Lorde, which fulfilleth the thing that he speaketh: the Lorde which perfourmeth the thing that he taketh in hand: euen he, whose name is the Lorde: crye vnto me, & I wyl answere, and shewe the great and hye thinges, which were vnknewen vnto the.

¶ Thus (I sape) spake the Lorde God of Israel, concerninge the houses of thys cite, and the houses of the kynges of Iuda, p^r they are broken thowowe the ordinaunce and the sword. Because the inhabitours of this cite haue come to fight against the Chaldees: and they are fylled with the deed carcasses of men, whom I haue slepe in my w^rath and displeasure: when I turned my face fro thys cite, because of all her wickednes. Behold, sayth the Lorde, I wyl repayre & heale their woundes, and make the whole: I will open them the large treasure of peace and truelyth.

¶ And I will retorne the captiuitie of Iuda and Israel: and wyl set them vp agayne as they were afore. ¶ From all my dedes, wher in they haue offended agest me, I will cleanse the. And all their blasphemys which they haue done agaynst me, whē they regarded me not, I will forgue them.

¶ And thys shall get me a name, a prayse, & honoure among all the people of the earth, which shall heare all the good, that I wyl shewe vnto them: yee, they shall be afrayed and astonyed at all the good dedes and benesytes that I wyl do for them. Moreover, thus sayth the Lorde: ¶ In this place, wherof ye sape that it shalbe a wyldernes, wher in nether people ner catell shall dwell: in like maner in the cities of Iuda & without Ierusalem (which also shalbe so voyde, that nether people ner catell shall dwell there) shall p^r voyce of gladnes be heard agayne, the voyce of the bydegrome & of the byde, the voyce of them that shall singe: ¶ Prayse the Lorde of hostes, for he is louynge and hys mercy endureth for euer: and the voyce of them that shall offer vp giftes in the house of the Lorde. For I will restore the captiuitie of this lande, as it was afore, sayth the Lorde. ¶ Thus sayeth the Lorde of hostes: It shall come yet therto, that in thys lande, which is voyde from men and catell, and in all the cities of the lande, there shalbe set vp shepherdes cotages: in the cities vpon the mountay-

mountaynes: and in the cyties that lye vpon the playne, and in the cyties of the southe.

¶ In the lande of Beniamin, in the felde of Ierusalem, and in the cyties of Iuda shall the shepe be nombred agayne, vnder p^r hande of hym, that tellecth them, sayeth the Lorde. ¶ Beholde, the tyme cometh, sayeth the Lorde, that I will perfourme that good thynge, which I haue promysed vnto the house of Israel and to the house of Iuda. In those dayes and at p^r same tyme, I wyl bring forth vnto Dauid, the braynche of ryghtuousnes, & he shall do equytie & righteounesse in the lande. In those dayes shall Iuda be helped & Ierusalem shall dwell safe, and he that shall call her is eue God oure ryghteousnesse. For thus the Lorde promyseth: ¶ Dauid shall neuer want one, to syt vpon the throne of the house of Israel: ¶ nether shall the prestes and Leuites wat one to offere allwaye before me burntofferings, to kyndle the meatofferynge, and to prepare the sacrificys.

¶ And the worde of the Lorde came vnto Jeremie after this maner. Thus sayeth p^r Lorde: maye the couenaunt which I haue made wth daye and nyght be broken, that there shulde not be daye and nyght in due season? Then maye my couenaunt also be broken, which I made wth Dauid my seruaute, and so he not to haue a sonne to reygne in hys throne. ¶ So shall also p^r prestes & Leuites neuer fayle, but serue me. ¶ For lyke as p^r starres of heauen maye not be nombred, nether the sande of p^r see measured: so wyl I multiplie p^r sede of Dauid my seruaute, & the Leuites my ministers.

¶ Moreover, the worde of the Lorde came to Jeremie, saying: Cōsyderest thou not what this people speaketh? Two kynredes (saye they) had the Lorde chosen, & those same two hath he cast awaye. For so they haue despised my people & they reputed the as though they were no people. Therfore thus saith p^r Lorde: ¶ If I haue made no couenaunt with daye & nyght, & geue no statute vnto heauē & earth: the will I also cast awaye the sede of Iacob & Dauid my seruaute: so p^r I will take no p^rce out of his sede, to rule p^r posteritie of Abraham, Isaac & Iacob. But yet I wil turne agayne their captiuitie, & be mercyfull vnto them.

¶ The xxxiiiij. Chapter.
¶ Behethreateneth that the cite, and the kynge zedekiah also, shalbe geuen into the handes of the kynge of Babylon. He rebuketh them that broughte soche of they^r brethren into captiuitie, as were pardoned to go at they^r libertie.

¶ These are the wordes which p^r Lorde spake vnto Jeremie: ¶ what tyme as Nabuchodonosor the kynge of Babylon, & all his hostes (out of all the kingdomes p^r were vnder his power) & all hys people, fought agaynst Ierusalem and all the cyties therof. ¶ Thus sayeth p^r Lorde God of Israel: ¶ Soo, & spake to zedekiah

the kynge of Iuda, and tell hym. The Lorde sendeth the thys worde: Beholde, ¶ I wyl deliuer thys cite into the hande of the kynge of Babylon, he shall burne it, and thou shalt not escape hys hādes, but shalt be led awaye p^resoner, & deliuered into his power. ¶ Thou shalt loke the kynge of Babylon in the face, and he shal speake with the, mouth to mouth and then shalt thou goo to Babylon. Yet heare the worde of the Lorde, ¶ zedekiah thou kynge of Iuda: ¶ Thus sayeth the Lorde vnto the. ¶ Thou shalt not be slayne with p^r sword, but shalt dye in peace. ¶ Lyke as thy fore fathers the kynges, thy progenitours, were bzente: so shalt thou be bzēt also, and in thy mourninge they shall sape: oh Lorde. For thus haue I determyned, sayeth the Lorde.

¶ Then spake Jeremie the prophete all these wordes vnto zedekiah kynge of Iuda in Ierusalem: what tyme as the kynge of Babylonys hooste beseged Ierusalem, and the remaunt of the cyties. Namely, Lachis and Azekach, which yet remayned of p^r stronge defended cyties of Iuda.

¶ These are the wordes that the Lorde spake vnto Jeremie the prophete, when zedekiah was agreed with all the people at Ierusalem, that there shulde be proclaimed ¶ a libertie: so that euery mā shuld let his seruaunt & handmayde go fre, hebreue and hebreuelle, and no Jewe to holde hys brother as a bonde man. Nowe as they had consented, all the princes and all the people which had gathered vnto this agrement that euery mā shulde set at libertie his bōde seruaunte and bonde woman and no longer to holde them bonde euen so they were obediēt, & let them go free. But afterwarde they repented, and toke agayne the seruautes and hande maydens, whom they had lett go free, and so made the lāde agayne.

¶ For the which cause the worde of p^r Lorde came vnto Jeremie fro the Lorde hym selfe, sayinge: ¶ Thus sayeth p^r Lorde God of Israel: ¶ I made a couenaunt with youre fathers, whē I brought the out of Egypt, (that they shulde no more be bondmen) sayinge. When sent yeares are oute, euery man shall let hys bought seruaute an hebreue go fre, yf he haue serued hym syxe yeares. But youre fathers obeyed me not & herkened not vnto me. As for you, ye were nowe turned, & did right before me, in that ye proclaimed, euery mā to let his neighbour go free, and in that ye made a couenaunt before me, in the tēple that beareth my name. But yet ye haue turned youre selues agayne, and blasphemed my name. In this, p^r euery man hath requyred his seruaute & hādmayde agayne, whō ye had let go quyte and free, & cōpelled the to serue you agayne, and to be youre bōde men, and bondwomen. And therfore thus sayeth the Lorde: ye haue not obeyed me, euery man to proclame freedom

come vnto his brother & neyghbour: wherfore, & I wyll call you vnto a freedome, sayeth the Lord: euen vnto the swearde, to pestilence, & to hunger, & will make you to be plagued in all the kyngdomes of the earth. **P**ee, those men þ haue broken my couenaunt, & not kepte the wordes of the appoyntment, which they made before me: * & when they heved the calfe in two, & when there wente thozowe the two halves therof: The Prynces of Iuda, the Prynces of Ierusalem, the gelled men, the prestes and all the people of the lande, which wente thozowe the two sydes of the calfe. Those men wyll I geue into the power of theyr enemies, & into the handes of them that folowe vpon theyr lynes.

* And their deed bodys shalbe meate for the foules of the ayre, & brastres of the felde. As for zedekiah the kyng of Iuda and hys Prynces, I wyll deliuer the into the power of their enemyes, and of them that desyre to slaye them, and into the hande of the kyng of Babylons hoste * which now is departed from you: But thozow my commaundement (sayeth the Lord) they shal come agayne before thys cytye, they shal fyght agaynst it, wyne it, and burne it: & moreover, I wyll laye the cyties of Iuda so waste, that no man shal dwell therein.

The xxxv. Chapter.

The propoundeth the obedience of the Rechabites, and thereby confoundeth the pryde of the Jewes. The commaundment of Ionadab, the father of the Rechabites. He threateneth punishment vnto the rebellious Jewes. He promyseth prosperite vnto the Rechabites, for theyr obedience vnto theyr father.

In the wordes whiche the Lord spake vnto Jeremye, in þ raygne of Jehoakim the sonne of Josiah kyng of Iuda, are these: So vnto the house of * the Rechabites, & call them out, and bryng them to the house of the Lord into some commodious place, and geue them wyne to dryncke. Then toke I Jazaniah the sonne of Jeremye the sonne of Habaziniyah, and his brethren, & all his sonnes, and the whole housholde of þ Rechabites: and brought them to the house of the Lord into the closet of the chyldren of Hanan the sonne of Jegedaliah the man of God: which was by the closet of the Prynces that is aboue the closet of Maasiah the sone of Selum, which is þ tresurer. And before the sonnes of the kynred of the Rechabites, I set pottes full of wyne, and cuppes, & sayde vnto them: Dryncke wyne. But they sayde: we wyll dryncke no wyne for Ionadab the sonne of Rechaboure father commaunded vs, saying: ye and poure sonnes shal neuer dryncke wyne * buyde no houses, sowe no seide, plante no vynges, yee, ye shal haue no vineyardes: but for all poure tyme ye shal dwell in tentes, that ye maye lyue longe in þ lande wherin ye be straungers.

* Thus haue we obeyed the commaundment

of Ionadab the sonne of Rechaboure father in all that he hath charged vs, & so we drynke no wyne all oure lyfe longe: we, nor oure wynges, our sonnes and oure daughters. Neither builde we any house to dwell therein, we haue also amonge vs nether vineyardes, ner cornelands to sowe: but we dwell in tentes, we obeye, and do accorbynge vnto all, that Ionadab oure father commaunded vs.

But now that Nabuchodonosor the king of Babylon came vnto þ lande, we sayde, come, lett vs go to Ierusalem, that we maye escape the hooste of the Caldees and the Assyrians: and so we dwell now at Ierusalem. Then came þ worde of þ Lord vnto Jeremye saying. Thus sayeth the Lord of hostes the God of Israel: So and tell þ me of Iuda and þ inhabitours of Ierusalem: Will ye not be reformed, to obey my wordes sayeth þ Lord: The wordes which Ionadab the sonne of Rechaboure commaunded his sonnes, þ they shulde drynke no wyne, are fast and surely kept: for vnto thys daye they dryncke no wyne, but obeye their fathers commaundement. But as for me, * I haue stand vnto early, I haue spokē vnto you, & geuen you earnest warnyng: & yet haue ye not bene obedient vnto me. Pee, I haue sent my seruantes, all the prophetes vnto you, I rose vnto early, & sent you worde, sayinge: Turne you, nowe euery mā frō his wycked waye: amende poure lynes, and go not after straunge goddes, to worshyppe the: that ye maye continue in the lande, which I haue geuen vnto you & poure fathers, but ye wolde nether heare me, ner folowe me.

The chyldren of Ionadab Rechabs sonne haue stedfastly kepte their fathers commaundement, þ he gaue the, but this people is not obedient vnto me. And therfore thus sayeth the Lord of hostes the God of Israel: Beholde, I will bryng vpon Iuda & vpon euery one that dwelleth in Ierusalem, all the trouble þ I haue deuysed agaynst the. * For I haue spokē vnto them, but they wold not folowe. I haue called vnto them, neuertheless they wold geue me no answer. Jeremye also spake vnto the housholde of the Rechabites: Thus sayeth the Lord of hostes the God of Israel: For so moche as ye haue obeyed the commaundement of Ionadab poure father, and kepte all hys preceptes, and done accorbyng vnto all that he hath bydde you: Therfore thus sayeth the Lord of hostes, þ God of Israel: * Ionadab the sonne of Rechaboure shal not sayle, but haue one out of his stocke to stande alwaye before me.

The xxxvi. Chapter.

Baruch wyrteth (as Jeremye endycteth) the boke of the curtes agaynst Iuda & Israel. He is sent with þ boke vnto the people, and readeth it before them all. He is called before the rulers, & readeth it before the also. The rulers shewe vnto the kyng the wordes of the boke. Jehudi taketh the boke, and readeth a lytell of it, and after casteth it in the fyre. There is another wyrtten, at the commaundement of the Lord.

In the

In the fourth yere of Jehoakim the sonne of Josiah kyng of Iuda, came the worde of the Lord vnto Jeremye, sayinge. * Take a boke, and wyrteth therein all the wordes, that I haue spoken to the, agaynst Israel agaynst Iuda, and agaynst all the people, from the tyme þ I beganne for to speake vnto the (in the raygne of Josiah) vnto thys daye. That when þ house of Iuda heareth of the plage, which I haue deuysed for them, they maye peraduenture * turne, euery man frō hys wycked waye, that I maye forgene theyr offences and synnes.

Then byd Jeremye call Baruch the sonne of Neriah, * and Baruch wyrote in the boke at the mouth of Jeremye, all the wordes of þ Lord, which he had spoken vnto hym. And Jeremye commaunded Baruch, sayinge: I am in prison, so that I maye not come into the house of the Lord: therfore go thou thyther, and reade the boke, that thou hast wyrtten at my mouth: Namely, the wordes of the Lord and redethem in the Lordes house vpon the fastynge daye, that the people, whole Iuda, and all they that come out of the cities, maye heare. Peraduenture they wyll praye meke-ly before the face of the Lord, & turne euery one from hys wycked waye. For greates is the wrath and displeasure, that þ Lord hath taken agaynst this people.

So Baruch the sonne of Neriah byd, accorbynge vnto all that Jeremye the Prophete commaunded him, readinge the wordes of the Lord out of the boke in the Lordes house. And this was done in þ fyft yere of Jehoakim the sonne of Josiah kyng of Iuda, in þ ix. moneth * when it was commaunded, that all the people of Ierusalem shulde fast before the Lord, and they also that were come from the cyties of Iuda vnto Ierusalem.

Then redde Baruch the wordes of Jeremye out of the boke with in the house of the Lord out of the treasury of Samariah the sonne of Sapha the Scribe, which is besyde the hyer losse of the * newe doze of the Lordes house: that all the people myght heare. Nowe whē Micheah þ sonne of Samariah the sonne of Saphan had hearde all the wordes of þ Lord out of the boke, he wete downe to the kynges palace into the Scribes chambres, for there all the Prynces were set. Elpsama the Scribe, Dalaiah the sonne of Semei, Elnathan the sonne of Achboz, Samariah the sone of Saphan, zedekiah the sonne of Hananiah, with all the Prynces. And Micheah tolde the all the wordes, that he hearde Baruch reade out of the boke before the people.

Then all the princes sent Jehudi the sonne of Nathaniah, the sonne of Selamiah, the sonne of Chusi, vnto Baruch, saying. Take in thynne hande the boke, wherout thou hast

red before all the people, and come. So Baruch the sonne of Neriah toke the boke in his hande, & came vnto the. And they sayd vnto him. Syt downe, & rede the boke þ we maye heare also. So Baruch redd that they might heare. Nowe whē they had hearde all þ wordes, they were abashed one vpon another, & sayde vnto Baruch. We wyll certifye þ kyng of all these wordes. And they examyned Baruch, sayinge: tell vs, howe bydest þ wyrtte all these wordes out of hys mouth? Then Baruch answered them: he spake all these wordes vnto me with his mouth, & I wyrote them in the boke.

Then sayde þ princes vnto Baruch: So thy waye, & hyde þ with Jeremye, so that no mā knowe where ye be. And they went into the kyng to the court. But they kept þ boke in the chambze of Elisama the Scribe, & tolde the kyng all the wordes þ he myght heare. So the kyng sent Jehudi to fetch him þ boke which he brought out of Elpsama the Scribes chambze. And Jehudi red in it, that the kyng and all þ prynces, which were aboute him, myght heare. Nowe the kyng sat in the wynter house, for it was in the ix. Moneth & there was a fyre before him. And when Jehudi had redde the oze foure leaues therof, he cut the boke in peces with a penne knyfe, and * cast it into the fyre vpon the harth, vntill þ boke was all byete in the fyre vpon the harth.

Yet no man was abashed therof, or rente his clothes: nether the kyng hym selfe, ner his seruantes, though they hearde all these wordes. Neuertheless Elnathā, Dalaiah, & Samariah besought the kyng, þ he wolde not burne the boke: not withstandynge the kyng wolde not heare them, but commaunded Jerahmeel the sonne of Amalech, Saraiah þ sonne of Eziel & Selamiah þ sonne of Abdiel, to laye handes vpon Baruch the Scribe, and vpon Jeremye the Prophete: but the Lord kepte the out of syght. After nowe that the kyng had bent the boke, & the sermons which Baruch wyrote at the mouth of Jeremye: The worde of the Lord came vnto Jeremye, sayinge. Take another boke, and wyrtte in it all þ forsayde sermons: that were wyrtte in the fyrst boke, which Jehoakim the kyng of Iuda hath byente.

And tell Jehoakim þ kyng of Iuda: thus sayeth the Lord: thou hast byete the boke, & thoughtest within thy selfe. Why hast thou wyrtten therein, that the kyng of Babylon shal come, and make thys lande waste: so þ he shal make both people & catell to be out of it: Therfore thus the Lord sayeth of Jehoakim þ kyng of Iuda. * There shal none of hys generacyon syt vpon the thron of Dauid. Hys deed cōse shalbe cast oute, that the heate of the daye, and the frost of the nyght maye come vpon hym. And I wyll byset the wyckednes

wyckednes of hym, of his sede, & of hys seruantes. Moreover, all the euell that I haue promysed them (though they herde me not) wyll I bringe vpon them, vpon the inhabitours of Ierusalem, and vpon all Iuda. Then toke Jeremie another booke, and gaue it Baruch the scribe the sonne of Neriah, whiche wrote therein out of the mouth of Jeremie: all the sermons that were in the fyrst booke, whiche Jehoiakim the kynge of Iuda dyd burne. And there were added vnto them many more sermons, then before.

The xxxvii. Chapter.

Jeremiah succedeth Cononiah. He sendeth vnto Jeremie to praye for hym. Jeremie goynge into the lande of Beniamin, is taken. He is beaten, and put in prison. He is deliuered by kynge zedekiah.

* lxxi. Regu. frui. b.

* Jer. xxx. a. and. xlii. a.

* Jer. xlii. b.

* Jer. xli. a.

* Jer. xxxv. viii. b.

Zedekiah the sonne of Josiah, which was made kynge thowowe Nabuchodonosor kynge of Babylon, reigned in the lade of Iuda, in the steade of Cononiah the sonne of Jehoiakim. But neither he, ner hys seruantes, ner the people in the lande wolde obeye the wordes of the Lorde, which he spake by the prophet Jeremie. * Neuerthelesse, zedekiah the kynge sent Jehucal the sonne of Shelemiah & Sophoniah the sonne of Maasiah the priest to the prophet Jeremie, saying: O praye thou vnto the Lorde oure God for vs. Nowe Jeremie walked fre amonge the people at that tyme, and was not put in prison as yet. * Wharaos hoste also was come out of Egypte: which whē the Caldees that beseged Ierusalem perceaued, they departed from thence.

Then came the worde of the Lorde vnto Jeremie the prophet, sayinge: Thus sayeth the Lorde God of Israel, thys answer shall ye geue to the kynge of Iuda, that sent you vnto me for counsell: * Beholde, Wharaos hoste which is come forth to helpe you, shall returne to Egypte into his awne lande: but the Caldees shall come agayne, and fyght agaynst thys cytie, wyne it; and sett fyre vpon it. For thus sayeth the Lorde, disceane not poure a wne myndes, thynkinge on this maner: thus, the Caldees go now their waye from vs. No, they shall not go theyr waye. For though ye had slayne the whole hoste of the Caldees, that besege you, and euery one of the slayne laye in his tente, yet shulde they stande vp, and set fyre vpon thys cytie. Now when the hoste of the Caldees was broken vp from Ierusalem, for feare of the Egyptian armie, Jeremie went out of Ierusalem towarde the lande of Beniamin, to get hym from amonge the people. And when he came vnder Beniamyns porte, there was a porter, called Neriah, the sonne of Shelemiah the sonne of Hananiah, which fell vpon him, and toke him sayinge: thy mynde is to runne to the Caldees. Then sayde Jeremie: It is not so, I go not to the Caldees. Neuer-

theless, Neriah wolde not beleue hym, but brought Jeremie bounde before the princes. Wherefore the princes were angrie with Jeremie, and smote him, and layed hym in prison in the house of Jonathan the scribe. For he was the ruler of the prison. Thus was Jeremie put into the donged and prison, and so laye there a longe tyme. * Then zedekiah the kynge sent for him, and called him, and asked hym quyetly in his awne house, sayinge: thynkest thou this bulpnes (that now is in hande) cometh of the Lorde? Jeremie answered: yee, that it doth: and thou (sayde he) shalt be deliuered into the kynge of Babylons power.

Moreouer, Jeremie sayde vnto kynge zedekiah. What haue I offended agaynst the, agaynst thy seruantes, or agaynst thys people, that ye haue put me in prison? * Where are poure prophetes which haue prophesied vnto you, & sayde, that the kynge of Babylon shulde not come agaynst you & this lade? And therfore heare now, O my Lorde the kynge: let my prayer be accepte before the, and sende me nomore into the house of Jonathan the scribe, that I dye not there. Then zedekiah the kynge commaunded to put Jeremie in the fore entrie of the prison, and dayly to be geuen hym a cake of bread out of the bakers streete vntyll all the bread in the cytie was eatē vp. Thus Jeremie remayned in the fore entrie in the prison.

The xxxviii. Chapter.

Why the mocon of the rulers Jeremie is put into a dongeon. At the request of Abedmelech the chamberlayne, the kynge commaundeth Jeremie to be brought forth of the dongeon. Jeremie sheweth the kynge howe he myght escape death.

Saphatiah the sonne of Nathan, & Godoliah the sonne of Shaphur, Iucal the sonne of Semeliah, and Shaphur the sonne of Melchiah perceaued the wordes, that Jeremie had spoken vnto all the people, namely on thys maner: Thus sayeth the Lorde: * Who so remayneth in thys cytie, shal perishe, ether with the sword, with hunger or with the pestilence. But who so falleth vnto the Caldees, shall escape winnyng his soule for a praye, & shall lyue. * For thus sayeth the Lorde: Thys cytie (no doute) must be deliuered into the power of the kynge of Babylon, and he also shall wyne it. Then sayde the princes vnto the kynge: Syr, we beseeche you let thys mā be put to death. For thus he discorageth the handes of the souldiers that be in thys cytie, and the handes of all the people, when he speaketh soche wordes vnto them. This mā verely labourereth not for peace of the people, but myscheffe. zedekiah the kynge answered & sayde: lo, he is in poure handes, for the kynge maye denye you nothinge. Then toke they Jeremie, and cast hym into the dongeon of Melchiah

* Jer. xli. viii. c.

* Jer. xli. viii. c.

* Jer. xli. viii. c.

* Jer. xli. viii. c.

Melchiah the sonne of Hamlech, that dwelt in the fore entrie of the prison. And they lett downe Jeremie with coardes into a donged, where there was no water, but myze. So Jeremie stak fast in the myze. Now when Abedmelech the Moorian beyng a chamberlayne in the kynges courte, vnderstode, that they had cast Jeremie into the dongeon: he went out of the kynges house, and spake to the kynge, (which then sat vnder the porte of Beniamin) these wordes: My Lorde the kynge, where as these men medle with Jeremie the prophet, they do hym wronge: Namely, in that they haue put him in prison, there to dye of hunger, for there is no more bread in the cytie. Then the kynge commaunded Abedmelech the Moorian and sayde: Take from hence xxx. mē whom thou wylt, & drawe vp Jeremie the prophet out of the dongeon, before he dye. So Abedmelech toke the men w him, and went to the house of the kynge, and there vnder the tresurie he gatt older ragges & woine cloutes, and lett them downe by a coarde, into the dongeon to Jeremie.

And Abedmelech the Moorian sayde vnto the prophet Jeremie: O, put these ragges and cloutes vnder thyn arme holes, betwixte them and the coardes: & Jeremie dyd so. So they drew vp Jeremie with coardes & toke him out of the donged, & he remayned in the fore entrie of the prison. Then zedekiah the kynge sent & caused Jeremie the prophete to be called vnto him, into the thyrde entrie, that is in the house of the Lorde. And the kynge sayd vnto Jeremie: I will aske the some-what but hyde nothyng from me. Then Jeremie answered zedekiah: If I be playne vnto the, thou wilt cause me to suffre death: If I geue the counsell, thou wylt not folowe me. So the king swore an ooth secretly vnto Jeremie, sayinge: As truly as the Lorde lyueth that made vs these soules, I wyl not slaye the, ner geue the into the handes of them that seke after thy lyfe.

The sayde Jeremie vnto zedekiah. Thus sayeth the Lord of hostes the God of Israel: * If case be, that thou wylt go forth vnto the kynge of Babylons princes, thou shalt saue thy lyfe, and thys cytie shalt not be bzēt yee, both thou and thy household shall escape with poure lynes. But yf thou wylt not go forth to the kynge of Babylons princes, the shall thys cytie be deliuered into the handes of the Caldees, which shall set fyre vpon it, and thou shalt not be able to escape the. And zedekiah sayde vnto Jeremie. I am afrayde for the Iewes, that are fled vnto the Caldees, lest I come in theyr handes, and so they to haue me in derisyon.

But Jeremie answered: No, they shall not betraye the: O herken vnto the voyce of the Lorde (I beseeche the) which I speake vnto,

so shalt thou be well, and saue thy lyfe. But yf thou wilt not go forth, y Lorde hath tolde me this playnely: Beholde, all the women y are left in the kynge of Iudaes house, shalbe led forth out to the kynge of Babylons princes. And they shal saye, y thou art disceaued: and that they whō thou didest put thy trust, haue gotten the vnder, & sett thy fete fast in the myze, and gone their waye fro the. Therefore all thy wyues with their chyldren shall they leade forth vnto the Caldees, and thou shalt not escape their handes, but shalt be the kynge of Babylons prisoner, & this cytie shalt thou cause to be bzēt. Then sayde zedekiah vnto Jeremie: loke that no body knowe of these wordes, and thou shalt not dye. But yf the princes perceaue, y I haue talked with y, and come vnto the, saying: O speake, what sayde the king to the: hyde it not fro vs, & we wyl not put the to death. Tell vs (we praye the) what sayde the kynge to the? So thou geue them thys answer: I haue humbly besought the kynge, that he wyl lett me lye no more in Jehonathans house, that I dye not there. Then came all the princes vnto Jeremie, and asked hym. And he tolde them, after the maner as the kynge bad him. Then they helde theyr peace, and let hym alone for they perceaued nothyng. * So Jeremie abode styll in the fore entrie of the prison, vntyll the daye that Ierusalem was wonne.

The xxxix. Chapter.

Nabuchodonosor besegeth Ierusalem. zedekiah fleeth. He is taken of the Caldees. Hys sonnes are slayne. His eyes are thrust out. Jeremie is prouided for. Abedmelech is deliuered from captiuitie, because of the confidence that he hath in God.

Nowe when the cytie of Ierusalem was taken (for in the ix. yere of zedekiah kynge of Iuda in the tenth Moneth, came Nabuchodonosor the king of Babylon & all his hoste, and beseged Ierusalem & foughte agaynst it. And in the xi. yere of zedekiah in the fourth Moneth y. ix. daye of the Moneth, he bzake into the cytie.) Then all the princes of the king of Babylon, came in, & sat them downe vnder the porte: Mergel, Sarczer, Samgarnebo, Sarlachim, Rablaris, Meregell, Sarczer, Rabmag, w all the other princes of the kynge of Babylon. * And when zedekiah the kynge of Iuda with hys souldiers sawe them, they fled, and departed out of the cytie by nyght thowme the kynges garden, & thowme the porte that is betwene y two walles, and so they wente towarde the wyldernesse.

But the Caldees hoste followed faste after them, and toke zedekiah in the felde of Jericho, and brought hym prisoner to Nabuchodonosor the kynge of Babylon vnto Riblah, that lyeth in the land of Hemath where he gaue iudgement vpon him. So the kynge of Babylon caused the chyldre of zedekiah and all the

* Jer. xxxix. c.

* Jer. xxxix. c.

* Jer. xxxix. c.

The Prophecie

all the nobles of Iuda be slayne, before his face at Reblach. And made zedekias eyes to be put out, and bounde him with two chaynes, and sent him to Babylon.

C * Moreouer, the Caldees brent by the kynges palace, with the other houses of the people, and brake downe the walles of Ierusalem. As for the remnant of the people that were in the cite, and soch as were come to helpe the (whatlocuer was left of y come for te) Nabuzaradan the chefe captayne carped the to Babylon. But Nabuzarada the chefe captayne let the rascall people (& those that had nothinge) dwell styll in the lande of Iuda, and gaue them vineyardes & cozne felde at the same tyme. Nabuchodonosor also the kyng of Babylon gaue Nabuzaradan the chefe captayne a charge, concernynge Jeremy, sayinge: take and cherish hym, and make moche of him: se thou do hym no harme, but intreate him after his awne desyre.

So Nabuzaradan the chefe captayne, Nabuzazban Rablars, Nergal Sarezzer Rabmag and all the kyng of Babylons Lordes sent for Jeremy * and caused hym to be fet out of the fore entrie of the prison, & comitted him vnto Godoliah the sonne of Ahikam the sonne of Saphan: that he shulde carye him home, * and so he dwelt amonge the people. Now whyle Jeremy laye yet bounde in the fore entrie of the prison, y worde of the Lord came vnto him, sayinge: Go and tell Abedmelech the Mozan: Thus sayeth the Lorde of hostes the God of Israel: Beholde, the cruell and sharpe plage that I haue deuysed for this cite, will I bringe vpon them, that thou shalt se it: but I will deluyce y (sayeth the Lorde) and thou shalt not come in y handes of those men, whom thou fearest. For doubtles I will saue the, so that thou shalt not perishe w the swerde: but thy lyfe shalbe saued, ad that because thou hast put thy trust in me, sayeth the Lorde.

The xl. Chapter.

Jeremy hath licence to go whether he wyl. He dwelleth with the people that remayneth at Ierusalem, ouer whom Godoliah ruleth, Johanan prophceeth death vnto Godoliah.

A * Ihsus is the worde that the Lord spake vnto Jeremy, * when Nabuzaradan the chefe Captayne had let him go fre from Ramah, whyther he had led him bounde amonge all the prisoners, that were carped from Ierusalem and Iuda vnto Babylon. The chefe captayne called for Jeremy, and sayde vnto hym. The Lorde thy God spake myghrely before of the mysery vpon this place: Nowe the Lorde had sent it, and perfourmed it as he had promysed. For ye haue synned agaynst the Lord, and haue not bene obedient vnto his voyce, therfore commeth this plage vpon you. Beholde, I lowse the bondes from thy handes this daye: yf y wilt

nowe go with me vnto Babylon, yf then: for I wyl se to the, & prouyde for the. But yf thou wylt not go with me to Babylō, the remayne here. * Beholde, all the lande is at thy wyl, loke wher thou thynkest couenient and good for the to abyde, there dwell. For as yet he was not gone backe againe to Godoliah therfore he sayde to him: Go backe to Godoliah the sonne of Ahikam, the sonne of Saphan: * whō the kyng of Babylō hath made gouernoure ouer the cyties of Iuda, & dwell with hym amonge the people, or remayne wher soeuer it please the. So the chefe Captayne gaue him his expenses with a rewarde, and let him go. * The wente Jeremy vnto Godoliah the sonne of Ahikam to Mizpa, and dwelt there with hym amonge the people that were left in the lande.

Nowe when the captaynes of the hoste of Iuda (which w their felowes were scatred abrode on euery syde in the lande) vnderstode that y kyng of Babylō had made Godoliah the sonne of Ahikam gouernoure in the land, and y man, wyfe and childe, yee, and y poore men in the lande (that were not led captiue to Babylon) shulde be vnder his iurisdiction: They came to Godoliah vnto Mizpa: Namely, Ismael the sonne of Nathaniah, Johanan and Jonathan the sonnes of Careah, Sareah the sonne of Thanhometh, the sonnes of Ophai the Metopahite, Iesaniah y sonne of Maachati, with theyr companyōs. And Godoliah the sonne of Ahikam, the sonne of Saphan, swore vnto them and theyr felowes in this maner: * We not afrayed to serue the Caldees, dwell in the lande, and do the kyng of Babylon seruice, so shall ye prouyde. Beholde, I dwell at Mizpa to be an officer in the Caldees be halfe, and to satisfye soche as come to vs. Therfore gather you wyne, cozne and oyle, and kepe them in your ware houses, and dwell in your cyties that ye haue in keepynge.

Yee, all the Jewes also y dwell in Moab vnder the Ammonites, in Idumea and in all the countreys, when they herde, that y kyng of Babylō had made Godoliah the sonne of Ahikam the sonne of Saphan, gouernoure vpon the y were left in Iuda. All the Jewes (I saye) returned oute of all places where they were fled vnto: and came into the lande of Iuda to Godoliah vnto Mizpa, & gathered wyne & other frutes, & that very moche. Moreouer, Johanan the sonne of Careah and all the captaynes of the hoste, that were scatred on euery syde in the lade, cam to Godoliah in Mizpa, & sayde vnto him. knowest thou not that Baalis kyng of the Ammonites hath sent Ismael the sonne of Nathaniah, to slaye the: But Godoliah the sonne of Ahikam beleued them not. Then sayde Johanan the sonne of Careah vnto Godoliah in Mizpa

Of Jeremye,

Jo. lxxx.

in Mizpa these wordes secretly: Let me go, I praye the, and I will slaye Ismael y sonne of Nathaniah, so that no body shall knowe it. Therfore will he kyll the, that all the Jewes which resorte vnto the, might be scatred and the remnant in Iuda perishe. And Godoliah the sonne of Ahikam sayde to Johanan the sonne of Careah: Thou shalt not do it, for they are but lyes, that thou sayest, of Ismael.

The xli. Chapter.

Ismael killeth Godoliah secretly, & many other with hym. Johanan followeth after Ismael.

In the seventh Moneth it happened, y Ismael the sonne of Nathaniah the sonne of Elisama (one of the kynges bloude) came with them that were greatest aboute the kyng, & ten men y were sworn with him: vnto Godoliah the sonne of Ahikam to Mizpa, & they dyd eate together. And Ismael the sonne of Nathaniah with those ten men that were sworn to him, starte vp, and smote Godoliah the sonne of Ahikam the sonne of Saphan with the swerde, and slewe him, whom the kyng of Babylon had made gouernoure of the lande. Ismael also slewe all the Jewes that were with Godoliah at Mizpa, and all the Caldees that he founde there waytyng vpon hym and those that were able to fyght they slewe with hym.

The nexte daye after that he had slayne Godoliah (the matter was yet unknowne) & there came certayneme from Sichē, from Siloh and Samaria, to the nombre of lxxx. which had shauen theyr beardes, rent theyr clothes, and were all heuye, bringynge meat offrings, & incense in their handes: to offere it in the house of the Lorde. And Ismael the sonne of Nathaniah went forth of Mizpa * wepyng, to mete the. Nowe when he met the, he sayde: So youre waye to Godoliah y sonne of Ahikam. And when they came in the myddest of the cite, Ismael the sonne of Nathaniah (w the that were sworn vnto him) slewe them, euē at the myddest of the pyt. Amonge these lxxx. men there were ten, that sayde vnto Ismael: Oh slaye vs not, for we haue yet a great treasure in y felde, of wheate barley, oyle and hony. So he spared them, & slewe them not with theyr brethzen. Nowe the y pyt wherin Ismael dyd cast y deed bodies of the men (whom he slewe because of Godoliah) had kyng Ismael caused to be made, for feare of Baala the kyng of Israel, and the same pyt dyd Ismael fyll with slayne me. As for the remnant of the people, y kynges daughters and all the people that were yet left at Mizpa, vpon whom Nabuzaradan the chefe Captayne had made Godoliah the sonne of Ahikam gouernoure: Ismael y sonne of Nathaniah carped them a waye priso-

ners towarde the Ammonites. But when Johana the sonne of Careah & all they which had bene captaynes ouer the kynges hoste with hym, herde of all the wyckednes that Ismael the sonne of Nathaniah had done: * they toke theyr companions, & went out for to fyght w Ismael the sonne of Nathaniah, and soude him by the greete waters that are in Gibeon. Nowe when all the people, whō Ismael led captiue, sawe Johana the sonne of Careah and all the other Captaynes of the hoste, they were glad. So all the people that Ismael had carped awaye from Mizpa, were brought agayne.

And when they returned, they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah fled from Johana with D Egypt of his sworne companions, & wente to the Ammonites. Then Johanan the sonne of Careah and all the captaynes of y hoste that were with him, toke all the remnant of the people, whom Ismael the sonne of Nathaniah had led a waye. (When he had slayne Godoliah the sonne of Ahikam) whom they also had rescued from hym: fyghtinge men, women & chyldren, & gelded men, whom they brought agayne from Gibeon: and wente fro thence, & sat the downe at Geruth Camaam, whiche lyeth besyde Bethlehem * that they myght go into Egypte for feare of the Caldees: of whome they were afrayed, because y Ismael the sonne of Nathaniah had slayne Godoliah Ahikams sonne * whom y kyng of Babylō had made gouernoure in the lade.

The xlii. Chapter.

The Captaynes aske the counsell of Jeremye what they ought to do. Jeremye monyeth the remnant of the people not to go into Egypte.

All the captaynes, & Johanan y sonne of Careah, Iesaniah y sonne of Olayah came with all the people fro the leest vnto the most, and sayde vnto Jeremy the prophete. * O heare our petition, that thou mayest praye for vs vnto the Lorde thy God, namely, for all the remnant, wher of there be very fewe of vs left of many, as y seest vs: y the Lorde, thy God may shew vs a waye to go in, & tell vs, what we shulde do. Then Jeremy y prophet sayde vnto them: I haue herde you. Behold I will praye vnto God youre Lorde as ye haue requyred me: and loke what answer the Lord geueth you, I shall certifye you therof, and kepe nothyng backe fro you. And they sayde vnto Jeremy. * The Lord of truth & faithfulness be our recorde, that we wyl do all y the Lorde thy God commaundeth vs, whether it be good or euell. We wyl herke vnto y voyce of our Lorde God to whō we sende the, that we maye prospere, when we haue followed the voyce of the Lorde our God.

And after ten dayes came the worde of the

The Prophecye

The .xliii. Chapter.

¶ Johanan carryeth the remnant of the people into Egypte, contrary to the comend of Jeremie. Jeremie prophesyeth the destruction of Egypte.



NOWE when Jeremie had ended all the wordes of the Lord his God vnto the people which to declare & to ordeyne they: God had sent hym to them, (even all thes wordes I saue) Azariah the sonne of

Isaiab, and Johanan the sonne of Kareah with all the stubborne personnes, sayde vnto Jeremie: * Thou lpest, the Lord oure God hath not sent the to speake vnto vs, that we shulde not go into Egypte, and dwell there: * But Baruch the sonne of Neriah prouoketh the agaynst vs, that he myght byynge vs in to the captiuyte of the Caldees: & they might slaye vs, and carye vs awaye prisoners vnto Babylon.

So Johanan the sonne of Kareah, and all the captaynes of the hooste, and all the people folowed not the commaundement of the Lord: Namely, to dwell in the lande of Iuda. But Johanan the sonne of Kareah, and all the captaynes of the hooste, caried awaye all the remnant in Iuda, * that were come together agayne from all the heythe (among whom they had bene scatted) to dwell in the lande of Iuda: Men, women, chyldren, the kynges daughters, all those that Nabuzardan the chete captayne had left with Gedoliah the sonne of Ahikam, the sonne of Saphan. They caried awaye also the prophete Jeremie, Baruch the sonne of Neriah, and so came into Egypte: for they were not obeyed, vnto the commaundement of God. Thus came they to Taphnis.

And in Taphnis the worde of the Lord happened vnto Jeremie, saying: Take great stones in thyne hande, and hyde them in the hyck wall, vnder the doore of Pharaos house in Taphnis, that all the men of Iuda maye see, and saue vnto the: Thus sayth the Lord of hostes the God of Israel. * Beholde, I will sende and call for Nabuchodonosor the kyng of Babylon my seruant, and will sett his seate vpon these stones that I haue hyd, and he shall sprede his tente ouer them.

And when he cometh, he shall smyte the lande of Egypte, some with slaughter, some with prisonment, and some with swearde. He shall set fyre vpon the temples of the Egyptians goddes, and burne them vp, & take the selues prisoners. Moreover, he shall araye him selfe with the lande of Egypte, lyke as a shepherde putteth on his cote, and shall departe his waye from thence in peace. The pylers also of the temple of the Sunne which are in Egypte: shall he breake in peces, and burne the temples of the Egyptians goddes.

The

of Jeremie,

No. lxxi.

The .xliii. Chapter.

¶ He requyeth the people for their idolatrye, they that set light by the chere of the Lord are chastened. The destruction of Egypte and the Jewes therein is prophesied.



NOWE this is the worde that was shewed to Jeremie, concerning all the Jewes: which dwelt in Egypte: at Migdol, at Taphnis, at Moph, & in the lande of Batures. Thus sayeth the Lord of hostes, the God of Israel: Ye haue sene all the misery, that I haue brought vpon Ierusalem, and vpon the ctytes of Iuda: so that thys daye they are desolate, and no man dwellynge therein: and that because of the greates blasphemies which they committed, to prouoke me vnto anger. In that they went backe to do sacrifice and worship vnto straunge goddes: whom nether ye, nor your fathers haue knowne. Howbeit, I sent vnto them my seruantes all the prophetes. * I rose vpearly, I sent vnto them, and gaue them warnyng. I do no soche abominable thynges, & thynges that I hate: But they wolde not folowe ner hearken, to turne from their wickednes, & to do nomore sacrifices vnto straunge goddes.

Wherefore myne indignation and wrath was kyndled, and it brente vpon the ctytes of Iuda, the felde with the stretes of Ierusalem, so that they were made waste and desolate, as it is come to passe thys daye. Nowe therefore, thus sayth the Lord of hostes, the God of Israel: Howe happeneth it, that ye do so greates euill vnto your awne soules: thus to destroye the men and women, chyldren and babes of Iuda: so that none of you is left, because ye prouoke me vnto wrath with the workes of your awne handes: when ye offer vnto straunge goddes in the lande of Egypt, where as ye be gone to dwell. That ye myght utterly perishe, and that ye myght be reuyled and shamefully intreated of all natyons. * Ye haue ye nowe forgotten the wickednes of your forefathers, the wickednes of the kynges of Iuda and their wyues, the wickednes that ye your selues and your wyues haue done in the lande of Iuda, in the ctye and in the lande of Ierusalem.

Yet are ye not sorry vnto this daye, ye feare not, nether walke ye in my lawe and in my commaundementes, that I haue geuen vnto you and your forefathers.

Therefore thus sayeth the Lord of hostes, the God of Israel: I am stedfastly aduised and determynd to punyshe you, & to rote out all Iuda. As for the remnant of Iuda, that purposly wente into Egypte, ther to dwell, I will take them, * and they shall all be destroyed. In the lande of Egypt shall they perishe, beinge consumed with the swearde and with hunger. For from the leest vnto the moost, they shall perishe, with the

swearde and with hunger. Moreover, they shalbe reuyled, abhorred, shamed, and confounded. For I will viset them that dwell in Egypte, * as I haue visyted Ierusalem, * with the swearde, with hunger and with pestilence. So that none of the remnant of Iuda, which are gone to dwell in Egypte, shall be left to come agayne into the lande of Iuda all though they thynke to come thither agayne, and to dwell there. For none shall come agayne, but such as are fledd awaye.

Then all the men which knewe that their wyues had offered vnto straunge goddes, and a greates sorte of wyues that stode there, yee, and all the people that dwelt there in Egypte in the ctye of Batures, answered Jeremie, and sayde: As for the wordes that thou hast spoken vnto vs, in the name of the Lord, we will in no wyse heare them: but whatsoever goeth out of our awne mouth, that we will do. We will do sacrifice and offer oblatyons vnto the quene of heauen, * lyke as we and our forefathers, our kynges and our heades haue done in the ctye of Iuda, and in the stretes and felde of Ierusalem. For then had we plenteousnes of vitayles, then were we in prosperyte, and no nyse fortune came vpon vs.

But sens we left to burne incense, and to do sacrifice vnto the quene of heauen, we haue had scarcenesse of all thynges, and perishe with the swearde and hunger: Last of all, when we women dyd sacrifice and offered vnto the quene of heauen, dyd we make her cakes and poure vnto her drinck offerings, eue to that ymage dyd we sacrifice and seruite, without our husbandes wylls.

Then sayde Jeremie vnto all the people, to the men, to the women, and to all the folke, which had geuen him that answer: Dyd not the Lord remember the sacrifices that ye, your forefathers, your kynges and rulers, with all the people, haue offered in the ctyes of Iuda, in the stretes and lande of Ierusalem: and hath he not considered thys in his mynde? In somoch that the Lord might no longer suffer the wickednes of your inuencions, and the abhominable thynges, which ye dyd: * Is not your lande desolate and voyde: yee, abhorred and accursed, so that no man dwelleth therein any more, as it is come to passe thys daye?

Dyd not all thys happen vnto you, because ye made such sacrifices to ydols, and synned agaynst the Lord. * Ye haue not folowed his voyce, to walke in his lawe, in his ordynances and statutes.

Yee, this is the cause, that all misfortune happened vnto you, as it is come to passe thys daye. Moreover, Jeremie spake vnto all the people and to all the women. Heare the word of the Lord all Iuda, ye that be in

the

* Jerem. l. b.

* Jer. xxxv. a.

* Jer. xli. c.

* Jer. xliii. a.

* deu. xlviii. c.

* Jer. lxxi. b.

* Jer. lxxi. b.

* Jer. lxxi. a.

* Jer. lxxi. b.

* Jer. lxxi. c.

* Jer. lxxi. d.

* Jer. lxxi. e.

* Jer. lxxi. f.

The prophery

the lande of Egypt. Thus sayth the Lord of hostes the God of Israel. Ye and your wyues haue spoken with youre awne mouth, & thinge that ye haue fulfilled in dede.

* Jer. xlii. c. * Pee, thus haue ye sayde: We wyll nott sayle, but perfourme the bowes that we haue bowed, we will do sacrificy & powze out drinke offerings to the quene of heauē. But wyll ye let vp your awne meanynges and perfourme your bowes. And therfore, heare the wordes of the Lord, all Iuda, ye that dwell in the lande of Egypte.

* Gen. xxi. 3. * Beholde, * I haue sware by my greate name, sayth the Lord: that my name shall not be rehearsed thowre any mans mouth of Iuda, in all the lande of Egypte, to saye: The Lord God lyueth, for I wyll wathe, to plage them, and not for theyr wealthe.

* Jer. xli. c. * And all the men of Iuda that be in the lade of Egypte shall perpe with the swerde, and with hunger, vntill they be utterly destroyed. Neuertheles, those that fledd awaye for the swerde, shall come agayne into the lande of Iuda: but there shall be very fewe of them. And all the remnaunt of Iuda, that are gone into Egypte, there to dwell, shall knowe whose wordes shall be founde true: theys or myne. Take thys for a token that I wyll viset you in this place, sayth the Lord: and that ye maye knowe I (without doubte) will perfourme my purpose vpon you to punyche you. Beholde, sayth the Lord, I wyll deliuer Pharaos hophrea kyng of Egypte into the handes of his enemyes that seke after his lyfe: * euen as I gaue zedekias the king of Iuda, into the handes of Nabuchodonosor kyng of Babilon hys enemye which sought after his lyfe.

The xlv. Chapter.

* Baruch is reproued of Jeremie.

* Jer. xli. b. * These are the wordes that Jeremie the prophete spake vnto Baruch the sonne of Nechiah. * after that he had wrytten these sermons in a booke at the mouth of Jeremie. In the fourth yere of Jehoakim the sonne of Josias kyng of Iuda, sayinge. Thus sayth the Lord God of Israel vnto the, O Baruch: In some tyme as thou thoughtest thus, whē thou wast wrytting, Wo is me, the Lord hath geue me sorowe vpon sorowe. I haue wepyed my selfe with syghing, and haue founde no rest.

* Jer. xli. b. * Therfore tell hym, O Jeremie, that the Lord sayth thus: Beholde, the thinge that I haue buyled, wyll I breake downe agayne and rote out the thinge that I haue planted: yee, this whole lande. And sekest thou yet promotio? Loke not for it, and despye it not. For I wyll bypunge a miserable plage vpon all fleche, sayeth the Lord. * But thy lyfe

wyll I geue the for a praye in all places, whereloeuer thou goest.

The xlvj. Chapter.

* The prophery of the destruction of Egypt. Welc: uraunce is promysed to Israel.

* Jer. xlvj. c. * These are the wordes of the Lord to the prophete Jeremie, which he spake agaynst all the Gentyles. These wordes folowing preached he to * the Egipcians concerninge the hoost of Pharaos Recho kyng of Egypte: * when he was in Charcamis, belyde the water of Euphrates: what tyme as Nabuchodonosor kyng of Babilon slewe him, in the fourth yere of Jehoakim the sonne of Josias kyng of Iuda:

* Jer. xlvj. c. * Make ready buckler and shylde, and go forth to fyght: harness your horses, and sett your selues vpon them: set your salettes fast on, byng forth speares, scour your swerdes, and put on your best plates.

But alas, howe happeneth it, I se you so afrayde: why shyncke ye backe? Theyr worthyes are slayne. Pee, they runne so fast awaye, that none of them looketh behynde him. Fearfulnes is fallen vpon euerychone of them, sayth the Lord. The lightest of foete shall not fle awaye, and the worthies shall not escape.

Towarde the north by the water of Euphrates, they dyd stöble and fall. But what is he this, I swelleth vp, as it were a floude, roaringe and ragynge lyke the streames of water? It is Egypte that ryleth vlyke the floude, and casteth out the waters with so greate noyse.

And he sayde: I will go, and wyll couer the earth, I will destroye the cite with the that are therein. Gett you vp ye horses, rolle forth ye charettes, come forth worthies: ye Moziars, ye Libeans with your bucklers, ye Libeans with your bowes. This daye of the Lord God of hostes, is a daye of vengeance, that he maye auenge hym of hys enemyes. The swerde shall deuoure, it shall be satisfied, and bathed in theyr bloude. For the Lord God of hostes shall haue a slayne offeringe toward the north, by the water of Euphrates. Go vp, O Gilead, and bypunge triacle vnto the daughter of Egypt. But in bayne shalt thou go to surgery: for thy wounde shall not be stopped. The hepythen haue hearde of thy shame, and the lande is full of thy confusio: for one stronge man dyd stömble vpon another, and they are fallen both together.

* Jer. xlvj. c. * These are the wordes of the Lord spake to the prophete Jeremie concerning the coming of Nabuchodonosor the kyng of Babilon, which was sent to destroye the lade of Egypt. Preach out thowre the lade of Egypt: & cause it to be proclaimed at Migdol, Noph and

of Jeremie.

No. lxxii.

The xlvij. Chapter.

* The wordes of the Lord agaynst the Philistines.

* Jer. xlvij. c. * These are the wordes, that the Lord spake vnto Jeremie the prophete, agaynst the Philistines, before that Pharaos smote the cite of Azah. Thus sayth the Lord: Beholde, there shall waters arysse out of the north: & shall growe to a greate floude, runnyng ouer and couerynge the lande, the cyties, and them that dwell therein.

And the men shall crye, and all they that dwell in the lande, shall mourne at the noyse and stampinge of theyr stronge barbed horses, at the shakynge of theyr charettes and at the rombyng of the wheles. The fathers shall not loke to their chyldren, so feable and wep shall their handes be: at the same tyme when he shall be there, to destroye the whole lande of the Philistines. He shall make waste both Tirus, Sidon, and all other that are sware vnto them.

For the Lord wyll destroye the Philistines, the remnaunt of the yle of Caphtor. Waldenelle is come vpon Azah, A scald with her other valleyes shall kepe her peace.

Howe longe wilt thou slaye, O swerde of the Lord? When wilt thou cease? Turne agayne into thy swete rest, and leaue of. But howe can it cease, when the Lord hym selfe hath geuen him a charge agaynst A scalon, and rayled it vpon agaynst the cityes of the see coast?

The xlvij. Chapter.

* The wordes of the Lord agaynst the Moabites.

* Jer. xlvij. c. * Thus sayeth the Lord of hostes the God of Israel agaynst Moab: wo be to the cite of Rebo: for it is layed wast, brought to confusio: and Ariathia- rim taken, Misgab is brought to shame and afrayed: Moab can boast nomore of Ihesbo: for they haue deuyled agaynst it. Come, shall they saye, let vs rote them out, & they maye be nomore amonge the number of the Gentiles, and that thou Madmen maye nomore be thought vpon: and the swerde shall persecute the. A voyce shall crye fro Hozonaim: With greate wastynge and destruccyon is Moab made desolate.

Chyldren coulde tell of the crye therof. For at the gopnge vnto Luyth, he arose with lamentation and mournynge, and downe towarde Hozonaim, they heard a cruell and a deedly crye. Set you awape, saue your lyues, and be lyke vnto the heeth in the wilderness. * For because thou hast trusted in thine owne workes and treasure, thou shalt be take: Chamos with his prestes and princes shall go awaye into captiuyte. The destroyer shall come vpon all cyties

and Taphnis, and saye: Stande still, make the ready, for the swerde shall consume the rounde aboute.

Howe happeneth it, if thy myghte worthies are fallen: why stode they not fast? Euen because the Lord thrust them downe. The slaughter was greate, for one fell euer still vpon another. One cryed vpon another. Up, let vs go agayne to oure awne people, and to oure awne naturall contrey from the cruell swerde.

* Jer. xlvij. c. * They dyd crye euē there, O Pharaos kyng of Egypt thou troublous kyng: the tyme will byng sedition. As truly as I lyue, sayth the king, * whose name is the Lord of hostes, it shall come as the mount of Thabor, and as Libanus yf it stode in the see. O daughter of Egypte make ready thy geer to flye. For Noph shall be voyde and desolate, so that no man shall dwell therein. The lande of Egypt is lyke a goodly fayre calfe: but destruccyon shall come out of the north I saye it cometh. Her waged sounders that ben with her, are like fat calves. They also shall fle awaye together, and not abyde: for the daye of theyr slaughter, and the tyme of their visytation shall come vpon them.

The crye of them shall make a noyse, as if the blast of a trompette. For they shall enter in with their hostes, and come with axes, as it were hewers downe of wodde. And they shall cut downe her wodde, sayth the Lord. They shall be innumerable: for they shall be mo in number then the grethoppers, so that no man shall be able to tell them. The daughter of Egypte is confounded, and deliuered in to the handes of the people of the north.

Thus sayth the Lord of hostes the God of Israel. Beholde, I wyll viset that restless people of Alexandria, Pharaos and Egypte: yee, bothe theyr goddes and theyr kynges: euen Pharaos, and all them that putt theyr trust in hym. Pee, I wyll deliuer them into the handes of those, that seke after theyr lyues. Namely into the power of Nabuchodonosor the kyng of Babilon, and into the power of hys seruantes. And after all these thynges it shall be inhabited as afore tyme, sayth the Lord.

* Jer. xlvij. c. * But be not thou afrayed, O my seruante Jacob feare not thou, O Israel. For lo, I wyll helpe the from farre, and thy seede from the lande of theyr captiuite. Jacob also shall come agayne, and be in rest: he shall prospeere and no man shall do him harme. Feare thou not, O Jacob my seruante, sayth the Lord, for I am with the: and wyll destroye all nations, amonge whom I haue scatered the. Neuertheles, I wyll not consume the: but chasten the and correcte the: yee, and that wyl discrety: nerher will I spare the as one that were faultlesse.

The prophery

none shall escape. The valleys shall be destroyed, and the feldes shall be layed waste, lyke as the Lorde hath spoken.

Ecce wpynges vnto Moab, that she get her awaye speedly: for her cyties shall be made so desolate, that no man shall dwell therein. Cursed be he that doth the worke of the Lorde negligently, and cursed be he that keepeth backe his swearde from sheddyng of bloude.

Moab hath cuer bene ryche and carelesse from her youth vp, she hath sytten and takē her ease with her treasure. She was neuer yet put out of one vessell into another (that is) she neuer wente awaye into captiuitie, therfore her taste remayneth, and her sauour is not yet chaunged.

But lo, the tyme cometh, sayth the Lorde, that I shall sende her trusters to trusse her vp: which shall remoue her from her dwellinge: and to mytpe her vessels, and breake her wyne pottes. And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of Bethel, wherin she put her trust. Therfore do ye thynke thus: we are myghty and stronge men of warre: Moab is destroyed, and her cyties bent vp: her chosen yonge men be slayne, sayth the kyng, whose name is the Lorde of hostes. The destruction of Moab cometh on apace, and her fall is at hande.

All her neyghbours shall mourne for her, and all they that know her name shall saye, Howe happeneth it, that the stronge state and the goodly rodde is thus broken? And thou daughter Dibon, come downe fro thy glory, & lye in thy dust. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holde.

And thou that dwellest in Aroer, get thee to the strete, and loke aboute the: aske them that are fledd and escaped, and saye: what thinge is happened? Oh, Moab is confounded and ouercome.

Mourne and crye, tell it out at Arnon, for Moab is destroyed. For iudgment shall come vpon the playne lande: Namely, vpon Holon, and Jahazah, vpon Mephath and Dibon, vpon Rabo and the house of Mephathaim, vpon Cariathiarim and vpon the house of Samul, vpon the house Maon and Carioth vpon Bozrah and all the cyties in the lande of Moab, whether they lye farre or neare.

The horne of Moab is smytten downe and her arme broken, sayth the Lorde. Make her drunken, for she magnified her selfe aboue the Lorde, that me maye clappe theyr hādes at her vomyte, and that she also maye be laughed to scozne. O Israel, shalte thou not laugh him to scozne, when he is taken amonge theues? Yee, because of thy wordes that thou hast spoken agaynst hym, thou

shalt be dysruen awaye. Ye Moabites shall leaue the cyties, and dwell in rockes of stone, and become lyke doues, that make theyr nestes in holes.

As for Moabs pryde, we haue heard of it: she is verpe hye mynded. I knowe her stoutnes, her boastyng, her arrogancye, and the pryde of her stomack, sayth the Lorde. I knowe (sayth the Lorde) her indignacyon, she doth not ryght, her wordes are lyes, and they haue not delt truly. Therfore shall their mourning be made for Moab, and euery mā shall crye for Moabs sake: a lamentacyon shall be made to the men that stande vpon the wall. So will I mourne for the also, O Jazer and for the, O thou vineparde of Sabama. Thy vyne bzaunches shall come ouer the see, and the bzaunches of Jazer but vnto the see: the destroyer shall breake into thy harvest and grape gathering: mytpe and cheare shall be taken awaye from the tymbre felde, and from the whole lande of Moab.

There shall be no swete wyne in the presse, the stronge shall haue no stomacke to crye yee, ther shall be none to crie vnto him: which afore tyme were heard fro Hesebon to Eleale and Jahaz, which lifted vp their voyce fro zoar vnto Hozonaim, that bullocke of thre yere olde shall go mourning. The waters also of Memrim shall be dyed vp. Whereouer, I will make Moab cease, sayth the Lorde, from the offerings and censur that, she hath made vnto her goddess in hie places. Therfore my hert mourneth for Moab, lyke a crowde playenge an heuy songe: and for the mennes sake of the bypke wall my herte mourneth also: euen as a pype that ppyeth a dolefull songe: for they shall be very feawe, and destroyed.

All heades shall be shauen, and all beedes clipped of: all handes bolde, and loynes gyrded about with sackcloth. Vpon all the house toppes and stretes of Moab, ther shall be lamentable mourning. For I will breake Moab lyke an vnprofftable vessell, sayth the Lorde. Howe is she destroyed? Howe mourneth she? Howe doeth Moab hange downe her brade, & is ashamed? Thus shall Moab be a laughing stocke: & had in derision of all the people rounde aboute her. For thus sayth the Lorde. Beholde, the enemye shall come flying as an eagle: & sprede hys winges vpon Moab. They shall clyme ouer the walles, & wyne the strongholdes. Then myghty mens hertes in Moab shall be lyke the hert of a woman trauelyng with chylde.

And Moab shall be made so desolate: that she shall nomore be a people, because she hath sett vp her selfe agaynst the Lorde. Feare, pytte & snare shall come vpon the, O Moab, sayth the Lorde. Whoso escape th the feare, shall fall in the pytte: and who so getteth out

of Jeremye.

Jo. lxxiii.

out of the pytte, shall be taken in the snare. For I will bring a yere of visitation vpon Moab, sayth the Lorde. They that are able to flye, shall stande vnder the shadowe of Hesebon: For there shall go a fier out of Hesebon, and a flame from Sion, and shall burne vpon that proude people of Moab, and the toppe of thole seditious chyldezen.

Go vnto the, O Moab, for thou people of Chamos shalt perishe. Yee, thy sonnes and daughters shall be leade awaye captiue. Yet at the laste wyll I brynge Moab out of captiuite agayne, sayth the Lorde. Thus farre is of the plage of Moab.

The xlii. Chapter.

The worde of the Lorde agaynst the Ammonites, agaynst Idumea, Damascus, Cedar and Elam.

Concerning the Ammonites, thus the Lorde sayth: hath Israel no childe, or is he with out an heire? Why hath poure king then takē Gad in? Wherefore both his people dwell in his cyties? Beholde therfore, the tyme cometh, sayth the Lorde, I will bring a noyse of warre into Rabah of the Ammonites: and it shall be layed on a desolate heape: and her cyties bent vp: & the Israelites shall be lordes ouer those that had them in possession afore, sayth the Lorde. Hesebon shall mourne, for it shall be roted out of the grounde, sayth the Lorde.

The cyties of Rabah shall crye out, and gyrd the selues with sackcloth: they shall mourne, & runne about the walles: for theyr king shall be led awaye prisoner: yee, his prestes and princes with hym.

Wherefore trustest thou in the valley: thy valleie hath flowed awaye, O thou fearece daughter, & thynkest thou art so safe, by reason of thy treasure, that no mā shall come to the? Beholde, I will brynge a feare vpon the, sayth the Lorde God of hostes, from all those that be about the: so that ye shall be scattered euery mā from another, and a mā shall gather them together agayne & be fled. But after that, I wyll bring the Ammonites also out of captiuite agayne.

Vpon the Edomites hath the Lorde of hostes spoken on thys maner: Is there no moze wysdome in Chemā? Is there nomore good counsell amonge his people? Is theyr wysdome then turned cleue to naught? Gett pou hence, turne poure backes, crye downe into the deppe, O ye citelyns of Medan.

For I will brynge destruction vpon Elau: yee, and the dape of hys visytacyon. If the grapegatherers came vpon the, shulde they not leaue some grapes? If the night robbers came vpon the, shulde they not take so moch as they thought were ynough?

But I wyll make Elau bare, and discover his secretes, so that he shall not be able to

byde them, hys sede shall be wasted awaye: yee, hys brethren and hys neyghbours, and he hym selfe shall not be lefte behynde.

Thou shalt leaue thy fatherlesse chyldezen behynde the, and I wyll kepe them, and thy wyddowes shall take their comforte in me. For thus hath the Lorde spoken. Behold, they that me thought were vnmete to drinke of the cuppe, haue dronken with the fyrst: and thynkest thou then to be fre?

No, no, thou shalt nether be quite nor fre: but thou must drinke also. For why? I haue sworn by my selfe, sayth the Lorde, Bozrah shall become a wyldeynes, an open shame, a laughing stocke and cursynge: and all her cyties shall be a continuall deserte.

For I am perfectly informed of the Lorde that he hath sent a message allredy vnto the heythen. Gather you together, and go forth agaynst them: make you ready to the battaylle: for lo, I wyll make the but small amonge the heythen, and lytell regarded amonge men.

Thy hie stomacke and the pryde of thy herte haue disceaued the, because thou wylt dwell in the holes of stony rockes, and haue the hie mountaynes in possession. Neuertheles, though thy neste were as hye as the eagles, yet wyll I cast the downe, sayth the Lorde. Whereouer, Idumea shall be a wyldeynes: whoso goth by it, shall be abashed, and wonder at all her myserable plages. Lyke as Sodome, Gomor, and the cyties y laye ther about were turned vp side downe, saith the Lorde, so shall no body dwell in Idumea, and no man shall haue his habitation there. Behold, lyke as the lyon, so shall a destroyer come vp fro the pleasaunt medowes of Jordan vnto the stronge dwelling place: & whē I haue made him quiet, I will make him to fle from her: and all chosen men, will I set in araye agaynst her. Who is lyke vnto me? What is he that will stryue with me? What shepherde maye stande in my handes?

Therfore, heare the counsell of the Lorde, that he hath taken vpon Idumea: and hys purpose he hath deuysed vpon the citelyns of Chemā. The leest of the flocke shall teare them in peces, & loke what sayre thinge they haue, they shall make it waste, & them selues also. At the noyse of their fall, the earth shall quake & crye of their voyce shall be heard vnto the redd see. Beholde, the enemye shall come and fle vpbither, like as it were an eagle, & sprede hys winges vpon Bozrah. Then shall the hertes of the worthys in Edom be as the hert of a woman trauelyng of chylde.

Vpon Damascus, Chemā and Arphad shall come confusid: for they shall heare euell tydings: they shall be tossed to and fro lyke the see that cannot stande styll. Damascus shall be soze afrayed, and shall flee, tremblinge

come vpon her. Sorowe & payne shall ouer-
take her as a woman trauelynge of chylde.
But howe shuld so worshippfull & glorious
a citie be forsake? Heare therfore: her yonge
men shall fall in the stretes, and all her me of
warre shall be taken awaye in y tyme, sayth
the Lorde of hostes. I wyll kyndle a fyre in
the walles of Damascus, which shall consu-
me the palace of Benhadad.

*Esa. xlii.

* As for Cedar and the kingdom of Ba-
zoz, who Nabuchodonosor the kyng of Ba-
bylon smote downe, the Lorde hath spoken
thus vpon them: Arise, and get you vp vnto
Cedar, and destroye the people towardes y
caste. Theyr tentes and theyr flockes shall
they take awaye: yee, their hangynges and
their vessels. Their camels also shall they ca-
rye awaye with the. They shall crye to the:
Feare is on euery syde.

¶ He, get you sone awaye, creape into ca-
ues, that ye maye dwell there, O ye inhabi-
ters of Bazoz, saith the Lorde: for Nabucho-
donosor the kyng of Babylon hath holden
a counsell concernyng you: and concluded
his deuylce agaynst you. Arise, and get you
vp agaynst yonder ryche and careless people
(sayeth the Lorde) which haue nether gates
nor doore barres, but dwell alone. Their ca-
mels shall be stollen, and the droues of theyr
catell dyspuch awaye.

Moreover, those wyll I scatter towarde
all the wyndes: and bringe them to destruc-
cyon: yee, and that thowowe their a wne fa-
milyers, sayth the Lorde. Bazoz also shall be
a dwelllyng for dragons, and an euerlastyng
wildernes: so that no body shall dwell there:
and no man shall haue there his habitation.

*Eze. xlii. d
Dan. viii. a

¶ These are the wordes that the Lorde spa-
ke to the prophete Jeremy, concerning *Ela,
in the begynnyng of the raygne of zedekiah
kyng of Iuda. Thus sayeth the Lorde of
hostes: Beholde, I wyll breake the bowe of
Elam, and take awaye theyr strength: and
vpon Elam I wyll bringe the foure wyndes
from the foure quarters of heauen, and will
scatter them agaynst the same foure wyndes.
And there shall be no people, but some of Ela
shall fle vnto them.

For I wyll cause Elam to be afrayed of
theyr enemyes, and of them that seke theyr
lyues: and wyll bringe vpon them the indy-
gnation of my wrath, sayth the Lorde. And
I wyll persecute them with the swearde, so
longe tyll I haue brought them to naught.
I wyll sett my throne in Elam, I wyll de-
stroye both the kyng and the prynces from
thence, sayth the Lorde. But in processe of
tyme I wyll bringe Elam out of captiuyte
agayne, sayth the Lorde.

The .i. Chapter.

The prophete Jeremy the destruction of Babylon, and the
deliuerance of Israel, which was in captiuyte.

The wordes that the Lorde spake
vnto the prophete Jeremy, concer-
nyng Babylon, and the lande of y
Chaldees: * Breache amonge the
Gentyles, let your voyce be heard, make a
token, crye out, kepe no silēce, but saye: Ba-
ylon is wonne. * Bel is confounded, and
Merodach is overcome.

*Esa. xlii. a
and. xlii. a
Jer. lxx. b
and. li. a

* Yee, their goddes be brought to shame:
and their ymages burst in peces. For out of
the north & there doth come a people aga-
ynst her: which make her lāde to waste, that
no body dwell therein, nether man nor beast:
for they slye and departe from thence. * In
those dayes and at that tyme, sayth y Lorde:
the chylidren of Israel shall come, they and
the chylidren of Iuda, wepinge and making
haste, and shall seke the Lorde their God.
They shall aske the waye to Sion, thither
shall they turne their faces, sayinge: Come
and we wyll cleaue to the Lorde, in a cou-
naunt that neuer shall be broken.

*Dan. ii. a

¶ My people hath bene a losse * flocke,
& my shepherdes haue discaued the, and
haue made them go astraye vpon the hylls.
They haue gone frome the mountayne to
the lytle hyll, and forgotten their folde. All
they that came vpon them, haue deuoured
them: and theyr enemyes sayde: We haue
made no faute agaynst them: for they haue
displeased the Lorde: yee, euen the Lorde,
which is the bewtye of theyr ryghteousnesse
& that defended their fathers. Yet shall ye fle
from Babylon, and departe out of the lande
of the Chaldees, and be ye as the ram-
mes that goo before the flocke. * For loo, I
wyll wake vp an hooste of people from the
northren lande, and bringe them vpon Ba-
ylon: these shall laye sege to it, and wyne
it. Theyr arrows shall not mysse, lyke as
a connyng archer shutech not wronge.

*Jer. xlii. a
Eze. xxxviii. b

And the Chaldees shall be spoyled, and all
they that spoyl them, shall be satisfied, sayth
the Lorde, * although ye were so chearfull
and gladd, to treade downe myne heritage,
and fulfilled your pleasures, as the calves
in the grasse, and triumphed ouer them lyke
the bulles, when ye had gotten the victorie.
Your mothers shall be sore confounded, and
they that bare you, shall come to shame.
She shall be the least sett by amonge the na-
tions, voyde, wasted and dryed vp. No man
shall be able to dwell there, for the feare of the
Lorde, but she shall be whole desolate. * All
they that go by Babylon, shall stande still,
and be abashed, and shall wondze at all her
plages.

*Esa. xlii. a

Go forth in your arape agaynst Babylon
rounde about, all ye that can handle bowes:
shute at her, spare no arrows: for she hath
spined agaynst the Lorde. Crye out: vpon
her, vpon her, agaynst her rounde about: she
shall

*Jer. xlii. b
Eze. xlii. b

shall peld her selfe, her foundatōs shall fall
and her walles shall come downe: for it shall
be the vengeance of the Lorde. * Yee, ven-
geance shall be taken of her, and as she hath
done, so deale ye with her. Note out y sower
from Babylon, and him that handleth the
spyckle in haruest. For feare of the swearde of
the enemye, euery man shall gett him to his
awne people: and euery man shall fle to his
awne lande. Israel is a scattered flocke, the
lyons haue disperfed them. * First the kyng
of the Assirians deuoured them, * last of all
this Nabuchodonosor kyng of Babilō hath
brosed all their bones.

*Eze. xlii. b
Jer. lxxiii. d
Joel. iii. b

*Jer. lxxiii. d
Joel. iii. b

¶ Therfore, thus saith the Lorde of hostes
the God of Israel: Beholde, I will viset the
kyng of Babylon and his kingdom as * I
haue visited the kyng of the Assirians, and
wyll bringe Israel agayne to his pleasaunt
pasture, that he maye fede vpon Chamel
and Balan, and be satisfied vpon the mouit
of Ephraim and Galaad. * In those dayes
and at the same tyme, sayth the Lorde, * yf
the offence of Israel be sought for, there shall
none be founde. Yf men enquire for the syn-
ne of Iuda, there shall be none: for I wyll be
mercifull vnto them, whom I suffice to re-
mayne ouer.

*Jer. lxxiii. d
Joel. iii. b

*Jer. lxxiii. d
Joel. iii. b

Go downe, O thou auenger, into the ene-
myes lande, and viset them that dwell ther-
in: downe with the, and synete them vpo the
backes, sayth the Lorde: do accordyng to all
that I haue commaunded the. There is gone
about the lande a crye of a slaughter and
great murther, namely on this maner. How
happeneth it, that the hammer of the whole
worlde is thus broken and brosed in sonder?
Howe chaunceth it, that Babylon is become
a wilderness amonge the hepythen on this
maner? My selfe haue layed wayte for the,
and thou art takē vnawares: art thou trap-
ped and snared: for why? thou hast prouoked
the Lorde vnto anger. The Lorde hath ope-
ned his house of ordinaunce, & brought forth
the weapens of his wrath. For the thyng
that is done in the lande of the Chaldees, it
is the Lorde of hostes worke.

¶ Come agaynst her, for this is her ende:
breake vp her chestes: the she her as ye the
corne: destroye her, that nothing shall be left.
Slaye all their myghtye souldyers, and put
them to death. Woe be vnto them, for the
daye and tyme of their visitation is at han-
de. We thynke I heare allready a crye, of
them that be fled and escaped out of the lāde
of Babylon, which shewe in Sion the ven-
geance of the Lorde our God, the vengea-
unce of his temple: yee, a voyce of them, that
crye agaynst Babylon. Call vp all the ar-
chers agaynst Babylon, pitche your tentes
rounde about her, that none escape. * Reco-
pence her, as she hath deserved: and accor-

*Jer. lxxiii. d
Joel. iii. b

dyng as she hath done, so deale with her a-
gayne, for she hath * set vp her selfe agaynst
the Lorde, agaynst the holpe one of Israel.
¶ Therfore shall her yonge men fall downe in
the stretes, and all her men of warre shall be
rotes out in that daye, sayth the Lorde. Be-
holde, I speake vnto the, O thou proude,
sayth the Lorde God of hostes: for thy daye
shall come, euen the tyme of thy visitation.
And the proude shall stumble and fall and
no man shall helpe him vp. I wyll burne vp
his cityes with fyre, and it shall consume all
that is rounde about him.

¶ Thus sayth the Lorde of hostes: The
chylidren of Israel and Iuda suffer violence
together. All they that haue them in capti-
uities, kept them fast, and wyl not let the go,
but their auenger and redemer is myghty,
whose name is the Lorde of hostes: he shall
mainteyne their cause, he shall make the lāde
shake, and iudge them that dwell therein, one
with another. The swearde shall come vpo
the Chaldees, sayth the Lorde, vpon them
that dwell in Babylon, vpon their prynces,
and vpon their wyle men. The swearde vpo
their souldyers, as for those, they shall be-
come fooles. The swearde vpon their wye-
thies, so that they shall stande in feare. The
swearde vpon their hozlmen and charcttes,
and vpon all the conion people that dwell
vnder them: so that they shall all become ly-
ke women. The swearde vpon their treasu-
re, so that it shall be stollē awaye. A drouth
vpon their waters, so that they shall be dryed
vp. For the lande worshippeth ymages, and
delyteth in straunge wondrefull thynges.
¶ Therfore shall wyld beasts, lamias & catte
of mountaynes, and estryches dwell therein,
for there shall neuer man dwell there, nether
shall eny man haue his habitation there for
euermore. Like as God destroyed * Sodom
and Gomorre, with the cityes that laye ther
about, sayth the Lorde. So shall no man
dwell there also, nether shall eny man haue
there his habitatyon. * Beholde, there shall
come a people from the north with a greate
bonde of men, and many kynges shall stan-
de vp from the endes of the earthe. They
beare bowes and bucklers, cruell are they
and vnmecyfull.

*Gen. xix. a

*Jer. lxxiii. d
Joel. iii. b

¶ Their voyce roareth like the raging see,
they ryde vpon hozlles, and come weapened
to fyght agaynst the, O Babylon. A scone
as the kyng of Babylon heareth tell of them,
his handes shall waxe feable. Sorowe and
heugnes shall come vpon him, as a woman
trauelynge with chylde. Beholde, * lyke as
the lyon cometh vp from the pleasaunt me-
dowes of Iordane vnto the grene pastures
of Eban, so wyll I dryue them forth, and
make them runne agaynst her. But whom
shall I chose out: & ordyne to soch a thyng?
I will chose out: & ordyne to soch a thyng?
I will chose out: & ordyne to soch a thyng?

*Jer. lxxiii. d

The prophery

* Job. xii. a. Ifoz who is lyke me, or who will strepue w me: or what shepherde maye stande agaynst me: Therefore, heare the counsell that y Lord hath geuen vpon Babylon, and the denpce y he hath take vpon the land of the Chaldees: The least among the people shall teare them in peces, and loke what pleasur thing they haue: they shall laye it waste. The noyse at the wympynge of Babylon shall moue the earth, and the crye shall be heard amonge the Gentiles:

The ii. Chapter.

Howe Babylon shalbe ouerthrowen. Jerre. iij. geueh hys booke to Saraias.

* Jerre. xlv. b. and. i. a. **I**hus hath y Lord sayd: * behold, I will rayse vp a perous wynde agaynst Babylon and her citezses, that beare cupill wyll agaynst me. I will sende also into Babylon fanners, to fanne her out, and to destroye her lande: for in the daye of her trouble they shall be aboute her on euery syde. Moreover, the Lord hath sayde vnto the bowe men, and to them that clyme ouer y walles in brest places: Ye shall not spare her yonge men: kyll downe all her host. Thus y slayne shall fall downe in the lande of the Chaldees, and the wounded in the stretes. * As for Israel and Juda, they shall not be forsake of their God, of y Lord of hostes for the holy one of Israel sake: no, though they haue fylled all their land full of synne. * Flye awaye from Babylon, euery man saue his lyfe, that ye be not rote out w her wickednesse: for the tyme of the Lordes vengeance is come: yee, he shall reward her agayne. Babylon hath bene in the Lordes hande, & * a golden cuppe that maketh all landes droncken. Of her wyne haue all people droncken: therefore, are they out of theyr wittes. * But sodenly is Babylon fallen, & destroyed. Mourne for her, byynge plasters for her woundes, yf she maye peradventure be healed againe. We wold haue made Babylon whole, saye they: but she is not recouered. Therefore wyll we let her alone, and go euery man into his awne countreye. For her iudgment is come into heauen, & is gone vp to the cloudes. The Lord hath brought forth our righteousnes. And therefore come on, we wyll shewe Sion the worcke of the Lord oure God.

* Jerre. xlv. b. and. i. a. * Make sharpe the arrowes, and multiple poure shylles: * for the Lord shall rayse vp the spere of the kinge of the Medes, which hath already a desyre to destroye Babylon. This shall be the vengeance of the Lord, and the vengeance of his temple.

* Judic. ii. c. iii. Reg. vi. c. Set vp tokens vpon the walles of Babylon: make poure watchstronge, sett poure watchmen in araye: yee, holde veyue watches: and yet for all that shall the Lord go

forth with the denpce, which he hath taken vpon them that dwell in Babylon.

* Thou that dwellest by the greates waters, thou that hast so great treasure and riches, thyne ende is come, and the reckening of thy wyninges. * The Lord of hostes hath sworne by him selfe, that he wyll ouerwhelme the with men, lyke gresshoppers in nober, which with a cozage shall crye, alarū, alarū agaynst the. * Yee, euen the Lord of hostes, that w his power made the earth, w hys wysdome prepared the rounde worlde, and with his discretio spred out the heauens. Aflone as he letteth his voyce be hearde, the waters in paye were scarce. * He draweth vp the cloudes from the endes of the earth. He turneth y lightnynges to rayne, he bringeth the wyndes out of their secrete places. If they be esteemed by their wysdome, all me are become fooles. * Confounded be all the casters of ymages: for the thing y they make is but disceate, and hath no bzeath. Mayne is it and an erronpouse worke: and in the tyme of visitation it shall perishe.

* Nevertheless, the porcio of Jacob is none foch: but he y made all thinges, whose name is the Lord of hostes, he is the rodde of his chberitance. Thou hast bene myne hammer and weapens for warre: for with the haue I broken the people in peces: and with the haue I destroyed kingdomes. Thowow the I haue beaten to poulder horse and horseman: yee, the charettes & soch as sat vpon the. Thowowe the I haue broke man & womā, olde & yonge, bachelor & mayden. Thowowe the I haue destroyed the shepherde and his flocke, the husbandeman and his catell, the princes and the rulers. Therefore wyll I reward the cite of Babilō & all her citezses, y Chaldees w all the cupill which they haue done vnto Sio: yee, that ye pour selues shall se it, sayth the Lord: Beholde, I come vpon the, & yf nopsome hill, sayth the Lord: thou that destroyest all landes: I wyll stretche out my hande ouer the, and cast the downe from the stony rockes: and will make the a bzent hill: so that nether corner stones, ner pinacles, ner foundatpōs of stones shall be taken eny more out of the, but wast and desolate shalt thou lye for euermore, sayth the Lord.

Set vp a token in the lande: blowe the trompettes amonge the hepythen: prouoke y nations agaynst her, call the kyngdomes of Ararat, Menni and Ascanes agaynst her. Set the prince agaynst her: bring as great a sorte of terrible horses against her: as yf they were gresshoppers. Prepare agaynst the the people of the Medes w their kynges, prynces and all their chefe rulers: yee, & the whole lande that is vnder hym.

The lāde also shall shake and be afrayed w he the deuice of the Lord shall come forth agaynst

Of Jeremye.

Jo. lxxxv.

agaynst Babylon: to make the lande of Babylon to waste, that no man shall dwell eny more therein. The worthyes of Babilō shall leaue y batayll, and kepe the selues in strōge holdes, their strength hath fayled them, they shall be lyke women. They dwellynge places shall be bzent vp, they barres shall be broken. One pursuaunt shall mete another: yee, one poste shall come by another, to bring the kyng of Babylon tydinges: that his cytē is taken in on euery syde, the footes occupied, the fennes bzent vp, and the souldiers soze afrayed.

For thus sayeth the Lord of hostes the God of Israel: the daughter of Babilō hath bene in her tyme lyke as a theslypyng flooze, but shortly shall her harvest come. Nabuchodonosor the kyng of Babylon hath deuoured & destroyed me, he hath made me an empty vessell. He swallowed me vp lyke a dragon, and fylled his bely with my delycates: he hath cast me oute, he hath taken my substance awaye, and the thinge that was left me hath he caried vnto Babylon, sayeth the daughter that dwelleth in Syon: yee, & my bloude also vnto the Caldees, sayeth Jerusalem. Therefore thus sayeth the Lord: Beholde, I will defende thy cause, and auenge the: I wyll drinke vp her see, and drye vp her water sprynges.

* Babylon shall become an hepe of stones a dwellinge place for dragons, a fearfulnes and wondrynge, because no man dwelleth there. They shall roare together lyke lyons, and as the yonge lyons when they be angrye, so shall they bende them selues. In theyr heate I shall gyue them a dynet and they shall be droncken for ioye. * Then shall they slepe an euerlastynge slepe, and neuer wake, sayeth the Lord. I shall carpe the downe to be slayne lyke shepe, lyke wethers and goates. O, how was y Selach wonne: O, how was the glory of the whole lāde taken: how happeneth it, that Babylon is so wondzed at among the heathen: The see is rysen ouer Babylon, and hath couered her w his greates waues. Her cyties are layed waste the lande lyeth vnbuylded and voyde: it is a lande where no man dwelleth, and where no man trauayllet thowowe. Moreover, * I wyll viset Bel at Babylon: and the thyng that he hath swallowed vp, that same shall I plucke out of hys mouth. The Sentylys also shall runne nomore vnto hym, yee, and the walles of Babylon shall fall.

O my people, * come out of Babylon, y euery man maye saue his lyfe, from the fearful wrath of the Lord. Be not faynte heret, and feare not at euery rumoure that shall be herde in the lāde: for euery yere bringeth new tydinges, & in the yere folowynge as we tydinges, & robyynge in the lande and

Lord vpo Lord. And lo, the tyme cometh, that I wyll viset the ymages of Babylon, & the whole lāde shall be confounded: yee, and her slayne shall lye in the myddest of her. Heaue & earth witt all that is therein, shall reioyce ouer Babilō, w he the destroyers shall come vpon her fro the North, sayeth the Lord.

* Lyke as Babylon hath beaten downe & slayne many out of Israel, so shall there fall many, and be slayne in all her kyngdome. Ye that haue escaped y sword, haste you, stāde not styll, remembre the Lord a farre of, and thynke vpon Jerusalem, for we were ashamed to heare the blasphemys: our faces were couered with shame, because the straunge aleauntcs came into the Sanctuary of the Lord. Therefore, beholde (sayeth the Lord) the tyme cometh, that I wyll viset y ymages of Babylon, and thowowe the whole lāde they shall mourne and fall. * Though Babylon clymed vp into heauen, and kepte her power an hyc: yet shall I sende her destroyers sayeth the Lord.

A pyteous cry shall be hearde from Babylon, and a greates misery from the land of the Caldees, when the Lord destroyeth them, and when he dryueth out the hyc stomach & proude boastynge, wherwith they haue bene as furious as y waues of greates water floudes, and made greates creakes with their wordes. For the destroyers shall come vpon her (euen vpon Babylon) which shall take their worthyes, and breake their bowes: for God is disposed to auenge hym selfe vpon them, and sufficiently to recompence them. Yee, (sayeth the Lord.) I wyll make theyr prynces, theyr wyle men, theyr chefe rulers, and all their worthyes, droncke: so that they shall slepe an euerlastynge slepe, and neuer wake. Thus sayeth the kyng, whose name is the Lord of hostes.

Moreover, thus sayeth the Lord of hostes. The thycke wall of Babilō shall be broken, and her hyc gates shall be bzent vp. And the thyng that the Sentylys and the people haue wrought with greates trauayle and labour, shall come to naught and be consumed in the fyre.

This is the charge y Jeremy gaue vnto Saraias the sonne of Meriah, the sonne of Anasiah, when he went towarde Babylon with zedekiah the kyng of Juda, in y fourth yere of hys raygne. Nowe thys Saraias was a peacable pryncce. Jeremy wrote in a booke all the misery that shulde come vpon Babylon, yee, and all these sermons that be wyrtten agaynst Babylon, and gaue Saraias thys charge. When thou comest vnto Babylon, se that thou reade all these wordes, and saye. O Lord, thou art determined to rote out thys place, so that nether people ner catell shall dwell there eny more, but to

The Prophecy

lye waste for euer: and when thou hast redde
out the booke, bynde a stone to it, and cast it
in the myddest of Euphrates, and saye, Euen
thus shall Babylon syncke, & be thrust dow-
ne with the burthen of trouble, that I will
brynge vpon her: so that she shall neuer come
vp agayne. Thus farre are the preachynge
of Jeremy.

The. lii. Chapter.

C He repecteth the takinge of iehoiakim. Ierusalem is taken of the Chaldees, iehoiakims sonnes are killed be fore hys face, and hys eyes put out. The city is burned. The temple is spoiled and robbed. They that were left in Ierusalem are caried to Babelyn. Kinge Ierhoachin is brought forth of prison, a Ieb like a king.

* iiii. Regū.
ruii. b.
n. pa. ruii. b.

Zedekiah was * one and. xx. yere
olde, when he was made kyng, and
he raygned eleuen yere in Ierusa-
lem. His mothers name was Ha-
mutal, Jeremys daughter of Iyba. he ly-
ued wyckedly befoze the Lorde euen as Je-
hoachin dyd. For y^e Lorde was angry at Je-
rusalem and Iuda, so longe tyll he had cast
them out of hys presence. And zedekiah fell
fro the kyng of Babilo. * But in the nyth
yere of hys raygne, In the tenth moneth, y^e
tenth daye of the moneth it happened, that
Nabuchodonosor the kyng of Babilon with
all hys hooste came befoze Ierusalem, and
beseged it, and made them bulworckes rou-
nde aboute it. And thys besegynge of the cy-
tie endured vnto the eleuenth yere of kyng
zedekiah.

23
* lili. Regū.
rrb.a.
Jere. rrrbiii.
b.rrric.a.

* And in the fourth moneth, the. ix. daye of the moneth, there was so great hongre in the cytie: that there were nomore vytayles for the people of the lande. So all the soldiers brake awaye, and fled oute of the cytie by nyght thozowe the wawe of the porte betwene the two walles by the kynges garden. Howe the Chaldees had compassed the cytie rounde aboute, yet wōt these men their wawe towarde the wyldernes.

* 3cr.ffff.b

And so the Chaldees folowed vpon them,
and toke zedekiah the kyng in the felde of
Iericho, when his hooft was runne frō hym:
So they carped the kyng awaye prysoner to
Reblath, vnto the kyng of Babylon in the
lande of Hemath, * where he gaue iudgemēt
vpon hym:

The kynge of Babylon also caused zedekiahs sonnes to be slayne befoze his face, yee and put all the prynces of Iuda to death at Reblath. Moreover, he put out the eyes of zedekiah, caused him to be bounde with two cheynes, to be caried vnto Babylon: and let hym lye in prison, tyll he dyed.

Nowe the tenth daye of the fyfth moneth
in þynynth yere of Nabuchodonosor kynge
of Babilon, Nabufaradan the chefe captay-
ne and the kynge of Babylons seruātes ca-
me vnto Ierusalem, and hent vp the house

of the Lorde. He brent by also the kynges palace, all y^e houses and all the gorgeous buydynges in Ierusalem. And the whole host of the Chaldees that were with the cheefe captayne, brake downe all the walles of Ierusalem rounde aboute.

As for the poore people and soch folke as yet was left in the cytie: which also were fallen to the kynge of Babylon, yee, and what people as yet remayned: Nabuzaradan the chefe captayne caried the awaye prisoners. But the poore people of the countrey, byd Nabuzaradan the chefe captayne leane in the lande, to occuppe the byncardes and feldes. The Chaldees also brake the brasen pylers that were in the house of the Lorde, yee, the seate and the brasen lauer that was in the house of the Lorde: and carped all the metall of them vnto Babylon. They toke awaye also the Candelions, shouels, fletchebores, sprynklers, spones, and all the brasen vessel that was occupied in the seruyce: with the basens, colepannes, sprynklers, pottes, candellstycques, spones, and cypres: wherof some were of golde, and some of syluer.

The cheefe captaine toke also the two pillars, the lamer, the twelue brasen bullockes that stode vnder the seate * which kyng Salomon made in the house of the Lord: and all the vessell conteyned so moche metall, that it myght not be weyed. For euery pillar was eyghtene cubytes hye: and þe rope that went aboute it, was twelue cubytes, & foure fyggers thicke and rounde. Nowe vpon the rope were brasen knoppes, ad euery knoppe was fyue cubytes hye: and vpon the knoppes were whopes, and poyngtrantes rounde about of cleane brasse:

After this manner were both the pylers
fashyoned with the pōgranates, wherof there
were an hundred and. xcvi. which hanged
vpon the whoopes rounde about: The chefe
captaine also toke Sariah the hie prestte, and
Sophoniah that was chefe nexte hym, and
the thre keepers of the treasury. He toke oute
of the cytie a chāberlayne which was a cap-
taine of the souldyers, and seuen men that
were the kynges seruantes, which were
founde in the cytie: and Sepher a captayne
that vled to muster the men of warre, with
threscore men of the countre that were taken
in the cytie. These Nabuzaradan the chefe
captayne toke, and caried them to the kyng
of Babylon vnto Reblath: and the kyng of
Babylon caused them to be put to death at
Reblath in the lande of Hemath. And thus
Iuda was ledde a waye captiue, oute of hys
awne lande. This is the slime of the people,
whō Nabuchodonosor ledde a waye captiue. ¶

In the seventh yeare of hys raigne, he ca-
ried awaye of the Jewes, thre thousand and
thre and twenty. In the .xviii. yeare Nabu-
chodonosor

Of Jeremye. Fo.lxxxvi.

chodonosor carped awaye from Ierusalem
eyght hundreth thirty and two personnes.
In the .xxiii. yeare of Nabuchodonosor Na-
buzaradan the chefe captayne, toke awaye
seuen hundreth fourty and fyue Jewes pre-
soners. The whole summe of all the preso-
ners, is foure thousande and syxe hundreth.

In the .xxxvii. yeare after that Jeboachin the kyng of Iuda was carped awaye in the .xxv. daye of the .xii. moneth, Enilmerodach kyng of Babylon (the same yeare that he reygned) gaue Jeboachin the kyng of Iuda hys pardon, and let hym out of p̄yson, and spake loupngly to him. And sett his throne aboue the trones of the other kynges þ̄ were with hym in Babylon. he chaunged also the clothes of his p̄yson, pee, and he dyd eate w̄ hym all his lyfe longe. And he had a continuall lyp̄ng geuen him of the kyng of Babylon, cuery daye a certayne thyng alowed him all the dayes of hys lyfe, vntyll he dyed.

The ende of the booke of the
Prophete Jeremey.

**The lamentacyons
of Jeremy,**

The fyyst Chapter.

It happened after Israel was brought into capti-
uſite, and Ieruſalem deſtroyed, that Ieremie the pro-
phete ſate weeping, and ſorrowfully bewailed Ieru-
ſalem and ſpyghnge and howlinge with an heu-
and wooll full herte, ſayde.

Alas, howe spyteth the cytie
so desolate, y^e somtyme was
full of people: howe is she
become lyke a wedowe,
* which was y^e lady of all na
cyons: howe is she brought
vnder trybute, & that ru
led all landes. She wepeth sore in y^e nyght
so that the teares runne downe her chekes:
for amonge all her louers, there is none that
geueth her eny comforte: * y^e her nexte fren
des traſsgresse agens^t her, and are become her
enemies. Iuda is taken prelsoner, becau
se she was despyled: and for scrupnge so many
straunge goddes, she dwelleth nowe amonge
the heythens. She fyndeth no rest, all they
that persecuted her, toke her, in strayte places
wher she coulde not escape. The greatest
of Sion mourne, because no man cometh no
more to the sollepne feastes. All her gates are

desolat, her prestes make lamētaciō, her may
dēs are carefull: & she her selfe is in great he-
uynesse. Her enemies haue bene rulers ouer
her, and her enemyes haue prospered: becau-
se the Lorde hath chastened her for her greate
wickednes: * her chyldren are ledde awaye * Jerre. 14. e.
captiue before theyr enemye. All the bew-
tie of the daughter of Sion is awaye, her
princes are become lyke hertes that fynde no
pasture. They are dyuē awaye before theyr
enemye, so that they haue nomoze power.

Howe both Ierusalem remembre the ty-
me of her misery and disobedience, yee, the ioye
and pleasure that she hath had in tymes past
seyng her people is brought downe thozow
the power of theyr enemye, and there is no
man for to helpe her: her enemyes stande lo-
kyng at her, and laugh her Sabbath dayes
to scozne. Ierusalem hath spinned euer,
more and more, therfore is she come in de-
caye. All they that had her in honour despy-
se her: for they haue sene her fylthyness. Yee,
she sygheth, and is ashamed of her selfe.

¶ Her skynnes are despyled, the remem-
bred not what wolde folowe: therfore is her
fall so wonderfull, and there is no man to co-
forte her. ¶ Lorde, consyde my trouble, for
myne enemy hath the vpper hande. The
enemy hath put hys hāde to all the precious
thynges that she had, yee, euē before her eyes
came the heathen in and out of the Sanctua-
ry: * whom thou (neuer theles) hast forbyd-
den to come within thy congregacyon. * Deutero.
FFII. c.

* All her people scke theye bzeade with
heuyenes, and loke what pcecyous thing eu-
ery man hath, that geueth he for meate, to sa-
ue hys lyfe. Conspyde, O Lorde, and se, how
vyle I am become. haue ye no regarde O
all ye that go fore by, be holde and se, yf there
be eny sorow lyke vnto myne, wherewith the
Lorde hath troubled me, in the daye of his fe-
arfull wzath. From aboue hath he sent
downe a fyre into my bones and it burneth
them cruellie: he hath layed a net for my fete
and throuen me wyde open: he hath made
me desolate, so that I must euer be mournyn-
ge. The yocke of my transgressyon is co-
me at the last, with hys hãde hath he taken it
by, and put it aboute my neck. My strength
is gone: the Lorde hath delpuered me into
those handes, wherout I cannot quyte my
selfe. The Lorde hath destroyed all the
myghtye men, that were in me he hath pro-
claymed a feast, to slaughter all my best
men. The Lorde hath troden downe the dau-
ghter of Iuda, lyke as it were in a wyne
presse. * Therefore do I wepe, and myne
eyes gush oute of water: for the comforte
that shulde quyen me, is farre frome.

My chyldren are dyuene awaye, for why?
the enemy hath gotten the ouerhande.
By on casteth out her handes, and thereto
no man

The lamentacyons

no man to comfort her. The Lord bath laid the enemy's rounde aboute Jacob, and Jerusalem is become abominacyon in the myddel of them. * The Lord is righteous, for I haue prouoked his countenance vnto anger. Take hede all ye people, and consyde my heuynesse. My maydens and my yonge men are led awaye into captiuite.

I called for my louers (but they begyled me) for my prestes and counsellors, but they perished: euen whyle they sought for meate, to saue theyr lyues. * Consyde (O Lord) howe I am troubled, my wombe is disquieted, my hert turneth about in me, and I am full of heuynesse because I rebelled skornly. The swearde hurteth me withoute, & within I am like vnto death. They heare my mourning, but there is none that wyl comfort me. All myne enemies haue heard of my trouble and are glad therof, because thou hast done it and thou hast brought forth y tyme which I calledst, wher they also shal be like vnto me.

From the shall come all their aduersitie thou shalt plucke the awaye euē as thou hast plucked me, because of all my wickednes. For my sorowe is very greete, & my hert is heuy.

The ii. Chapter.

Alas, * howe hath the Lord darckened the daughter of Syon so sore in his wrath: as for y honour of Israel he hath cast it downe fro heauen vnto y earth. Howe happeneth it, that he remembred not his awne * fote stole when he was angre?

The Lord bath cast downe all the habitacyons of Jacob without any fauour: all y stronge places of the daughter Juda hath he broken in his wrath, and thowen them downe to the grounde: her kyngdome and her princes hath he suspended. In the wrath of his indignacyon he hath broke all the horne of Israel: he hath drawen his right hande from the enemy: yee, a flame of fyre is kyndled in Jacob, and hath consumed vp all rounde aboute. He hath bent his bowe lyke an enemy, he hath fastened his right hand as an aduersary: and euery thyng that was pleasaunt to se, he hath smytten it downe. He hath poured out his wrath lyke a fyre, into the tabernacle of the daughter of Syon.

The Lord is become lyke as it were an enemy, he hath deuoured Israel and all his palaces: yee, all his strong holdes hath he destroyed, and fylled y daughter of Juda with moche sorowe and heuynesse.

* Her tabernacle (which was lyke a garden of pleasure) hath he destroyed: her hye solepne feastes hath he put downe. The Lord hath brought it so to passe, that the hye solepne feastes and Sabbathes in Sion, are cleane forgotten. In his heuy displeasure hath he made the kyng and prestes to be despised.

The Lord bath forsaken his awne sanctuary, and hath abhorred his awne Sanctuaries, and hath geuen the walles of theyr towres into the handes of the enemy. Theyr enemies made a noise in the house of y Lord, as it had bene in a solepne feaste daye.

The Lord thought to breake downe the walles of the daughter of Sion, he spred out his lyne, and drew not in his hande, tyll he had destroyed them: Therefore mourne the turrets and the broken walles together.

Her gates are sonke downe to the grounde, her barres are broken and smytten in sonder, * her kyng & princes are caried awaye to the Gentyls. They haue nether lawe ney prophetes, ney yet eny visyon fro the Lord.

The senatours of the daughter Sion sit vpon the grounde in silēce: they haue strawed ashes vpon theyr heades, and gyrded them selues with sack cloth. The maydens of Jerusalem hange downe theyr heades to the grounde.

Myne eyes begyne to faile me, I thowowe wepyng, * my body is disquieted, my liuer is poured vpo the earth, for y greate hurte of my people, seynge the chyldren and babes dyd swowne in the stretes of the cyte.

Euen when they spake to theyr mothers: where is meate and drynke? for whyle they so sayde, they fell downe in the stretes of the cyte, lyke as they had bene wounded, and some dyed in theyr mothers bosome.

What shall I saye of the, O thou daughter Jerusalem, to whom shall I lyken the? To whom shall I compare the. O y daughter Sion, to comforte the withall? Thy hurte is lyke a mayne see, who maye heale the?

* Thy prophetes haue looked out vayne and foliſhe thynges for the, they haue not observed the of thy wickednes, to kepe the fro captiuite: but haue overladen the, and thowow falschly scattered the a brode. All they that go by the, clappe their handes at the: bysynge and wagginge their heades vpo the daughter Jerusalem, and saye: is this the cyte that men call so sayre: wherin the whole lande reioyleth? All thyne enemies gape vpon y: whysperinge and bytinge their teth, saying: let vs deuoure, for the tyme that we looked for, is come: we haue founde and sene it.

The Lord bath fulfilled the thyng, that he was purposed to do: and perfourmed that he had deuised longe ago: he hath destroyed, and not spared. He hath caused thine aduersarye triumphe ouer the, and set vp the horne of thyne enemy.

* Let thyne herte crye vnto the Lord, O thou cytie of the daughter Sion: let thy teares runne downe lyke a ryuer daye and nyght, rest not, and let not the aple of thyne eye leaue of. Stande vp and make thy prayer in the fyrst watch of the nyght, poure oute thyne hert lyke water before the Lord. lyft vp thyne handes, for the lyues

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lyues of thy yonge chyldren, that dye of hunger in the stretes. Beholde, O Lord, and consyde, why hast thou gathered me vp so cleane? Shall y women then eate their awne frute, euen chyldre of a spanne longer? Shall the prestes and prophetes be slayne thus in the Sanctuary of the Lord? Yonge and olde Iye behynde the stretes vpon the grounde, my maydens and yonge men are slayne with the swearde: whom thou in the daye of thy wrathfull indignacion hast put to death: yee, euen thou hast put them to death, & not spared them. My neyghbours that are rounde about me, hast thou called, as it were to a feast daye: so y in the daye of the Lordes wrath none escaped, nether was eny left behynde. Those that I haue brought & noryshed, hath myne enemy destroyed.

The iiii. Chapter.

In the mā, that (thowowe the rodd of his wrath) haue experience of misery. He droue me forth, and led me: yee, into darchenesse, but not into lyght. Agaynst me onely he turneth his hande, and layeth it euer vpon me.

My fleithe and my skynne hath he made olde, & my bones hath he brused. He hath buylded rounde aboute me, and closed me in with gall and tranayle. He hath sett me in darchenes, as they that be deed for euer.

He hath so hedged me in, that I cannot get out, and hath layed heuy lynckes vpon me. Though I crye and call piteously, yet heareth he not my prayer. He hath stopped vp my wayes with foure squared stones, and made my pathes croked.

He layeth wayte for me lyke a Beare, and as a lyon in a hole. He hath marred my wayes, and broke me in peces, he hath layed me waste altogether. He hath bent his bowe, & made me as it were a march to shut at: The arrowes of his quyer hath he shot euen into myne reynes.

* I am laughed to scorn of all my people, they make songes vpon me all the daye longe. He hath fylled me with bitternes, and geuen me wormwood to drynke. He hath smitten my teth in peces with stones, and rolled me in y dust.

He hath put my soule out of rest, I forget all good thynges. I thought in my selfe: I am vndone, there is no hope for me in the Lord. I remembre yet my misery and my trouble, the wormwood and the gall.

Yee, thou shalt remembre them, for my soule melteth awaye in me. Whyle I consyde these thynges in my herte, I get a hope agayne. Namely, it is of the Lordes mercyes that we are not, vterly consumed. For trulpe his pytefull compassion hath not ceased. As we mercyes shall the Lord therewe vpon the, erly, yee in the daye spyng, (O

Lord) greates thy faythfulnesse.

* The Lord is my porcyon, sayeth my soule, therfore wyl I hope in him. How good is the Lord vnto them, that put theyr trust in hym, and to y soule that seeketh after hym? The good man with stylnes and patience tarieth, for the health of the Lord.

Howe good is it for a man, to take the pock vpon him from his youth vp. He lyteth alone, he holdeth hym still, and dwelleth quyetly by him selfe. He laicth his face vpon the earth, yf (percase) there happen to be eny hope. He offreth his cheke to the smyter, he wyl be content with reproues.

For the Lord wyl not forsake for euer, * but though he punyſhe hym: yet according to the multitude of his mercyes, he receaueth to grace agayne. For he doth not plage, & cast out the children of men from his herte.

To treade all the presoners of the earth vnder his fete. To moue the iudgement of man before the most hyghest.

To condempne a man in his cause. The Lord hath not pleasure in soche thynges.

What is he then that saith: there shulde somthyng be done without the Lordes commaundement. Out of the mouth of the moost hyghest goeth not euell and good?

Wherfore then murmureth the luyng man: let him murmur at his awne spynne.

* Let vs loke, well vpo our awne wayes and remembre oure selues, and turne agayne to the Lord. Let vs lyfte vp oure hertes with oure handes vnto the Lord: that is in heauen. We haue bene dissimblers, and haue offended, wylt thou therfore not be intreated?

Thou hast couered vs in thy wrath, and persecuted vs, thou hast slayne vs without any fauour. * Thou hast byd thy selfe in a cloude, y oure prayer shuld not go thowowe. Thou hast made vs outcastes, and to be despyled amonge the people. All oure enemyes gape vpon vs.

Feare and pytt is come vpon vs, yee, decepte and destruction. * Whole ryuers of water gush oute of myne eyes, for the greate hurte of my people.

Myne eyes runne, and cannot cease, for there is no rest. O Lord, when wylt thou loke downe from heauen, and consyde?

Myne eye breaketh my herte: because of all the daughters of my cyte. Myne enemies hunted me out sharply, lyke a byrde, yee, and that without a cause. They haue put downe my life into a pytt, & they haue cast stones vpon me. They poured water vpon my heade, then thought I: nowe am I vndone. I called vpon thy name, O Lord, out of y depe pytt. Thou hast herde my voyce: and hast not turned awaye thyne cares from my syghthyng and cryenge. Thou hast enclyned thy selfe vnto me. when I called

The lamentacyons

upon the, and haste sayde: scarce not. Thou (O Lorde) hast mayntened the cause of my soule, and hast redeemed my lyfe. O Lorde thou hast sene my blasphemers, take thou my cause vpon the. Thou hast well consydered howe they go aboute to do me harme, & that all their counsels are agaynst me. Thou hast heard their despytefull wordes (O Lorde) yee, and all theyr ymaginacyons agaynst me. The lyppes of myne enemyes, and theyr deuices that they take agaynst me, all I daye lōge. Thou seyst also theyr syttinge howe, and theyr rynginge vpon: they make theyr songes of nothyng but of me. Rewarde them (O Lorde) accordyng to the worches of theyr handes, Geue them an obstinate herte: euen thy curse. Persecute them (O Lorde) with thine indignacyon, and rote the out from vnder the heauen.

The .iiij. Chapter.

How is the golde become so dymme: howe is the goodly colour of it so sore chaunged: and the stones of the Sanctuary thus scatred in the corner of euery strete. The chyldren of Syon that were alwaye in honoure, and clothed with the most precious golde: howe are they now become lyke the crthen vessels which be made with the potters hande: The dragons geue theyr yong ones suck with bare brestes: but the daughter of my people is cruell, and dwelleth in the wylderne lyke the Estriches. The tongues of the suckyng chyldren, cleue to the rofe of theyr mouthes for very thyrst. The yonge chyldren aske bread, but there is no mā that geueth it the. They that were wonte to fare delycatly, perishe in the streates: they that afore were brought vp in purple, make now moche of donge. The synne of the

daughter of my people is become greater the * Sen. xij. a. * the wyckednes of Sodome, that sodenly was destroyed, and not taken with handes.

Her abstepners (or Nazarees) were whyter then the snowe or mylke: theyr colour was freshe, reade as Corall, theyr bewtye lyke the Saphyre. But now theyr faces very blacke. In so moche, that thou shouldest not knowe them in the streates. * Theyr skynne cleueth to theyr bones, It is withered and become lyke a drye stocke. They that be slayne with the sword are happier then loche as dye of hunger, and perishe awaye, fampyng for the frutes of the felde.

* Deutero. xxv. e. iiii. lxxv. vi. f.

* Ezecho. ij. a.

* The women (which of nature are pytiefull) haue sodden theyr awne chyldre with theyr handes, that they might be their meate in the miserable destruccyon of the daughter of my people. * The Lorde hath perfourmed bys heuy wrath: he hath poured oute the furiousnes of bys displeasure. he hath kyndled a fyre in Syon, which hath consumed the

foundacyons therof.

Nether the kynges of the earth, ner all inhabytours of the worlde, wolde haue beleued that the enemy and aduersary shuld haue come in at the gates of the cytie of Ierusalem. Which neuerthelesse is come to passe for the synne of her pprophtes, and for the wickednes of her prestes: that haue shed * in nocentes bloude within her. So that the blynde men wente stomblyng in the streates, and stayned them selues with bloude. They wolde in no wyse touche there garments. But they cried vnto euery man flee the staynyng, awaye, gett you hence, touche it not. Yee, they fleade and remoued from them yee, they haue sayde amonge the brethren they shall nomore dwell in this cytie.

The countenance of the Lorde hath banysht them, and shall neuer loke moze vpon them. For they them selues nether regarded the prestes, nor pytyed theyr elders.

Wherfore pet oure eyes sayle vs, whyle we loke for daye helpe: seynge we be euer waytynge vpon a people, that can do vs no good. They lape so sharpe wayte for vs that we cannot go safe vpon the stretes: for oure ende is come, oure dayes are fulfylled, oure ende is here. * Dure persecuters are swyfter then the Eagles of the ayre, they folowed vpon vs ouer the mountaynes and layed wayte for vs in the wyldernesse.

The very * bryth of oure mouth: euen the anoynted Lorde hym selfe was taken in ther nett of whom we saye: Under bys shadowe we shalbe preserued amonge the heythen. And thou (O daughter Edom) that dwellest in the lande of Huz, be glad and reioyce: for the cuppe shall come vnto the also, whych whan thou suppest of, thou shalt be droncken. Thy synnes is well punysht, (O thou daughter Syon) he shall not suffre the to be carped awaye enymore. But thy wyckednes (O daughter Edom) shall he vylet, and for thy synnes sake, he shall lede the into captiuite.

The .v. Chapter.

The prayer of Jeremy.

All to remembraunce (O Lorde) what we haue suffred, consyde, and se oure confusion. Dure enheritaunce is turned to the straungers and oure houses to the aleauntes. We are become carefull and fatherles, and oure mothers are as the wyddowes. We are sayne to dryncke oure awne water for money, and oure awne wod must we bye with money. Dure neckes are vnder persecucion, we are weery, and haue no rest.

Afore tyme we yelded oure selues to the Egyptians, and now to the Assyrians, only that we myght haue byed ynough. * Dure fathers (which now are gone) haue spynned, &

Of Ezechiel. Jo. lxxxviii.

we must beare theyr wyckednes. Seruauntes haue the rule of vs, and no man deliuereth vs out of their handes. We must get oure lyuyng with y parell of oure lyues, because of the mouth of the wyldernes.

Dure skynne is as it had bene bzent in an ouen, for very sore hunger. The wyues are rauished in Syon, and the maydens in the cyties of Iuda. The princes are hanged vpon the hande of the enemies, they haue not spared y olde sagemen, they haue take yonge mennes lyues from the, & the boyes are hanged vpon trees. The elders sytt nomore vnder the gates, and the yonge men vse nomore playenge of musycke. The hope of oure herte is gone, oure mery queer is turned into mournynge. The garlande of oure heade is fallen: alas, that euer we spynned so sore.

Wherfore, oure herte is full of heynnes, & oure eyes dymme: because of the byll of Sidon, that is destroyed. In so moche, that the foresunne vpon it. But thou, O Lorde, that remainest for euermore, and thy seate wolde without ende: wherfore wylt thou styll forget vs, and forsake vs so longe? O Lorde turne thou vs vnto the, and so shall we be turned. Renue oure dayes as in olde tymes, for thou hast banysht vs now longe ynough, and hast bene sore displeased at vs.

The ende of the lamentacyons of Jeremy.

The booke of the Prophete Ezechiel.

The fyrst Chapter.

The tyme wherin Ezechiel prophesied, and in what place. Bys offsprynge and offspr. The byspon of the four beasts. The byspon of the whies. The byspon of the thronc, and of the ymage aboute the thronc.

In chaunsed in y. xxx. ycare, the fyfthe daye of the fourth moneth, that I was among the presoners by the ryuer of Cobar: where the heauens opened, and I sawe a byspon of God. Nowe the fyfth daye of the moneth made out the fyfth ycare of kyngc Boachins captiuite. At the same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the preste, in the lande of the Chaldees by the water of Cobar, * where the hande of the Lorde came vpon hym.

And I lokked, and beholde a stormy wynde

came out of the North with a greate cloude full of fyre, which with bys glystre lyghtened all rounde aboute. And in the midst of the fyre it was all cleare lyke the face of an angell, and as it were the lyknes of four beasts, and thys was there lykenesse. They were fashyoned lyke a man: sauyng, that euery one had four faces and four wynges.

Theyr legges were streight, but theyr fete were lyke bullockes fete, and theyr glystred, as it had bene sayre scoured metall. Under theyr wynges, vpon all the four corners they had mens handes. Theyr faces and theyr wynges were towarde the four corners: yet were the wynges so, that one euer touched another. When they went, they turned them not aboute: but eche one went streight forwarde.

Furthermoze thys was the symilitude of theyr faces. * vpon the ryght syde of these four, theyr faces were lyke the face of a mā, and the face of a lyon: But vpon the left syde, they had the face of an oxe, and the face of an Eagle. Theyr faces also and theyr wynges were spred out aboute: so that two wynges of one touched euer two wynges of another, & with the other they couered their body. Euery one when it wente, it wente streyght forwarde. Where as the sprete led them, thither they wente, * and turned not aboute in theyr goynge.

The fashyon and countenance of the beasts was lyke hoate coales of fyre, euen as though burning cressettes had bene among the beastes: * (thys was the byspon) and the fyre gaue a glistre, and out of the fyre there went lyghtenynge. When the beastes wente forwarde & backward, one wold haue thought it had lyghtened. Now when I had well considered the beastes, I saw a worcke of wheelles vpon the earth with four faces also nye vnto the beastes.

The fashyon and worcke of the wheelles was lyke y see. The four wheelles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they wente all four, and turned the not about in theyr goinges. They were large greate and horrible to loke vpon. Theyr backes were full of eyes rounde about them all four. When the beastes wente, the wheelles wente also with them. And when the beastes lyfte them selues vpon the earth, the wheelles were lyft vpon also. Whither soeuer y sprete wente, thither went they also, and the wheelles were lyfte vpon, and folowed them: for the sprete of lyfe was in the wheelles. When the beastes wente forth, stode styll, or lyft them selues from the earth, then the wheelles also wente, stode styll, and were lyfte vpon, for the bryth of lyfe was in the wheelles.

The Prophecie

Of Ezechiel.

No. lxxxix.

Above, over the heades of the beastes there was a fyrmament, which was fashioned as it had bene of the most pure Christall, and that was spred oute above vpon theyr heades: Under the same fyrmament were theyr wynges layed abrode, one towarde another and two wynges couered y^e body of euery beaste. And when they wente forth, I heard the noyse of theyr wynges, lyke y^e noyse of greete waters, as it had bene the voyce of the greete God, and a russhynge together as it were of an hoost of men. And when they stode still, they let downe theyr wynges.

Nowe when they stode still, and had letten downe theyr wynges, it thondred in the fyrmament that was about theyr heades. Above the fyrmament that was ouer theyr heades, there was the fashyn of a seate, as it had bene made of Sapphyr. Upon the seate there satt one lyke a mā. * I behelde hym, and he was lyke an angell, as it had bene all of fyre with in from his loynes vppwarde.

And beneth, when I looked vpon him vnder y^e loynes, me thought he was lyke a wyngynge fyre, that geueyth lyght on euery syde. Yee, the thyne and glyste that lyghtened rounde about, was lyke a raynbowe, which in a raynye dape appeareth in the cloudes. Eue so was the similitude, wherin the glozpe of the Lorde appeared. When I sawe it, I fell vpon my face, and hearkened vnto the voyce of hym that spake:

The ii. Chapter

The prophete is sente to call the people from theyr errorre.

Ad then sayd he vnto me: Sta-
de vp vpon thy fete (O y^e sonne of mā) and I will talke with the. * And as he was comynge wth me, the sprete came into me, and sett me vp vpon my fete: so that I marched the thyng, y^e he sayd vnto me. And he sayd Behold, thou sonne of man: I will sende the to the chyldren of Israel, to those runnagates and obstinate people: for they haue taken parte agaynst me, and are runne awaye from me: * both they and theyr fore fathers vnto this dape.

Yee, I will sende the vnto a people that haue rough visages and stiffe stomakes: vnto whō thou shalt saye on this maner: Thus sayeth the Lorde God hym selfe hath spoken, that whether they be obedient or no (for it is a frowarde household) they maye knowe yet that there hath bene a prophete amonge them.

* Therefore (thou sonne of man) feare the not, neither be afrayed of theyr wordes: for prouokers and thornes are with the. Yee, thou dost dwell amonge scorpions, but feare not theyr wordes, be not abashed at theyr looks, for it is a frowarde household.

So that thou speake my wordes vnto them, whether they be obedient or not, for they are obstynate. Therefore, thou sonne of man, obey thou all thynges that I saye vnto the, & be not thou styfnecked, lyke as they are a styfnecked household. Open thy mouth, and eate that I geue the.

So as I was lokynge vp, beholde, there was sent vnto me an hāde, wherein was closed * a booke: and the hande opened it before me, and it was wyrtten within and without full of carefull mournynge: alas, and woo.

The iii. Chapter.

The prophete berynge fedde with the wynde of God and with the constant boldenes of the sprete, is sent vnto the people that were in captiuite. The punishment of a curate that sheweth not the people theyr synnes.

After this, sayde he vnto me: Thou sonne of man, eate that, whatsoeuer it be: yee * eate that booke, and go thy waye, and speake vnto the chyldren of Israel: So I opened my mouth, ad he gaue me the booke for to eate, and sayde vnto me. Thou sonne of man, thy bely shall eate, and thy bowels shall be fylled with y^e booke, that I geue the. Then dyd I eate the boke, * and it was in my mouth sweter then hony. And he sayde vnto me: thou sonne of man, * get y^e soone vnto the house of Israel, and shewe the the wordes, that I comaunde the for I sende the not to the people that hath a straunge, vnkowne, or hard speache, but vnto the house of Israel. Not to many nacyns, which haue dyuerse speeches and harde languages, whose wordes thou vnderstādest not: * Neuerthelesse, yf I sent the to those people, they wolde folowe the. But the house of Israel wyll not folowe y^e, for they wyll not folowe me: yee, all the house of Israel haue stiffe foreheades & harde hertes. * Beholde therefore, I will make thy face preuayle agaynst their faces, and harde thy foreheade agaynst their foreheades: so that thy foreheade shall be harder then an adamant or slynt stone: that thou mayest feare them the lesse, and be lesse afrayed of the, for they are a frowarde household.

He sayde mozeouer vnto me: thou sonne of man, take diligent hede with thyne eares, to the wordes that I speake vnto the fasten them in thyne herte: and go to the presoners of thy people, speake vnto them, and saye on this maner: Thus sayeth the Lorde God hath spoken: whether ye heare, or heare not. With that the sprete toke me vp. And I heard the noyse of a greete russhynge and remouynge of the most blessed glozpe of the Lorde out of his place.

I heard also the noyse of the wynges of the beastes, that russhed one agaynst another,

that, yet, and the ratyng of the wheles, that were by them, whych russhynge and noyse was very greaue.

* Nowe when the sprete toke me vp, and carped me awaye, I wente wyth an heuy & a sorrowfull mynde, but the hāde of the Lorde comforted me ryght soone.

And so in the begynnyng of the moneth Abib, I came to the presoners, * that dwelt by the water of Cobar, & remainned in y^e place, where they were: And so contynued I amonge them seuen dayes, berynge very soze.

And when the seuen dayes were expired, the Lorde sayde vnto me: * Thou sonne of man, I haue made the a watchmā vnto the house of Israel: therefore take good hede to the wordes of my mouth, & geue the warnynge at my commaundement.

* If I saye vnto the, concernynge the vngodly man, that (wythout doute) he must dye, and thou geuest hym not warnynge, ner speakest vnto hym, that he may turne from his euell waye, and so to lyue: Then shall y^e same vngodly mā dye in his awne vnrigh- teousnes: but his bloude wyll I requyre of thyne hand. Neuertheles, yf thou geue warnynge vnto the wycked, and he yet forsake not his vngodlynelle: then shall he dye in his awne wyckednesse, but thou hast discharged thy soule.

Nowe yf a ryghteous man go from * his ryghteousnesse, and do the thyng y^e is euell: I will laye a stomblynge blocke before him, and he shall dye because thou hast not geuen hym warnynge: yee, dye shall he in his awne synne, so that the vertue, whych he dyd before, shall not be thought vpon: but his bloude wyll I requyre of thyne hande.

Neuerthelesse, yf thou exhortest the ryghteous, that he synne not, & so the ryghteous do not synne: then shall he lyue, because he hath receaued thy warnynge, and thou hast discharged thy soule. And there came y^e hāde of the Lorde vpon me, and he sayd vnto me: Staude vp, and go into the felde, that I may there talke wyth the.

So when I had rysen vp, and gone forth into the felde: Beholde, the glozpe of the Lorde stode there, * lyke as I sawe it afore, by the water of Cobar.

* Then fell I downe vpon my face, & the sprete came into me, whych set me vp vpon my fete, & sayd thus vnto me: Go thy waye, and sparce thy self in thyne house. Beholde, (O thou sonne of man) there shall chaynes be brought for the, to bynde the wythall, so that thou shalt not escape out of them. And I wyll make thy tunge cleue to the rofe of thy mouth, that thou shalt be domme, & not be as a chylder wyth them: for it is an obstinate household.

But when I speake vnto the, then open

thy mouth, and saye: Thus sayeth y^e Lorde God: who so heareth, let hym heare: who so wyll not let hym leaue, for it is an obstynate household.

The iiiij. Chapter.

The belege of the cite of Iherusalem is signified. The longe contynuaunce of the captiuite of Israel: An honger is prophesied to come in the captiuite.

Thou sonne of man: take a tyle stonie, & laye it before the, and describe vpon it the cite of Iherusalem, howe it is beleged, howe bulwarkes and stronge wythes are grauen on euery syde of it: describe also tentes, and an hoost of men rounde aboute it, wyth engynes of warre.

Moreover, take an yron panne, and set it betwixte the and the cite, in steade of an yron wall. Then set thy face toward it, belege it, and laye ordinaunce agaynst it, to wythstande it. Thus shalt thou haue a token vnto the house of Israel. But thou shalt slepe vpon thy left syde, and laye the synne of the house of Israel vpon the. Certayne dayes appoynted, thou shalt slepe vpon that syde, and beare their synnes. * Neuerthelesse, I will appoynte the a tyme (to put of theyr synnes) & the nombre of the dayes: Three hundred and .xx. dayes must thou beare the wyckednesse of the house of Israel. When thou hast fulfilled these dayes lye downe agayne, and slepe vpon thy ryght syde. xl. dayes, and beare the synnes of the house of Iuda.

* A dape for a peare, a dape (I saye) for a peare, wyll I euer laye vpon the. Therefore set nowe thy face agaynst that beleged Iherusalem, and discouer thyne arme, that thou mayest prophesye agaynst it.

Scholde, I wyll laye chaynes vpon the, that thou shalt not turne the from one syde to another, tyll thou hast ended the dayes of thy sege.

Wherefore, take vnto the wheate, barley beanes, growell scde, Millin and fythes: & put these together in a vessel, and make the loaves of bread therof, accordynge to the nombre of the dayes that thou shalt lye vpon thy syde: that thou mayest haue bread to eate, for the hundred and .xx. dayes.

And the meate that thou eatest, shall haue a certayne wayght appoynted: namely twentye sycles euery dape. Thus appoynted meate shalt thou eate daylye, fro the begynnyng to the ende.

Thou shalt dryncke also a certayne measure of water: Namely, the sytt parte of an hin shalt thou dryncke daylye fro the begynnyng vnto the ende. Warly eates shalt thou eate, yet shalt thou fyrtt cost them at a fyre made with mans doge, that they maye se it. And with that sayde the Lorde: Euen thus shall the chyldren of Israel eate their despoiled bread in the myddest of the Gentiles, and geue whom I wyll leaue them.

Then

D Then sayde I: Oh Lord God. Beholde my soule was yet neuer stayned: for from my yowth vnto this houre, I dyd neuer eate of a deed carcase, or of that which was stayne of wyld beastes, nether came there euer any vncleane fleshe in my mouth.

Wher vnto he answered me, and sayde: Well shal I wyll graunte þ to take cowes donge for the donge of a mā, and to tolke the bread wyth all before them.

And he sayde vnto me: Beholde thou sonne of man, I wyll mynyshe all the promys of bread in Ierusalem, so that they shall wepe their bred: and eate it wyth scarcenelle. But as for water, they shall haue a very lytle measure therof, to drinke. And when they haue nomore bread ner water, one shall be destroyed wyth another, ad samplly awaye for theyr wyckednesse.

The. v. Chapter.

The epdile of the heare, by which is signified the destruction of the people. The causes of the anger of God towards the people.

Thou sonne of man, take the then a sharpe knyfe, namely, a rasoure. Take that, and shawe the heare of thy head and beerd: Then take the scales and the wayght, & deuyde the heare a sinder. And after thou hast accomplished þ dayes of the wege: burne the thyrde parte therof in the fyre in the myddest of the cytte, & cut the other thyrde parte in peces wyth a knyfe. * As for þ thyrde parte þ remaineth, cast it in the wynde and I wyll drawe out þ swerde after them.

Yet afterwarde, take a lytle of the same, and bynde it in thy cote lappe. Then take a curtely of it, and cast it in the myddest of the fyre: & burne it in the fyre. Out of the same fyre shall there growe a flame, vpon the whole house of Israel. Moreover, thus sayde the Lord God: Thys same is Ierusalem. I sett her in the myddest of the heathen & nations that are rounde aboute her, but she hath despyled my iudgements moze then the Gentiles them selues, and broke my commaundementes moze then þ nacyns, that lye rosede aboute her: for they haue cast out myne ordinaunces, and not walched in my lawes.

Therefore, thus sayeth the Lord God: * For so moch as ye haue bene moze augmented in nombre of people then the heathen, þ dwell rosede aboute you: and ye haue not walched in my lawes, nether haue ye kepte myne ordinaunces, and ye haue not lyued so ryght-wyllens the heathen that ar rounde aboute you: Therefore thus sayeth the Lord God: I wyll also come vpon the, I my selfe I saye, for in the myddest of the wyll I syt in iudgment, in the syght of the heathen, & wyll handle the of soch a fashyon, as I neuer dyd before, and as I neuer wyll do from that tyme forth, and that because of all thynne abho-

minacions. For in the fathers shall be sayne to eate their awne sonnes, and the sonnes their awne fathers. Soch a courtte wyll I kepe in the, and the whole remnant of the wyll I scatere in to all the wyndes.

Wherefore, as truly as I lyue (sayeth the Lord God) seyng thou hast despyled my sanctuary, wyth all maner of abhominacyons & wyth all thy shamefull offences: For thys cause wyll I also destroye the. Myne eye shall not ouersee the, nether wyll I spare the.

* One thyrde parte wythin the, shall dye of the pestilence & of hunger: Another thyrde parte shall be slayne downe rounde aboute the wyth þ swerde: The other thyrde parte þ remaineth, wyll I scatere abroade towarde all the wyndes, and drawe out the swerde after them. Thus I wyll perfourme my indignacyon, & let my wrath agaynst them, and I will calfe my selfe. So that whē I haue fulfilled myne anger agaynst them, they shall knowe that I am the Lord, which wyth a feruent gelously haue spoken it. Moreover, I wyll make the waste and abhorred, before all the heathen that dwell aboute the, & in the syght of all them, that go by the: so that whē I punish the in my wrath, in myne anger, & wyth þ plage of my whole displeasure: thou shalt be a very abhominacion, shame, a galyng & wondryng stocke, amonge the heathen that lye aboute the. Ene I the Lord haue spokē it, and it shall come to passe, when I shute amonge them the perlous darter of hunger, which shall be but death: yee, therefore shall I shute them, because I will destroye you: * I wyll encrease hunger, and mynyshe all the provision of bread amonge you.

Plages & misery wyll I sende you, yee, & wyld beastes also to destroye you. Pestilence and bloudsheddinge shall come vpon you, & the swerde wyll I bringe ouer you. Euen I the Lord, haue sayde it.

The. vi. Chapter.

He sheweth that the people shalbe plagued for the synne of Idolatrye. He prophesieth the repentance of the remnant of the people, and theyr deliuerance. The destruction of the towne is prophesied.

Ad the worde of the Lord came vnto I me, sayinge: Thou sonne of man, turne thy face to the mountaynes of Israel, that thou mayest prophesie vnto them, and saye: Heare the worde of the Lord God, O ye mountaynes of Israel: Thus hath the Lord God spoken to the mountaynes, hylls, valleys and dales.

Beholde I, I my selfe I saye, wyll bringe a swerde ouer you, and destroye youre hye places: I wyll cast downe youre aulters, and breake downe youre ymages. Your slayne men wyll I laye before youre goddes, and the deed carcasses of the chydren of Israel wyll I cast before theyr Idoles, youre bones wyll I destroye rounde aboute

aboute youre aulters, and dwelling places. The cyties shalbe desolate, þ hyllchapelg layed waste: youre aulters destroyed, & broken: youre goddes cast downe, and taken awaye, your temples layde eue wyth the grounde, your awne woordes cleane rote oute.

Your slayne men shall lye amonge you, that ye maye learne to knowe, howe that I am the Lord. Those þ be amonge you & haue escaped the swerde, wyll I leaue amonge the Gentiles, for I wyll scatere you amonge the nacyns. And they that escape of you, shall thinke vpon me amonge the heathen, where they shalbe in captiuitie.

As for that whozys and vnfaithfull herete of theys, wherewith they runne awaye frome, I wyll breake it: yee, & put oute those eyes of theirs, that comytte fornicacyon wyth theyr Idols.

Then shall they be ashamed, and displeased wyth their selues, for the wyckednesses and abhominacyons, which they haue done: and shall learne to knowe, þ I am the Lord howe that it is not in vayne, that I þ Lord spake, to bringe soch misery vpon them.

The Lord sayde moreover vnto me: Sympte thynne handes together, and stampe wyth thy fete, and saye: Wo worth all the abhominacions and wyckednesses of the house of Israel, for because of them, they shall perishe wyth the swerde, wyth hunger and wyth pestilence. Who so is farre of, shall dye of the pestilence: he that is nye at hande, shall perishe wyth the swerde: and the other that remaine & þ are beleged, shall dye of hunger.

Thus wyll I satysfy my wrothfull displeasure vpon them. And so shall ye learne to knowe, that I am the Lord, when youre slayne men lye amonge youre Idols, and aboute youre aulters: vpon all hye hylls and toppes of mountaynes, amonge all grene trees, amonge all thycke okes: ene in the places, where they dyd sacrifice to all theyr Idols. I wyll stretch myne hande oute vpon them, and wyll make the lande waste: So þ it shall lye desolate and voyde, fro the wyldernes of Sebloth forth, thowowe all their habitacyons: to learne the for to knowe, that I am the Lord.

The. vii. Chapter.

The ende of all the lande of Israel shall sodenly come. The cause of the destruction thereof. The prophete is commaunded to shewe the summe of the curles that are at hande.

The worde of the Lord came vnto me on thys maner: The I call, O þ sonne of man. Thus sayeth the Lord God vnto the lade of Israel: The ende cometh, vpon the lande of Israel yee, verely the ende cometh vpon all the four corners of þ lade. But now shall þ ende come vpon the for I wyll sende my wrath vpon the, & will punish the: accordyng to thy wayes, & rewar-

de the after all thynne abhominacions. * Myne eye shall not ouersee the, nether will I spare the: but rewarde þ, accordyng to thy wayes, and declare thynne abhominacions. Then shall ye knowe, that I am the Lord.

Thus sayeth the Lord God: Beholde, one misery and plage shall come after another. þ ende is here. The ende (I saye) is come, it watched for þ, beholde it is come all ready, thy destruction is erlye come agaynst the, þ dwellest in the lande.

The tyme is at hande, the daye of sedicio is harde by, & the crye shall not be as the soundinge agayne of the mountaynes. Therefore, I wyll shortly pour out my soze displeasure ouer the, and fulfill my wrath vpon the. I wyll iudge the after thy wayes, and recompence the all thy abhominacions.

* Myne eye shall not ouersee the, nether wyll I spare the: but rewarde the after thy wayes, & thynne abhominacions shall be punished in the middes of the, to learne you for to knowe, howe that I am the Lord þ sympteth. Beholde, the daye is here the daye is come, þ houre is rúne out, the rodde flourisheth, þ yde wareth grene, malycious violence is growne vp, and the vngodly warre to a stat. None of the shal remaine ouer, none of their riches, not one of ther seede, and no lametacion shall be made for them.

The tyme cometh, the daye draweth nye: * Who so byeth, lett him not reioyce: he that selleth, lett hym not be soz: for why. * Trouble shall come in the myddest of them all: so þ the seller shall not come agayne to the thinge he solde, all though they lyke be yet wyth þ lyuinge. For whē the prophecie was preached vnto all the people, none returned from ther synne, and noman toke strengthe to him agēst his wyckednesse, to saue his awne lyfe. The trompettes shall ye blowe, & make you all ready, but no mā shall goo to þ battell, for I am wroth wyth all þ whole multitude.

The swerde shall be without, pestilence and hunger wythin: so that whoso is in the felde, shall be slayne wyth the swerde: and he that is in the cytte shall perishe wyth hunger and pestilence.

And soch as escape and fle from amonge them, shall be vpon the hylls, lyke as the doues in þ felde: euer y one shall be afrayed, because of his awne wyckednesse.

All handes shall be let downe, & all knees shall be weake as the water: they shall gyze them selues wyth sackcloth, feare shall fall vpon them. Theyr faces shall be confounded, & and theyr heades balde: theyr spluer shall they cast forth in the stretes, & their golde shall be despyled: * yee, theyr spluer & golde maye not deliuer the, in the daye of þ fearful wrath of the Lord.

¶ They

The propherye

They shall not satisfy their hungry souls, neither fill their empty bellies therewith: For it is become their awne decaye thozow their wickednes: And ther bewtyfull costlye ornamente that God had ordeyned to be their great glozpe, in it they haue sett vpon abominacyōs vnto ther Idols. For this cause wyl I make them and it to be abhorred. Moreover, I wyl geue it into the handes of the straungers to be spoyled: and to the wycked, for to be robbed, and they shall destroye it. My face wyl I turne fro them, my treasury shall be defiled: for the threues shall go in to it, and suspende it. Make a cheyne, for the lande is whole defyled wth vnyghteous iudgement of innocent bloude, and the cytie is full of violent oppresyon. Wherefore, I wyl bringe the most cruell tyrantes from amonge the heathen, to take theyr houses in possession. I wyl make the pompe of the proude to cease, and ther sanctuary shall be defyled. When this trouble cometh, they shall seke peace, but they shall haue none. One myschefe and sorowe shall folowe another, and one rumoure shall come after another: * Then shall they seke visyons in vayne at their Prophetes. The lawe shall be gone from the prestes, and wysdome from the elders. The kynge shall mourne, the prynces shall be clothed with heynesse, and the hādes of the people in the lāde shall tremble for feare. I wyl do vnto them after theyr awne wayes, accordynge to their awne iudgements wyl I iudge them: to learne them for to knowe, that I am the Lorde.

The viij. Chapter.

In an apparance of the similitude of God, Ezechiel is brought vnto Ierusalem in the sperte. The Lorde herewith the Prophetes the Idolatries of the house of Israel, and cheafes of the prestes.

It happened, that in the fyrte yere of my fyfth daye of the fyrte moneth. I sat in my house, and the Lordes of the councell of Iuda with me: and the hande of the Lorde God fell euē there vpon me. And as I looked vp, * I sawe as it were a licknesse of fyre from hys loynes downe warde, and fro hys loynes vwarde it shyned maruclous cleare & lyke an angell to loke vpon. * This similitude stretched out an hande, and toke me by the hearepe lockes of my head, and the sperte lyft me vp betwixte heauē and earth: and brought me in a visyon to Ierusalem, into the entrie of yinner porte that lyeth toward the north: there stode an ymage, with whō he that hath all thynges in hys power, was very wroth.

And beholde, the glozpe of the God of Israel was in the same place: euē * as I had sene it afore in the felde. And he sayde vnto me: Thou sonne of mā, Dlyst vp thyn eyes, and loke toward the north. Then lyft I vp myne eyes toward the north, & beholde:

beynde the porte northwarde, there was an auter made vnto the ymage of prouocacyō in the very entryng in. And he sayde further: more vnto me: Thou sonne of mā, seest thou what these do? Seest thou the greates abominacyōs that the house of Israel comytte in this place: to dryue me fro my sanctuary? But turne the aboute, and thou shalt se yet greater abominacyōs. And wth that brought he me to the courte gate: & when I looked, beholde, there was an hole in y wall. Then sayde he vnto me: Thou sonne of mā, dygge thozow the wall. And whē I dygged thozow the wall, beholde, there was a doze. And he sayde vnto me: Go thy waye in, and loke what wycked abominacyōs they do here. So I wente in, and sawe: and beholde, there were all maner ymages of wormes & beastes, all Idoles and abominacyōs of the house of Israel paynted euery one rosēd about the wall. Ther stode also before the ymages. * Ixx. Lordes of the councell of the house of Israel: and in the myddest of them stode Jaazanih the sonne of Saphan: And euery one of thē had a censoure in hys hāde, and out of the incense, there went a smoke, as it had bene a cloude. Then sayde he vnto me. Thou sonne of mā, hast thou sene what the Senatoures of the house of Israel do secretly, euery one in hys chambze? * For they saye: Cuth, the Lorde seeth vs not, the Lorde regardeth not the worlde. And he sayd vnto me: Turne the yet agayne, and thou shalt se yet greater abominacyōs y they do. And wth that he brought me to the doze of the porte of the Lordes house, toward the north. And beholde, there sat women mournynge for Chamus. Then sayde he vnto me: hast thou sene this, thou sonne of mā? Turne y aboute, and thou shalt se yet greater abominacyōs then these are. And so he brought me into the inwarde court of the Lordes house: and beholde at y porte of the Lordes house, betwixte the fore entrie and the auter, there were fyue and twety men, that turned their backs vpon the temple of the Lorde, and theyr faces toward y caste, and these were wypped the sonne.

And he sayde vnto me: hast thou sene this, thou sonne of mā? Thynketh the house of Iuda, that it is but a trifle, to do these abominacyōs here? Shulde they fill the lande full of wyckednesse, and undertake to prouoke me vnto anger? Pee, and purposely to cast vp theyr noses vpon me? Therefore wyl I also do some thyng in my wrothfull displeasure, so y myne eye shall not ouerse thē, neither wyl I spare them. * Pee, and though they crye in myne eares wth loude voyce, yet wyl I not heare them.

The ix. Chapter.

The

Of Ezechiel.

No. xci.

The destruction of Idolatres, and the conuersacion of the ryghtes. They that shalbe saued are marked. They that are vnmarched are slayne. A complaunte of the Prophet for the destruction of the people.

I crept also with a loude voyce in myne eares, sayinge: Come, here ye rulers of the cyte, euery man wth his weapened hande to the slaughter. Then came there fyue me out of the strete of the vpper porte toward the north, and euery man a weape in hys hāde to y slaughter. There was one amongest them, that had on hym a linnen rayment, & a wyrters pnyck-horne by hys syde.

These wente in, & stode beynde the brasen auter: for the glozpe of the Lorde was gone awaye from the Cherub whych was vpon him, & was come downe to the thersholde of the house, and he called the man that had the linnen rayment vpon hym, and the wyrters pnyck-horne by his syde, and the Lorde sayde vnto hym: Go thy waye thozowe the cyte of Ierusalem, and set a marche vpon the foreheades of them, that mourne and are sorow for all the abominacyōs, that be done therein. And to the other, he sayde that I myght heare: * Go ye after hym thozowe the cytie, slaye, ouerse none, spare none: kyll and destroye both olde men and yonge, maydens, chyldren, and wyues.

But as for those, that haue the marche vpon them: se that ye touch thē not, * and be gyne at my Sanctuary. Then they began at the elders, whych were in the temple, for he had sayde vnto thē: When ye haue defyled the temple, and fylled the courte wth the slayne, thē go your waye forth. So they wente out, & slewe downe thozowe the cite. Nowe when they had done the slaughter, & I yet escaped: I fell downe vpon my face, & crept, sayinge: O Lorde, wylt thou then destroye all y resydue of Israel, in thy soze displeasure, that thou hast poured vpon Ierusalem? Then sayde he vnto me: The wyckednesse of the house of Israel and Iuda is very greateso y the lande is full of bloude, and the cite full of vnfaithfulnesse: For they saye: * Cuth the Lorde regardeth not the earth, he seeth vs not. Therefore wyl I vpo them, * myne eye shall not ouerse thē, neither wyl I spare thē, but wyl recompense theyr wyckednesse vpon theyr heades. And beholde, the man that had the linnen rayment vpon hym, and the wyrters pnyck-horne by hys syde: tolde all the matter howe it happened, and sayde: Lorde as thou hast comaunded me, so haue I done.

The x. Chapter.

The man that toke whete burninge coles oute of the temple of the wheles & of the Cherubyns, in token of the burninge of Ierusalem. A rebekall of the visyon of the wheles, of the beastes, and of the Cherubyns.

As I looked, beholde, in the firmament that was aboue the Cherubyns there appeared the similitude of a stole of Saphyr vpon them: * Then sayde he that sat therein, to him that had the lynnē rayment vpon hym: Crepe in betwene the wheles that are vnder the Cherubyns, and take thyn hāde full of hoate coales out from betwene the Cherubyns, and cast them ouer y cytie. And he crepte in, that I myght se.

Now the Cherubyns stode vpo the ryght syde of the house, when the man wente in, & the cloude fylled the inner courte. * But the glozpe of the Lorde remoued from the Cherubyns, and came vpon the thersholde of the house: so that the temple was full of cloudes, and the courte was full of the spere of the Lordes glozpe. Pee, and the soude of the Cherubyns wynges was hearde into the fore courte, lyke as it had bene the voyce of the almyghtye God, when he speaketh. Nowe when he had byden the man that was clothed in linnen, to go and take the hoate coales from the myddest of the wheles, whych were vnder the Cherubyns: he wēt & stode beynde the wheles. Then y one Cherub reached forth hys hande from vnder the Cherubyns, vnto the fyre that was betwene the Cherubyns, and toke therof, and gaue it vnto hym that had on the linnen rayment in his hande: which toke it, & went out. And vnder the wynges of the Cherubyns, there appeared the lycknesse of a mans hāde: I sawe also foure wheles beynde the Cherubyns, so y by euery cherub there stode a whele. And the wheles were (to loke vpon) after the fashion of the precyous stone of Charys: yet (vnto the syght) they were all. iij. of one fashyon, as yf one whele had bene in another.

When they wente forth, they wente all foure together, not turnynge aboute in their goynge: But where the fyrst wente, thither wente they after also, so that they turned not aboute in their goynge. Their whole bodies, their backs, theyr handes & wynges, pee, and the wheles also, were all full of eyes rounde aboute them all foure. And I hearde hym call the wheles. * Euery one of thē had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thyrde of a lyon, the fourth of an Aegle, & they were lyfted vp aboue. This is the beast, that I sawe at the water of Cobar. Nowe whē the Cherubyns wente, the wheles wente wth them, and when the Cherubyns shoke theyr wynges to lyft thē selues vwarde, y wheles remayned not behynde, but were wth them also. Shortly, when they stode, these stode also. And when they were lyft vp, the wheles were lyft vp also with them, for the sperte of lyfe was in the wheles.

* Then the glozpe of the Lorde was lyft vp

The prophesye

up from the thersholde of the temple, and remayned vpon the Cherubyns: And the Cherubyns slackred wyth theyr wynges, and lyfte them selues vp from the earth: so that I sawe when they went, and the wheles wth them. And they stode at the east syde of the porte that is in the house of the Lorde. So the gloze of the Lorde was vpon the. Chys is the beast p^r I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubyns. Every one had foure faces, & every one foure wynges, and vnder theyr wynges, as it were mens handes. Nowe the fygure of theyr faces was, euen as I had sene them, by the water of Cobar, and so was the countenance of the. Every one in hys goinge wete straght forwarde.

The .xj. Chapter.

¶ And he that seduced the people of Israel, against these be prophesies, shewynge them howe they shalbe dyspayred abroade. The renynge of p^r here is a synne of God, otherwyse can we not walke in hys commaundementes. He threatneth them that leane vnto theyr awne counsellors.

And ouer, the sprete of the Lorde lyft me vp, and brought me vnto the East porte of the Lordes house. And beholde, there were xxv. men vnder the doze amonge whom I sawe Jaazaniah the sonne of Azur, and Wheltiah the sonne of Bananiah, the rulers of the people. Then sayde the Lorde vnto me: Thou sonne of man: these men ymagyn myschefe, and a wycked counsell take they in thys cpte, sayinge: tush, there is no destruccyon at hande, let vs buylde houses: this Ierusalem is the cauldron, and we be the fleshe. Therefore shalt thou prophesye vnto them, yee, prophesye shalt thou vnto them, O sonne of man. And wyth that fell the sprete of the Lorde vpon me, and sayde vnto me: Speake, thus sayeth the Lorde: On this maner haue ye spoken (O ye house of Israel) & I knowe the ymaginacions of poure hertes. Many one haue ye murthered in this cpte, and fylled the stretes full of the slayne. Therefore, thus sayeth the Lorde God: The slayne men that ye haue layed on the grounde in this cpte, are the fleshe, and thys cpte is the cauldron: * But I wyll byynge you out of it & ye haue feared the swerde, & I wyll byynge a swerde ouer you, sayeth the Lorde God. I wyll byynge you out of thys cpte and deliuer you into poure enemyes hande, and will condemne you. Ye shalbe slayne in all the coastes of Israel, I wyll be auenged of you: to lerne you for to knowe, that I am the Lorde. Chys cpte shal not be poure cauldron, neether shal ye be p^r fleshe theryn: but in the coastes of Israel wyll I punyssh you, that ye maye knowe, that I am the Lorde: in whose commaundementes ye haue not walcked, nee kepte hys lawes: * but haue done after p^r cu-

stomes of the heathen, that lye rounde aboute you.

Nowe when I preached, Wheltiah the sonne of Bananiah dyed. Then fell I downe vpon my face, and cryed wyth a loude voyce: O Lorde God, wylt thou then utterlye destroye all the remnaunt in Israel? And so the worde of the Lorde came to me on thys maner: thou sonne of man: thy brethren, thy kynnsfolke, & the whole house of Iuda, which dwell at Ierusalem, saye. Wythdrowe ye farre from the Lorde, for the lade is geue vs in possession. Therefore tell the, thus sayeth the Lorde God: I wyll sende you farre of amonge the Gentiles, and skatre you amonge the nacpons, & I wyll halowe you but a lytle, in the landes where ye shal come. Tell the also, thus sayeth the Lorde God: I wyll gather you agayne out of the nacpons, and byynge you from the countrees where ye be scatted, and wyll geue you the lande of Israel agayne. And they shal comine thither, And they shal take awaye all ther Idols & all ther abhominacions from thence.

* And I wyll geue you one hert, and I wyll plante a newe sprete wythin your bowels. That stony herte will I take out of your body, and geue you a fleschy herte: that ye maye walke in my commaundementes, and kepe myne ordinaunces, and do them: p^r ye maye be my people, & I poure God. But loke whose hertes are dysposed to folowe theyr abhominacions and wycked lyuinges: those mens dedes wyll I byynge vpon theyr awne heades, sayeth the Lorde God. After thys dyd the Cherubyns lyft vp theyr wynges, and the wheles wente wyth them, and the gloze of the Lorde was vpon them. * So the gloze of the Lorde wente vp fro the myddest of the cpte, and stode vpon the mount of the cpte toward the east: * But the wynde toke me vp, and in a visyon (whych came by the sprete of God) it brought me agayne into Caldea amonge the presoners. Then the visyon that I had sene vanyshed awaye from me. So I spake vnto the presoners, all the wordes of the Lorde, whych he had shewed me.

The .xij. Chapter.

¶ The parable of the vessels of the captiuitie. The expoyson of the parable, by whych the takynge of bryge zedekiah is signified. Another parable wher by the dyscreete of honger and thys is signified.

And the worde of the Lorde came vnto me, I sayinge: Thou sonne of man, thou dwellest in the myddest of a frowarde householde: * whych haue eyes to se, and yet se not: eares haue they to heare, and yet heare they not, for they are an obstinate householde. Therefore (O thou sonne of man) make thy gere redy to flyt, and go forth by fayne dape lyght, that they maye se. Yee, euen

in theyr syght shalt thou go from thy place to another place: p^r paradventure they wyll consydre, & they be an vnbedyt householde: Thy gere p^r I shal made redy to flyt wythall, shalt thou beare out by fayne dape lyght that they maye se: ad thou thy selte shalt go forth also at euē in theyr syght, as a mā doth when he flytteth. Wygge thozowe the wall, that they maye se & beare thozow it the same thyng, that thou tokest vp in theyr syght. In ther syght p^r shalt I beare vpo thy sholders, & cary yt forth in the darke. Wyde thy face p^r thou se not the earth, for I haue made the a shewtoken vnto the house of Israel. Nowe as the Lorde commaunded me, so I dyd: the geare p^r I had made readie brought I out by dape. At euē I brake downe an hole thozow the wall wyth my hande: and when it was darke, I toke the gere vpon my sholders, and bare them out in theyr syght.

And in the moynynge, came the worde of the Lorde vnto me, sayinge: Thou sonne of mā, p^r Israel that frowarde householde aske the, and saye: what doest thou there? Then tell the: Thus sayeth the Lorde God: Chys punysshment toucheth the chiefe rulers at Ierusalem, and all the house of Israel, that dwell amonge them: Tell them: I am poure shewe token: lyke as I haue done, so shal it happen vnto you: Flyt shal ye also, and go into captiuitie. * The chiefe that is amonge you, shal lade hys sholders in the darke, & get hym awaye. He shal breake downe the wall, to carye stufte therthozow: he shal couer his face, that he se not the grounde, with hys eyes. * Wylyne wyll I sprede out vpon hym, and catch him in my net, and cary hym to Babylon, in the lade of p^r Caldees: which he shal not se, and yet shal he dye there. As for all hys helpers, & all hys hostes, that be about hym, I wyll scatere them toward all the wyndes, and drawe out a swerde after them. * So when I haue scatred them amonge the heathen, and strowed them in the landes, they shal knowe, that I am the Lorde. But, I wyll leaue a lytle nobre of them fro the swerde, hunger and pestilence: to tell all their abhominacions amonge the heathen, where they come: & they maye knowe, howe that I am the Lorde.

Moreouer, the worde of the Lorde came vnto me sayinge: Thou sonne of mā: wyth a fearfull tremblynge shalt heate thy bread, wyth carefulnesse & sorowe shalt thou dryncke thy water. And vnto the people of the lade, speake thou on this maner: Thus sayeth the Lorde God, to them that dwell in Ierusalem, and to the lande of Israel: Ye shal eate poure bread wyth sorowe, and dryncke poure water wyth heynnesse: Yee, the lande wyth the fulnesse therof shalbe layde waste, for the wyckednesse of them that dwell the-

rin. And the cyties p^r now be well occupped, shal be voyde, and the lade desolate: that ye may knowe, howe that I am the Lorde.

Yet came the worde of the Lorde vnto me agayne, sayinge: Thou sonne of man, what maner of byworde is that, whych ye vse in p^r lade of Israel, sayinge: Tush, * seynge that the dayes are so slacke in commynge, all the visyons are of none effecte: Tell them therefore, thus sayeth the Lorde God: I wyll make that byworde to cease, so that it shal no more be commonly vled in Israel.

But saye thys vnto them: The dayes are at hāde, that euery thyng which hath bene prophesied, shalbe fulfilled. There shal no visyō be in vayne, neether eny prophetic sayle amonge the chyldren of Israel: For it is I the Lorde, that spake it: and whatlocuer I the Lorde speake, it shal be perfourmed, and not be slacke in commynge.

Yee, euen in poure dayes (O ye frowarde householde) will I deuyse some thyng, and byynge it to passe, sayeth the Lorde God. And p^r worde of the Lorde came vnto me sayinge: Beholde, thou sonne of man: The house of Israel sayeth on thys maner: Tush, as for p^r visyon that he hath sene, it wyl be man a dape or it come to passe: It is farre of yet, the thyng that he prophesied. Therefore saye vnto them: Thus sayeth the Lorde God: All my wordes shal nomore be slacke: Loke what I spake, that same shal come to passe, sayeth the Lorde.

The .xiii. Chapter.

¶ The worde of p^r Lorde agaynst false prophetes, whych teach the people & counsellors of theyr awne hertes.

And the worde of the Lorde came vnto me, sayinge: Thou sonne of mā. Speake, prophesye agaynst those pphetes, that preach in Israel: & saye thou vnto them that prophesye out of theyr awne hertes: Heare the worde of the Lorde, thus sayeth the Lorde God: * Wo be vnto those folysch prophetes, p^r folowe theyr awne sprete and speake where a. they se nothyng. O Israel, thy prophetes are lyke the foxes vpon the drye felde: For they stande not in the gappes, neether make they an hedge for the house of Israel, that men myght abyde the battell in the dape of the Lorde. Wayne thynges they se, and tell lyes, to * mayntaine their preachynges wythall. The Lorde (saye they) hath spoken it, whan in very dede the Lorde hath not sent them. Wayne visyons haue ye sene, and spokē false prophesies, whē ye saye: the Lorde hath spoken it, where as I neuer sayde it.

Therefore, thus sayeth the Lorde God: Becase cause poure wordes be vayne, and ye sche out lyes: Beholde, I wyll vpon you, sayeth the Lorde. Wyne hādes shal come vpon the

And iij prophetes

prophetes that loke out vayne thinges, and preach lyes: they shall not be in the counsell of my people, ner wyttten in the booke of the houle of Israel, ner shall they come in the lande of Israel: ye maye knowe, howe I am the Lorde God. And that for by cause: they haue dysceined my people, * and tolde the of peace, where no peace was. One setteth up a wall, and they dawbe it with lowe clape. Therefore tell them whych dawbe it with vntempered morter, that it shall fall: * for there shall come a great shower of rayne greates hyle stones shall fall vpon it, & a soze storme of wynde shall breake it, so shall the wall come downe. Shall it not then be so vnto you: where is nowe the morter, that ye dawbed it wthall: Therefore thus sayeth the Lorde God: I wyll breake out in my wrothfull displeasure wth a stormy wynde, so that in myne anger there shall come a myghty shower of rayne, & hyle stones in my wrath, to destroye withall.

As for the wall, that ye haue dawbed w vntempered morter, I wyll breake it downe, make it cuen wth the ground: so y the foundacion therof shall remoue, and it shall fall, yee, and ye poure selues shall perishe in the myddest therof: to learne you for to knowe, that I am the Lorde. Thus wyll I perfourme my wrath vpon thys wall, and vpon them that haue dawbed it wth vntempered morter, and then wyll I saye vnto you: The wall is gone, and the dawbers are awaye. These are the prophetes of Israel, which prophete vnto the cytie of Ierusalem, and loke out visiōs of peace for them, where as no peace is, sayeth the Lorde God. Wherefore (thou sonne of mā) sett thy face agaynst the daughters of thy people, which prophete out of their awne hertes: and speake thou prophete agaynst the, and saye: Thus sayeth the Lorde God: Wo be vnto you, that some pylowes vnder all arme boles, ad bolsters vnder the heades both of yōge and olde, to catch soules wth all. * for whan ye haue gotten the soules of my people in youre captiuite, ye promysse them lyfe, and dishonoure me to my people, for an hādfull of barley, and for a pece of bread: whan ye kyll the soules of the, that dye not, and promysse lyfe to them, that lyue not: Thus ye dissemble w my people, that beleuech youre lyes.

Wherefore, thus sayeth the Lorde God: Beholde, I wyll also vpon the pylowes, wher wth ye catch the soules in spenge: the wyll I take from youre armes, and let the soules go, that ye catch in spenge. Poure bolsters also wyll I teare in peces, and delpyer my people out of youre hād: so that they shall come nomoze in youre handes to be spoyled, and ye shall knowe, that I am the Lorde. Seing that with youre lyes ye discomforthe the her-

te of the ryghteous, whom I haue not discomforthe: Agayne: for so moch * as ye coage the hande of the wycked, so that he maye not turne from his wicked waye, and lyue: therefore shall ye spee out nomoze vanytie, ner prophete youre awne gessynges: for I wyll delpyer my people out of youre hande, that ye maye knowe, howe that I am the Lorde.

The xliij. Chapter.

The Lorde demerth hys woide to the people for their synnes sake: The dyspyer of the woide both the Lorde sometyme decreas by false prophetes. A comferte of the that fledde vnto Babilon.

There resorted vnto me certayne of the elders of Israel, & sat downe by me. Then came the woide of the Lorde vnto me, sayeg: Thou sonne of mā, these men beare their vncleannes in theyr hertes, and go purposly vpon the stonbynge blocke of theyr awne wyckednesse: shulde I then answer at their request: Therefore speake vnto them, & saye: thus sayeth the Lorde God: Every man of the house of Israel that beareth hys vncleane Idols in hys herte, purposynge to stonble in hys awne wyckednesse, and cometh to a prophet, to enquire eny thinge at me by him: vnto that mā wyll I the Lorde my selfe geue answer, accordynge to the multitude of hys Idols: that the house of Israel maye be shamed in their awne hertes, because they be cleue gone fro me, for their abhominaciōs sakes.

Wherefore, tell the house of Israel: thus sayeth the Lorde God: * Be conuerted, for sake youre Idols, and turne youre wyues from youre fylthynesse, and turne youre faces fro all youre abhominaciōs. For euery man, (whether he be of the house of Israel or a straunger, y sojourneth in Israel) whych departeth fro me, and carreth Idols in hys herte, purposynge to go styll stonbyng in his awne wyckednesse, and cometh to a prophet, for to aske counsell at me thozow hym: vnto that man wyll I the Lorde geue answer, by myne awne selfe. I wyll set my face agaynst that man, and wyll make hym to be an example for other, yee, and a comen bywoide: and wyll rote him out of my people, that he may knowe, how that I am the Lorde. * and yf that prophete be disceined, wher he telleth hym a woide: then I the Lorde my selfe haue disceined that prophet, and wyll stretch forth myne hande vpon hym, to rote hym out of my people of Israel: and they both shalbe punished for theyr wyckednes. Accordynge to the synne of hym that asketh, shall the synne of the prophete be: that the house of Israel be led nomoze fro me thozow erreure, and be no moze dyspled in their wyckednesse: but that they maye be my people, & I theyr God, sayeth the Lorde God. And the woide of the Lorde came vnto me,

me, sayenge: Thou sonne of man, when the lande synneth agaynst me, & goeth forth in wyckednesse: I will stretch out myne hande vpon it, & destroye all the proulysp of their byed, and sende derth vpon them, to destroye man & best in the lande. * And though Noe, Daniel & Job, these thre men were amonge them, yet shall they in their ryghteousnesse delpyer but their awne soules, sayeth the Lorde God. If I byynge noysome beastes into the lande, to waste it vp, & it be so desolate, that no man may go therein for beastes: yf these thre men also were in the lande, as trulyp as I lyue (sayeth the Lorde God) they shall saue nether sonnes ner daughters, but be only delpyered them selues: and as for the lāde, it shall be waste.

Of I byynge a swearde into the lāde, & charge it to go thozow the lāde: so that I slaye downe man & beast in it, & yf these thre men were therein: As trulyp as I lyue (sayeth the Lorde God) they shall delpyer nether sonnes ner daughters, but only be saued them selues. If I sende a pestilence into the lande, & poure out my soze indignacyon vpon it in bloude, so that I rote out of it both man and beast. And yf Noe, Daniel & Job were therein: as trulyp as I lyue (sayeth the Lorde God) they shall delpyer nether sonnes ner daughters, but saue their awne soules in their ryghteousnes. Hozeouer, thus sayeth the Lorde God: Hoze moze when I sende my foure troublous plagis vpon Ierusalem: the swearde hunger, perious beastes & pestilence, to destroye mā and beast out of it. Beholde ther shall be a remnaūt saued therein, which shall bringe forth their sonnes and daughters. Beholde, they shall come forth vnto you, and ye shall se their waye, and what they take in hande, and ye shall be cōforted, as touchinge all the plagis that I haue brought vpon Ierusalem. They shall comferte you, when ye se their waye and workes: and ye shall knowe, howe that it is not without a cause, that I haue done so agaynst Ierusalem, as I byd, sayeth the Lorde God.

The xv. Chapter.

As the vnyuersall wood of y vne tree is cast in to the fyre, so sayeth he that Ierusalem shalbe bzent.

The woide of the Lorde came vnto me, sayenge: Thou sonne of man: What cometh of the vyne amonge all other trees: & of the wyde vyne stock amonge all other tymbre of the groaue? Do men take wodd of it, to make any worcke with all? Or maye there a nayle be made of it, to haunge any thyng vpon? Beholde, it is cast in fyre to be bzent, the fyre consumeth both the endes of it. the myddest is bzent to ashes. As it mete then for any worcke: No, seynge then, that it was mete for no worcke, bringe whole: moch lesse maye there

any thinge be made of it, when the fyre hath consumed & bzent it. And therefore thus sayeth the Lorde God: Lyke as I cast y vne into fyre for to be bzent, as other trees of y wodd: Euen so wyll I do with them that dwell in Ierusalem, & set my face agaynst them: they shall go out from the fyre, & yet the fyre shall consume them. * The shall ye knowe, that I am the Lorde, when I set my face agaynst the, & make y lāde waste: because they haue so soze offended, sayeth the Lorde God.

The xvi. Chapter.

The prophete entrepynge to speake of the abhominaciōs of Ierusalem: both spytte the benedictiōs of God toward it. Ierusalem is reprobous of benedictiōnes. for her fornicacyon with Idols. He susteyneth the wickednes of other people in comparison of the synnes of Ierusalem. The cause of the abhominaciōs in to whych the Sodomyers fell. Ezechy is prompted to the repentant.

A Sayne, the woide of the Lorde spake vnto me, sayenge: Thou sonne of mā, we the cytie of Ierusalem their abhominaciōs, & saye: thus sayeth the Lorde God vnto Ierusalem: Thy progeny and hyndred came out of the lāde of Canaan * thy father was an Amorite, thy mother a Cethyre, thus was the maner of thy byrth. In y daye of thy byrth when thou wast bozne, y stringe of thy nanell was not cut of: y wast not bathed in water to make the cleue: Thou wast nether rubbed w salt, ner swadled in cloutes: No mā regarded y so moch, as to do any of these thinges for the, or to thewe the soch fauoure, but y wast vtterly cast out vpon y felde, yee, despised wast y in y daye of thy birth.

Then came I by the, and saue y troden downe in thyne awne bloude, & layde vnto the: Lyue, although thou be dyspled in thyne awne bloude, yee euen I (I tell the) sayde vnto y lyue, although thou be dyspled in thyne awne bloude. * So I plāted y, as y blossome of the felde: y art growe vp, & waxe greate: y hast gotten a maruelous pleasant beutie, thy breastes are come vp, thy hearre is goodly growe, where as y wast naked & bare afoze.

Howe whan I wete by the, & looked vpon the: beholde, thy tyme was come, yee, eue the tyme to wowe the. Then spred I my clothes ouer y, to couer thy dishonestye: yee, I made an othe vnto the, & married my selfe with the (sayeth the Lorde God) and so thou becomest myne awne. Then washed I the with water, and pouged thy bloude from the. I anoynted the with oyle, I gaue the chaunge of raymentes, I made the thies of Carus lether: I gyrded y aboute with white sylke I clothed the with kercheffes, I decked the w costly apparell, I put rynges vpon thy fyngers: a chayne aboute thy necke, spānges vpon thy fore heade, rare rynges vpon thyne eares, and set a beutifull crowne vpon thyne head. Thus wast thou deckt with syluer & golde, & thy raymēt was of fyne white sylke.

of noble

The prophesye

of needle worke & of diverse colours.

Thou dydest eate nothinge but symnels,
hony & oyle: maruelous goodly wast thou
& beutyfull, yee euen a very Queene wast þu
In so moch, that thy beuty was spoken of
amonge the heythen, for thou wast excellent
in my beuty, which I put vpo the sayeth the
Lorde God. But thou hast put confidence in
thyne awne beuty, & played the harlot, whē
thou haddest gotten the a name. Thou hast
comitted whozdomme, with all that wente by
the, & hast fulfylled their desyres: yee, thou
hast taken thy garmētes of diuerse colours,
& deckte thyne aulters therewith, where vpo
þy myghtest fulfyll thyne whozdomme, * & of
soch a fashyō, as neuer was done, ner shalbe.
* The goodly ornaments & Jewels which
I gaue the of myne awne golde and syluer,
hast thou taken, and made the mēs prynces
therof, & commyted whozdomme withall.

Thy garmentes of diuerse colonres hast thou taken, and deckte them therewith: myne ople & incense hast thou set befoze them. My meate which I gaue the, as spynnels, ople & hony: (to fede the withall) that hast thou sett befoze them, for a swete sauoure. And thys came also to passe, sayeth the Lorde God: * Thou hast take thine awne sones & daughters, whō thou haddest begotten vnto me: and these hast thou offered vnto the, to be their meate. Is this but a small whozdome of thine (thinkest thou) that thou slayest my chyldren, and geuest them ouer, to be bzent vnto the? And yet in all thy abhominacions and whozdome, thou hast not remēbered the dayes of thy youth, howe naked & bare thou wast at y tyme, and troden downe in thyne awne bloude. After all these thy wyckednesses (wo wo vnto the, sayeth the Lorde)

* (thou hast buylded thy stremes and byndel houses in euery place) Thou hast buylte hye places, yee at the head of euery strete hast thou buylded an altar. Thou hast made thy beuty to be abhorred, thou hast layed out thy legges to euery one that came by, & multiplied thyne whooredome. * Thou hast comytted fornicacy on the the Egypcyans thy neyghbours, which had moche flethe: and thus hast thou increased thine whooredome, to anger me.

Beholde, I dyd stretch out myne hande
ouer the, & dyd * minishe thy stoare of lode,
and deluyce the ouer in to the wylls of the
Philistines thine enemyes, which are ashar
med of thy abhominable waye. * Thou hast
played the whore also with the Assyrians, be-
cause thou wast insatiable. Yee, thou hast (I
saye with the) played the harlot, & yett had-
dest thou not ynough. Thus hast I forther-
more comptted thy fornicacyon fro the lan-
de of Canaan vnto the Caldees, & yet thy lust
not satisfied. Howe obstinate is thine herte
(sayeth the Lorde God) seynge thou doest all

these workes of an errant whoze: buyldinge
thy stews at þ head of euery strete, & thy bro
dell houses in all places: Thou hast not bene
as an other whoze, þ holdeth scozne of a small
rewarde, but a wife þ breaketh wedlocke, &
taketh other in steade of her husbode. Gyftes
are geuen to all other whozes, but þ geuest
rewardes vnto all thy louers: & offrest them
gyftes, to come vnto þ out of all places, & to
comytte fornicacy wth the. It is come to passe
wth the in thy whozdomes contrary to the vse
of other women: yee, there hath no soch for
nicacyon bene comitted after þ, seynge that
thou profrest gyftes vnto other, and no re
warde is geuen the: this is a cōtrary thinge.

Therefore, heare the worde of the Lorde,
O thou harlot: thus sayeth the Lorde God:
For so moch as þu hast sett forth thy pouthe
to whozdom, & discovered thy shame, tho-
rowe thy whozdom wth all thy louers, and
with all þe Idols of thy abhominacions in þe
blonde of thy chyldren, * who thou hast geue
them: Beholde therfore, I will gather toge-
ther all thy louers, vnto who thou hast ma-
de thy selfe comē: pee, and all them who thou
fauourest, & euery one þe thou hatest: I will
(I saye) gather the together rounde aboute
the, and * will discouer thy shame before the,
that they maye se all thy fylthynges.

* **H**oꝛeouer, I will iudge þ as a breake
of wedlocke and a murtherer, and recõpence
þ thync a wne bloude in wꝛath and gelousy.
I will geue þ ouer in to their power, þ shall
breaꝓe downe thy stues, & destroye thy bzod-
dell houses: they shall stryꝓe þ out of thy clo-
thes, all thy fayre & beutyfull Jewels shall
they take frõ þ, & so let the sꝓt naked & bare:
* pce: they shall bꝛinge þ comẽ people vꝓõ þ,
which shall stone the, & slaye þ downe wꝛ their
sweardes. * They shall burne vꝓ thy hou-
ses, & punysh the in þ sight of many wemen.
Thus will I make thy whoꝛdome to cease,
so þ thou shalt geue out no moꝛe rewarde.

Shulde I make my wrath to be still, take my gelousy from the, be cōtent, & no more to be displeased: seynge thou remēbreſt not the dayes of thy yowth, but hast prouoked me to wrath in all these thinges? Beholde therfore I will brynge thyne awone wayes vpo thyne heade, sayeth the Lorde God: howe be it, I neuer dyd vnto the, accorдынge to thy wickednesse & all thy abhominacyons. Beholde, all they that vse comen prouerbes, shall vse this prouerbe also agaynst the: soche a mother, soche a daughter.

Thou art euē thy mothers a wne daugh-
ter, & hath cast of hyz housbande & hyz chy-
ldren: Yee, thou art the syster of thy sisters,
which forsoke their husbandes & their chy-
ldrē. * Poure mother is a Cethypte, and poure
father an Amozyte. Thyne eldest syster is
Samaria, she and her daughters that dwell
vpon

Of Ezechiel

Ho. xciii.

Upon thy left hande.

If But thy pongest syfter that dwelleth on
thy ryght hande, is Sodoma & her daugh-
ters. Yet hast thou not walked after their
wayes, ner done after their abhominacyōs:
but þstodest a lytell & very small tyme, and
in all thy wayes þ hast bene moze corrupte
then they. As truly as I lyue, sayeth þ Lord
God: Sodoma thy syfter w her daughters,
hath not done so euell, as þ and thy daugh-
ters. Beholde, * the synnes of thy syfter So-
doma were these: Pryde, fulnesse of meate,
aboundaunce & Idilnesse: these thynges had
she & hir daughters. Besydes þ, they reached
not their hande to the poore and nedye, but
were proude, and dyd abhominable thynges
befoze me: therfoze I toke them awaye, as
pleased me. Nether hath Samaria done half
of thy synnes, * yee, thou hast exccaded them
in wickednesse: In so moch that in compar-
yson of all þ abhominacyōs which þ hast done,
þ hast made thy sylsters good women. Ther-
foze thou (which dydest condempne thy syfter)
beare thyne awne shame, for thyne awne of-
fences, that þ hast committed, moze abhomi-
nable then they dyd, which in dead ar moze
ryghteous, then þ art, be thou (I seye) asha-
med, and beare thy shamfull rebuke. scynge
þ thou hast proued thy sylsters in cōparyson
of the ryght wyse.

C As for their captiuyte, namely þ captiuyte of Sodomā, & her daughters: þ captiuyte of Samaria & her daughters: I will bringe the agayne, so will I also bringe agayne thy captiuyte amōge them: þ þ mayest take thyne a wne cōfusiōn vpon þ, & be ashamed of all þ thou hast done, & to cōforte them. Thus thy sisters (namely) Sodomā & her daughters: Samaria and her daughters, w thy selfe, & thy daughters, shalbe brought agayne to yōre olde estate. When þ wast in thy pryde, & before thy wickednesse came to lyght: thou woldest not heare speake of thy sister Sodomā, vntill the tyme þ the Syrians with all their townes, & the Philistines with all that lye rounde aboute the, brought the to shame & confusiōn: þ þ mygbtest beare thyne a wne sylthynes & abhominacyō, sayeth þ Lorde.

For thus sayeth the Lorde God: I shulde
(by right) deale with the, as thou hast done.
Thou hast despyled the oth, and broken the
couenaunte. Neuerthelesse, I will remembre y
couenaunt that I made with the in thy youth
in so much that it shalbe an euerclasting co-
uenaunt: so that I also remembre thy wayes, &
be ashamed of them: then shalt thou receaue
of me thy elder & yonger systers, who I will
make thy daughters, and that besyde thy co-
uenaunt. * And so will I renew my couenaunt
with y, that thou mayest knowe that I am
the Lorde: that thou mayest thincke vpon it,
be ashamed, and excuse thyne awne confusyon

nomore: when I haue forgiven the, all that
thou hast done, sayeth the Lorde God:

The xvij. Chapter.

¶ The parable of the two Eagles.

The worde of y^e Lorde came vnto me, sayinge: Thou sonne of mā: put forth * a darcke speakeyng and a parable vnto y^e house of Israel, & saie: Thus sayeth y^e Lorde God: There came a great * Eagle wth greate wynges, yee, with a myghtye longe bodye, & full of fethers of dyuerse coloures, vpo the mount of Libanus, & toke the hyest bzaunch fro a Cedre tree, & brake of y^e toppe of his twygge, & carped it into plāde of Canaan, & set it in a cyte of marchaūtes. He toke also of the seade of the lande, & planted it in a frutefull grounde, he brought it vnto greate waters, and set it as a wyllowe tree ther by. Then vpd it growe, and was a greate bynestocke, but lowe by the grounde whose bzaunches turned in to it selfe, and y^e rotes of it, were fastened vnder it, thus there came of it a vyne, and it brought forth blossomes, & spred out bzaūches. But there was another Eagle, a great one, which had greate wynges & many fethers: and beholde, y^e rotes of this vyne had an hūger after him, & spred out his bzaunches towarde him, y^e he myght watche her with the orchyperd y^e he had planted. Nevertheless, it was planted vpo a good ground besyde greate waters: so y^e (by reason) it shulde haue brought out bzaūches & frute, & haue bene a goodly vyne. Speake y^e therfore, thus sayeth y^e Lorde God: Shall this vyne prosper: Shall not his rotes be plucked oute, his frute be broken of, his grene bzaunches, wither & fade awaye: yee, without ether strōge arme or many people, shall it be plucked v^y y^e rotes. Beholde, it was plāded: shall it p^{ro}sper therfore: Shall it not be dyed v^y & withered, yee, euen in y^e quyttinge out of his blossomes, as soone as y^e east wide bloweth:

As for ouer, y worde of y Lord came vnto
me sayinge: Speake to yfrowarde houthol-
de: knowe ye not, what these thynges do si-
gnifye: Tell the: Beholde, * y kyng of Ba-
bylon came to Ierusalem, & toke y kyngc and
his prynces, and ledde them to Babylon.

He toke of the kynges sede, and made a
couenaunt wyth hym, and toke an othe of
him: The Prynces of the lande toke he wyth
him also, that the laude myght be holden in
subieccyon, and not to rebelle, but kepe the
couenaunt, and fulfyll it. But he fell from
him, & sent his Embassytours into Egypt
¶ He myght haue horses and moche people.
Shulde that prospere? Shulde he be kepte
safe, that doth soch thynges? Or Shulde he
escape, that breaketh hys couenaunt? ¶
As truly as I lyue sayeth the Lorde God: He
shall dye at Babylon, in the place where the
kyng dwelleth, & made hym kyng: whose

The prophete

of he hath despyed, and whose couenaunt he hath broken. Neither shall Pharaoh with his great host & multitude of people, maynteyne him in the warre: when they cast up dykes, and set up bulwokes to destroye moche people. Forseyne he hath despyed of othe, and broken the couenaunt (where as he yet gaue his hande ther vpon) and done all these thynges, he shall not escape.

¶ Therefore thus sayeth the Lorde God. As truly as I lyue, I wyll byynge myne othe of he hath despyed, and my couenaunt that he hath broken, vpon his awne head. * I wyll cast my net aboute him, and catch him in my parne. To Babylon will I carie him, there will I punyssh him, because of the greafe offence that he made me. As for those that fle from him out of the host, they shall be slayne with the swerde. The respydue shall be scattered towarde all the wyndes: and ye shall knowe, that I the Lorde haue spoken it.

¶ Thus sayeth the Lorde God: I wyll also take a brynche from an hye Cedre tree, and will set it, & take of vppermost twygge, yet is but tendre, and plante it vpon an hye hyll: Namely, vpon the hye hyll of Syon will I plante it: it maye bringe forth twygges, & geue frute, and be a greafe Cedre tree: so of all maner of foules maye bylde in it, & make their nestes vnder shadow of his brynches.

And all the trees of the felde shall knowe that I the Lorde haue brought downe of hye tree, and set the lowe tree vpon: I haue dyed vpon the grene tree, and made the drye tree to floreye: Euen I the Lorde that spake it, haue also brought it to passe.

The xvij. Chapter.

¶ He that setteth th euerie man shall beare his awne synne. To him that amendeth, is saluacion promysed. Deeth is prophesied to the ryghtwylle, which turneth backe from the ryghtwylle.

¶ The worde of the Lorde came vnto me, on this maner: what meane ye by this comen prouerbe, ye vse in the lade of Israel, sayinge: * The fathers haue eaten soure grapes, & of childres tethe are set on edge: As truly as I lyue, sayeth the Lorde God, ye shall vse this byworde nomore in Israel.

¶ Beholde * all soules are myne. Lyke as a father is myne, so is a sonne myne also. The soule of synner, shall dye. * If a man be godly, & do the thinge that is equall and ryght, he eateth not vpon the hylls: he lyfeth not by eyes vpon to of foule Idols of Israel: he despyeth not his neyghbours wyfe: he medleth not with a menstruous woman: he greueth no holty: he geueth his detter his pledge agayne, he taketh none other mans good by violence: * he parteth his mete to the hongrye: he clotheb the naked: * he lendeth nothyng vpon vsury: he taketh nothyng ouer: he wythdraweth his hande from doyng wronge: he dealeth saythfully betwixte man & man: & walketh

in my commaundementes, and kepeb my lawes, & perfourmeth the saythfully: * This is a ryghteous man, he shall surely lyue sayeth the Lorde God.

¶ If he now gett a sonne, that is a murderer, a shedder of bloude: yf he do one of these thynges * (though he do not all) he eateth vpon the hylls: he despyeth his neyghbours wyfe: he greueth the poore & neddy: he robbeth & spoyleth: he geueth not of detter his pledge agayne, he lyfeth vpon his eyes vnto Idols, & medleth with abhominable thinges: he lendeth vpon vsury, & taketh more ouer. Shall this man lyue? he shall not lyue. Seynge he hath done all these abhominacions, he shall dye, his bloude shall be vpon him.

¶ Nowe yf this man gett a sonne also, that seeth all his fathers synnes, which he hath done: and feareth, nether doth soch lyke: Namely, he eateth not vpon the mostaynes: he lyfeth not his eyes vpon to Idols of Israel: he despyeth not his neyghbours wyfe: he beareth no mā: he kepeth no mans pledge: he nether spoyleth, ner robbeth eny mā: he dealeth his meate to the hongrye: he clotheb the naked: he oppresleth not the poore: he receaueth no vsury, ner any thyng ouer: he kepeth my lawes, & walketh in my commaundementes. This mā shall not dye in his fathers synne, but shall lyue without fayle. As for his father: because he oppresled & spoyled his brother, and dyd wyckedly amonge his people: lo, he is deed in his awne synne. And yet saye ye: Wherfore then shulde not this lone beare his fathers synne? Therefore: because a sonne hath done equyte & ryght, hath keppe all my commaundementes, & done them: therefore shall he lyue in dede. The same soule that synneth, shall dye. * The sonne shall not beare the fathers offence, nether shall the father beare a sonnes offence. The ryghteousnes of a ryghteous shall be vpon him, & the wickednes of a wicked shall be vpon him self also. * But yf a ryghteous man turne awaye fro all his synnes, & he hath done, and kepe all my commaundementes, and do the thinge that is equall and ryght: doubtles he shall lyue, and not dye. As for all his synnes that he dyd before, they shall not be thought vpon: but in his righteousness that he hath done, he shall lyue. * For haue I eny pleasure in the death of a synner, sayeth the Lorde God, but rather that he conuerte, and lyue? Agayne: yf a ryghteous man turne awaye fro his ryghteousnes, and do iniquyte, accorde to all a abhominacions, & the wicked mā doth: shall he lyue? All the ryghteousnes that he hath done, shall not be thought vpon: but in the faulte that he hath offended withall, and in the synne that he hath done, he shall dye.

¶ And yet ye saye: Cuth * a waye of the Lorde is not indifferent. Heare therefore ye house of Israel: Is not my waye ryght? Ye, are not poure

Of Ezechiel

Ho. xlv.

¶ poure wapes rather wicked: * Whe a ryghteous man turneth awaye from his ryghteousnesse, and medleth wyth vngodlynes: he must dye therein: pee, for the vngodlynes that he hath done, must he dye. Agayne: * when the wycked mā turneth awaye fro his wickednesse, that he hath done, and doth the thinge which is equall and ryght: he shall saue his soule alpye. For in so moch as he remembreth him selfe, & turneth him from all the vngodlynes that he hath vscd, he shall lyue and not dye.

¶ And yet sayeth the house of Israel: Cuth, the waye of the Lorde is not equall. Are my wapes vngodly? O ye house of Israel: Are not poure wapes rather vngodly? As for me, I wyll iudge euery man, accorde to his wapes, O ye house of Israel, sayeth the Lorde God. * Wherfore, be conuerted, and turne you cleane from all your wyckednesse, so shall there no synne do you harme. Cast awaye fro you all poure vngodlynesse, that ye haue done: * make you newe hertes and a newe sprete. Wherfore wyll ye dye, O ye house of Israel: seynge I haue no pleasure in the death of him that dyeth, sayeth the Lorde God. Turne you then, and ye shall lyue.

The xix. Chapter.

¶ The captiuite of Iacobabaz & of Jehoachin is signified by the yrons whelpes, & by the yron. He setteth out a prosperite of the cytie of Ierusalem that is past, & the myscre thereof that is present.

¶ Thou sonne of man mourne for the princes of Israel, & saye. Wherfore laye thy mother of lyonesse amonge the lyons, & norshed her yonge ones amonge the lyons whelpes? One of her whelpes she brought vp, and it became a lyb: it learned to spoye, and to deuoure folke. The hea then herde of him, and toke him in their nettes, and brought him in chaynes vnto the lande of Egypte.

¶ Nowe when the damme sawe, that all her hope and coforte was awaye, she toke another of her whelpes, and made a lyon of him: which wente amonge the lyons, & became a scarce lyon: learned to spoye and to deuoure folke: he destroyed their palaces, and made their cyties waste. In so moch that of whole lande & euery thinge therein, were utterly desolate, thowow of very voyce of his roaringe.

¶ Then came the heathen together on euery syde oute of all countrees agaynst hym, layed their nettes for hym, and toke hym in their pytte. * So they bolde him with chaynes, and brought him to the kyng of Babylon: which put him in prison, that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother, she is lyke a vyne in thy bloude, planted by the water syde: her frutes and brynches are growe out of many waters, her stalkes were so ströge,

that me myght haue made staues therof for officers: she grewe so hye in her stalkes.

¶ So when men sawe that she exceded the beygth & multitude of her brynches, she was rote out in displeasure, and cast downe to the grounde. The East wynde dyed vpon her frute, her stronge stalkes were broke of, withered and bent in the fyre. But now she is platted in the wyldernesse, in a drye & thurstye ground. And there is a fyre gone out of her stalkes, which hath bent vpon her brynches and her frute: so that she hath no more ströge stalkes, to be staues for officers. This is a pyteous and miserable thinge.

The xx. Chapter.

¶ The Lorde denpeth that he will answer them when they praye, for the offence of bapndenes which he here oblecteth. He promyseth that his people shall retorne from captiuite. By the wood that shulde be bent is signified the burninge of Ierusalem.

¶ The vij. yeare the x. daye of the v. moneth, * it happened, y certayne of elders of Israel came vnto me, for to aske counsell at the Lorde, & sat them downe by me.

¶ Then came the worde of the Lorde vnto me on this maner: Thou sonne of mā: speake vnto the elders of Israel, & saye vnto them: Thus sayeth the Lorde God: Are ye come hyther to aske eny thyng at me? As truly as I lyue (sayeth the Lorde) I will geue you no answer. Wilt ye not reproue the (thou sonne of mā) wilt thou not reproue them? Shewe them a abhominacions of their fore fathers, & tell them. Thus sayeth the Lorde God: * In the daye when I chose Israel, and lyft vp myne hande vpon the seide of the house of Jacob, & Iewed my selfe vnto them in the lande of Egypte: Pee, when I lyfte vp myne hande ouer them, and sayde: I am the Lorde poure God, euen in the daye that I lyfte vp myne hande ouer the, to bringe them out of the lande of Egypte, into a lande that I had promysed for the, which floweth with mylcke & hony, & is a pleasaunt lande amonge all other. Then sayde I vnto them: * Cast awaye euery mā the abhominacions that he hath before him, and despye not poure selues with the Idoles of Egypte, for I am the Lorde poure God.

¶ But they rebelled agaynst me, and wolde not folowe me: to cast awaye euery man the abhominacions of his eyes, and to forsake the Idoles of Egypte. Then I made me to poure myne indignacion ouer them, & to satisfie my wrath vpon them: pee, euen in the myddest of the lande of Egypte. But I wolde not do it, for my names sake: that it shulde not be vngodly before the heathen, amonge whom they dwelt, & amonge whom I Iewed my selfe vnto them, & I wolde byynge them out of the lande of Egypte. Nowe when I had carryed them out of the lande of Egypte, and brought them into the wyldernesse: I gaue them

them my commaundementes, & shewed them my lawes, * which whoso kepeth shall lyue in them: I gaue them also my holy dayes, to be a token betwixte me & them, & therby to knowe, that I am the Lorde, which halowe them. And yet the house of Israel rebelled agaynst me in y^e wyldernesse, they wolde not walcke in my commaundementes, they haue cast awaye my lawes (which whoso kepeth shulde lyue in them) and my Sabboth dayes haue they greatly vnhalowed.

* Then I made me to poure out myne indignacyon vpon the, & to cōsume them in the wyldernesse. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the heathen, from the whych I had carryed them awaye. But I swore vnto them in the wyldernesse, that I wolde not brynge them in to the lande, which I gaue them: a lande that floweth with mylke and honny, & is a pleasure of all landes: and that because they refused my lawes, and walcked not in my commaundementes, but had vnhalowed my Sabbothes, for their herte was gone after their ydoles. Neuerthelesse, myne eye spared them, so y^e I wolde not utterly slaye the, and cōsume them in the wyldernes. Whereafter, I sayde vnto their sonnes in the wyldernesse: * walcke not in the statutes of youre fore fathers, kepe not their ordinaunces, and defyle not your selues with their ydoles, for I am the Lorde youre God. But walcke in my statutes, kepe my lawes & do them, halowe my Sabbothes: * for they are a token betwixte me & you, y^e ye maye knowe howe y^e I am the Lorde your God. Notwithstandynge, their sonnes rebelled agaynst me also: they walked not in my statutes they kept not my lawes to fulfill the (which he y^e doth shall lyue in them) neither halowed they my Sabboth dayes. Then I made me agayne to poure out my indignacyon ouer them, & to satisfye my wrath vpon the in the wyldernesse. Neuerthelesse, I withdrew my hande for my names sake, lest it shulde be vnhalowed amonge the heathen, before whō I had brought the forth. I lyft vp myne hande ouer the also in the wyldernesse, y^e I wolde scatere them amonge the nacyns, because they had not kepte my lawes, but cast asyde my commaundementes, vnhalowed my Sabbothes, and lyft vp their eyes to their fathers ydoles. Wherefore I gaue the also commaundementes not good, & lawes thowowe the whych they shulde not lyue, & I vnhalowed the in their awone gyses: (whē I appointed for my selfe all their fyrst bozne) to make the desolate: y^e they myght knowe, howe y^e I am the Lorde.

Therefore (O thou sonne of man, tell the house of Israel, thus sayeth the Lorde God) Welyde all thys, youre fore fathers haue yet

blasphemed me more, and greatly offended agaynst me. For after I had brought them in to the lande, that I promysed to geue the, when they sawe euery hye hyll & all y^e thicke trees: they made there their offsprynge, & prouoked me wth their oblacyns, makynge swete sauours there, and powred out their drinckoffsprynge. Then I asked the what is y^e hyll altare y^e ye go to it? And therfore is it called y^e hye place vnto this daye. Wherefore, speake vnto y^e house of Israel: Thus sayeth the Lorde God: ye are euen as vncleane as youre fore fathers & comynge wth ydoles also with their abhominacyons. In all youre ydoles, where vnto ye bynge your oblacyns, & and to whose honoure ye burne youre chyldren: ye, defyle youre selues, euen vnto this daye: howe darre ye the come, and aske any questyon at me? Ye householde of Israel! As truly as I lyue (sayeth the Lorde God) ye get no answer of me: and as for the thyng that ye go aboute, it shall not come to passe, where as ye saye: we wyll be as the heathen, & do as other people in the lande, wth wth wood and stone wyll we worshyppe.

As truly as I lyue, sayeth the Lorde God, I myselfe wyll rule you wth a myghty hande, with a stretched out arme, & with indignacyon powred out ouer you: and will brynge you out of the nacyns and landes, wherin ye are scatred, and gather you together with a myghty hande, with a stretched out arme & wth indignacyon poured out vpon you: and wyll brynge you in to the wyldernesse of the people, & there I will reason with you face to face. Lyke as I punished youre fore fathers in the wyldernesse, so will I punyche you also, sayeth the Lorde God. I will brynge you vnder my iurisdiction, and vnder y^e bonde of the couenaut. The forsakers also and the transgressours will I take from amonge you, & brynge them out of the lande of youre habitacyon: as for the lande of Israel, they shall not come in it: y^e you maye knowe howe that I am the Lorde.

So to nowe then (sayeth the Lorde God) ye house of Israel * Every one of you folowe your ydols, and serue them: sernge y^e refuse to obeye me. And my holy name shall y^e nomore vnhalowe with your offsprynge and ydoles. For vpon my holy hyll, euen vpon the hye hyll of Israel sayth y^e Lorde God, shall all the house of Israel and all that is in the lande, worshyppe me: * and in the same place will I fauoure the, and there will I requyre your deane offsprynge and the fyrstlynges of your oblacyns, with all youre holy thynges.

I will accepte youre swete sauour, whē I brynge you from the nacyns, and gather you together out of the landes, wherin ye be scatred: that I maye be halowed in you before the heathen, and that ye maye knowe, that

that I am the Lorde, whych haue brought you into the lande of Israel: yee, into the same lande, that I swore to geue vnto youre forefathers. There shall ye call to remembraunce your awone wayes & all your ymaginacyons, wherin ye haue bene defyled: * and ye shall iudge youre selues worthy to be destroyed, for all youre wickednes, y^e ye haue done. And ye shall knowe, y^e I am y^e Lorde: whē I entreate you after my name, not after youre wicked wayes, ner accordyng to youre corrupte workes: Ye house of Israel, sayeth y^e Lorde. Moreover, the worde of the Lorde came vnto me, sayynge: Thou sonne of mā, set thy face toward the south, & speake to the south wynde, & saye to the wth toward the south: heare the worde of the Lorde, thus sayeth the Lorde God: Beholde, I wyll kyndle a fyre in the, that shall consume the grene trees with the drye. No man shall be able to quench his flame, but all that loke from the south to the north, shall be brennt therin: & all fleshe shall se, that I the Lorde haue kyndled it, so that no man maye quench it. Then sayde I: O Lorde, they wyll saye of me: * Cuth, they are but fables, that he telleth.

The xxi. Chapter.

The threatheneth the swerde, y^e is to saye, destruc: yon to the cite of Ierusalem. He sheweth the fall of Ierusalem: & he is commended to prophete the destruction of the chyldren of Ammon. After y^e slaughter of other, at the last the Lorde threatheneth death vnto Nabuchodonosor: bynd seife.

The worde of y^e Lorde came to me, sayynge: Thou sonne of man, set thy face toward Ierusalem, speake agaynst the Sanctuary, and prophete agaynst the lande of Israel, saye to y^e lade of Israel. Thus sayeth the Lorde: Beholde, I wyll vpon the, & will drawe my swerde out of the sheath, & rote out of the both the ryghtynous & the wycked: Seynge then y^e I will rote out of y^e both the ryghtynous and wycked, therfore shall my swerde go out of his sheath agaynst all fleshe fro y^e north to y^e south: y^e all fleshe maye knowe howe y^e I the Lorde haue drawe my swerde out of y^e sheath, & it shall not be put in againe.

Mourne therfore (O thou sonne of man) y^e thy loynes crack withall, ye mourne bitterly for the i^e their presence. And yf they saye, wherfore mourest thou? Then tell the: for the terynges that cometh, at the whych all hertes shall melt, all handes shall be latten downe, all stomaches shall faynte, & all knees shall wawe feble. Beholde, it cometh & shall be fulfilled, sayeth the Lorde God.

Agayne, the worde of the Lorde came vnto me, sayynge: Thou sonne of man, prophete, and speake. Thus sayeth the Lorde God: speake. The swerde, the swerde is sharpened & well scoured. Sharpened is it for the slaughter, & scoured that it maye be byght. Shall we then make myrthe? Agēst y^e * tribe

of my sonne it is gone for the destroyinge all trees. He hath putt his swerde to the dygh-tinge, y^e good holde maye be taken of it. This swerde is sharpened & dyght, that it maye be geuen in to the hande of the manslayer.

Crye (O thou sonne of man, & howle, for this swerde shall smyte my people, & all the rulers in Israel) my people shall be fearede thowowe this swerde. Smite therfore thou vpon thy thyghe, for it is gone for the to make a teryall. And what a teryall shall this be, whē euen my scepter shall be reprobued? It shall not be sayeth the Lorde God. Prophecy y^e sonne of mā, & smyte thyne handes together: make the swerde two edged, ye make it thre edged, that manslayers swerde, y^e swerde of the greates slaughter, whych shall smyte the: euen in their preuchambres: to make them abashed & faynt at the hertes, & in all gates to make some of them fall. I haue geue that fearfull swerde. O howe byght and sharpe is it, howe well dyght & mete for the slaughter. Sett the some place alone, ether vpon the ryght hande or on the left, whycher so euer thy face turneth. I wyll smyte my handes together also & satisfye my wrothfull indignacyon: Euen I the Lorde haue sayde it.

The worde of the Lorde came yet vnto me agayne sayynge. Thou sonne of mā, make y^e two stretes, y^e the swerde of the kynge of Babylon maye come. Both these stretes shall go out of one kynges lade. And chose y^e a place, at the heade of the strete chose out a corner. Make y^e a strete, y^e the swerde maye come toward Nabath of the Ammonites, & to the stronge cytie of Ierusalem. For the kynge of Babylon shall stande in the turnynge of the waye, at the head of the two stretes: * to aske counsell at the sothe sayers, castynge the lottes wth his arrowes, to aske counsell at the ydole, and to loke in the lyner. But y^e sothe sayynge shall poynte to y^e ryght syde vpon Ierusalem, y^e he maye set men of warre, to smyte it wth a greates noyse, to crye out Alarū, to lett batell rammes agaynst the gates, to graue vp dyches, & to make bulworkes.

Neuertheles, as for the sothe sayynge, they shall holde it but for vanite. And esteame the as those to whome they haue often sworn. Notwithstandynge he shall remembre their wyckednesse, so that by ryght they must be taken & wonne. Therfore sayeth the Lorde God. For so much as ye poure selues shewe your offence, and haue opened youre wickednesse, so that in all youre workes men maye see your synnes: therfore as ye come to remembrance, and ye shall be taken by violence.

O thou shamefull wycked guyde of Israel whose daye is come: euen the tyme that wickednesse shall haue an ende. Thus sayeth the Lorde God: take awaye the garland, & put of the crowne, and so is it awaye: the humble is

ble is exalted, and the proude brought lowe. Punyſhe, punyſhe, yee, punyſhe the will I, & deſtroye them: and that ſhall not be fulfilled vntill he come, to whom the iudgement be- longeth, & to whom I haue geuen it. And thou (ſonne of man) prophete, & ſpeake: Thus ſayeth the Lord God to ſchylde of * Am- mon, & to their blaſphemy, ſpeake thou: The ſwearde, & ſwearde, is drawen forthall redy to the ſlaughter, & ſcoured to conſume that it giſteth (becauſe thou haſt loſed ſout vanyties, and propheted lyes) ſit maye come vpon thy necke, lyke as vpon the other vngodly, whych he ſlayne: whole daye came, whan their wyckedneſſe was full.

Shulde I put it by agayne? Naye I wyll punyſhe the, in ſlāde where thou waſt noyſhed & bozne, and poure my indignacyō vpon the and wyll blowe vpon the in the fyre of my wrath, and delouer ſ vnto cruel peo- ple, which are lerned to deſtroye. Thou ſhalt fede the fyre and thy bloude ſhall be ſhed in ſ lande, that thou mayeſt be put out of reme- braunce. Euen I the Lord haue ſpoken it.

The xxij. Chapter.

¶ The worde of the Lord agaynſt Jeruſalem for man ſlaughter, & denyinge due honour vnto their fathers & mothers, & other wyckedneſſes. Of the wycked doctrine of the ſaſſe prophetes & preſters, & of their vnſacrable couetouſneſſes. The Exa- mple of rulers. The wyckedneſſe of the people.

Moreouer, the worde of ſ Lord came vnto me, & ſayde: thou ſonne of man, wyll thou not reprove thyſ bloud- churſtye cpte? Shew them their abhominacyōs, and tell them: Thus ſayeth the Lord God: O thou cpte, that thedeſt bloude in ſ myddelt of ſ, that thy tyme maye come alſo: & makeſt the Idoles to deſpyle the wythall. Thou haſt made thy ſelfe gyley, in ſ bloude & thou haſt ſhed: and deſpiled the in the Idoles, which thou haſt made. Thou haſt cauſed thy dayes to drawe nye, & made the tyme of thy yeares to come. Therefore wyll I make the to be confounded amonde the heathen, & to be deſpiled in all the lādes, whether they be nye or farre from the: they ſhall laugh the to ſcorne, thou that haſt gotten the ſo foule a name, & art full of myſchefe. Beholde, the rulers of Iſrael haue brought euery man hys power, to ſhed bloude in the. * In the haue they deſpiled father & mother, in ſ haue they oppreſſed the ſtraunger, in the haue they vexed the wydowe and the fatherleſſe. Thou haſt deſpiled my Sanctuary, and vnhalo- wed my Sabbath. Murthurers are there in the, that ſhede bloude, & eate vpon the hylls, and in the they vſe abhominacyōn.

* In ſ haue they diſcouered their fathers ſhame, in the haue they vexed womē in their ſickneſſe. Euery man hath deale ſhamellully wyth his neyghbours wyfe, & abhominably deſpiled hys daughter in lawe. In the hath euery mā forced his awne ſyſter, euen his ſa-

thers daughter: yee, * gyftes haue bene re- ceaued in the, to ſhede bloude: * Thou haſt taken vſury and encrease, thou haſt oppreſ- ſed thy neyghbours by extorcyōn, and ſoz- gotten me, ſayeth the Lord God. Beholde, I haue ſmyten my handes vpon thy coue- touſneſſe, that thou haſt vſed, and vpon the bloude whych hath bene ſhed in the. As thy herte able to endure it, or may thy hādes de- fende the ſelues, in the tyme ſ I ſhall byrnye vpon the: Euen I the Lord that ſpeake it, wyll byrnye it alſo to paſſe. * I wyll ſcatte the amōge the heathen, & ſtrowe the aboute in the landes, & wyll cauſe thy ſylthynelle to ceaſe out of the yee, and thou ſhalt be thynne awne enheritaunce & not myne in the ſyghe of the heathen, that thou mayeſt knowe, that I am the Lord.

And the worde of the Lord came vnto me, ſayinge: Thou ſonne of man, * the houſe of Iſrael is turned to dzoſſe. All they ſ ſhul- de be bzaffe, tynne, yron, & leat & are in ſ fyre become dzoſſe. Therefore, thus ſayeth ſ Lord God, ſ for ſo moche as ye all are turned in to dzoſſe, beholde: I wyll byrnye pou together vnto Jeruſalem, lyke as ſpyler, bzaffe, yron, tynne and leade are put together in the for- nace, and the fyre blowe there vnder to melt them. Euen ſo wyll I gather you, put you in together, and melt you in my wrath & indi- gnacyōn. I wyll byrnye pou together, and kyndle the fyre of my cruell diſpleaſure vnder you, that ye maye be melted therein.

Lyke as the ſpyler is melted in the fyre, ſo ſhall ye alſo be melted therein: that ye maye knowe, howe that I the Lord haue powred my wrath vpon you.

And the worde of ſ Lord came vnto me, ſayinge. Thou ſonne of man, tell her. Thou art an vnclene lande, which is not rayned vpon in the daye of ſ cruell wrath: * thy pro- phetes that are in the, are ſwozne together to deuoure ſoules, lyke as a roatynge Lyon, ſ ſpyner by his praye. They receaue ryches and good, & make many wyddowes in the. Thy preſtes breake my lawe, and deſpyle my Sanctuary. * They put no differēce betwene the holpe & vnholpe, nether diſcerne betwene ſ cleane & vnclene: they turne their eyes fro my ſabbathes, & I am vnhalowed amonge them. Thy rulers in the are lyke rauynge wolues, to ſhed bloude, and to deſtroye ſoules, for their awne couetouſlucre. * As for thy prophetes, they dawbe with vntempe- red claye, they ſe vanytyes, and prophete vnto the, ſayinge: ſ Lord God ſayeth ſo, where as the Lord hath not ſpoken. The people in the lande vſeth wycked extorcyōn & robbery. They vete the poore & nedye and * oppreſſe the ſtraunger agaynſt ryght. And I ſought in the lande for a man, that wolde make by the hedgē, and ſett him ſelfe in the gappe

gappe before me in the landes behalfe, & yt ſhulde not be corrupted: but I could fynde none. Therefore, I wyll poure out my cruell diſpleaſure vpon the, & burne the in the fyre of my wrath: they & awne wayes wyll I re- cōpce vpon they & heades ſaieth ſ lord God.

The xxiii. Chapter.

¶ Of the ſynecacyōn, that is to ſaye, of the Idolatrye of Samaria and Jeruſalem, vnder the names of Whor- iſh & Wholbah. In compariſon of Samaria be ſhe: the ſ ſynecacyōn of Jeruſalem is ſ ſyſter, the de- ſtruction of Jeruſalem is propheted. The aduoutye of both the whores is ſounde oute. They & deſtruction.

The worde of the Lord came vnto me ſayinge: Thou ſonne of mā, there were two womē, & had one mo- ther. Theſe (whē they were yōge) begāne to playe ſ harlottes * in Egypt. There were they & bzefteſ bzofed, & ſ pappes of they & maydenhead did ſ Egv- ptiaſ deſtroye. The eldeſt of them was cal- led Wholah & her yōgeſt ſyſter Wholbah. Theſe two were my wyues, & bare ſonnes & daughters. They & names were Samaria, & ſ was Wholah: & Jeruſale, & was Whol- bah. As for Wholah ſhe begāne to go a who- ring, whē I had take her to me. * She was ſett on fyre vpon her louers ſ Affrians as her neyghbours which had to do w her: euen ſ prices & Lordes ſ were deckte i coſtly arape ſayre ponge men, luſty ryders of horyes.

Thus thozow her whordome, ſhe cleued vnto all the ponge men of Affria. Yee, ſhe was madd vpon the, & deſpiled her ſelfe w all they & Idols. Nether ceaſed ſhe fro ſ forni- cacyōn, & ſhe vſed w the Egvptians: for in her youth they laye w her, they bzofed the bzefteſ of her maydenhead, & poured they & whordome vpon her. Wherefore, * I delouer- red her ſto the handes of her louers, eue the Affrians, whom ſhe ſo loued. Theſe diſco- uered her ſhame, toke her ſonnes & daugh- ters, & ſlew her w ſ ſwearde: An euell name gat ſhe of all people, and they puniſhed her.

* Her ſyſter Wholbah ſawe this, and de- ſtroyed her ſelfe w inordynate loue, more then ſhe, & exceded her ſyſter in whordome * ſhe loued ſ Affrians (which alſo laye w her) namely, ſ prices & greaſe lordes, ſ we- re clothed w al maner of gorgious apparell all luſty horymē & ſayre ponge perſonnes.

Then I ſawe, that they both were deſp- led a lyke. But ſhe increaſed ſtill i whordo- me, for when ſhe ſawe mē paynted vpon the wall, ſ ymages of the Caldees ſett forth w freſh coulours, w ſayre gyddes about the & goodly bonettes vpon they & heades, lokyn- ge all lyke pynces (after the maner of the Babylonys and Chaldees in they & awne lande) where they be bozne) immediatly, as ſoone as ſhe ſawe the, ſhe bzent in loue vpon them, and ſente meſſaungers for them into the lande of the Chaldees.

Now when the Babylonys came to her, they laye with her and deſpiled her with they & whordome, and ſo was ſhe polluted with them. And when her luſt was abated from the, * her whordome and ſhame was diſcouered and ſene: then my herte forſoke her, lyke as my herte was gone from her ſyſter alſo. Neuertheleſſe, ſhe vſed her whor- dome euer the longer the more, and remem- bred the dayes of her youth, wherein ſhe had played the harlot i the lande of Egypt: * ſhe bzent in luſt vpon them, whose fleſhe was lyke the fleſhe of Affes, and they & ſede lyke the ſede of horyes. Thus thou haſt renued ſ ſylthynelle of the youth, when thy louers bzofed thy pappes, and marred thy bzefteſ in Egypte.

Therefore (O Wholbah) thus ſayeth the Lord God: I wyll rayſe vp thy louers (w whom thou haſt ſatysfied thy luſt) agaiſt the, and gather them together roude about the: namely the Babylonys, and all the Chaldees, rulers, mightye mē & tyrautes, w all the Affriaſ: all ponge & ſayre louers: princes and Lordes, knyghtes and gentel- men, which be all good horymē. Theſe ſhall come vpon the with horyes, charrettes, and a greaſe multitude of people: which ſhall be harnelleſſed aboute the on euery ſyde, w bzef- plates, ſhyldes & helmettes. I wyll puniſh the before them, yee, they & ſelues ſhall punyſh the, accordynge to they & awne iud- gemēt. I wyll put my gclouſy vpon the, ſo that they ſhall deale cruelly with the. They ſhall cut of thy noſe and thynne eares, and the remnaunt ſhall fall thozow the ſwear- de. They ſhall cary awaye thy ſonnes and daughters, and the reſidue ſhall be bzent in the fyre. They ſhall ſtrype the out of thy clothes, and cary thy coſtly Jewels awaye with them.

Thus wyll I make an ende of thy ſyl- thynelle and whordome, which thou haſt brought oute of the lāde of Egypte: ſo that thou ſhalt turne thynne eyes nomore after them, and caſt thy mynde nomore vpon Egypte. ſ for thus ſayeth ſ Lord God beholde I wyll delouer the into the handes of them, whom thou hateſt, yee, euen into the han- des of them, with whom thou haſt fulfilled thy luſt, whych ſhall deale cruelly wyth the. All thy labour ſhall they take with them, and leaue the naked and bare, and thus the ſhame of thy ſylthype whordome ſhall come to lyght. All theſe thynges ſhall happē vnto the, becauſe of thy whordome which thou haſt vſed amonge the Gentyls wyth whole Idols thou haſt deſpiled thy ſelfe. Thou haſt walcked in the waye of thy ſyſter, therefore wyll I geue ſ her cup- pe in thy hande.

Thus ſayeth the Lord God: Thou ſhalt be dryncke of

dyncke of thy sisters cuppe, how depe and farre so euer it be to þe botome. Thou shalt be laughed to scorne, and had as greatly in derisyon, as is possible. Thou shalt be full of drunkennes and sorowe, for the cuppe of thy sister Samaria is a cuppe of destruction and wastynge: the same shalt thou dyncke, and suppe it out euen to the dregges, yee, thou shalt eat vp the broken peces of it, & so teare thynne a wne brestes: For eue I haue spoken it sayeth the Lord God.

¶ Therefore, thus sayeth þe Lord God: For so moch as thou hast forgotten me, & cast me aside behinde the, so beare now thynne a wne fylthines and whoredome. The Lord sayde moreouer vnto me: Thou sonne of mā wilt þe not reprove Oholah & Oholibah? Shewe them theyr abominacions: namely that they haue broken theyr wedlocke, & slayned theyr handes w bloude: yee, euen w theyr ydoles haue they comytted aduoutrey & and offered them by the fyre theyr a wne children (to be deuoured) wth theyr had hozne vnto me. Yee, & thys haue they done wth to me also: they haue despyled my Sanctuary i that same dape, & haue vnhalowed my Sabbath. For when they had slayne theyr children for theyr ydols, they came the same dape into my Sanctuary to despyle it. Lo, thys haue they done in my house: Welyde all thys, thou hast sent theyr messengers for men out of farre countrees: & when they came, thou hast bathed & pasted thynne eyes w colours, trymmed & set forth thy self of þe best fashion: thou satest vpō a goodly bed and a table spred before the: wherupō thou hast set myne incense and myne oyle.

¶ Then was there great chere with her to optayne peace, and though with those men many me came, yet were ther also brought, men of Sabba from the wilderness: which gaue the braceletes vpon theyr handes, & sett glorious crownes vpon theyr heades: and I sayde vnto her: that seynge she was styph in age in her whoredomes: now shall her fornycatyōs come to an end w her. And they wente into her as vnto a comē harlot. Eue so wēt they, (I say) to Oholah & Oholibah those fylthy women. O all ye þe loue vertue & ryghteousnes, iudge the, punishe the: * as aduouters & murderers ought to be iudged & punished. For they are breakers of wedlocke, & the bloude is i theyr handes. Wherefore thus sayeth the Lord God: I wil bryge a greete multitude of people vpo the, & make the be scattered & spoyled: the shall stone the, & goze the w theyr swerdes. They shall slaye theyr sonnes & daughters, and burne vp theyr houses with fyre.

¶ Thus wyll I destroye all soch fylthyness out of the land: that all women maye learne, not to do after your vncleennes.

And so they shall laye your fylthyness vpon your a wne selues, and ye shall be punisshed for the synnes that ye haue comytted with your ydols: and ye shall knowe þe I am the Lord God.

The xxxiii. Chapter.

The prophete the seynge of Jerusalem by a parable of a seynge potte. The parable of Ezechiel wth seynge deed, which he after expoundeth.

In the nyth yere, i þe tenth moneth, the tenth dape of the moneth, came the worde of the Lord vnto me, sayenge. O thou sonne of mā, wyte vp the name of thys dape, yee, euen the houre of this present dape: when the kyng of Babylon sett hym selfe agaynst Jerusalem. Shewe that obstinate household * a parable, and speake vnto the: Thus sayeth the Lord God: Gett the a potte, sett it on, and powze water into it: put all þe peces toge ther in it, all the good peces: the lopne & the shulder, and fyl it with the best bones. Take one of the best shepe, & an heape of bones withall: let it boyle well, & lett the bones sethe well therin. With that sayde the Lord God on thys maner. * Wo be vnto the bloudy cytie of the pot, wherupon the rustyness hageth, & is not yet scoured a wape. Take out the peces that are in it, one after another: there neede not lottes be cast therfore, for the bloude is yet in it. Upon a playne dyke stone hath she powzed it, & not vpon the grounde, þe it myght be couered w dust. And therfore haue I letten her powze her bloude vpon a playne dyke stony rocke, because it shulde not be hyd, and þe I myght byynge my wrothfull indignacyō & vengeance vpon her.

¶ Wherefore, thus sayeth the Lord God: Wo be vnto þe bloud thurstye cytie, for whō euen I my selfe will make a grett fyre and sett moche woode, and kyndell the fyre and seath the fleashe, and spice the pott, so that the very bones shall be bzent. Moreouer I will sett the pott empty vpon the coles, so þe metall shall be bzent & molten also for heate, & þe fylthyness of yt shall be molten in yt, & þe dross of yt shall be consumed. Thou to kest great payne thys to despyle thy selfe. And yt will not be purged fro þe exceddinge dross in yt: but thorow fyre shall þe dross of yt be purged. In thy fylthynesse euen in thy myscheuous dedes, þe dost cōpnyue & because thy fylthynesse is abhominable, for I haue censed the, but thou art not censed. Thou shalt not be pouged fro thynne vncle nesse, tyll I haue powzed my wrothful indignacyō vpo þe. Eue I þe Lord haue so denyed. Yee, it is come thereto all redy, & I wyll do it. I will not go backe, I will not spare, I will not be treated: but accordyge to thy wayes & ymaginacyōs, þe shalt be punisshed, sayeth the Lord God. And the worde of the Lord

the Lord came vnto me, sayeng: Thou sonne of mā, beholde, I will take a wape þe pleasure of thynne eyes w a plage: yet shalt thou nether mourne, ner wepe, ner water thy chekes therfore: I mayest mourne by thy self alone, but vse no deadly lamentacyō. Holde on thy bonet, and put on thy shoes vpo thy fete, couer not thy face, & eat no mourners bread. So I spake vnto þe people by tymes in þe moynynge, & at eue my wyfe dyed: then vpo þe next morowe, I dyd as I was commaunded. And þe people sayd vnto me, wilt þe not tell vs what thys signyfeth towarde vs, for this þe doest for our sake. I answered them, þe worde of þe Lord came vnto me sayeng: Tell þe house of Israel, thus sayeth the Lord God: beholde, I will suspēde my sanctuary: euen the glory of your power, þe pleasure of your eyes, and the thing that ye loue: your sonnes and daughters whom ye haue left, shall fall thorow the swerde.

¶ Lyke as I haue done, so shall ye do also: Ye shall not hyde your faces, ye shall eate no mourners bread: your bonnettes shall ye haue vpo your heades, & shoes vpo your fete. Ye shall nether mourne ner wepe, but, i your synnes ye shall be sorowfull, & one reuēte with another. Thus Ezechiel is your hew token. For loke as he hath done, so (whe this cometh) ye shall do also: that ye maye lerne to knowe, þe I am þe Lord God. But beholde, O thou sonne of mā: In the dape when I take from them theyr power, theyr ioye & honour, the lust of theyr eyes, the burthen of theyr lyfes: namely, theyr sonnes and daughters, shall not this be known: Then shall there one escape, and come vnto þe, for to shewe the. In þe dape shall thy mouth be opened to him, which is escaped, & thou mayest speake, and be nomore dōme. Yee, and thou shalt be theyr hew tokē that they maye knowe, howe that I am þe Lord.

The xxxv. Chapter.

The worde of the Lord vpon the sonnes of Ammon, which reposed at the fall of Jerusalem. Agaynst Moab and Syer. Agaynst Idumea. Agaynst the Ishmaelynes.

In the worde of the Lord came vnto me, sayenge: Thou sonne of mā, set thy face agaynst the Ammonytes, & prophete vpon them, and saye vnto the Ammonytes: heare the worde of þe Lord God. Thus sayeth þe Lord God: For so moch as thou speakest ouer my sanctuary, A ha, I trowe it be nowe suspended: & ouer the land of Israel, I trowe it be nowe desolat, yee, & ouer þe house of Juda, I trowe they be now led a wape psoners: Behold, I will delyuer the to the people of þe east, & they maye haue þe in possession: these shall set theyr castels and houses in the. They shall eate thy feute, & dyncke by thy milke. As for Ra-

bath, I will make of it a stall for camels, & of Ammon a shepfold: and ye shall knowe that I am the Lord.

¶ For thus sayeth þe Lord God: In so moch as thou hast clapped with thynne handes, & stamped with thy fete, yee, reioysed i thynne herte ouer the lande of Israel with despyte: beholde, I will stretch out myne hāde ouer the also, & ad delyuer the, to be spoyled of the heathen, and rote the out from amonge the people, and cause the to be destroyed out of all landes: yee, I will make the to be layed waste, that thou mayest knowe, that I am the Lord.

¶ Thus sayeth the Lord God: For so moch as Moab & Seir do saye: As for þe house of Juda, it is but lyke as all other Getyles be: Therefore beholde, I will open þe syde of Moab, & take a wape theyr strength, their cyties & cheste coastes of theyr lāde, which are þe pleasures of þe cōtre. As namely, Bethie simoth, Baalmeon & Cariathaim: the se will I opē vnto the of the east, & they maye fall vpo þe Ammonytes: & will geue it the in possessiō: so þe Ammonytes shall nomore be had in remembrance amonge þe heathen. Eue thus will I punyssh Moab also, that they maye know, how þe I am the Lord.

¶ Moreouer, thus sayeth þe Lord God: Because that Edom hath auenged and cased hym selfe vpon the house of Juda, & ad haue done great offence & auēged hi selfe vpo the therfore, thus sayeth the Lord: I will reach out myne hāde vpon Edom, & take a wape man & beast out of it. From Chemā vnto Dedā will I make it desolat, theyr shall be slayne w the swerde. * Thorow my people of Israel will I auēge me agayn vpo Edom theyr shall hāde him, accordyge to my wroth and indygnacyō, so that theyr shall knowe my vengeance, sayeth the Lord God.

¶ Thus sayeth the Lord God: For so moch as the Philistines haue done this: namely taken vengeance with despytfull stomackes, and of an olde euill will set them selues to destroye. Therefore, thus sayeth þe Lord God: Behold, I will stretch out myne hāde ouer þe Philistynes, & destroye þe destroyer, and cause all the remnant of the see coast, to perishe. A great vengeance wyll I take vpo the, and punyssh them cruelly: & they maye knowe, howe that I am the Lord, which haue auenged me of them.

The xxxvi. Chapter.

The prophete that Ezechiel shall be ouer the Iowen because it is reioysed at the destruction of Jerusalem. The wonderfull and admyrablement of the marchantes, for the desolacyō of Tyus.

It happened, that in the eleuenth yere, the fyrst dape of þe moneth the worde of the Lord came vnto me, sayenge: Thou sonne of mā, because

* iiii. re. rti & 23c. fbl. c

* 210. rti. d

* iiii. re. rti & 23c. fbl. d

* 211. rti. d

* 211. rti. d

* 211. rti. d

* 211. rti. d

* 211. rti. d

* because that Tyre hath spoke vnto Ieru-
salem: A ha, now I trowe the portes of the
people be broken, and we turned vnto me,
for now the is destroyed I shall be fylled.
Pee, therefore, sayeth the Lord God: Beholde
I Tyre, I will vnto p. I will bryge a great
multitude of people agaynst p, lyke as whē
the see aryseth with his waues: These shall
bryake the walles of Tyre, and cast downe
her towres: I will scrape the grounde from
her, and make her a bare stone: pee, as the
dyenge place, where the fysshers hāge vp
theyr nettes by p see syde. Ene I haue spo-
ken it, sayeth the Lord God. The Getyls
shall spoyle her: her daughters vnto p felde
shall perishe w the swearde, that they maye
knowe how that I am the Lord.

For thus sayeth the Lord God: Behold,
I will bryge hither Nabuchodonosor, which
is the kynge of Babylon, and a kynge of
kynge: fro p North vpon Tyre: w hoyses,
charettes, hoysmen, and with a greate mul-
titude of people. Thy daughters that are i
the lād, shall he slaye with the sweard: but
agaynst the, he shall make bullworke and
graue vnto byches aboute p, and lyft vp hys
shylde agaynst the. Hys synge and batel-
rāmes shall he prepare for thy walles, and
w his weapens bryake downe thy towres.
The dust of hys hoyses shall couer the, they
shall be so many: thy walles shall shake at p
noyse of the hoysmen, charettes and wheles
when he cometh to thy portes, as men do
into an opē cytie. With p hoyses of his horse
fete, shall he treade downe all thy stretes.

He shall slaye the people with the sweard,
and bryake downe p pylers of thy strength.
They shall waste a waye thy ryches, and
spoyl thy marchaundise. Thy walles shall
they bryake downe, and destroye thy hou-
ses of pleasure. Thy stones, thy tymbre ad
foundacions shall they cast in the water.

* Thus will I bring p melody of thy son-
ges, and the voyce of thy mynstrelsy to an
ende, so that they shall nomore be herde. I
will make a bare stone of the, pee, a dyenge
place for nettes, & p shalt neuer be buylded
agayne: For euen I the Lord haue spoke it,
sayeth the Lord God: thus hath the Lord
God spoken concernynge Tyre. The fles
shall be moued at the noyse of thy fall, & at
the crye of the slayne, p shall be murdered i
the. All kynge of the see shall come downe
from theyr seates regall: they shall laye a-
waye theyr robes, and put of theyr costly
clothyng. Pee, with trembling shall they
be clothed, they shall lyt vpon the ground:
they shall be afrayed at thy foden fall, ad be
abashed at the.

They shall mourne for the, and saye vnto
the. * Thou noble cytie, that hast bene
so greatly occupied of olde, thou that hast

bene the strongest vpon the see with thyne
inhabytours, of whom al men stode i feare.
How arte thou nowe so vtterly destroyed?
Now at p tyme of thy fall p inhabytours of
the fles, pee, and the fles them selues, shall
stande i feare at thy ende. For thus sayeth
the Lord God: whē I make the a desolate
cytie (as other cyties be, that no mā dwell
in) and whē I brynge the depe vpon p that
greate waters maye couer the. Then will I
cast the downe vnto the, that descende into
the pitte: vnto a people that hath bene lōge
deed, and set the i a lande that is beneth, ly-
ke the olde wilderness, with them which go
downe to theyr graues, so that no mā shall
dwell more in the. And I will make the to
be nomore in honoure, in the lande of the ly-
ninge. I will make an ende of the, and thou
shalt be gone. Though thou be sought for,
yet shalt thou not be founde for euermore,
sayeth the Lord God.

The xxvii. Chapter.

The prophete is moued to bewaile the desolacion
of Tyre. He setteth out the pryse of Tyre for the
haunteynge of marchauntes therto.

The worde of the Lord came vnto me
sayenge: O thou sonne of man, make
a lamentable complaynte vnto Tyre, * Tyre,
and saye vpon Tyre, p which art a porte of
the see, p occupieth with moche people, & ma-
ny fles: thus speaketh the Lord God: O Ty-
re, thou hast sayd: what, I am a noble cytie
thy borders are in the myddest of the see, ad
thy buylders haue made p maruelous good-
ly, Al thy tables haue they made of cypres
trees of p moit Sanyr, fro Libanus haue
they take Cedre trees, to make p malkes:
and p Okes of Basan, to make p rowers.

Thy boordes haue they made of puerp,
& of costly wood out of the fle of Cethim.
Thy sayle was of dyuers colours, small ne-
dle worke out of p lāde of Egypt, to hange
vnto thy mast: & thy hāgiges of yelow sylc-
ke purple, out of p fles of Elisab. They of
Sydon & Arnad were thy maryners, and p
wyldest i Tyre were thy shypmasters. The
eldest and wyldest at Gebal were they, p
meded & stopped thy shippes. All shippes
of the see w theyr shypmen occupied theyr
marchaundies i p. The Perses, Lydians ad
phutēs were in thyne host, & helped the to
fyght: these hanged by theyr shylde & hel-
mettes with the, these sett forth theyr bew-
ty. They of Arnad were with thyne hoost
rounde aboute thy walles, & p Pigmenias
were thy watchmen vnto thy towres, these
hāged by theyr quivers rounde aboute thy
walles, and made the maruelous goodly.

Charlis occupied with the in all maner of
wares, in syluer, yron, tymne and lead, and
made thy marchett greate. Iauan, Tubal,
and

and Desech were thy marchauntes, which
brought the mē, and ornaments of metall
for thy occupiēge. They of p house of Tho-
garma brought vnto the at the tyme of thy
marre, hoise, hoysmen and mules. They of
* Dedan were thy marchauntes: and many
other fles that occupied with the, brought
the weathers, Elephāt bones & Peacockes
for a present. The Siriās occupied with p,
because of thy diuerse worckes, and increa-
sed thy marchaundies, with Smaragdes,
with scarlet, with nedle worcke, with whyte
lynen cloth, with sylcke, and with crystall.

Juda and the lande of Israel occupied w
the & brought vnto thy markettes, wheat,
of Minich and pānag, balme, hony, oyle, &
tryacle. Damascus also vled marchaundys
w the, in the best wyne of Helbon & w will:
because thy occupiēge was so greate, ad thy
wares so many, Dan, Iauan & Menfall ha-
ue brought vnto thy markettes, yronredy
made, with Cassia & Calam, accordige to
thyne occupiēge. Dedan occupied with the
in sayre tapestre worcke and culshyns.

Arabia & al the princes of Cedar haue oc-
cupied w the, in theyr, wethers and goates.

The marchauntes of Seba and Rema
haue occupied also with the, i all costly spy-
ces, in all pprecious stones and golde, which
they brought vnto thy markettes. Harā,
Ehene and Eden, the marchauntes of Sa-
ba, Aliria, and Chelmad, were all doers w
the, and occupied with the. In costly ray-
ment, of yelow sylcke & nedle worcke (ve-
ry pprecious, & therefore packte and bounde
together with ropes.) Pee, and in Cedre
woodde, at p tyme of thy markettes. The
shippes of Charlis were the chefe of thy oc-
cupiēge.

Thus thou art full, and in greate wor-
ship, euen i the myddest of the see. Thy rob-
bers shall brynge the into grett waters, p
eastte winde shall ouerbear the into p myd-
dest of the see: so that thy wares, thy mar-
chaundies, thy ryches, thy maryners, thy
shypmasters, thy buylders of thy broken
places, thy occupiers (that brought p thy-
nges necessary) the men of warre that are in
the: pee, and all thy comens shall perishe in
the myddest of the see: in p dape of thy fall.
The suburbs shall shake at the loude crye
of thy shypmen. All wherry men, & all ma-
ryners vpon the see, shall leape out of theyr
boates, & set the selues vpon p lande. They
shall lyft vp theyr voyce because of the and
make a lamentable cry. They shall cast dust
vnto theyr heades, and lye downe in the al-
wes. They shall haue them selues, and put
sacke cloth vpon them for thy sake.

They shall inourne for the with hertfull
sorrow, and heuy lamentacion, pee, they al-
so shall wepe for the. Alas, what cytie hath

so bene destroyed in p see, as Tyre is: Whē
thy wares and marchaundies came fro the
sees, p ganest al people ynough. The kiges
of the earth hast thou made ryche, thorow
the multitude of thy wares & occupiēge.
But thou art now cast downe i to the depe
of p see, all thy resorte of people is perished
with the. All they that dwell i the fles are
abashed at the, & all theyr kynge are afra-
yed, pee, theyr faces haue chaūged couloure.
The marchauntes of the nacpons won-
dre at p. In that thou art so cleane brought
to naught, and comest nomore vp.

The xxviii. Chapter.

The worde of God agaynst the kynge of Tyre for
hys pryde. Daniel The prophete is moued to bewaile
the kynge of Tyre. The worde of the Lord agaynst
Sydon. The Lord promyseth that he will gather to-
gether the children of Israel.

The worde of p Lord came vnto
me sayenge: thou sonne of mā, tell
the prince of Tyre: Th sayeth
the Lord God, because thou hast
a proude hert and hast sayde: * I
am a God, I haue my seate in the myddest
of the see lyke a God: where as thou art but
a man and not God, and yet standest i thy-
ne a wne conceate, that thou arte God: Be-
holde, p thynkest thy selfe a wyser then
* Daniel, that there is no secretes hyd from
the. Wpth thy wysdome and thy vnder-
standynge, thou hast gotten the great wel-
thynges, and gathered treasure of syluer ad
golde. With thy greate wysdome ad occu-
pyēge, hast thou increased thy power, and
because of thy greate ryche, thy herte is
proude.

Therefore, thus sayeth the Lord God:
For so moch as thou hast lyft vp thyne hert
as though thou were God: Beholde, I will
brynge ennemyes vnto the, euen the tyran-
tes of p heathē: these shall drawe out their
swardes vpon thy bewty and wysdome, &
shall defyle thy glory. They shall cast the do-
we to p pitte, so that thou shalt dye in the
myddest of the see, as they that be slayne.
Let se, pf thou wilt saye then (before them
that slaye p) I am God: where as thou art
but a man and not God, in the hādes of the
that slaye the. Dye shalt thou, euen as the
vncircumcised in the handes of the ennemyes
for I my selfe haue spoken it, sayeth the
Lord God.

Moreover, the worde of the Lord came
vnto me, sayeng: Thou sonne of mā, make
a lamentable complaynte ouer p kynge of
Tyre, ad tell hym: Thus sayeth the Lord
God: thou art a scale of a lyknesse, full of
wysdome & excellēt bewty. Thou hast bene
in the pleasaunt garden of God: thou art de-
ckte with al maner of pprecious stones: with
Ruby, Topas, Crystall, Jacynthe, Onix,
and

* Jer. xlii. a
Jer. xlii. b
Jer. xlii. c
Jer. xlii. d

* Jer. xlii. a
Jer. xlii. b
Jer. xlii. c

* Jer. xlii. a
Jer. xlii. b
Jer. xlii. c

* Dan. ii. d

* Jer. xlii. b

* Jer. xlii. a
Jer. xlii. b

Moreouer, it happened in the eleventh
yeare, the first daye of the thirde
moneth, y^e the worde of the Lorde
came vnto me, sayeng: thou sonne
of man, speake vnto Pharaos the kynge of
Egypte, and to al hys people. Whom art thou
lyke in thy greatnesse? Beholde, I was
lyke a Cedre tre vpon the mount of Lyba-
nus with sayre braunches: so thynke, that he
gaue shadowes and shot out very hye. Hys
toppe reached vnto y^e cloudes. The waters
made hym great, and the depe set hym vp an
hye. Rounde aboute the rotes of hym rane
there floudes of water, he sent out his lytle
ryuers vnto all the trees of the felde. There-
fore was he hyer then all the trees of the fel-
de, and thorow the multytude of waters y^e
he sent from him, he optayned many longe
braunches. All foules of the ayre made theyr
nestes in his braunches, vnder his bowes ge-
dyed all the bestes of the felde, and vnder
his shadow dwelt all people. Sayre & beu-
tiful was he in his gretnesse & in the length
of hys braunches, for hys rote stode besyde
great waters. No Cedre tre myght hyde
hym. In the pleasaunt garde of God, there
was no fyre tre lyke hys braunches, y^e play-
ne trees were not lyke the bowes of hym.
All the trees in y^e garden of God myght not
be compared vnto him in his betwty, so say-
re and goodly had I made hym wth the mul-
tytude of hys braunches. In so moch that
all the trees in y^e pleasaunt garde of God
had enuy at hym. Therefore, thus sayeth y^e
Lorde God: for so moch as he hath lyft vp
him selfe so hye, and stretched hys toppe in
to y^e cloudes, and seinge his hert is proude
in his hyghnesse. I wyll delyuer hym into y^e
handes of the myghtyest among the hea-
then, which shall rote him out. Accordynge
to his wyckednesse wyll I cast hy awaye, y^e
enemye shall destroye hym, and the myghty
men of the heathen shall so scatce him that
his braunches shall lye vpon all mountay-
nes and in all valleyes: his bowes shall be
broken downe to the grounde thorow out
the lande. Then all the people of the lande
shall go from his shadowe, ad forsaue hym.
When he is fallen, all the foules of the ayre
shall syt vpon hym, and all wyld beasts
of the felde shall go aboute. Amonge his
braunches: so that from hence forth, no tre
in the water shall attayne to his highnesse,
nor reach his toppe vnto y^e cloudes, nether
shall eny tre of the water stande so hye, as
he hath done. For vnto death shall they all
be delyuered vnder the earth, and go downe
to the graue lyke other men.

Moreover, thus sayeth the Lorde God: In
the daye when he goeth downe to the graue
I will cause a lamentacion to be made, I
will couer the depe vpon him, I will staich

his floudes, ad the great waters shall be re-
strayned. I shall cause Lybanus to be so-
rowfull for his sake, ad all the trees of the
felde shall be smytte. I will make the hea-
then shake at the sounde of his fall, when I
cast him downe to hell with them that de-
scende into the pytte. All the trees of Eden,
with all the cholen and best trees of Lyba-
nus, yec, and all they that are planted vpo
the waters, shall mourne with hym also in
the lower habitacyons: for they shall go dow-
ne to hell with him, vnto them that be slay-
ne with the swerde, which dwelt afore vnder
the shadowe of his arme among the hea-
then. To who shalt thou be lykened, that
art so glorpyous and greace, among the trees
of Eden? Yet art thou cast downe vnder the
earth (amonge y^e trees of Edē) where thou
must lye amonge vncircumcised, wth them y^e
slayne wth y^e swerde. Euen thus is it wth Pha-
rao & all his people, sayeth the Lorde God.

The xxxii. Chapter.

The prophete is commaunded to betwape Pharaos the kynge of Egypt. He prophesyeth that destruction shall come vnto Egypt thorow the kynge of Babylon.

In the eleventh yeare, y^e first
daye of the twelue month, y^e
worde of y^e Lorde came vnto me
sayeng: thou sonne of mā, take
vp a lamētacyō vpo Pharaos y^e
king of Egypt, & saye vnto him: thou art re-
puted as a lyon of the heathē, & as a whal-
fyn i y^e see: Thou castest thy waters about
the, thou troublest y^e waters with thy fete
and stāpest in theyr floudes. Thus sayeth
the Lorde God: I wyll sprede my net ouer
the, namely, a greace multytude of people:
these shall dryue y^e ito my parne, for I wyll
cast the vpon the lande, and let the lye vpo
the felde, that all y^e foules of the ayre maye
sytt vpon the. I will geue all the bestes of
the felde ynough of y^e. Thy flesh wyll I cast
vpon the hylls, and fyl the valleyes with
thy hyghnesse. I wyll water the lāde with
the aboundaunce of thy bloude euen to the
moutaynes, and y^e ryuers shall be full of thy
bloude. When y^e art put out, I will couer y^e
heauen, and make his starres dymme. I
will sprede a cloude ouer the Sunne, ad the
Mōne shall not geue her light. All y^e lightes
of heauē wyll I put out ouer y^e, & brig dar-
kenes vpon thy lāde, sayeth the Lorde God.
I will trouble the hertes of many people,
when I byng thy destruccio among y^e hea-
then & countrees, whom y^e knowest not. Per,
I will make many people wth theyr kinges
to afrayed thorow the, y^e theyr heare shall
stāde vp, when I shake my swerde at theyr
faces. Sodenly shall they be astonyed, eue-
ry man in hym selfe, at the daye of thy fall.
For

For thus sayeth the Lorde God, the king
of Babylons swerde shall come vpon the,
with the swardes of the worthyes wyll I
smyte downe thy people. All they that be
myghty amonge the Gentyles shall waste
y^e proude pompe of Egypte, & byng downe
all her people. All the catell also of Egypte
wyll I destroye, y^e they shall come nomore
vpon y^e waters: so that nether māns fote ner
beastes clawe, shall sterc the eny more. The
wyll I make their waters depe, & cause their
floudes to runne lyke oyle, sayeth the Lorde
God. When I make y^e lande of Egypte de-
solate, and when the countre with all that
is therein, shall be layde waste, & when I smy-
te all them which dwell in it, that they may
knowe, that I am y^e Lorde. This is y^e mour-
nyng, that y^e daughters of the heathen shall
make: Pee, a sorow & lamentacion shall they
take vp, vpon Egypte, and all her people,
sayeth the Lorde God.

In the xii. yeare, the xv. daye of the mo-
neth, came the worde of the Lorde vnto me,
sayeng: Thou sonne of man. Take vp a la-
mentacion vpon y^e people of Egypte, & cast
the downe, yec, them I saye, & the myghty
people of y^e heathē also, euen with the* that
dwell beneth: and with them that go downe
into the graue. Downe (how sayre so euer y^e
be) & laye the with y^e vncircumcised. Amonge
those y^e be slayne with y^e swerde, shall they
lye. To the swerde is the all redy delyuered:
therefore pluck downe to y^e grounde, her & all
her multytude. The myghty worthyes shall
speake to him out of y^e hell & to his helpers,
y^e be gone downe & lye vncircumcised and wth
them that be slayne with the swerde.

Assur is there also wyth hys company, &
their graues rōide aboute, which were slay-
ne and fell all with the swerde, whose gra-
ues lye besyde him in y^e lowe pytte. Hys co-
mens are buried rōide aboute hys graue,
all together wounded and slayne with the
swerde, which mē afore tyme brought fea-
re into the lande of the lypunge.

There is Elam also wyth all hys pro-
ple, and their graues rōide aboute: which
all beyng wounded & slayne with y^e swer-
de, are gone downe vncircumcised vnder y^e
earth, which neuertheles somtime brought
feare into the lande of the lypunge: for the
which they beare their shame, with y^e other
that be gone downe to the graue.

Their burial is geuen them and all their
people, amonge them that be slayne. Their
graues are rōide aboute al them, whych be
vncircumcised, & with the* that be slayne tho-
row y^e swerde: for seying that in times past
they made the lande of the lypunge afrayed
they must now beare their awne shame, wth
them that go downe to the pytte, and lye a-
monge them that be slayne.

There is Meslech also and Tubal, and
their people, & their graues rōide aboute.
These all are among the vncircumcised, and
them that be slayne wyth the swerde, be-
cause afore tyme they made the lande of the
lypunge afrayed.

Shulde not they then lye also amonge y^e
worthyes, & vncircumcised? Pauntes which
with their weapons are gone downe to hell
whose swardes are layed vnder their hea-
des, whose wyckednesse is vpon their bo-
nes: because that as worthyes, they haue
brought feare into the lande of the lypunge
Pee, amonge the vncircumcised shalt thou be
destroyed, & slepe wyth them, that perished
thorow the swerde.

There is the lande of Edom wyth her
kynge and prynces also, which with theyr
strength are layed by them that were slayne
with the swerde, yec, amonge the vncircu-
cised, and them which are gone downe into
the pytte. Moreover, there be all y^e prynces
of the north, with all the Sidonys, which
are gone downe to the slayne.

With their feare and strength they are
come to confusio, and lye there vncircum-
cised, among those that be slayne with y^e swe-
arde: and beare their awne shame, with the
that be gone downe to y^e pytte. Now whan
Pharaos seyth this, he shall be comforted ouer
all hys people, that is slayne with the swe-
arde: both Pharaos and all his host, sayeth
the Lorde God. For I haue geuen my feare
in the lande of the lypunge. But Pharaos and
all his people shall lye among the vncircum-
cised, and amonge them that be slayne with
the swerde sayeth the Lorde God.

The xxxiii. Chapter.

He setteth out the office of a curate that preacheth the Gospel. He strengtheneth them that dyspayre, and boldeneth them with the promes of mercie. The worde of y^e Lorde agaynst y^e remnant of y^e people, & agaynst the mockers of the wordes of the prophete.

Aayne, the worde of the Lorde
came vnto me: sayeng. Thou
sonne of man, speke to y^e chil-
dren of thy people, and tell the:
Whan I sende a swerde vpon
a lande, yf the people of the lande take a mā
of their countre, & set hym to be their wat-
chman, the same man, whan he seyth y^e swe-
arde come vpon the lande, shall blowe the
trompet, and warne the people.

If a man now heare the noyse of the trō-
pet & wyll not be warned, and the swerde
come: and take him awaye: his bloude shall
be vpon his awne head: for he herde y^e sound
of the trompet, & wolde not take hede, ther-
fore his bloude be vpon him. But yf he will
receaue warninge, he shall saue his lyfe.

Agayne

Agayne, of the watchman se þ ſwearde com, and ſhewe it not with the trowpe, ſo that the people is not warned: of the ſwearde come then, & take eny man from among the: the ſame ſhall be taken awaye in his awne ſpynne, but his bloude wyll I requize of the watchmans hande.

*Eze.iii.c

*And now (O thou ſonne of man) I haue made the a watchman vnto the houſe of Iſrael: that where as thou heareſt eny thinge out of my mouth, thou mayeſt warne the on my behalfe. If I ſaye vnto the wycked thou wycked, thou ſhalt ſurely dye, & thou geueſt him not warnynge, that he maye be warre of his vngodly waye: then ſhall the wycked dye in his awne ſpynne, but his bloude wyll I requize of thy hãde. Acuertheles, of thou warne the wycked of hys waye, to turne from it, where as he yet wyll not be turned from it, the ſhal he dye becauſe of his ſpynne, but thou haſt deliuered thy ſoule.

Therefore (O thou ſonne of man) ſpeake vnto þ houſe of Iſrael. Ye ſaye thus: Oure offences and ſynnes lye vpon vs, and we be corrupte in them: how ſhulde we then be reſtored vnto lye? Tell them: * As truly as I lye ſaith the Lord God, I haue no pleaſure in þ death of the wycked, but moche rather þ the wycked turne fro his waye, & lyeue. Turne you, turne you fro your vngodly wayes, O ye of the houſe of Iſrael. O wherefore wyll ye dye?

*Eze.riiij.c

O thou ſonne of man, tell the chyldren of thy people: * The righteouſnes of the ryghteous ſhal not ſaue him, whanſoeuer he turneth awaye vnfaiſtfully. Agayne, the wickedneſſe of the wycked ſhal not hurt hym, whan ſoeuer he conuerteth from hys vngodlyneſſe.

*Eze.riiij.d

*Eze.iiij.b.
*Eze.riiij.a

And the ryghteouſneſſe of the ryghteous ſhall not ſaue his lye, whanſoeuer he ſynneth. If I ſaye vnto the ryghteous, that he ſhal ſurely lye, and ſo he truſt to his awne ryghteouſneſſe, and do ſynne, then ſhall hys ryghteouſneſſe be nomore thought vpon, but in the wyckedneſſe that he hath done he ſhal dye. * Agayne, of I ſaye vnto the wycked: thou ſhalt ſurely dye: and ſo he turne from his ſynnes, and do þ thinge that is lawfull and right: In ſo moche that the ſame wicked man geueth þ pledge agayne, reſtoreth that he had taken awaye by robbery, walkeſt in the commaundementes of lye, and doth no wronge. Then ſhall he ſurely lye, and not dye. Yee, the ſynnes that he hath done, ſhall neuer be thought vpon. For in ſo moche as he doth now the thinge that is lawfull & ryght, he ſhall lye. And yet the chyldren of thy people ſaye: Cuth: the waye of þ Lord is not ryght, but they lye, where as their awne waye is rather vnrigh.

When þ ryghteous turneth fro his rygh-

teouſnes and doth the thinge that is wicked he ſhall dye therfore. But of the wicked turne from his wickedneſſe, doing the thinge þ is lawfull and right, he ſhall lye therfore. Yet ye ſaye: * the waye of the Lord is not equall. O ye houſe of Iſrael * I will iudge euery one of you after his wayes.

*Eze.riiij.b.
*Roma.ii.c

In the xii. yere, the v. daye of þ tenth moneth of oure captiuite, it happened, that one which was fled out of Ierulã, came vnto me, and ſayd: the cite is deſtroyed. Now þ hande of þ Lord had bene vpon me the evening afore this mã (which was eſcaped) came vnto me, & had opened my mouth, vntyll þ moorning þ he came to me: yee, he opened my mouth, ſo þ I was nomore domme. Then came the worde of þ Lord vnto me, & ſayd. Thou ſonne of man, theſe þ dwell in þ waſted lãde of Iſrael, ſaye: Abraham was but one man, and he had the lande in poſſeſſion: now are we many & the lande is geuen vs to poſſeſſe alſo. And therfore tell them. * Thus ſayeth the Lord: * In the bloud haue ye eaten, poure eyes haue ye lyeft vpon to Idoles, & and haue ſhed bloud: ſhall ye then haue the lande in poſſeſſion?

*Eze.riiij.c

*Leu.riiij.b.
*Deute.iiij.c

Ye leane vpon your ſwearde, ye worcke abhominaciõs, euery one deſileth his neygbour wife: and ſhall ye the poſſeſſe the lande? Saye þ theſe wordes vnto them. Thus ſaith the Lord God. As truly as I lye all ye þ dwell in thys wyldeerneſſe, ſhall be ſlaine with þ ſwearde: whatſoeuer is vpon the felde, will I geue vnto the beaſtes to be deuoured: thoſe that be in ſtrong holdes & denes, ſhall dye of the peſtilence. For I wyll make the lande ſo deſolate and waſte, & the pompe of her ſtrength ſhal come to an ende. The mountaynes in Iſrael ſhall be ſo waſte that no man ſhall trauaile therby.

*Eze.riiij.d

*Then ſhall they lerne to knowe, that I am the Lord, when I make the lande waſte & deſolate, becauſe of all their abhominaciõs, that they haue wrought. And thou ſonne of man, the chyldre of thy people that talcke of the, by the walles and in the doores of their houſes, ſayinge one to another: Come, let vs heare, what worde is gone forth from the Lord. Theſe come vnto the, after þ manner of a greate people: yee, as who ſayth they were my people, they lye downe before the, and heare thy wordes, but they do not thereafter: for in their mouthes they make a feſte of them, and they herte goeth after theyr awne couetous lucre. And as a balet that hath a ſwete tune, and is pleaſant to ſynge, ſo ſhalt þ be vnto them: thy wordes ſhall they heare, but they will not do thereafter. Whã this cometh to paſſe (for lo, it cometh in dede) then ſhall they knowe, þ there hath bene a prophet amonge them.

The

The xxxiii. Chapter.

Agayne wythoppes and Curates that ſette the flock of Chriſt, & ſeake their awne. The Lord ſaith that he wyll beſet his diſperſed flocke, and gather them together. He reſpoueth the malice of certen of the flocke. He promyſeth the true ſhepherd Chriſt; and wiſh hym peace.



*Eze.riiij.a
*Eze.riiij.b.
*Eze.riiij.c

*Eze.riiij.d

*Leu.riiij.b.
*Deute.iiij.c

*Eze.riiij.a
*Eze.riiij.b.
*Eze.riiij.c

Ad the worde of þ Lord came vnto me, ſayinge. Thou ſonne of man, prophecye agayneſt the ſhepherdes of Iſrael, prophecye and ſpeake vnto them. Thus ſayeth the Lord God. * Who be vnto the ſhepherdes of Iſrael, that fede them ſelues? ſhulde not the ſhepherdes fede þ flocke? Ye haue eatẽ by the ſatt, ye haue clothed you with the woll: þ beſt fedde haue ye ſlaine, but the flocke haue ye not nouriſhed. The weake haue ye not holden vpon þe ſicke haue ye not healed: þ broken haue ye not bounde together, þ out caſtes haue ye not brought agayne: þ loſt haue ye not ſought, but * churliſhly & cruelly haue ye ruled the. Thus are they ſcattered here & there without a ſhepherd: yee, all þ beaſtes of the felde deuoure the, and they go aſtraye.

Why ſhepe go wandring vpon all mountaynes and vpon euery hye hyll. Yee, they be ſcattered abroad in all felde, and there is no man, that careth for the, or ſeketh after the. Therefore, O ye ſhepherdes, heare the worde of the Lord. Thus ſayeth þ Lord God: As truly as I lye, for ſo moche as my ſhepe are robbed, and deuoured of all the wylde beaſtes of the felde, haupnge no ſhepherd: and ſeinge that my ſhepherdes take no regarde of my ſhepe, but fede them ſelues onely, and not my ſhepe. Therefore, heare the worde of the Lord (O ye ſhepherdes) Thus ſayeth þ Lord God: Beholde, I my ſelfe wyll vpon the ſhepherdes: and requyre my ſhepe from their handes, and make them ceaſe from feydinge of my ſhepe: yee, the ſhepherdes ſhall fede the ſelues nomore. For I wyll deliuer my ſhepe out of their mouthes, ſo that they ſhall not deuoure them after this. For thus ſayeth the Lord God: * Beholde, I wyll loke to my ſhepe my ſelfe, and ſeke them. Like as a ſhepherd among þ flocke ſeketh after the ſhepe that are ſcattered abroad, euen ſo wil I ſeke after my ſhepe, & gather them together out of all places, where they haue bene ſcattered in the cloudy and darcke daye. I will bringe them out from all people, and gather the together out of all lãdes. I will bringe them into their awne lande, and fede them vpon the mountaynes of Iſrael, by the ryuers, and in all the places of the countrey. I will fede them in ryght good paſtures and vpon the hye mountaynes of Iſrael ſhall there foldes be. There ſhall they lye in a good folde, and in a fat paſture ſhall they fede: euen

vpon the mountaynes of Iſrael.

I will fede my ſhepe my ſelfe, and byſtice them to their reſt, ſayeth the Lord God.

* Soch as be loſt, will I ſeke: ſoch as go aſtraye: will I bringe agayne: ſoch as be wounded, will I bynde vpon: ſoch as be weake, will I make ſtrong: ſoch as be fat & ſtrong, theſe will I rote oute, and fede them with the thinge that is lawfull. And as for you (O my ſhepe) ſayeth the Lord God. * I wyll put a difference amonge the ſhepe, amonge the weathers & the goates. Was it not ynough for you, to cate vpon þ good paſture, but ye muſt treade downe þ residue of your paſture w your fete alſo? Was it not ynough for you to drinke cleare water, but ye muſt trouble the residue alſo with your fete?

*Eze.riiij.e

Thus my ſhepe muſt be ſayne to cate the thinge, that ye haue troden downe w your fete, and to drinke it, that ye with your fete haue deſiled. Therefore, thus ſayeth þ Lord God vnto them: Beholde, I wyll ſeuer the fat ſhepe from the leane: for ſo moche as ye haue ſhot the weake ſhepe vpon the ſpides & ſhoulders, and runne vpon them with your hornes, ſo loge tyll ye haue vtterly ſcattered them abroad. I will helpe my ſhepe, ſo that they ſhal nomore be ſpoyled: yee, I will diſcerne one ſhepe from another. I wyll rayſe vpon vnto them one onely ſhepherd, euen I my ſeruaunt * David, he ſhall fede the, and he ſhall be their ſhepherd. I the Lord will be their God, and my ſeruaunt David ſhall be their prince: Euen I the Lord haue ſpoken it.

*Eze.riiij.f
*Actes.ii.c.
*Eze.riiij.g

Moreover, I wyll make a couenant of peace with them and dyue al euell beaſtes out of the lande: ſo that they maye dwell ſafely in the wyldeerneſſe, and ſleepe in the woddes. Good fortune and proſperite will I geue them, and vnto all that be roide aboute my hyll. * A proſperous ſhower and rayne will I ſende the in due ſeaſon, that the trees in the wodde maye bring forth their frutes and the grounde her increaſe. They ſhall be ſafe in their lande, and ſhall knowe, that I am the Lord, which haue broken their rock and deliuered the oute of the handes of thoſe, that helde them in ſubiccyon.

*Deut.xxv.b.
*and.rybui.b

They ſhal nomore be ſpoyled of the beaſtes, net deuoured wyth the beaſtes of the lande: but ſafely ſhal they dwell, and no mã ſhall fraie them, I will ſet vpon an excellent plante for them, ſo that they ſhall ſuffre no more hunger in the lande, nether beare the reproche of the beaſte eny more. Thus ſhall they vnderſtande, that I the Lord theye God am with them, and that they (euen the houſe of Iſrael) are my people ſaith þ Lord God. Ye men are my flocke * ye are the ſhepe of my paſture: and I am your God, ſayeth the Lord God.

*Eze.riiij.h
*and.rybui.b

The

The destruction that shall come on the hill Sepz, that is, on the mount Sion, because they troubled the people of the Lande.

* Eccl. xxi. a
Jerem. xli. b
Ezech. xlv. b
and. xxxv. a
and. xxxvi. a.

* Rom. x. c.
Deuter. ii. a.

* 1. Cor. v. a.

* 2. Cor. x. c.

* Ezech. xxxv. a.
and. xxxvi. a.

Moreouer, the worde of the Lorde came vnto me, saying. Thou sonne of man, turne thy face toward the mount Sion, and saye vnto it. Thus sayeth the Lorde God: Beholde (O mount Sepz) I wyll vpon the, I wyll reach out myne hande ouer the, yee, waste and desolate wil I make the. Thy cities wil I breake downe, and I shal lye voyde: that thou mayst knowe, how I am the Lorde. For so moche as thou bearest an olde enemye agaynst the chyldren of Israel, and hast drawne the chyldren of Israel vpon the swerde, what tyme as they were troubled and punished for their synne: Therefore, as truly as I lyue, sayeth the Lorde God, I will prepare the vnto bloude, yee, bloude shall folow vpon the: * seinge I layest wayte for bloude, therefore shall bloude persecute the. Thus wil I make the mount Sepz desolate and waste, and bringe to passe, that there shall no man goo thither, nor come from thence. His mountaynes wil I fyll with his slayne men: thy hilles, valleys and ryuers, shall lye full of them, that are slayne with the swerde. I will make the a perpetuall wilderness, so that thy cities shall not returne to their former estate: yee maye knowe, how that I am the Lorde.

And because I haue sayde: what, both these nations and both these landes must be myne, I will haue the in possession: where as the Lorde was there. Therefore, thus sayeth the Lorde God: As truly as I lyue, I will handle the accordinge to thy wrath and gelousy, lyke as thou hast dealt cruelly with them, that I maye be knowen amonge them, how I haue punished the. Yee, and that thou also mayest be sure, that I the Lorde haue herde al thy despyteful wordes, which thou hast spoken agaynst the mountaynes of Israel, sayinge: Lo, they are made waste, and geue vs to denoure. Thus with your mouthes ye haue made your boast agaynst me, yee, and multiplied your proude wordes agaynst me, which I haue herde altogether. Where vnto, thus sayeth the Lorde God: to the ioye of all the worlde wil I make the waste. * And lyke as I (O mount Sepz) wast glad, because the heritage of the house of Israel was destroyed: euen so wyll I do vnto the also, yee thou and whole Edom shall be destroyed, and knowe, that I am the Lorde.

The xxxvi. Chapter.

The promise of deliuerance from the Gentyles vnto Israel. The benefites done vnto the Jewes are to be ascribed to the mercy of God, not vnto their desertinges. God reneweth our hertes by the waye of his commaundementes.

Thou sonne of man, prophesye vpon the mountaynes of Israel, and speake: * Heare the worde of the Lorde. O ye mountaynes of Israel. Thus sayeth the Lorde God: Because your enemye hath sayde vpon you: A, ha, the hye euerslastynge places are now become ours, prophesye therfore, and speake: thus sayeth the Lorde God. Seynge ye be wasted and trode downe on euery syde, and become a possession vnto the residue of the Gentiles, which haue brought you into mens mouthes and vnto an euell name amonge the people. Therefore, heare the worde of the Lorde God, O ye mountaynes of Israel. Thus sayeth the Lorde God vnto the mountaynes and hilles, valleys and dales, to the voyde wilderness and desolate cities, which are spoyled, and had in derision on euery syde, amonge the residue of the heathen. Yee, eue thus sayeth the Lorde God. In the fyre of my gelousy haue I taken a deuyce, agaynst the residue of the Gentiles, and agaynst all Edom: which haue taken in my lande vnto them selues for a possession: which also reioyced fro their whole hert with a despitefull stomache, to waste it, and to spoyl it.

Prophesye therfore vpon the lande of Israel, speake vnto the mountaynes and hilles to valleys and dales, thus sayeth the Lorde God. Behold, this haue I deuised in my gelousy and terrible wrath. For so moche as ye haue suffered reprove of the heathen, therefore thus saith the Lorde God. I haue sworn, that the Gentiles which lye aboute you, shall beare their confusion the selues. And as for you (O mountaynes of Israel) ye shall shute out your braunches, and bringe forth your frute to my people of Israel, for it is hard by, that it will come. Beholde, I come vnto you, and vnto you wyll I turne me, yee maye be tyld and sowne.

I wyll sende you moche people, which shall be all of the house of Israel, the cities shall be inhabited, and the decayed places shall be repaired agayne. I wil prouide you with moche people and cattell, which shall increase and bringe frute, I wyll restore you also to your olde estate: and shewe you more kyndnes the euer ye had before: wherby ye shall knowe, that I am the Lorde. Yee, people wyll I send vnto you (O my folke of Israel) which shall haue the in possession, and thou shalt be their inheritance, so that thou shalt nomore be without them. Agayne, thus sayeth the Lorde God. For so moche as they saye vnto you, thou art an eater vp of men, and a waster of thy people: therefore thou shalt eate no more men, neither destroye thy people any more, sayeth the Lorde God. And I will not suffice the, for to heare thine awne confusion amonge the Gentiles from henceforth. Thou shalt not beare the reprove of the nations, nor cast out

cast out thyn awne people any more, saith the Lorde God.

Moreover, the worde of the Lorde came vnto me, saying. O thou sonne of man, when the house of Israel dwelt vpon their awne ground, they defiled the selues with their awne wayes and ymaginacions: so that in my sight their waye was lyke the uncleynesse of a menstruous womā. Wherefore, I poured my wrathfull displeasure vpon them, because of the bloude that they had shed in the lande, and because of their Idols, wherwith they had defiled the selues. I scatred the also amonge the heathen, so that they were strawed aboute in the landes. Accordinge to their wayes and after theyr awne inuencions, so dyd I punishe them.

Now, when they were gone vnto the heathen, and come in amonge the, they dishonoured my holy name: so that it was sayde of them. Are these the people of God, and must go out of their awne land? The spared I my holy name, which the house of Israel had dishonoured amonge the Gentiles, to whom they came. Therefore tell the house of Israel: Thus sayeth the Lorde God: I do not this for your sakes (O house of Israel) but for my holy names sake, wherby ye dishonoured amonge the heathen, when ye came to them. Therefore, I wyll halowe my grete name agayne, which amonge the Gentiles is euell spoken of: for ye your selues haue dishonoured it amonge them. And the Gentiles shall knowe that I am the Lorde, when I am honoured in you before their eyes, sayeth the Lorde God.

As for you, I will take you from amonge the heathen, and gather you together out of all countres, and bringe you agayne into your awne lande. * Then wil I poure cleare water vpon you, and ye shall be cleane: yee, from all your uncleynesse and from all your Idols shall I cleanse you. A new herte also wil I geue you, and a new sprete wil I put into you. As for that stony herte, I will take it out of your body, and geue you a fleshy herte. I will geue my sprete amonge you: and cause you to walcke in my commaundementes to kepe my lawes, and to fulfill them.

And so ye shall dwell in the land, that I gaue to your forefathers, and ye shall be my people, and I wil be your God. I will helpe you out of all your uncleynesse. I will call for the corne, and will increase it, and let you haue no hunger. I will multiplye the frutes of the trees and the increase of the felde for you, so that ye shall beare no more reprove of hunger, amonge the heathen. Then shall ye remember your awne wicked wayes, and your ymaginacions, which were not good: so that ye shall thinke ye were worthy to be destroyed: for your synnes and abhominacions.

But I wyll not do thys for your sakes (saith the Lorde God) be ye sure of it. Therefore, O ye house of Israel, be ashamed of your synnes. Moreover, thus saith the Lorde God: what tyme as I shall cleanse you from all your offences, then will I make the cities to be occupied agayne, and will repaire the places that be decayed. The desolate lande shall be builded agayne, which afore tyme laye waste in the sight of all them that were by. Then shall it be sayde: this waste lande is become lyke a garden of pleasure, and the voyde, desolate and broken downe cities are now strong, and defended agayne. Then the residue of the heathen that lye rounde about you, shall knowe that I am the Lorde, which repaire that was broken downe, and plante agayne, and was made waste. Euen I the Lorde haue spoken it, and will do it in dede.

Thus sayeth the Lorde God: I wyll yet once be founde agayne of the house of Israel, and do this for them: * I shall increase them as a flocke of me. Lyke as the holy flocke and the flocke of Jerusalem are in the hye solempne feastes: so shall also the wilde wasted cities be filled with flockes of men: and they shall knowe that I am the Lorde.

The xxxvii. Chapter.

The prophesie of the bringynge agayne of the people beyng in captiuite. He sheweth the bygyn of the ten tribes with the two.

The hande of the Lorde came vpon me, and caried me out in the sprete of the Lorde, and let me downe in a playne felde, that laye full of bones, and he led me rounde about by them: and beholde, the bones that laye vpon the felde, were very many, and maruelous dyde also. Then sayd he vnto me. Thou sonne of man: thinkest thou these bones maye lyue agayne? I answered the Lorde God, thou knowest. And he sayde vnto me. Prophesye thou vpon these bones, and speake vnto them. Yee dyde bones, heare the worde of the Lorde. Thus sayeth the Lorde God vnto these bones: Beholde, I wyll put bryth into you, that ye maye lyue: I will geue you synowes, and make fleshe growe vpon you, and couer you ouer with skynne: and so geue you bryth, that ye maye lyue, and knowe, that I am the Lorde.

So I prophesied, as he had commaunded me. And as I was prophesyinge, there came a noyse and a great mocyon, so that the bones rane euery one to another. Now when I had looked, beholde, they had synowes, and fleshe grew vpon them: and aboute they were couered with skynne, but there was no bryth in them. Then sayd he vnto me. Thou sonne of man, prophesye thou towarde the wynde: prophesye and speake to the wynde. Thus

Sayeth the Lord God. Come (O thou ayre) from the four wyndes, & blowe vpon these flayne that they may be restored to lyfe. So I prophesied, as he had commaunded me: then came the breath into them, and they receaued lyfe, and stode vp vpon their fete, a maruelous greete sozte.

Moreouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: Oure bones dried vp, oure hope is gone, we are clene cut of. Therefore prophesie thou, and speake vnto them: thus saith the Lord God. Beholde, I will open your graues (O my people), and take you out of your sepulchres, & brynge you into the lande of Israel agayne. So shall ye knowe that I am the Lord, when I open your graues, and brynge you out of them. My sperte also will I put in you, and ye shall lyue: I will set you agayne in your awnc lande, and ye shall knowe, that I am the Lord, which haue sayde it, and fulfilled it in dede.

The worde of the Lord came vnto me, sayinge: thou sonne of man, take a stycke & wypte vpon it. Vnto Iuda and to the chyldren of Israel his companions. Then take another stycke, and wyte vpon it: Vnto Joseph the stock of Ephraim, & to all the house of Israel his companions. And than, take both these together in thyn hande, so shall there be one stycke therof. Now ys the chyldren of thy people saye vnto the: wilt thou not shewe vs, what thou meanest by these? Then geue them this answer: thus sayeth the Lord God: beholde, * I will take the stock of Joseph, which is in the hande of Ephraim, and of the tribes of Israel his fellows, and will put them to the stock of Iuda, and make them one stock, and they shall be one in my hande. And y two stiches where vpon thou wytest, shalt thou haue in thyn hand, that they may se, and shalt saye vnto them.

Thus sayeth the Lord God: beholde, I will take awaye the chyldre of Israel from amonge the heathen, vnto whom they be gone, and will gather them together on euery pde, and brynge them agayne into theyr awnc lande: yee, I will make one people of them in the lande, vpon the mountaynes of Israel, and they all shall haue but one kyng. They shall no more be two peoples fro hece forth, neither be deuided into two kyngdomes: they shall also defile the selues nomore with their abhominacions, Idoles, & all their wycked doinges. I will helpe the out of all their dwellinge places, wherein they haue synned: and wil so clense them, that they shall be my people, and I their God.

David my seruaunt shall be their kyng, & they shall haue one shepherde onely. They

shall walcke in my lawes, & my commaundementes shall they both kepe and fulfill. They shall dwell in the lande, that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelt. Yee, euery in the same lande shall they, their chyldren, & their chylders chyldren dwell for euermore, & my seruaunt David shall be their euermore prince. Moreover, I wil make a boode of peace w them, which shall be vnto them an euermore lastinge couenaunt. I wil seele them also, & multiply them, my Sanctuary wil I set among them for euermore. * My dwellinge shall be with them: yee, I will be their God, & they shall be my people. Thus the heathen also shall knowe, that I the Lord am the holy maker of Israel: when my Sanctuary shall be amonge them for euermore.

The xxxviii. Chapter.

The prophesie that Gog and Magog shall come with an appointed hoste into the lande of promys. Their intent. He reuereth the comming of Gog was before prophesied of the prophetes. The destruction of hym.

And the worde of the Lord came vnto me, sayinge. Thou sonne of man, turne thy face toward the lande of Gog the lande of Magog which is y chefe prince at Mesech and Tubal: prophesie agaynst hym, & saye. Thus sayeth the Lord God. * O Gog y chefe prince of Mesech and Tubal: beholde, I will vpon the, & will turne the aboute and put a bytt in thy chaunces: I will brynge the forth and all thine hoste, both horse and horsmen, which be all weapened of the best fashion: a great people, y handle altogether speares, shildes, & swordes: the Beres, Morians and with them the Libians, which all beare shildes and helmettes: Gomer and all his hostes: the house of Chogorma out of the north quarters, and all his hostes, yee, and moch people with the.

Therefore prepare y, set thy selfe in aray with all thy people, that are come vnto the by heapes, and be thou their defence. After many dayes thou shalt be visited, and in y latter yeaeres thou shalt come into the lande that hath bene destroyed with the swearde, & now is replenished agayne with diuerse people vpon y mountaynes of Israel, which haue longe lye waste. Yee, they be brought out of the nations, and dwell all safe. Thou shalt come vplike a stormy wether, to couer the lande, & as it were a darck cloude, thou with all thine hostes, and a greate multitude of people with the.

Moreouer, thus sayeth the Lord God: At the same tyme shall many thynges come into thy mynde, so that thou shalt ymagyn mysche, and saye: I wyll vp to yonder playne lande, seinge they syt at ease, & dwell so safely for

fely (for they dwell all without any walles they haue nether barres nor doores) to spoyle the, to robbe the, to lape hade vpon their so well shabited wyldernes: against that people, y is gathered together from amonge the heathen, which haue gotten catell and good, and dwell in the middest of the lande. Then shall Saba, and Dedan, and the marchantes of Charis with all their worthies saye vnto the: Art thou come to robbe? hast thou gathered thy people together, because thou wilt spoyle? to take syluer and golde: to cary awaye catell and good, and to haue a greate praye?

Therefore, O thou sonne of man, y shalt prophesie, and saye vnto Gog. Thus saith the Lord God. In y daye thou shalt knowe that my people of Israel dwelleth safe: and shalt come from thy place out of the north partes, thou & moch people with the which ryde vpon horses, wherof there is a greate multitude and an innumerable sozte. Yee, thou shalt come vpon my people of Israel, as a cloude to couer the lande. They shall come to passe in y latter dayes: I will brynge the vp into my lande, y the heathen maye knowe me, wher I get me honoure vpon the (O Gog) before their eyes.

Thus sayeth the Lord God: Thou art he, of whom I haue spoken afore tyme by my seruautes y prophetes of Israel, which prophesied in those dayes and yeaeres, that I shuld brynge the vpon them. At the same tyme, when Gog cometh vp into the land of Israel (saith the Lord God) shall my indignacion go forth in my wrath. For in my gelously and hote displeasure I haue deuyled * that there shall be a greate trouble in the lande of Israel at y tyme. The very fishes in the see, the foules of the ayre, the bestes of the felde, and all the men that are vpon the earth, shall tremble for feare of me.

The hilles also shall be turned vp side downe, the stappes of stone shall fall, and all walles shall syncke to the grounde. I will cal for a swearde vpon them in all my mountaynes sayeth the Lord God: so that euery mans swearde shall be vpon another. With pestylence and bloude will I punishe him: stormy rayne and hyle stones, fyre and brimstone will I cause to rayne vpon him and all his heape, yee, and vpon all that greate people that is with hym. Thus will I be magnified, honoured, & knowne amonge the heathen: that they maye be sure, howe that I am the Lord.

The xxxix. Chapter.

The helth the destruction of Gog and Magog. The graue of Gog and of his hoste. He prophesie that Gog & his company shall be deuoured of byrdes and bestes, wherof y house of Israel is waited. Their brynge agayne fro captiuitie is promysed.

Therefore, O thou sonne of man, prophesie agaynst Gog, and speake. Thus sayeth the Lord God: Beholde, * O Gog: thou chefe prince at Mesech and Tubal, I wyll vpon the, and I punishe the with fire plagues, & leade the from the north partes, and brynge the vp to the mountaynes of Israel. As for thy bowe, I will smyte it out of thy left hade, and cast thyn arrowes out of thy ryght hade. Thou with all thine heape, and all the people that is w the, must fall vpon the mountaynes of Israel. Then will I geue the vnto foules and wilde bestes of the felde, to be deuoured: there must thou lye vpon the felde: for euery the Lord haue spoken it, sayeth the Lord God.

Into Magog, and among those that syt so carelesse in the fles: will I send a fyre, & they shall knowe, that I am the Lord, I will make also y name of my holinesse to be knowne among my people of Israel: and I will not let my holy name be euil spoken of euermore: but the very heathen also shall knowe, that I am the Lord, the holy one of Israel. Beholde, it cometh, and shall be fulfilled in dede, sayeth the Lord God. This is the daye wherof I haue spokē. They that dwell in the cities of Israel, shall go forth and set fyre vpon the weapes, and burne them: shildes and speeres, bowes and arrowes, bylles & clubbes: leue yeaeres shall they be burnynge therof, so that they shall els bryge no stiches fro y felde, neither haue nede to beue downe eny out of y wodde. For they shall haue weapes ynowe to burne. They shall robbe those that robbed them, & spoyle those that spoiled them sayeth the Lord God. At the same tyme wil I geue vnto God, a place to be buried in Israel, euē the valley, where thorough men go from the east to the see warde. Those y traunple therby, shall stoppe their noses for stenche. There shall Gog & all his people be buried: and it shall be called the valley of the people of Gog. Seuen monethes longe shall the house of Israel be buryenge of the that they maye clense the lande. Yee, all the people of the lande shall burie them. O, it shall be a glorious daye, when I gett me that honoure, saith y Lord God. They shall ordeyne me also to be deed buriers, euery geynge thowow the lande, & appoynte them certayne places to bury those in, which remaine vpon the felde, y the lande maye be clenched. From ende to ende shall they seke, & that seuen monethes longe. Now those y go thowow y lande, where they se a mans bone, they shall set vp a tokē by it, tyll y deed buryers haue buried it also, in y valley of the people of Gog. And y name of the citie shall be called, hamonah (y is a multitude) Thus shall they make the lande clene.

And thou sonne of man: thus sayeth the Lord

* Apo. xij. d.

Lord God. Speake vnto all the foules and every byrde, yee, and to all the wilde beastes of the felde, heape you together and come, gather you rounde aboute vpon my slaughter, that I haue slayne for you: cut a greete slaughter vpon the mountaynes of Israell: eat of the flesh and drinke bloude. Ye shall cate the flesh of the worthies, & drinke the bloud of the princes of the lande: of the wetters, of the lammes, of the goates, and of the oxen: ye shall slayne at Basan. Eate the fat: your belly full, and drinke bloude, till ye be drunken of the slaughter, whych I haue slayne vnto you. Still you at my table with horses and stronge horsmen: with captaynes and men of warre, sayeth the Lord God.

I will bringe my glory also amonge the Gentyles, that all the heathen maye see my iudgement, that I haue kepte, and my hand whych I haue layed vpon them: that the house of Israell maye knowe, how that I am the Lord their God from that daye forth. And the heathen shall knowe, that where as the house of Israell were led into captiuite: it was for their wyckednes sake, because they offended me.

For the which cause I hyd my face from them, and deliuered them into the handes of their enemies, that they might all be slaine with the sword. Accordyng to their vncleynesse & vnfaithfull dealinges, so haue I entreated them, and hyd my face from them.

Therefore, thus sayeth the Lord God: Now will I bringe agayne the captiues of Jacob, & haue mercy vpon the whole house of Israell, and begetous for my holy names sake. All their confusion and offence that they haue done agaynst me shall be taken awaye: & so safelye shall they dwell in their lande, that no man shall make them afraied. And whē I haue brought them agayne from amonge the people, when I haue gathered the together out of their enemies landes, & am prayd in them before many heathen: then shall they knowe, that I am the Lord their God, whych suffred the to be led into captiuite amonge the heathen, but now haue I brought them agayne into their owne lāde, and not left one of them ponder.

After that, will I hyde my face nomore from the: but will poure out my spete vpon the house of Israell, sayeth the Lord God.

The .xl. Chapter.

The restoration of the captiues and of the temple: that was to come is shewed vnto the prophete.

In the .xxv. yere of oure captiuite, in the begynnyng of the yere, the .x. daye of the moneth: that is the .xiiij. yere, after that the cyte was smytten downe: the same daye came the hand of the Lord vpon me, and caried me forth: euen into the lande of Israell brought he me in the vi-

syons of God: & set me downe vpon a marvelous hye mountayne, wher vpon there was a buylding (as it had bene of a cyte) toward the north.

Thyther he caried me, and beholde, there was a mā, whose similitude was like brasce, which had a threde of flax in his hande, & a meterode also. He stode in the doze, and sayd vnto me: marcke well with thine eyes, hearken to with thine eares, and fasten it in thine hert, whatsoeuer I shal thewe the, for to that intent that they myght be shewed the therfore art I brought thyther. And whatsoeuer thou seest, thou shalt certypse shewe of Israell therof.

Beholde, there was a wall on the out syde rounde aboute the house: the meterode that he had in his hande, was sixe cubytes long & a spanne. So he measured the bredth of the buyldinge, which was a meterode, and the heygth also a meterode. Then came he vnto the east doze, & wente vpon the steares, & measured the postes of the doze, wherof euery one was a meterode thicke. Euery chambze was a meterode longe & brode: betwene the chambzes were fyue cubytes. The poste of the doze within the porche, was one meterode. He measured also the porche of the ynnner doze, which conteyned a meterode. Then measured he the entree of the doze, that conteyned eyght cubytes, & his pylers two cubytes: and this entree stode inwarde.

The chambzes of the doze eastwarde, were thre on euery syde: a lyke brode and longe. The pylers also that stode of both the sydes were of one measure. After this, he measured the wydenesse of the doze, which was .x. cubytes, & the heygth of the doze, .xiiij. cubytes. The edge before the chambzes was one cubyte brode vpon both the sydes, and the chambzes six cubytes wyde of eyther syde. He measured the doze from the rydge of one chambze to another, whose wydenesse was .xxv. cubytes, & one doze stode agaynst another. He made pylers also .lx. cubytes hye, rounde about the court doze. Before the inwarde parte vnto the fore entree of the ynnner doze, were .l. cubytes. The chambzes and their pylers within, rounde about vnto the doze, had syde wyndowes. So had the fore entrees also, whose wyndowes were rounde about within. And vpon the pylers there stode date trees.

Then brought he me into the fore court: where as were chambzes & pauerd worckes, made in the fore court rounde aboute .xxx. chambzes vpon one pauerd worcke. Now the pauerd worcke was a longe besyde the dozes & was the lower pauerd worcke. After this he measured the bredth fro the lower doze, vnto the ynnner court of the outsyde, which had an .C. cubytes vpon the east & the north

north parte. And the doze in the uttermoste court toward the north, measured he after the length and bredth: his thre chambzes also on either syde with his pylers and foztreyes: which had euen the measure of the first doze. His heygth was .l. cubytes, the bredth .xxv. cubytes, his wyndowes & porches with his date trees, had euen lyke measure as the doze toward the east: there were .viij. steppes to go vpon, and their porche before them. Nowe the doze of the ynnner court stode streyght ouer agaynst the doze, & was toward the north east. Fro one doze to another he measured .C. cubytes.

After that, he brought me to the south syde, where there stode a doze toward the south: whose pylers and porches he measured, these had the fyrst measure, and with their porches they had wyndowes rounde about, like the fyrst wyndowes. The heygth was .l. cubytes, the bredth .xxv. with steppes to go vpon: his porche stode before with his pylers and date trees on either syde. And the doze of the ynnner court stode toward the south, and he measured from one doze to another an .C. cubytes. So he brought me into the ynnner court, thowse the doze of the south syde, which he measured: and it had the measure as forsyde. In lyke manner, his chambzes, pylers and foztreyes, had euen the forsyde measure also. And he had with his porches rounde about wyndowes of fifty cubytes heygth, and .xxv. cubytes brode. The porches round about were .xxv. cubytes longe, and .v. cubytes broad: and his porche reached vnto the uttermost court, vpon his pylers, there were date trees, and eyght steppes to go vpon.

He brought me also into the ynnmost court vpon the east syde, and measured the doze, accordyng to the measure as forsyde. His chambzes, pylers and porches had euen the same measure, as the fyrst had: and with his porches, he had wyndowes rounde about. The heygth was .l. cubytes, the bredth .xxv. cubytes: his porche reached vnto the uttermost court: his pylers also had date trees on either syde, & .viij. steppes to go vpon. And he brought me to the north doze & measured it: which also had the forsyde measure. His chambzes, pylers & porches had wyndowes rounde about: whose heygth was .l. cubytes, and the bredth .xxv. His pylers stode toward the vtmost court, and vpon them both were date trees, and .viij. steppes to go vpon. Ther stode a chambze also, whose inraunce was at the doze pylers, and there the burnt offerings were washed.

In the doze porche, there stode on eyther syde two tables for the slaughtinge: to slepe the burnt offerings, syn offerings and trespass offerings ther vpon. And on the outside

as men go forth to the north doze, ther stode two tables. Foure tables stode on ether side of the doze, that is .viij. tables: wherupon they slaughted. Foure tables were of hewe stone for the burnt offerings, of a cubite and a halfe longe and brode, and one cubite hye: wherupon were layed the vessels and ornaments, which were vled to the burnt and slayne offerings: whā they were slaughted. And within, there were hokes foure fingers brode, fastened rounde about, to hange flesh vpon, and vpon the tables was layed the offryng fleshe. On the out syde of the innermost doze were the syngers chambers in the inwarde court besyde the north doze ouer agaynst the south. There stode one also, besyde the east doze northwarde.

And he sayde vnto me: This chambze on the south syde belongeth to the prestes, that kepe the habytatyon: and this toward the north, is the prestes that wayte vpon the altar: which be the sonnes of Sadoch, that do seruite before the Lord in stede of the chyldren of Leui. So he measured the fore court, which had in length an .C. cubytes, and asmoche in bredth by the foure corners. Nowe the altar stode before the house. And he brought me to the fore entree of the house, and measured the walles by the estry doze: which were .v. cubytes longe on eyther syde. The thynknes also of the doze on eyther syde was thre cubytes. The length of the porche was .xx. cubytes, the bredth .xi. cubytes, and vpon steppes went men vpon to it: by the walles also were pylers on eyther syde one.

The .xli. Chapter.

The disposition and druce of buylding agayne the temple, & of the other thinges thereto belönging.

After this, he brought me to the temple, and measured the postes, which were of both sydes fyue cubytes thicke, accordyng to the wydenesse of the tabernacle. The bredth of the doze was .x. cubytes, & the walles of the doze on eyther syde .v. cubytes. He measured the length therof, which cōteyned .xl. cubytes, & the bredth .xx. Then went he in & measured the doze postes: which were two cubytes thicke: but the doze it selfe was fyue cubytes, and the bredth of the doze was .viij. cubytes. He measured the length and bredth therof, which were euery one .xx. cubytes, before the temple.

And he sayde vnto me: this is the holiest of all. He measured also the wall of the house, which was .vi. cubytes. The chambzes that stode rounde about the house, were euery one .iiij. cubytes wyde: and one stode harde vpon another, wherof ther were .xxiiij. ther stode postes beneth by the walles rounde about the house, to beare the vpon: but in the wall of the house, they were not fastened. The syde cham-

* 1. Sa. xrb. a

* 111. 128. g. e

chambres were, & byer & wyder, & had step-
pes thozowe them rounde about the house.
Thus was it wyder aboue, & fro the lowest
men myght go to the hyst by & mydd chā-
bres. I sawe also & the house was very hye
rounde aboute. The foundatyon of the syde
chābres was a meterodde, & is. vi. cubites
broad. The thiknes of the syde wall with-
out, contened. v. cubites, and so dyd the out
wall of the chambres in the house.

Between the chambres was the wyde-
nes. xx. cubites rounde about the house. The
chambre dozes stode ouer agaynst the out-
wall, the one doze was toward & north, the
other toward the south: and the thynknesse
of the out wall was. v. cubites rounde about
Nowe the buylding that was separated to-
warde the west, was. lxx. cubites wyde: the
wall of the buylding was. v. cubytes thicke
rounde about, and the length foure scoze cu-
bites & ten. So he measured the house which
was an. C. cubytes longe, and the separated
buylding with the wall were an. C. cubytes
longe also. The wydenes before the house,
and of it that was separated toward the
east, was an. C. cubytes.

And he measured the length of the buyl-
ding before and behynde with the chambres
vpon both the sydes: and it contened an. C.
cubytes. The ynnmer temple, the porch of
the fore court, the syde postes, the thre had
syde wyndowes and pylers rounde about
oueragaynst the postes, fro the grounde vp
to the wyndowes. The wyndowes the sel-
ues were spled ouer with bozdes: and thus
was it aboue & doze vnto the ynnmost house:
and without also. Pee, the whole wall on
euery syde both within and without was si-
led ouer with great bozdes. There were che-
rubins and date trees made also, so that one
date tree stode euer betwixte to cherubyns.
One cherub had two faces, the face of a mā
lokyng asyde toward the date tree, & a lions
face on the other syde. Thus was it made
rounde about in all the house. Pee, the che-
rubyns and date trees were made from the
grounde vpon the doze, and so stode they
also vpon the wall of the temple.

* Eze. i. e.
+ Eze. x. b. c.

The bypistes of the temple were four-
squared, and the fashyon of the sanctuary
was * eue as it appeared vnto me afore in &
visio. * The table was of wodde. iij. cubites
hye and. ij. cubytes longe: hys coznors, the
length & the walles were of wodde. And he
sayde vnto me: Thys is the table, that shall
stande before the Lorde. The temple and the
holpest of all had eyther of them two dozes:
and euery doze had. ij. lytle wyckettes which
were foldē in one vpon another, on euery syde
two. And vpon the dozes of the temple, ther
were made cherubins and date trees, like as
vpon the walles: and a greate thynke balke

of wodde was before on the out syde of the
porche. vpon both the sydes of the walles of
the porch, there were made depe wyndowes
and date trees, haupng beames and balkes,
lyke as the house had.

The. xliij. Chapter.

Of the chambres of the temple for the prestes,
and the holy cherges.



hen carped he me out into & fore
court toward the north, & bro. A
ught me into the chambre & stode
ouer agaynst the back buyldinge
north ward, which had the lēgth
of an. C. cubytes: whose doze turned toward
the north. The wydenes contened. l. cuby-
tes: oueragaynst the. xx. cubytes of the ynn-
mer court, and agaynst the paueid worke
that was in the court, besyde all these thre,
ther stode pillers, one oueragaynst another:
And before thys chambre there was a wal-
kyng place of. x. cubites wyde, and within
was a waye of one cubite wyde ad their do-
res toward the north. Thus the hyst chā-
bres were alwaye narrower then the lowest
and myddelmost of the buyldynge: for they
bare chambre vpon chambre, and stode thre
together one vpon another, not haupng pil-
lers lyke the fore court: therfore were they
smaller then those beneth and in the myddest
to reken from the grounde vpwarde.

The wall without that stode by the chā-
bres toward the vnnmost court vpon the fore
syde of the chambres, was. l. cubytes longe:
for the length of the vnnmost chambres in the
fore court was. l. cubytes also: but the lēgth
therof before the temple was an. C. cubytes.
These chambres had vnder them an inuā-
ce of the east syde, wherby a man myght go
in to them out of the fore court, thozowe the
thicke wall of the fore court toward & east,
ryght oueragaynst the separated buylding.
Before the same buyldynge vpon thys syde,
there were chambres also which had a waye
vnto them, lyke as the chambre on the north
syde of the same length and wydenesse.

They inuānce, fashyon and dozes were C
also of the same maner. Pee, euen lyke as the
other chambre dozes were: so were those al-
so of the south syde. And before the waye to-
warde the syngers steppes on the east syde,
there stode a doze to go in at. Then sayde he
vnto me: The chābrs toward the north &
the south which stāde before the backe buyl-
dynge: those be holy habytatpons, wherem
the prestes that do scrupce before the Lorde,
must eate & most holy offeringes: and there
must they laye & most holy offeringes, meat
offerynge, synne offerynge, and trespace
offerynge: for it is an holy place. When the
prestes come therin, they shall not go out in
to the fore court: but (seyng they be holy)
they shall leaue the clothes of their ministra-
tion,

cyon, and put on other garmētes, when they
haue any thyng to do with the people.

Nowe whē he had measured all the ynn-
mer house, he brought me forth thozowe the
east porte, and measured the same rounde a-
bout. He measured the east syde with & me-
terode, which rounde about contened. v. C.
meteroddes: And the north syde measured he
which contened rounde about eue so moch.
The other two sydes also toward the south
and the west, which he measured, contened
ether of them. v. C. meteroddes. So he mea-
sured all the foure sydes, where there went a
wall rounde aboute. v. C. meteroddes lōge,
and as broad also which separated the holy
from the vnholp.

The. xliij. Chapter.

He seeth the glory of God goyng into the temple,
from whence it had before departed. He menconeth
the ydolatre of the children of Israel, for which they
were consumed and brought to naught. He is coman-
ded to call them agayne to repentance.

He brought me to the doze & tur-
neth toward the east. Behold, then
came the glory of the God of Israel
fro out of & east, whose voyce was
lyke a great noyse of waters, and the earth
was lychtened with his glory. His syght to
loke vpon was * lyke the fyrst, that I sawe
when I went in, what tyme as & cyrie quild
haue bene destroyed: * and like the visyon &
I sawe by the water of Cobar. Then fell I
vpon my face: but the glory of the Lorde came
into the house, thozowe the east doze. So a
wynde toke me vp, and brought me into the
ynnmer court: and beholde, the house was
full of the glory of the Lorde.

I hearde one speaking vnto me out of the
house: and there stode one by me, that sayde
vnto me: O thou sonne of man, * this row-
me is my seate, & the place of my fetteppes,
where as I wyl dwell amonge the children
of Israel for euermore: so that the house of
Israel shall nomore defyle my holy name:
neither they, ner their kynge thozowe they
whozdome, thozowe their hye places, & tho-
rowe the deed bodyes of their kinges: which
haue builded their threholdes i maner hard
vpon my threholdes, & their postes almost at
my postes: & a wall betwytte me and them.

Thus haue they defyled my holy name
w their abominations, & they haue comyt-
ted. Wherfore, I haue destroyed them in my
wyath. But now they shal put awaye their
whozdome & the deed bodyes of their kinges
out of my syght, & I maye dwell among the
for euermore. * Therfore, O thou sonne of mā,
shewe thou the housholde of Israel a tēple,
that they maye be ashamed of their wicked-
nes, & measure the selues an exāple therat.

And when they be ashamed of all they
worckes, then shewe them the fourme & fa-
shyon of the temple, the comming in, the go-

* Eze. i. e.

* Eze. i. a
+ Eze. x. b. c.

* Eze. vi. a.
and. i. b. c. a.
Eze. x. b. c.

* Eze. x. b. c.

ynge out, all the maner and descripcō ther-
of: yee, all the vles & ordinaunces of it, that
they maye kepe and fulfyll all the fashyons
and customes therof.

This is the descripcō of & house. Aboue, D
vpon the mount rounde about all the coznors,
it shal be & holpest of all. Beholde, that is the
descripcyon and fashyon of the house. Thys
is the measure of the aultar, after the true
cubite: which is a spāne longer then another
cubyte, his botome in the myddest was a cu-
bite longe and wyde, and the ledge that wēt
rounde about it, was a spāne broad. This
is the heygth of the aultar. From the ground
to the lower steppes, the length is two cubi-
tes: and the bredth one cubite: and from the
lower steppes to the hēgther, are foure cu-
bites, and the bredth but one cubite.

* The aultar was. iij. cubytes hye, and * Eze. x. b. c. a
from the aultar vpwarde stode. iij. hornes,
and it was. xij. cubytes lōge and. xij. cubites
broad, vpon the foure coznors: the couering
of the aultar was. xij. cubites lōge & broad
vpon the foure coznors, and the ledge that
went rounde about had halfe a cubite, and &
botome therof rounde about one cubite: hys
steppes stode toward the east. And he sayd
vnto me: Thou sonne of man, thus sayeth the
Lorde God: these are the ordynauces and
lawes of the aultar: in the daye, whan it is
made to offer burntofferings, and to spren-
ckle bloude therupon. To the prestes, to the
leuites that be of the sece of * Sadoch, and * Eze. xliij. c
treade before me to do me scrupce, sayeth the * and. xliij. b
Lorde God. Vnto these geue thou a ponge
bullocke for a synoffering: & take the bloude
of hym, and sprenckle his foure hornes with
all: and the foure coznors of the aultar cou-
ering, with the ledge that goeth rounde about,
herwith shalt thou clense it, and reconcle it.
* Thou shalt take the bullocke also of the * Eze. xliij. c
synoffering, and burne him in a seuerall pla-
ce without the sanctuary.

The next daye, take a goatbucke, wout
blemish for a synofferynge, to reconcle the
aultar withall, lyke as it was reconpled w
the bullocke. Nowe whan thou hast made it
cleane, then offre a ponge bullocke * without
blemish, and a rāme out of the flocke with-
out blemish also. Offer the before the Lorde:
and let & presse cast * salt therupō, and geue
them so vnto the Lorde for a burntofferynge.
Seuen dayes shalt thou bynge euery daye
a goatbuck. A ponge bullocke and a ramme
of the flocke, both without blemish, shall
they offre. Seuen dayes shall they reconple
and clense the aultar, and offre vpon it. Whē
these dayes are expyed, then vpon the eight
daye and so forth, the prestes shall offre their
burntofferings and healthofferings vpon
the aultar: so will I be mercifull vnto you,
sayeth the Lorde God.

* Eze. x. b. c. a

* Eze. xliij. c
and. xliij. b

* Eze. xliij. c

* Eze. xliij. c

* Eze. xliij. b

The prophecie

The xliij. Chapter.

The ſerueſſe what doze of the temple is ſhal. He is commaunded to vphayd the people with their offences. The vndercircumciſed in hert and in the fleſhe. Who are to be admitted to the ſerueſſe of the temple: who to be reſuſed. The ſerueſſe what preſtes he ſhal haue admitted into the holy place, and alſo theiſe office.



After this, he brought me againe to the outwarde doze of the ſanctuary on the eaſt ſyde, and that was ſhut. The ſayd ſ Lord vnto me: This doze ſhal be ſtyll ſhut: & not opened for any mā to go thoroze it: but only for ſ Lord God of Iſrael: yee, he ſhall go thoroze it, els ſhall it be ſhut ſtyll. The prince hym ſelfe ſhall come thoroze it, that he maye eate bread before the Lord. At the porche ſhall he come in, and there ſhall he go out againe. Then brought he me to the doze vpon the north ſyde of the houſe. And as I looked aboute me, beholde, * the gloꝝy of the Lord fylled the houſe: and I fell downe vpon my face. So the Lord ſpake vnto me: A ſonne of man, faſten thyſe to thyne herte: be-

* ero. rxiij. d
and. r. l. e.
Aume. ix. c
iii. lxx. viij. b
u. para. vii. a.

hold, and take diligent hede to all ſ I wyll ſaye vnto the, concernyng all the ordynaunces of the Lord, & all his lawes: ponde well with thyne hert the comynge in of the houſe and the goyng forth of the ſanctuary: & tell that obſtynate houſholde of Iſrael. Thus ſayth the Lord God: O houſe of Iſrael, ye haue nowe don ynough withall poure abhominacions, ſeyng that ye haue brought in to my ſanctuary ſtraungers, hauyng vncircumciſed hertes and fleſhe, where thoroze my ſanctuary is deſpyled, when ye offre me bread, fat, and bloude.

Thus with all poure abhominacions ye haue broken my couenaunt, and not kepte the holy ordynaunces of my ſanctuary: but ſett keepers of my ſanctuary, euen after poure awne mynde. Therefore thus ſayth the Lord God: Of all the ſtraungers that dwell amōg the chyldzen of Iſrael, no ſtraunger (whole hert and fleſhe is not circumciſed) ſhall come within my ſanctuary. No, ner the leuites that ben gone backe fro me: and haue diſceaued the people of Iſrael with all erreours, goyng after theyſe ydoles: therefore ſhall they beare their awne wyckednes. Shulde they be ſet and ordeined to miniſtre vnder the dozes of the houſe of my ſanctuary? And to do ſeruyce in the houſe: to ſlaye burntofferpynges and ſacrifyces for the people: to ſtande before the, and to ſerue them, ſeynge the ſeruyce that they do them, is before theyſe ydoles, and cauſe the houſe of Iſrael to ſtumble thoroze theyſe wyckednes: * For the which cauſe I haue plucked oute myne hande ouer them, ſayth the Lord, ſo ſe nowe they muſt beare theyſe awne iniquitie, and not to come npe me, to ſerue me with theyſe preſtyde, in my ſanctuary, and moſt holyeſt of all: that they maye beare theyſe awne ſhame and ab-

* iii. lxx. ii. e

hominations, which they haue done. Shulde I uſe them to be porters of the houſe, and to all the ſeruyce that is done therein? But the preſtes, the leuites, the ſonne of * Sadoch, that kepte the holy ordynaunces of my ſanctuary, when the chyldzen of Iſrael were gone from me, ſhall come to me, to do me ſeruyce, to ſtande before me, and to offre me the fat and the bloude, ſayth the Lord God.

They ſhall go into my ſanctuary, and treade before my table: to do me ſeruyce, and to wayte vpon myne ordynaunces. Nowe when they go in at ſ dozes of the ynnner court: they ſhall put on lynen clothes, ſo that no wollvne come vpon them while they do ſeruyce vnder the dozes of ſ ynnner court, and within. They ſhall haue ſayze linen bonettes vpon their heades, and lynen breeches vpon their loynes, which in their labour they ſhall not put about them. And when they go forth to the people into the outwarde court, they ſhall put of the clothes wherein they haue miniſtered, and laye them in the habitatio of the ſanctuary, and put on other apparell, leſt they vnhalowe the people with theyſe clothes.

* They ſhall not ſhaue theyſe heades, ner ſe noꝝyſe the bulke of theyſe heare, but rounde theyſe heades onely. * All the preſtes that go into the inmoſt court, ſhall dryncke no wyne. * They ſhall mary no wedowe, nether one that is put fro her huſbade: but a mayde of the ſeede of the houſe of Iſrael, or a wedowe that hath had a preſte before.

* They ſhall ſerue my people the difference betwene the holy and vnholy, betwixt the cleane and vncleane. If any diſcord ariſe, they ſhall diſcerne it: & geue ſentence after my iudgements. My ſolempne feaſtes, my lawes and ordynaunces ſhall they kepe, and halowe my ſabbathes. * They ſhall come at no deed perſone to deſpyle them ſelues, except it be father or mother, ſone or daughter, brother or ſyſter, that hath had yet no huſbade, in ſoch maye they be deſpyled.

And when he is clenſed, then ſhal be rekened vnto him. vij. dayes: and yf he go into ſ ſanctuary agayn to do ſeruyce, he ſhall bring a ſynofferpyng, ſayth the Lord God. * They ſhall haue an heritage: yee, I my ſelfe wyll be their heritage: els ſhall ye geue the no poſſeſſion in Iſrael, for I am their poſſeſſyon. The meatofferpynges, ſynofferpyng and trefpaccofferpynges ſhall they eate, & eueꝝ dedicate thyng in Iſrael, ſhal be theyſe. The fyrſtlinges of all the fyrſt frutes, and all fre-wyllofferpynges ſhal be the preſtes.

Ye ſhall geue vnto the preſte alſo all the fyrſt frute of your firſt bozne, all I ſay, & all that is ſeparated vnto God, all poure heue offerpynges (I ſaye) ſhal be the preſtes, & alſo ſe fyrſtlinges of your dough, ſe God maye proſpere

* Eze. xliij. d
and. r. l. e.
Aume. ix. c
iii. lxx. viij. b
u. para. vii. a.

* Eze. xliij. d
and. r. l. e.
Aume. ix. c
iii. lxx. viij. b
u. para. vii. a.

* Eze. xliij. d
and. r. l. e.
Aume. ix. c
iii. lxx. viij. b
u. para. vii. a.

* Eze. xliij. d
and. r. l. e.
Aume. ix. c
iii. lxx. viij. b
u. para. vii. a.

* Eze. xliij. d
and. r. l. e.
Aume. ix. c
iii. lxx. viij. b
u. para. vii. a.

of Ezechiel,

Jo. cxiij.

* Eze. xliij. d
and. r. l. e.
Aume. ix. c
iii. lxx. viij. b
u. para. vii. a.

ſpere the reſidue. * But no deed caryon ſhall the preſte eate, ner ſoch as is deuoured of wilde beaſtes, foules or catell:

The xlv. Chapter.

Out of all the lade of promes at the ſeparate. iſſe. portions, of which the ſpirt is geue to the preſtes and to the temple, the ſeconde to the leuites: the thyrde to the ciſte: the fourth to the ſpynce. An exhortation to the heades of Iſrael. Of lute weyghtes and meaſures. Of fyrſt frutes, &c.

* Eze. xlv. d
and. r. l. e.
Aume. ix. c
iii. lxx. viij. b
u. para. vii. a.

When ye deuſe the lade by the lot, ye ſhall put aſyde one * parte for the Lord, to be holy from other landes: namely. xxv. * meter oddes lōge, and. x. * bzoade. This ſhal be holy, as wyde as it is rounde about. Of thys parte there ſhall belonge vnto the ſanctuary v. * meter oddes in all the foure corners, & i. cubites wyde rounde about to the ſuburbes. And from this meaſure, namely of. xxv. * meter oddes lōge, & x. * bzoade, thou ſhalt meaſure, wherein the ſanctuary and the holyeſt of all maye ſtande.

The reſidue of that holy ground ſhal be the preſtes, which do ſeruyce in the ſanctuary of the Lord, and goo in before the Lord to ſerue hym, that they maye haue rowme to dwell in.

As for the ſanctuary, it ſhall ſtande for it ſelfe: and to the leuites that ſerue in the houſe, there ſhal be geuen. xx. habitayons, of the xxv. * lēgth and. x. * b: edth: ye ſhall geue alſo vnto the ciſte a poſſeſſion of. v. * meter oddes bzoade, and. xxv. * lōge, belide the parte of the ſanctuary: that ſhal be for the whole houſe of Iſrael. * Upon both the ſydes of the ſanctuaryes parte, and by the cytie, there ſhal be geuen vnto the prince, what ſocuer lyeth oueragaynſt the ciſte, as farre as reacheth weſtwarde & eaſtwarde: which ſhal be as longe as one parte, from the weſt vnto the eaſt.

* Eze. xlv. d
and. r. l. e.
Aume. ix. c
iii. lxx. viij. b
u. para. vii. a.

This ſhal be hys awne lande in Iſrael, ſe my princes be nomoze chargeable vnto my people. And ſoch as remaineth yet ouer in ſ lande, ſhal be geuen to the houſe of Iſrael according to theyſe tribes. Thus ſayth ſ Lord God: O ye princes, ye haue nowe oppreſſed and deſtroyed ynough: nowe leaue of, handle nowe according to the thinge ſe equall and lawfull: & thruſt out my people nomoze ſayth the Lord God. * Ye ſhall haue a true weyght, a true eplah, and a true bath. The ephah and the bath ſhal be a lyke. One bath ſhall conteyne the tenth parte of an homer, and ſo ſhall one ephah do: their meaſure ſhall be after the homer. * One ſyckle maketh. xx. ſycles make a pounde. Thys is the heaucofferpyng, that ye ſhall geue to be heaued: namely, the. xv. parte of an ephah, out of an homer of wheate, and the. xv. parte of an ephah, out of an homer of barley. The oyle ſhal be meaſured with the bath: euen the tēth

* Eze. xlv. d
and. r. l. e.
Aume. ix. c
iii. lxx. viij. b
u. para. vii. a.

* Eze. xlv. d
and. r. l. e.
Aume. ix. c
iii. lxx. viij. b
u. para. vii. a.

parte of one bath out of a cor.

Ten bathes make one homer: for one homer fylleth ten bathes. And one lambe from two hundred ſhepe out of the paſture of Iſrael: for a meatofferpyng, burntofferpyng, and healthofferpyng, to reconcle them, ſayth the Lord God. All the people of the lande ſhall geue thys heaucofferpyng with a fre wyl. Agayne, it ſhal be the princes parte to offre burntofferpynges, meatofferpynges & drynckofferpynges vnto the Lord, in the holy dayes, newe moones, ſabbathes, and in all the hpe feaſtes of the houſe of Iſrael. The ſynofferpyng, meatofferpyng, burntofferpyng & healthofferpyng ſhall he geue to reconcle the houſe of Iſrael. Thus ſayth the Lord God: The fyrſt daye of the firſt moneth thou ſhalt take a yonge bullocke without blemph, and ciſe the ſanctuary. So the preſte ſhall take of the bloude of the ſynofferpyng, and ſpynckle it vnto the poſtes of the houſe, and vpon the foure corners of the altar, with the doze poſtes of the ynnner court. And thus ſhalt thou do alſo the ſeuenth daye of the moneth * (for ſoch as haue ſynned of ignorance, or beyng diſceaued) to reconcle the houſe w: all. * Upon the. xiiij. daye of the fyrſt moneth, ye ſhall kepe eaſter. Seuen dayes ſhall the feaſte contynue, wherein there ſhall no ſowze ner leuened bread be eaten.

* Aume. r. b. c

* Eze. xlv. d
and. r. l. e.
Aume. ix. c
iii. lxx. viij. b
u. para. vii. a.

Upon the ſame daye ſhall the prince geue for hym ſelfe & all the people of the lande, a bullocke for a ſynofferpyng. And in the feaſt of the ſeuene dayes he ſhall offre eueꝝ daye a bullocke and a ram, ſe without blemph, for a burntofferpyng vnto ſ Lord: and an hegoate daylye for a ſynofferpyng. For ſ meatofferpynges he ſhall geue eueꝝ an ephah to a bullocke, an ephah to a ram, and an hyu of oyle to an ephah. Upon the fyrſtenth daye of the ſeuenth moneth, he ſhall kepe the ſeuene dayes holy, one after another, euen as the other ſeuene dayes: w: the ſynofferpyng, burntofferpyng, meatofferpyng, and with the oyle.

The xlvj. Chapter.

The ſacrifyces of the ſabbath and of the newe moones. Thoroze which dozes they muſt go in, or come out of the temple, &c.



Thus ſayth the Lord God: ſe doze of the innermer court toward the eaſt ſhal be ſhut the. vij. working dayes: but in the ſabbath and in the daye of the newe moone, it ſhal be opened. Then ſhall ſ prince come vnder the doze porche, and ſtande ſtill wout by the doze check. So the preſtes ſhall offre vpon his burnt and healthofferpynges. And he ſhall worchyp at the doze poſte, and go hys waye forth agayne: but the doze ſhall nomoze be ſhut tyll the cuenyng.

On the ſame maner ſhall the people of the lande alſo do their worchyp before ſ Lord without thys doze vpon the ſabbathes and newe

newe

newe moones. This is now the burnt offering, & the prince shall bring vnto the Lord upon the sabboth: syre lambes without blemish, & a ram without blemish, & an ephah for a meat offering, with the ram. As for the labes, he maye geue as many meat offerings to them as he will: and an hyrn of oyle to an ephah. In the daye of the newe moneth, it shall be a ponge bullocke without blemish, syre labes and a ram also without blemish. With the bullocke he shall geue an ephah, & with the ram an ephah also for a meat offering: but to the lambes, what he maye come by. And euer an hyrn of oyle to an ephah.

When the prince cometh, he shall go vnder the doze porche, and euen there departe forth agayne. But when the people of the lande come befoze the Lord in the hye solempne feaste, as many as come in by the north doze to do worshipping, shall go out agayne at the south doze. And they that come in at the south doze, shall go forth agayne at the north doze. There shall none go out at the doze, where he came in, but shall go ryght forth ouer on the other syde, and the prince shall go in and out amonge them.

Upon the solempne and hye feaste dayes this shall be the meat offering. An epha to a bullocke and an ephah to a ram, and to the lambes, as many as he will: but euer an hyrn of oyle to an ephah. Nowe when the prince bringeth a burnt offering or an health offering with a fre wyl vnto the Lord, & east doze shall be opened vnto hym, that he maye do with his burnt and health offerings, as he doth vpon the sabboth: and when he goth forth, the doze shall be shut after him agayne. He shall dayly bring vnto the Lord a labbe of a yere olde without blemish for a burnt offering: this shall he do euery morning.

And for a meat offering, he shall geue the syre parte of an epha, and the thyrde part of an hyrn of oyle, to myngle with the cakes, euery morning. See, this shall be a dayly meat offering vnto the Lord: for an euerydaye ordinance: and thus shall the lambes meat offering and oyle be geuen euery morning, for a dayly burnt offering.

Moreover, thus sayeth the Lord God: If the prince geue a gyfte vnto any of his sonnes, then shall it be his sonnes heritage perpetuall, that he maye possesse it. But yf he wyl geue one of his seruantes, some of his heritage, it shall be his to the fre yere, and then to retorne agayne vnto the prince: for his heritage shall be his sonnes onely. The prince also shall take none of the peoples inheritance, ner put them from their possession: but to his awne sonnes shall he geue his possession, that my people be not scattered abroad, but that euery man maye haue his a wone.

And he brought me thowre the intrance at the syde of the doze to the habitacyle of the sanctuary, that belongeth to the prestes and stode toward the north, and beholde, there was a place vpon the west syde, then sayde he vnto me. This is the place where the prestes shall dryght the trespass and syn offeringes, and bake meat offerings, & they nede not beare them into the outwarde court: and so to vnhalowe the people. So he brought me into the vtmost court, rounde about all the foure corners. Beholde, in euery corner of the court, there was yet a lytle court. See in all the foure corners of the court, there was made a lytle court of xl. cubites lōge, & xxx. cubites broade: these foure lytle courttes were of one like measure: and there went a ridge wall rounde about them all foure, vnder the which there were hartes made rounde about. Then sayde he vnto me: This is the hechin where the ministers of the house shall dryght the slayne offerings of the people.

The xlvij. Chapter.

The vison of the waters that came out of the temple. The coastes of the lande of promys, and the diuision thereof by trybes.

After this, he brought me agayne befoze the doze of the house: and beholde, there gushed out waters from vnder the postes of the house eastwarde, for the houte stode toward the east, that ran downe vpon the ryght syde of the house, which lyeth to the southwarde. Then caryed he me out to the north doze, and brought me forth there rounde about by the vtmost doze that turneth eastwarde. Beholde, there came forth the water vnto the right syde. Nowe whā the man that had the meter odde in his hande went vnto the east doze, he measured a .ij. cubites, and then he brought me thowre the water, eue to the angles: so he measured yet a thousande, and brought me thowre the water agayne vnto the knees: yet measured he a thousande, and brought me thowre the water vnto the loynes. After this he measured a thousande agayne, then was it socha ryuer, that I myght not wade thowre it. The water was so depe, that it was nedeful to haue swymmed, for it might not be waded ouer. And he sayde vnto me: halt thou sene this, O thou sonne of man: and with that, he brought me to the ryuer banck agayne.

Nowe when I came there, there stode many trees vpon either syde of the ryuer bancke. Then sayde he vnto me: This water that floweth out toward the east, and runneth downe into the playne felde, cometh into the see: and from the see runneth out: & maketh the waters whole. See, all that lyue & moue, wherunto this ryuer cometh, shall recouer,

reouer. And where this water cometh, there shall be much fysh. For all that cometh to this water, shall be lusty and whole. By this ryuer shall the fyshers stāde from Engaddi vnto En Gaim, & there spread out their nettes: for there shall be great heapes of fysh, lyke as in the mayne see. As for his claye and pyttes, they shall not be whole, for why? it shall be occupied for salt.

By this ryuer vpon both the sides of the thore, there shall growe all maner of frutefull trees, whose leaues shall not fall of, neither shall their frute perishe: but euer be rypp at the monethes: for the water runneth oute of the sanctuary. This frute is good to eate, and his leafe profitable for medicine. Thus sayth the Lord God: Let this be the border, wherin ye shall deuide the lande vnto the .xii. tribes of Israel, with the lyne. Parte it indifferently vnto one as vnto another: of the which lande I sware vnto your fathers, that it shulde fall to youre inheritaunce.

This is the border of the lande vpon the north syde, from the mayne see, as men go to zadada: namely hemath, Berotia, Sabarim: from the borders of Damascus and hemath vnto hazar Tichon, and lyeth vpon the coastes of haucran. Thus the borders fro the see forth, shall be hazar Euan the border of Damascus, the north and the borders of hemath, that is the north parte.

The east syde shall ye measure from haucran and Damascus, from Galead and the lande of Israel by Jordane and so forth, fro the see coast, that lyeth eastwarde: and this is the east parte.

The south syde is, from Thamar forth to the waters of stryfe vnto Cadis the ryuer to the mayne see: and that is the south parte.

The west parte: namely the greatesee fro the borders thereof, tyll a mā come vnto hemath: this is the west parte.

This lande shall ye parte among you, according to the trybes of Israel, and deuide it to be an heritage for you, & for the straungers that dwell amonge you, and begget children. For ye shall take them amonge the chyldren of Israel, lyke as though they were of youre awne household and contrey, and they shall haue heritage w you amonge the chyldren of Israel.

Like in what trybe the straunger dwelleth, in the same trybe shall ye geue hym his heritage, sayth the Lord God.

The xlvij. Chapter.

The lottes of the .viij. trybes. The partes of the possession of the prestes and of the temple, of the leuites, of the cite, of the prince are rehearsed. The lottes of the other trybes. The gates of the cite.

These are the names of the trybes that lyeth vpon the north syde, by the waye of Hethlon, tyll thou comest vnto he-

math and hazar Enam, the borders of Damascus toward the north besyde hemath: Dan shall haue his porcyon from the east quarter vnto the west. Upon the borders of Dan from the east syde vnto the west, shall Aser haue his porcyon. Upon the borders of Aser from the east parte vnto the west shall Nephtaly haue his porcyon.

Upon the borders of Nephtaly from the east quarter vnto the west, shall Manasses haue his porcyon. Upon the borders of Manasses from the east syde vnto the west, shall Ephraim haue his porcyon. Upon the borders of Ephraim from the east parte vnto the west, shall Ruben haue his porcyon. Upon the borders of Ruben from the east quarter vnto the west, shall Juda haue his porcyon. Upon the borders of Juda fro the east part vnto the west, ye shall set asyde one porcyon of .xxv. meter odde longe and brode, like as an another porcyon fro the east syde vnto the west, wherin the sanctuary shall stāde.

As for the porcyon that ye shall separate, out for the Lord, it shall be .xxv. meter longe & .x. meter brode. Which separated holy porcyon shall belonge vnto these: namely to the prestes, toward the north .xxv. meter, and toward the west .x. meter, brode, toward the east .x. meter, brode also, & toward the south .xxv. meter, longe, wherin the sanctuary of the Lord shall stāde. See, this same place shall be the prestes, that are of the chyldren of Sadoch and haue kept my holy ordinance: which went not astraye in the erreure of the chyldren of Israel, lyke as the leuites are gone astraye: and this separated pece that they haue of lande, shall be the most holy, harde vnto the borders of the leuites. And next vnto the prestes shall the leuites haue .xxv. meter, longe, and .x. meter, brode. This shall be on euery syde .xxv. meter, longe, and .x. meter, brode. Of this porcyon they shall sell nothing, ner make any permutatiō thereof, lest the chefe of the lande fall vnto other, for it is halowed vnto the Lord.

The other .v. meter, after the bredth lyeth by the .xxv. meter, shall be comē: it shall belonge to the cite and to the suburbs for habitacions, and the cite shall stāde in the myddest thereof. Let this be the measure: toward the north parte .v. meter, & .iiij. meter, toward the south parte .v. meter, & .iiij. meter, toward the east part, .v. meter, & .iiij. meter, toward the west parte .v. meter, & .iiij. meter.

The suburbs harde vpon the cite, shall haue toward the north .i. and .ij. meter, toward the south .i. and .ij. meter, toward the east .i. and .ij. meter, toward the west also .i. and .ij. meter. As for the residue of the length, that lyeth harde vpon the separated holy grounde: namely .x. meter, toward the east, and .x. meter, toward the west, nexte vnto the holy porcyon: it and the increase thereof shall serue for their meat:

that

* Danf. viij. d.
 † Luke. i. c.
 Job. xxxiii. c.
 Jerre. xlviii. a.
 Danie. iiii. c.
 * Job. xxxii. b.
 i. Timo. vi. c.
 † i. John. i. b.

a man amonge the prisoners of Iuda, that shall shewe the kynge the interpretacyon. The answered the kynge, & sayde vnto Daniel, whose name was Balthazar. Art thou he that cast shewe me the dreame, whiche I haue sene, & the interpretacyon therof? Daniel answered the kynge to his face, & sayde: As for this secreete, for the which the kynge maketh inquisicion: it is nether the wysse, the sorcerer, the charmer ner the deuell conturer, that can certifie the kynge of it. * Only God in heauen can open secretes, and he it is, that sheweth the kynge Nabuchodonosor, what is for to come in the latter dayes.

* Math. xii. c.

¶ Thy dreame, & that which thou hast sene in thyn head vpon thy bed, is this: O kynge thou dydest cast in thy mynde, what shulde come hereafter. So he that is opener of mysteries, telleth the, what is for to come. As for me, this secreete is not shewed me, for eny wysdome that I haue, more then eny other lyuinge: but onely by myght shewe I kynge the interpretacyon, and that he myght knowe I thoughtes of his awne herte. Thou kynge sawest, and beholde: there stode before the a greate Image, whose fygure was maruelous greate, and hys visage grymme. The Image heade was of fyne golde, hys brest & armes of siluer, his body and loynes were of copper, his legges were of yron, hys fete were parte of yron, and parte of earth.

* Math. xxi. c. Luke. xi. b.

* This thou sawest tyll, the tyme I, with out eny handes, there was heuen of, a stone which smote the Image vpon the fete, that were both of yron and earth, and brake them to powder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became lyke the chaffe of corne, that the wynde bloweth awaye from the somer floozes, that they can no more be founde. But the stone that smote the ymage, became a greate mountayne, which fulfylleth the whole earth: This is the dreame. And now we wyll we shewe before the kyng, what it meaneth.

* Dan. ii. b.

* O kynge, thou art a kynge of kynges: for the God of heauē hath geue the a kyngdome, ryche, strength and maiesty: & hath deliuered the all thynges, that are amonge the children of men: the bestes of the felde, & the foules vnder the heauen, and geuen the dominion ouer the all. Thou art that golden head. After I there shall aryse another kyngdome, which shall be lesse then thyn. The thyrd kyngdome shall be lyke copper, & haue dominacyon in all lades. The fourth kyngdome shall be as stronge as yron. For lyke as yron breaketh and breaketh all thynges: yee, euen as yron beateth euery thyng downe, so shall it beate downe and destroye.

¶ Where as thou sawest the fete and toes, parte of earth and parte of yron: that is a de-

uyded kyngdome, whiche neuertheless shall haue some of the yron grounde mixte with it for so moche as thou hast sene the yron mixte with the claye.

The toes of the fete that were parte of yron and parte of claye, signifyeth: that it shall be a kyngdome partely stronge and partely weake. And where as thou sawest yron myxt with claye: they shall myngle them selues with the fete of simple people, & yet not cōtynue one with another, lyke as yron wyll not be souldered with a pottherde.

In the dayes of these kynges, shall I God of heauen set vp an euerlasting kyngdome whych shall not perishe, & his kyngdome shall not be geuen ouer to another people: yee, the same shall breake & destroye all these kyngdomes, but it shall endure for euer.

* 1. Cor. xii. b.

And where as thou sawest, that wythout eny handes there was cut out of I mounte a stone, which brake the yron, the copper, the earth, the syluer and golde in peces: by that hath the greate God shewed the kyng, what wyll come after this. This is a true dreame, and the interpretacyon of it is sure.

* 1. Cor. xii. b.

¶ Then the kynge Nabuchodonosor fell downe vpon his face, & bowed him selfe vnto Daniel, and commaunded that they shuld offre meat offeringes and swete odoures vnto hym. The kynge answered Daniel, and sayde: yee, of a trueth poure God is a God aboue all goddes, a Lorde aboue all kynges, and an opener of secretes: seynge thou canst discouer this myserie. So the kynge made Daniel a greate man, and gaue hym many & greate gyftes.

* 1. Cor. xii. b.

* He made him ruler of all the countrees of Babylon, and Lord of all the nobles, that were at Babylon. Nowe Daniel intreated I kynge for Sidrach, Misach and Abednago, so that he made them rulers ouer all the officers in the lande of Babylon: But Daniel hym selfe remayned still in the court by the kynge.

* 1. Cor. xii. b.

The. iii. Chapter.

The kynge setteth vp a golden Image, which he commaundeth to be worshipped. Sidrach, Misach, and Abednago are accused, because they dyspyed the kynges commaundment. They are brought vnto the kynge and commaunded to worshype the Image. They refuse to do it and are put into a burnynge ouen. By belefe in God they are deliuered from the fyre. Nabuchodonosor confesteth the power of God after the sight of the myracle.



Nabuchodonosor the kynge caused a golden Image to be made, whych was lx. cubytes hie, and syxe cubytes thicke. This he made to be set vp in the felde of Mura in the land of Babylon & sent oute to gather together the dukes, Lordes and nobles, the iudges and officers, the debtyes and shreues: with all the rulers of the lande: that they myght come to I dedicacyon of the Image whiche Nabuchodonosor

nosor the kynge had set vp: So the dukes, Lordes and nobles, the iudges and officers, debtyes and shreues with all I rulers of the lande gathered them together, and came vnto the dedycacyon of the Image, that Nabuchodonosor the kynge had set vp.

¶ Nowe whē they stode before the Image, which Nabuchodonosor set vp, I bedel cried out with all his might: O ye people, kynredes and tinges, to you be it sayde: that whē ye heare the noyse of the trompettes, which shall be blowen, with the harpes, shawmes, psalteries, symphonies and all maner of Musick: ye fall downe and worshype I golde Image, that Nabuchodonosor the kynge hath set vp. Whoso then falleth not downe & boweth him selfe, shall euen the same houre be cast into an hote burnynge ouen. Therefore, when all the folke herde the noyse of I trompettes that were blowen, with the harpes, shawmes, psalteries, symphonies ad all kynde of Melody, then all I people, kynredes and nacyns fell downe, and bowed them selues vnto the golde Image, that Nabuchodonosor the kynge had set vp.

¶ Nowe were there certayne men of the Caldees, that wente euen then and accused the Jewes, and sayde vnto the kynge Nabuchodonosor: O kynge, God saue thy lyfe for euer, Thou beyng kynge hast geuen a commaundement, that all men whē they heare I noyse of the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shall fall downe and bowe them selues towarde the golden Image: whoso then fell not downe & worshipped not that, he shulde be cast into an hote burnynge ouen. Nowe are there certayne Jewes, whom thou hast set ouer the officers of the lande of Babylon: namely, Sydrach, Misach and Abednago. These men (O kynge) regarde not thy commaundment, yee, they wyll not serue thy goddes, ner bowe them selues to I golden Image, that thou hast set vp.

* Dan. ii. g.

¶ Then Nabuchodonosor in a cruell wrath and displeasure, commaunded, that Sidrach, Misach and Abednago shulde be brought vnto hym. So these men were brought before I kynge. Then Nabuchodonosor spake vnto them, & sayde: what? O Sidrach, Misach and Abednago, wyll not ye serue my goddes: nor bowe poure selues to the golden Image, that I haue set vp. Well, be redy hereafter, whē ye heare the noyse of the trompettes blowe with the harpes, shawmes, psalteries, symphonies and all the other melodies: that ye fall downe, and worshype the Image whiche I haue made. But yf ye worshype it not, ye shall be cast immediatly in to an hote burnynge ouen. Let se, what God is there, that maye deliuer you oute of my handes? Sydrach, Misach and Abednago

answered the kynge, & sayde: O Nabuchodonosor, we ought not to consent vnto the in this matter, for why? oure God whō we serue, * is able to kepe vs fro the hote burnynge ouen (O kynge) and can ryght well deliuer vs out of thy handes. And though he wyll not, yet shalt thou knowe (O kynge) that we will not serue thy goddes, ner do reuerēce to I Image, which thou hast set vp. Then was Nabuchodonosor full of indignacyon, so that the countenance of his face chaunged vpon Sidrach, Misach, and Abednago. Therefore he charged and commaunded, that the ouen shuld be made seuē tymes hotter, then it was wonte to be: & spake vnto the strongest workmen, that were in his hofte, for to bynde Sidrach, Misach and Abednago, and to cast them into the hote burnynge ouen.

* 1. Cor. xii. b.

¶ So these men were bounde in their cotes hosen, shues with their other garmentes, & cast into the hote burnynge ouen: for the kynges commaundement was so stryct, and the ouen was excedynge hote. As for the mē that put in Sidrach, Misach & Abednago, I flame of the fyre destroyed them. And these thre mē Sidrach, Misach & Abednago fell downe in the hote burnynge ouen, beyng faste bounde. The Nabuchodonosor I kyng marueled, and stode vp in all hast: he spake vnto hys counsell and sayde: dyd not ye cast these thre mē bounde into the fyre? They answered, and sayde vnto the king: yee, O kynge. He answered, and sayde: lo, for all that, yet do I se foure mē going lowse in the myddest of the fyre, and nothyng corrupte: and the fourth is I lyke I sone of God to loke vpon.

* 1. Cor. xii. b.

¶ Upon this went Nabuchodonosor vnto the mouth of the hote burnynge ouen: he spake also, and sayde: O Sidrach, Misach and Abednago, ye seruautes of the hye God, go forth, & come hyther. And so Sidrach, Misach & Abednago went out of the fier. Then the dukes, lordes & nobles, & the kinges counsell came together to se these mē, * vpon whō the fyre had no maner of power in theyr bodies. In somoch I the very here of their heed was not burnt, & theyr clothes vchaunged: yee, there was no smell of fier felt vpon them.

* 1. Cor. xii. b.

¶ Then spake Nabuchodonosor, and sayde, Blessed be the God of Sidrach, Misach and Abednago: * which hath sent his angell, ad defended his seruautes, I put theyr trust in him: that haue altered the kynges commaundment: and leoperde their bodies ther vpon: rather then they wolde serue or worshype eny other God, excepte their awne God onely. Therefore I wyll and commaunde, that all people, kynredes and tinges, which speake any blasphemie agaynst I God of Sydrach, Misach, and Abednago, shall dye, and their houses shall be pyld: Because, * there is no God that maye saue, as this. So the kynge promoted

* 1. Cor. xii. b.

* 1. Cor. xii. b.

promoted Sidrach, Misach, & Abdenego, in the lande of Babylon.

The. iiii. Chapter.

¶ Nabuchodonosor dreamed agayne. Daniel interpreted it. Nabuchodonosor is out of his realme, and eateth with beasts. He confesseth the power of God, and is restored into his kyngdome.

* Dani. vii. c.

Nabuchodonosor kyng vnto all people, kyngeddes and tinges that dwell vpon the whole earth: peace be multiplied amōg you. I thought it good to shewe the tokens and maruelous worke, y^e the h^ye God hath wrought vpon me. O, howe great are his tokens, and howe myghtie are his wonders: * his kyngdome is an euerlasting kyngdome, and his power lasteth for euer and euer.

* Psal. xlii. b.
* Dan. vii. d.
* Luke. i. c.

* Dan. ii. a.

I Nabuchodonosor being at rest in myne house, and flozthyng in my palace, sawe a dreame, which made me afrayed: & the thoughtes that I had vpo my bedd, with the visions of myne head, troubled me. * Then sent I out a commission, that all they which were of wysdome at Babilō shulde be brought before me, to tell me the interpretacyō of the dreame. So there came the sothsayers, charmers, Caldees and conurers of deuils: to whom I tolde the dreame, but what it betokened, they coulde not shewe me: tyll at y^e last, there came one Daniel (other wyle called Balthazar, according to the name of my God) which hath the sperte of y^e holy goddes in him, to whom I tolde the dreame, saying: O Balthazar, thou prince of Sothsayers: for so moche as I knowe, that thou hast the sperte of the holy Goddes and no secrete is hy^e from the. tell me therfore, what the vision of my dreame (that I haue sene) maye signifye. I sawe a vision in my heade vpon my bed: and beholde, there stode a tre vpon the grounde, which was very hye, greete and myghtye: the begyth reached vnto the heauen, and the bredth extended to all the endes of the earth: hys leaues were fayre, he had very moche frute, so that euery man had ynough to eate therein.

The beastes of the felde had shadowes vnder it, and the foules of the ayre dwelt in the bowes therof. Shortly, all creatures fed of it. I sawe in my head a vision vpo my bed: & behold, a watcher & the holy one came downe fro heauen, & cryed myghtely, saying. He we downe y^e tree, breake of his bzaunches, shake of his leaues, and scatre his frute abroad: that all the beastes maye get them awaye fro vnder him, and the foules from his bzaunches. Reuertheles, leaue the grounde of hys rote styll in the earth, & bynde him vpon the playne felde, with cheynes of yron and stele. With the dewe of heauen shall he be wet, & he shall haue hys parte in the herbes of the grounde with other wylde beastes.

¶ That mans herte of his shall be take from

hym, and a beastes herte shall be geuen hym, tyll seuen yeaeres be come and gone vpo him.

This erande of the watcher, is a comaundment grounded and sought out in the counsell of him, that is most holy: to learne me for to vnderstande, that the best hath power ouer the kyngdomes of men, & geueth them, to whom it lyketh him, and bringeth the very out castes of men ouer them. This is the dreame, that I kyng Nabuchodonosor haue sene. Therfore O Balthazar, tell thou me what it signifyeth: for so moche as all y^e wyle men of my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for the sperte of the holy Goddes is in the.

Then Daniel (whose name was Balthazar) helde hys peace by the space of an houre and hys thoughtes troubled hym. So the kyng spake, & sayde: O Balthazar, lett nether the dreame ner the interpretacyō therof feare the. Balthazar answered, saying: O my Lorde, this dreame happē to thynne enemies, and the interpretacyō to thynne aduersaries. As for the tree that thou sawest which was so great & myghtye, whose begyth reached vnto the heauen, and hys bredth into all the world: whose leaues were fayre, and y^e frute moche: vnder the which the beastes of y^e felde had they^e habitacyō and vpo whose bzaunches the foules of the ayre dyd syt.

¶ Then thou (O kyng) art the tre, greete and stronge. Thy greatnes increaseth, & reacheth vnto the heauē, so doth thy power to y^e endes of the earth. But where as the kyng sawe a watcher euen an holy angell, y^e came downe from heauē, and sayde: he we downe the tree, and destroye it: yet leaue the ground of the rote in the earth: and bynde hym vpon the playne felde with cheynes of yron & stele: he shall be wet with the dewe of heauē, and hys parte shall be with y^e beastes of the felde, tyll seuen yeaeres be come and gone vpo hym: This (O kyng) is the interpretacyō, yee, it is the very deuyce of hym, that is best of all, and it toucheth my Lorde the kyng.

¶ Thou shalt be cast out fro men, and thy dwellinge shall be with the beastes of y^e felde: with grasse shalt thou be fed lyke an oxe. Thou must be wet with y^e dewe of the heauen: yee, seuen yeaeres shall come, & go vpon the, tyll thou knowe, * y^e the best hath power vpon the kyngdomes of men, & geueth the to whom he lyketh. Moreover, where as it was sayde, that the rote of the tree shulde be left styll in the grounde: it betokeneth, y^e thy kyngdome shall remayne whole vnto the, after thou hast lerned to knowe, that y^e power cometh from heauen. Wherefore, O kyng, be cōtent with my counsell, that thou mayest redeme thy synnes with almyse * and thyne offences with mercy to poore people: for thyng shall be an helynge of thynne erreure.

All these

All these thynges touche the, kyng Nabuchodonosor.

¶ So after xii. monethes, the kyng walked vp and downe in the palace of the kyngdome of Babylon, and sayde. This is the greete cyte of Babylon, which I my selfe with my power and strength haue made a kynges court, for the honour of my mayestye. While these wordes were yet in y^e kynges mouth there fell a voyce from heauen, sayinge: O kyng Nabuchodonosor, to the be it spokē: Thy kyngdome shall departe from the, thou shalt be cast out of mēs company: thy dwellinge shall be with the beastes of y^e felde, so y^e thou shalt eate grasse lyke as an oxe, tyll seuen yeaeres be come and gone ouer the. euen vntill thou knowest, that the best hath power vpon the kyngdomes of men, & that he may geue them, vnto whom it please him. The very same houre was this matter fulfilled vpon Nabuchodonosor: so y^e he was cast out of mens company, and dyd eate grasse lyke an oxe. hys body was wet with the dewe of heauen, tyll hys heares were as great as Eagles fethers, and hys nayles lyke byrdes claws.

¶ When this tyme was past, I Nabuchodonosor lyfte vp myne eyes vnto heauē, and myne vnderstandinge was restored vnto me agayne. Then gaue I thackes vnto the hyghest. I magnified and praysed him that lyueth for euer more, * whose power endureth alwaye, and hys kyngdome from one generation to another: in comparyson of whom all they that dwell vpon the earth, are to be reputed as nothyng.

* Dani. iii. f.

* Isa. xlviii. b.

* Job. xlii. b.

¶ He handleth according to his will, amōg the powers of heauen & amonge the inhabitants of the earth: and there is none y^e maye resyste his hande, or saye: what doest thou? At y^e same tyme was myne vnderstandinge geuen me agayne, and I was restored to the honoure of my kyngdome, to my dignite, and to myne awne shapē agayne. My great estates and Princes sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshyppe.

¶ Then dyd I Nabuchodonosor, loue, magnifye and prayse the kyng of heauē: for all his wordes are true, and hys wayes ryght. As for those that go on proude, he is able to bringe them downe.

The. v. Chapter.

¶ Balthazar kyng of Babylon, abusynge the bestels of the temple, treth an hande wyrtynge in the wall. The sothsayers called of the kyng, cannot expōnde the wyrtynge. Daniel is called, which readeth it, and interpreteth it also. Balthazar begynne flayne, Varius cōfesseth in hys rowme.

Kyng Balthazar made a great banquet to his thousand Lordes: with all these thousande he made great chere, and when he was droncken with wyne commaunded to bring

hym the golden and syluer vessels * which hys father Nabuchodonosor had taken oute of the temple at Jerusalem: that the kyng & his Lordes with his quene and concubynes myght drinke therout.

So they brought the golden vessell, that was taken oute of the temple of the Lordes house at Jerusalem. Then the kyng and his Lordes with his quene and concubines drōcke out of them. They drōcke wyne, and praysed they^e Idoles of golde, syluer, copper yron, wodde and stone.

In the very same houre there appeared 13 fyngers, as it had bene of a mans hande wyrtynge, ryght ouer agaynst the candelstycke vpon the playne wall in the kynges palace: & the kyng sawe the palme of the hande that wrote. * Then chaunged the kyng his countenance, and his thoughtes troubled hym, so that the ioyntes of his body shoke, and hys knees smote one agaynst y^e other. * Wherefore the kyng cryed myghtely, that they shulde bringe hym the charmers, Caldees and conurers of deuils. The kyng spake also to the wyle men of Babylon, and sayde: Who so can rede this writing, & shewe me the playne meaning therof: shall be clothed with purple, haue a cheyne of golde aboute his necke, and rule the thyrde part of my kyngdome.

* Jerem. l. a.

* Dani. ii. a.

¶ Upon this, came all the kynges wyle mē: but they coulde nether reade y^e wyrtynge, ner shewe the kyng what it signified. The was the kyng sore afrayed, in so moche, y^e hys colour chainged, and his Lordes were sore vexed. So by reason of this matter, that had happened to the kyng & his Lordes, y^e quene went vp herselfe into the banquet house, and spake vnto the kyng, sayinge: O kyng, God saue thy lyfe for euer. Let not the thoughtes trouble the, and let not thy countenance be chaunged. For why? there is a man in thy kyngdome, that hath the sperte of the holy goddes within him, * as it was sene in thy fathers dayes. He hath vnderstandynge and wysdome lyke y^e goddes. He the kyng Nabuchodonosor thy father made this man chefe of the sothsayers, charmers, Caldees & readers of destines: because that soche an aboundant sperte, knowledge & wysdome (to expōnde dreames, to open secretes, and to declare harde dowtes) was founde in him: yee, euen in Daniel, whom the kyng named Balthazar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

* Dani. ii. a.

¶ Then was Daniel brought before the kyng. So the kyng spake vnto Daniel, and sayde. Art thou that Daniel, one of the prisoners of Iuda, whom my father the kyng brought out of Jeruzalem? I haue heard speake of the, that thou hast the sperte of the holy goddes, experience and vnderstandinge, and that there hath bene greete wysdome founde in the.

The Prophecie

In y. Nowe haue there bene brought me, wise & conninge charmers, to reade thys wytyng and to shewe me the meanynge therof. But they coude not tell me, what thys matter signified. Then hearde I saie, that thou canst expounde darcke thynges, and declare harde doubtis. Well than, yf thou canst reade thys wytyng, & shewe me the meanynge therof thou shalt be clothed wth purple, haue a cheyne of golde aboute thy necke, and rule the thyrd parte of my kyngdome.

domes. * The very same night was Balthazar p^r kyng of the Caldees slayne, and Darius out of Medea toke in the kyngdome, beynge. lxxi. yere of age.

The vii. Chapter.

Daniel is made ruler over the Lyones. The proclamation of an acte agaynst Daniel. The proclamation of the acte, wherof Daniel is accused vnto the kyng as transgressoure. He is put into a denne of Lyons by the commaundement of the kyng. He is deliuered by sayth in God. Daniels accusars are put vnto the Lyons to be toyme in sonder. Darius by the proclamation of a decree, magnifyeth the God of Daniel.

It pleased Darius to set ouer his kyngdome an. C. and. xx. Lordes, whiche shulde be in all hys kyngdome about. Aboue these he set thre Prynces (of whom Daniel was one) that the Lordes myght geue accomptes vnto them, and the kyng to be vndiscayed.

But Daniel exceeded all these Prynces and Lordes, for the sperte of God was plentifulous in him: so that the kyng was mynded to set hym ouer the whole realme. Wherfore the Prynces and Lordes sought, to prycke out in Daniel some quarell agaynst the kyngdome: yet coude they fynde none occasyon ner faute vpon hym. For why: he was so saythfull, that there was no blame ner dishonesty founde in hym.

Then sayde these men: we wyl get no quarell agaynst thys Daniel, excepte it be in the lawe of hys God. Upon this, wente the prynces & Lordes together vnto the kyng, & sayde thus vnto hym: kyng Darius, God saue thy lyfe for euer. All the greates estates of the realme: as the Prynces, Dukcs, Senators and Judges, are determed to put oute a commaundement of the kyng, & to make a sure statute: namely, y^e whoso despyeth any peticyon, ether of any God or man (within this. xxx. dayes) excepte it be onely of the, kyng: the same person may be cast into the Lyons denne. Wherfore, O kyng, conforme thou this statute, and make a wytyng: that the thing which the Medes and Perses haue ordeyned be not altered ner broken.

So Darius made the wytyng, and confirmed it. Nowe when Daniel vnderstode y^e the wytyng was made, he wente into hys house: and y^e windowes of his wall toward Jerusalem stode open. There kneeled he downe vpon hys knees, thre tymes a daye: there he made hys peticyon, and prayd hys God, lyke as hys maner was to do afoze tyme.

Then these men made searche, and founde Daniel makynge hys peticyon. & prayinge vnto hys God. So they came to the kyng, & spake befoze him concernynge his commaundement, sayinge: O kyng, hast thou not subscribed the statute, y^e within. xxx. dayes who so requyrez his peticion of any God or man but onely of thy selfe, O kyng: he shal be cast into the denne of the Lyons? The kyng answered

Of Daniel.

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swered, and sayde: yee, it is true. It must be as a lawe of the Medes & Perses, that maye not be broken.

Then answered they, and sayde vnto the kyng: Daniel one of the prisoners of Iuda kyng, regardeth neither the, ner thy statute, that thou hast made, but maketh his peticyon thre tymes a daye. When the kyng hearde these wordes, he was soze greued, and wolde haue excused Daniel, to deliuer hym, and put of the matter, vnto y^e Sunne wente downe, to y^e intent that he myght saue hym.

These men perceauynge the kynges mynde, sayde vnto him: knowe this (O kyng) y^e the lawe of the Medes and Perses is, that y^e commaundement & statute which the kyng maketh, maye not be altered. * Then y^e kyng had them bynge Daniel, and they cast hym into the Lyons denne.

The kyng also spake vnto Daniel, and sayde: thy God, whom thou alwaye seruest, eu^e he shall defende the. And there was brought a stone, and layd vpon the hole of y^e denne: this the kyng sealed with his awne synge, and with the synge of hys prynces: that the kynges commaundement concernynge Daniel, shulde not be broken.

So the kyng wente into hys palace, and ate no meate y^e nyght nether was there any mynstrelly brought in befoze hym, nether coude he take any slepe. But by tymes in the moynynge at the breake of the daye, y^e kyng arose, and wente in all haste vnto the denne of the Lyons.

Nowe as he came nye vnto the denne, he cried with a piteous voyce vnto Daniel: yee, the kyng spake, and sayde vnto Daniel: O Daniel, thou seruaunt of the lyuynge God, is not thy God (whom thou alwaye seruest) able to deliuer the from the Lyons? Daniel sayde vnto the kyng. O kyng, God saue thy lyfe for euer. * Wh^{er} God hath sent his angell: which hath shut the Lyons mouthes, so that they might not hurte me. For why: mine vngyltynesse is founde out befoze hym. And as for the, O kyng, I neuer offended the.

Then was the kyng exceedinge glad, & commaunded to take Daniel out of the denne. So Daniel was brought out of the denne, and no maner of hurte was founde vpon him. For he put hys trust in hys God. And as for those men which had accused Daniel, y^e kyng commaunded to bynge them, and to cast the in the Lyons denne: them, theyr chyldren and theyr wyues. * So the Lyons had the mastery of them, and brake all theyr bones as sonder, or eue they came at the grounde.

* After thys, wrote kyng Darius vnto all people, kyndredes, and tuges, that dwelt in all landes: peace be multiplied with you. My commaundement is, in all my domynion and kyngdome, that men feare and

stande in a we of Daniels God.

* For he is the lyuynge God, which aby: * Dan. xliij. b. dethuer: hys kyngdome shal not faile, and his poweris cuerlastynge. * It is he that deliuereth, and saueh: he doth wonders and marvelous workes, in heauen and in earth: he hath preserued Daniel from the power of the Lyons. This Daniel prospered in the reynne of Darius and Cyrus of Persia.

The viii. Chapter.

A visio of. liij. beastes is shewed vnto Daniel. The visio is interpreted of. liij. kyngdomes of the worlde. Of the power & increase of Antichrist. Of the euill lastynge kyngdome of Chyria.

In y^e first yere of Balthazar kyng of Babylon, saue Daniel a dreame, and a visio was in hys heade vpon hys bedde. Which dreame he wrote, and the summe of the matter is thys: Daniel spake and sayde: I saue in my visio by nyght, and beholde: the foure wyndes of the heauen stroue vpon the see, and foure greates beastes came vp from the see, one vnlke another.

The first was as a Lyon, and yet had he * Regles wynges. I saue, that his wynges were plucked from hym, and he taken awaye from the earth: that he stode vpon hys fete as a ma, and that there was geuen him a mans herte.

Beholde, y^e secōde beast was lyke a * bea- * re, & stode vpon the one syde. Among his teeth in his mouth he had. iij. greates longe teeth, & it was sayde vnto him. Arise, cate vp, moch fleth. Then I looked, and beholde, there was another lyke vnto a leopard, this had wynges as a foule, * euen foure vpon the backe. * Thys beast had foure heades, and there was power geuen hym. After this I saue in a visio by nyght, and beholde, the fourth beast was grymme and horrible, and marvelous stronge. It had great yron teeth, it deuoured and destroyed, and stamped the resydue vnder hys fete. It was farre vnlke the other beastes that were befoze it: for it had * ten * hornes, wherof I toke good hede.

And beholde, there came vp amonge the, another lytell horne, befoze whō there were thre of the first hornes plucked awaye. Beholde, this horne had eyes lyke a man, and a mouth speakynge presumptuous thynges. * I looked tyll the seates were prepared, and tyll y^e olde aged sat him downe. hys clothynge was as whyte as snowe, and the hearres of hys head lyke the pure woll. hys trone was lyke the fyrre flame, and hys wheles as the burning fyre. There drew forth a fyre streame, and went out from hym. * A thousande tymes a thousande serued him. x. * tynnes ten thousande stode befoze hym. The iudgement was set, and the bookes opened. Then toke I hede there vnto, because of the voyce of the proude wordes, which the horne spake. I behelde,

* iiii. Regu. b. d. Math. x. a

* Dan. ii. c.

* Dan. iii. d

* Act. xvii. d.

* Dan. iii. e. Act. xii. c. 2. Jud. xlii. c. 1. Reg. xvi. c. 1. 2. Reg. xvi. c. 1.

* Dan. xliij. g

* Dan. iii. e.

* 2. Reg. i. b. and. r. b. 2. Reg. xvi. a.

* 2. Reg. xvi. a.

* Dan. viii. b. and. vi. a. 1. Mach. i. a.

* Apo. xii. a. and. xvii. c.

* Apo. i. c. iiii. a. fr. b. dauid. f. a.

* Apo. b. b.

The Prophecy

* Dat. rub. d
Epoca. r. d
F. C.

*Mat.iii.c.
Luc.ii.b
Apoc.i.a.

* Phil. G. A.
† Anathetw.
F. B. H. C.
John. F. L. D.

* Dani.riiii.f

* Du.(f.d.)

*Spoc. rif.a
and. rbf.c

* Задача. 1. с. 21

* Danie.ii.c. *

Apoca. xii. d

* Luke, f.c
Danie, f.c

* 五山歌, 11.

The. viii. Chapter.

¶ A bypys of a streple betwene a raimme & an hegoate.
The vnderstandpynge of the bypys is of the battell be-
twene the kynge of Persia and the kynge of the Gre-
cyens. Of the Hamcletts kynge Antschylst.

* DANN, 811

* 31 Dec. 1914
1915, 1916, 1917

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I

Dante, b.lla
nd, p.1.2.
gach, i.e

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Of Daniel.

No. cxiii

all thynges, that it wente aboute.

E Nowe when I Daniel had sene this visio:
and sought for the vnderstandynge of it: be-
holde, there stode before me a thinge like vn-
to a man. And I herde a mans voyce in the
riuier of Tylap, which cryed, and sayd: O Sa-
biel, make this man vnderstande the visyō.
So he came, and stode by me. But I was
afrayed at hys commynge, and fell downe
vpon my face.

The ramme which thou sawest with the two hornes, is the kynge of the Medes and Perses: but the goate is the kynge of Greke lande: the greate horne that stode betwixte his eyes, that is the principall kynge. But where as it brake, and foure other rose vp in the steade: it signifieth, that out of this people shall stande vp * foure kyngdomes, but not so myghtye as it.

He shall be myghtye and stronge, but not
in his awne strenght. he shall destroye aboue
measure, and all that he goeth aboute shall
prosper: he shall slaye the stronge and holy
people. And thorowe hys craftyness, falschid
shall prosper in hys hande, hys herte shall be
proude, and many one shall be put to death
in his welchynesse. he shall stāde vp agaynst
the Prynce of Prynces, * but he shall be de-
stroyed wythout hande. And thys visyon
that is shewed vnto the, is as sure as y^e eu-
nyng and the moonyng. * Therfore wry-
te thou vp thys syght, for it wyl be longe or
it come to passe.

The ix. Chapter.

The ix. Chapter.

¶ Daniel beseecheth to haue that performed of God
whych he had promp't concerninge the returne of
the people from their bannishment in Babelon. A
true confession. Danieles prayer is hearde. Gabriel
the Angel expoundeth vnto hym the vision of the
iree. weakes. The anoyntinge of Chyrist. The bap-
tisme agayne of Iherusalem brother Achemias. The
death of Chyrist.

* Dams, b, c,

* Merc. exp. b
and. exp. b.

* H. D. I. A.
and I. F. C.

*Baruch.1.9

19 Cal. 648

Den. 17. 1781.

DBFUC:ILA**DBFUC:ILA**

oure God, that we myght turne agayne fro
oure wickednesse, & to be learned in thy ve-
rite. Therefore hath the Lorde made haste, to
wyng this plage vpon vs, for the Lorde our
God is ryghteous, in all his workes whych
he doth: for why? we wolde not hearken vnto
hys voyce.

* Dan. ix. b.
* Jer. xli. xlii.
* Dan. xlii. b.
* And nowe, O Lorde our God: thou
that with a myghtie hande hast brought thy
people out of Egypte, to get thy selfe a na-
me which remaineth this daye: we haue sinned
O Lorde, & done wickedly agaynst all
thy ryghteousnes: yet let thy wrathfull dis-
pleasure be turned awaye (I beseeche the) fro
thy cyte Jerusalem thy holy byll. And why?
for oure synnes sake, and for the wickednesse
of oure forefathers is Jerusalem & thy people
abhorred, of all the that are aboute vs: Now
therefore, O our God, heare the prayer of thy
seruaunt, and hys intercession. O let thy fa-
ce shyne ouer thy Sanctuary, that lyeth wa-
ste: for the Lordes sake.

* Dan. ix. b.
* Dan. ix. c. d.
O my God, encline thine eare, and he-
ken) at the least for thine awne sake) open
thine eyes: beholde howe we be desolated,
pee, and the cytie also, whych is called after
thy name: for we do not cast oure prayers
before the in oure awne ryghteousnes, no: but
onely in thy great mercyes. O Lorde, heare:
O forgiue Lorde, O Lorde conspyde, tarpe
not ouer longe: but for thine awne sake do
it. O my God: for thy cyte and thy people is
called after thy name.

* Dan. ix. b. c.
* Dan. ix. c. d.
As I was yet speakynge at my prayers,
knowledgyng myne awne synnes, and the
synnes of my people, makynge so myne in-
tercessyō before the Lorde my God, for the ho-
ly bylles sake of my God: yee, whyle I was
yet speakynge in my prayer, beholde, the mā
Gabriel. (* whō I had sene afore in the vi-
sion) came flyng to me, and touched me a-
bout the offering tyme in the euynge. He
informed me, & spake vnto me: O Daniel
sayde he, I am nowe come to make the vn-
derstande it. For as soone as thou beganest
to make thy prayer, it was so diuised, & ther-
fore am I come to shewe the. And why? *
for thou art a man greatly beloued.

* Dan. ix. c. d.
* Dan. ix. c. d.
Wherefore, ponde the matter well, that
thou mayest learne, to vnderstande the visyō.
Lxx. wekes are determed ouer thy people,
and ouer the holy cytie: that the wyckednes
maye be consumed, that the synne maye haue
an ende, that the offence maye be reconciled,
and to bypunge in euerlastynge ryghteousnes-
se, to fulfill the visyōs and the prophetes,
and to anoynte the moost holy one. Under-
stande this then, and marke it well: that fro
the tyme it shalbe concluded * to go and re-
payre Jerusalem agayne, vnto Christ (or the
anoynted) prince: there shalbe seuen wekes:
Then shall the stretes and walles be buyl-

ded agayne. lxx. wekes, but with harde tron
blous tyme. After these lxx. wekes, shall
Christ be slayne, and they shall haue no plea
sure in hym. Then shall there come a people
with the prince, and destroye the cyte & the
Sanctuary: and hys ende shall come as the
water floude. But the desolacyon shall con-
tinue tyll the ende of the battell.

He shall make a stronge bonde with ma-
ny, for the space of a weke: & when the weke
is halfe gone, he shall put downe the slayne
and meatoffringe. * And in the temple there
shalbe an abhominable desolacyon, tyll it be
destroyed all. And it is concluded, that this
wastynge shall continue vnto the ende.

The .x. Chapter.

There appeareth vnto Daniel a man clothed in lye-
ren, whych sheweth hym wherfore he is sent.

In the thyrde yere of kynge Ci-
rus of Persia, there was shewed
vnto Daniel (other wyse called
Balthasar) a matter, yee, a true
matter, but it is yet a longe tyme vnto it. He
vnderstode the matter well, and perceaued
what the visyō was. At the same tyme, I
Daniel mourned for the space of thre wekes,
so that I had no lust to eate bread: as for fle-
she and wyne there came none wythin my
mouth: No, I dyd not once anoynte my self,
tyll the wole thre wekes were out.

Upon the .xxiiij. daye of the first moneth,
I was by the greates floude, called Tygris
* I lyft up myne eyes, and looked: and behol-
de, a mā clothed in lye, whose loynes were
gyrded by with fyne golde of Arabys: his bo-
dy was lyke the Chrysolite stone, hys face
(to loke vpon) was lyke lychtenynge, hys
eyes as the flame of fyre, hys armes and fete
were lyke fayne glysterynge metall, but the
voyce of his wordes was lyke the voyce of
a multitude.

* Dan. ix. c. d.
* Dan. ix. c. d.
I Daniel alone sawe thys visyō: & the
men that were wyth me, sawe it not: but a
greate fearfulness fell vpon them, so they
fled awaye, and byd them selues. I was left
there my selfe alone, and sawe this greates vi-
sion, so longe tyll there remayned nomore
strength wythin me: yee, I lost my coloure
clene, I wasted awaye, and my strenght was
gone. Yet hearde I the voyce of hys wordes:
and as soone as I hearde it, fayntnesse came
vpon me, and I fell downe flat to the groun-
de vpon my face. And behold, an hande tou-
ched me, whych set me vp vpon my knees &
vpon the palmes of my handes, sayynge vn-
to me. * O Daniel, thou well beloued man:
take good hede of the wordes, that I shall
saye vnto the, and stande ryght vp, for vnto
the am I nowe sent.

And when he had sayde these wordes, I
stode vp treblyng. Then sayde he vnto me:
feare not Daniel: for why, sence the fyrst daye
that thou

that thou set thynne herte to vnderstande, and
bydest chasten thy selfe before thy God: thy
wordes haue bene herde. And I had come vn-
to the, when thou beganest to speake had
not the prynce ouer the kyngdom of the Per-
ses wythstande me. xli. dayes. But lo, * An-
thel one of the chiefe prynces, came to helpe
and I was left to cōtinue ther with the kin-
ges of Persia, & am come to shewe the, what
shall happen vnto thy people in the latter
dayes. For it wylbe longe yet of the visyō
be fulfilled.

Nowe when he had spoken these wordes
vnto me, I cast downe my head to the groun-
de and helde my tūge. Beholde, there tou-
ched my lippes one very lyke vnto a man.
Then opened I my mouth, and sayde vnto
him, that stode before me, O my Lorde, my
toyntes are lowed in the visyō, and there is
nomore strength within me. Howe may my
Lordes seruauit then talke wyth my Lord?
seynge there is no strenght in me, so that I ca-
not take my breath: vpon this there touched
me agayne, one moche lyke a man * and con-
forted me, sayynge. O thou man so well be-
loued, feare not: be cōtent, take a good hert
vnto the, and be stronge. So when he had
spoken vnto me, I recovered, and sayde.
Speake on my Lord, for thou hast refreshed
me. Then sayd he: knowest thou wherfore I
am come vnto the: nowe wyl I go agayne
to fyght wyth the prince of the Perses. As
soone as I go forth, lo, the prince of Greke-
lande shall come. Neuertheles, I wyl shewe
the the visyō, that is fast noted in the scrip-
ture of truth. And as for all ponder matters,
there is none that helpeth me in the, but An-
thel poure prynce.

The .xi. Chapter.

A prophete of the kynges of Persia. Of the kyng-
dome of Grece. Of the kyngdome of Egypte, and of
the bonde therof, and of the battell wyth the kyngdo-
me of Syria. Of the Jewes that fye vnto the kyng-
dome of Egypte, whom Antiochus the kyng of Syria per-
secuteth, whych feygureth vnto vs Antychrist. The
vyde of Antiochus.

And in the fyrst yere of Darius
of Media, I stode by hym, to cō-
forte him, and to strenghten hym,
& nowe wyl I shewe the the truth.
Beholde, there shall stande vp
yet thre kynges in Persia, but the fourth
shalbe farre rycher then they all. And when
he is in the cheffest power of hys ryches, he
shall prouoke euery man agaynst the real-
me of Grekelande. * Then shall there arys
yet a myghtye kyng, that shall rule wyth
greates dominion, and do what hym lyst. *
And as soone as hys kyngdome cometh vp,
it shalbe destroyed, and deuyded towarde
the foure wyndes of the heauen. They that
come after hym, shall not haue soche power
& dominyon as he: but hys kyngdome shalbe
scattered, yee, euen amonge other then those.

And the kyng of the south shalbe myghtyer,
then his other prynces. And one shall be stro-
ger then he, & shall rule hys dominyon wyth
greates power.

And in the ende of yeaeres they shalbe loy-
ned together, and the kynges daughter of the
southe shall come to the kyng of the north,
for to make frendshyppe, but she shall not op-
tayne the power of that arme, nether shall
she be able to endure thozowe his myght: but
she, and soch as brought her (pee and he that
begat her, and comforted her for hys tyme)
shalbe deliuered by. Out of the bzaunches
of her rote, there shall one stande vp in hys
steade: whych wyth power of armes shall go
thozowe the kynges lande of the north, and
handle hym accordynge to hys strenght. As
for their Idols and prynces, with their costly
Jewels of golde and syluer, he shall cary the
awaye captiues into Egypte, and he shall
reigne more yeaeres then the kyng of the
north. And when he is come into the kynges
realme of the south, he shalbe slayne to turne
agayne into hys awne lande. Wherefore hys
sonnes shalbe displeased, & shall gather toge-
ther a myghtye greates host of people: and
one of them shall come, and go thozowe lyke
a water floude: then shall he returne, and go
forth with despyng and boastynge vnto hys
awne lande.

Then the kyng of the south shalbe an-
gry and shall come forth to fight agaynst the
kyng of the north: yee, he shall bypunge a
greates multitude of people together, and a
greates heape shalbe geuen into his hāde: the-
se shall he cary awaye wyth greates pryde,
for so moche as he hath cast downe so many
thousādes, neuertheles, he shall not preuaile.
For the kyng of the north shall gather (of
the new) a greates heape of people then afo-
re, and come forth (after a certayne tyme &
yeaeres) wyth a myghtye hoste and exca-
dynge greates good.

At the same tyme there shall many stande
vp agaynst the kyng of the south, so that the
wycked chyldren of thy people also shall ex-
alte them selues (to fulfill the visyō) & then
fall. So the kyng of the north shall come to
laye sege, and to take the strong fenced cyties:
And the power of the of the south shall not
be able to abyde him, and the best men of the
people shall not be so strong, as to resyst hym.
Shortly, when he cometh, he shall hāde
hym as he lyst, & no man shalbe so hardy as
to stande agaynst hym. He shall stande in the
pleasunt cōtre, whych thozowe him shal-
be destroyed: He shall set hys face wyth all
hys power to optayne hys kyngdom, and to
be lyke it. Yee, that shall he do, and geue him
vnto the daughters amonge women, to de-
stroye hym. But he shall fayle, nether shall
he optayne hys purpose. After thys shall he
p p h let

Propbete Ofear.

The first Chapter.

The tyme wherein Iſeas diſſpbed. Iſeas be-
camage an harlot to his wife, ſignifieth the Ado-
latrie of the people. The deſtruction of the offſprings
of Iſrahel, & of the Hieruſalymes, is prophesied.

This is the worde of the Loꝝ
de, that came vnto Oseas
the sonne of Beery * in the
dayes of Oseas, Ioathan,
Ahas and Iezekias kynges
of Iuda: and in the tyme of
Acroboā sonne of Ioas kin-
ge of Israel.

If yett, when the Lorde spake vnto Moys
 he sayde vnto hym. * So thy waye, ta-
 ke an harlott to thy wyfe, and get chyldren
 by her: for the lande hath comytted greafe
 whoredome agaynst the Lorde. So he wen-
 te, & toke Somer the daughter of Deblaim:
 whych conceaued, and brought forth a son-
 ne. And the Lorde sayde vnto hym: call hys
 name Iesrael, for * I wyll shortly auenge
 the bloude of Iesrael vpon the house of Je-
 hu, & wyll bypunge the kyngdome of the hou-
 se of Israel to an ende. Then wyll I breake
 the bowe of Israel, in the valley of Iesrael.

* Lev. xxi. b.
 * Eccl. xxi. b.
 * Iud. xxi. b.
 * Iud. xxi. b.
 * Iud. xxi. b.
 * Iud. xxi. b.

She concealed yet agayne, and bare a daughter. And he sayde vnto hym. Call her name. Lozhamah (that is, not obtaininge mercy) * for I wyl haue no pytie vpon the house of Israel, but forget them, and put the cleane out of remembrance. * Neuerthelesse, I wyl haue mercy vpon the house of Iuda, and wyl saue the, euen thowowe the Lord thy God. But I wyl not deliuer them thowowe eny bowe, swerde, basset, bowes, or bowmen.

Nowe, whē he had weaned Lozuchamah,
the concealed agayne, and bare a sonne.
Then sayde he: call hys name, Loamp. For
why? ye are not my people, therfore will not
I be your God. And though the nombze of
the chyldzen of Israel be as the sande of the
see, whych can nether be measured nec tol-
de: yet in the place where it is sayde vnto the
* ye be not my people: euen there shall it be
thus reported of them * they be the chyldzen
of the lpyngge God. * Then shall the chyldze
of Iuda and the chyldzen of Israel be gathe-
red together agayne and chose them selues
one head, and then departe out of the lande:
for greate shall be the daye of Israel.

¶ The.ij. Chapter.

¶ The people is called unto repentance.

All youe brethren, that they are
my people: and youe systesne, that
they haue prayned me. As for
youe mother, ye shall chide to
her.

ber

to be eny people, vnto that same tyme. Then shall thy people be deliuered, yee, all those þe founde wyrtten in the boke. * And any of them that slepe in the dust of the earth, shall awake: some to the everlastynge lyfe, some to perpetuall shame & reproche. * The wyse (such as haue taught other) shall glorye, as the wyngynge of heauen: and those þe haue instructed the multitude vnto godlynesse, shalbe as þe starres, wozlde without ende.

And thou O Daniel, shut vp these woꝝ-
des, and seale the booke tyll the last time. Na-
ny shall go aboute here and there, and then
shall knowledge increase. So J Daniel lo-
ked, & beholde, there stode ^{as it were} other
two: one vpon thys shoꝛe of the water, the
other vpon pondeꝛ syde. And one of the sayd
vnto hym, which was clothed in linnen and
stode aboute vpon the waters of the floude.
How longe shall it be to the ende of these wo-
derous woꝝkes?

* Then herde I the man wpth the lyncen clothes, which stode aboue vpon the waters of the floude: whē he helde vp hy^r rpyght and left hande vnto heauen, and swate vp hym whych lynceth for ever * that it shall tary for a tyme, two tymes and halfe a tyme: & whē the power of the holy people is clene scatred abroad, then shall all these thynges be fulfilled.

I herde it well, but I vnderstode it not.
 ¶ Then sayde I: O my Lord, what shall hap=
 pen after that? He answered: So thy waye
 Daniel, for these wordes shall be cloied vp &
 sealed, tyll the last tyme: and many shall be pu=
 rified, clenfed & tryed. ^{as it were in fire} But
 the vngodly shall lyue wpyckedly * and tho=
 se wicked (as many of them as they be) shall
 haue no vnderftādyng. As for such as haue
 vnderftāding, they shall regarde it. And fro
 the tyme forth y^e the daylye offerynge shall be
 put downe & the abhominable desolatioⁿ sett
 vp, there shall be a 40. 40. 40. dayes * & well
 is hym, that wayteth, & cometh to the
 thousande. iij. C. and. xxxv. dayes.

Go thou thy waye nowe tpyll it
be ended: take thy rest, and
byde thy lot, tpyll the
dayes haue an
ende.

**The end of the Prophecy
of Daniel.**

Swearde, with fyre, with captiuitie & with
the takinge awaye of theyr goodes. Nowe
when they fall, they shalbe lett vp with a
lytle helpe: but many shall cleue vnto them
faynedly.

See some of those which haue vnderstan-
dyng shall be persecuted also, that they may
be tryed, purifyed and clenched, tyll the tyme
be out: for there is yet another time appoynt-
ted. The kynge shall do what hym lyst * he
shall exalte and magnifye him selfe agaynst
all that is God. Yee, he shall speake marue-
lous thinges agaynst the God of all goddes
wherin he shall prospere, so longe tyll the
* wrath be fulfyllled, for the conclusyō is de-
uisid already. he shall not regarde the God of
hys fathers, but his lust shall be vpo wome.
Yee, he shall not care for any God, for he shall
magnifye him selfe aboue all. In hys place
shall he worshype the myghtie stoute God:
and the God whom his fathers knewe not,
shall he honour with golde and syluer, with
precious stones and vpleasaunt Jewels.

¶ And he shall be do, thozowe hys ströge fen-
 sed places, settinge vpe hys straunge God
 whom he confessith and encreasinge his glo-
 ry. Soche as will receaue hym, & take hym
 for God, he shall geue the greate worshyppe
 and power. yee, and make the Lordes of the
 multitude, and geue them the lande with re-
 wardes. In the latter tyme shall the kynge
 of the south stryue wyth him: and the kynge
 of the north in lyke maner shall come against
 him with charettes, horshemen and w^a greate
 nauy of shippes. he shall come into the lan-
 des, destroye and go thozowe: he shall entre
 also into the fayre pleasaunt lāde: Many cy-
 ties and countres shall decaye. * excepte Edō,
 Moab and the best of the chyldren of Am-
 mon, whych shall escape from hys hande. he
 shall stretch forth his handes vpon the coun-
 trees, & the lande of Egypte shall not es-
 cape hym. foz thozowe his gopnge in, he shall
 haue dominion ouer the treasures of syluer
 and golde, and ouer all the precious Jewels
 of Egypt, Libia and Ethiopia. * Neuerthe-
 lesse, the tydynge out of the East and the
 north shall trouble him, for the whych cause
 he shall goo forth to destroye and rote owte
 a greate multitude. The tentes of hys pala-
 ce shall be pytched betwyxe the two sees,
 vpon the hyll of the noble Sanctuary, foz he
 shall come to his dethe, * and then shall no
 man helpe hym.

The. xij. Chapter.

The prophetheth the resurrection of the dead. The
darkenelle of the prophete of Daniel.

The tyme wyll come also, that the
great prince * Michael, which stan * Apo. vii.
deth on thy peoples side, shal aryse
up, for * there shal come a tyme of * mat. xxiv.
trouble, soch as neuer was, sens there began
to

set hys face vnto the. Next, and take many of
them. A prince shall stoppe hym, to do him a
chaunce, belyde the consulation that els shall co
me vnto him. Thus shall he tourne agayne
to hys awne lande, stromble and fall, and be
nomore sounde: so he that came vpon hym &
dye hys violence, shall stande in hys place,
haue a pleasaunt kyngdome: and after fewe
dayes he shalbe destroyed, & that nether in
warth, ner i battell. In hys steade there shall
arise a vyle person, not holden worthy of a
kynges dignitic: this shall come in peacea
bly, and optayne the kyngdome woth fayre
wordes: he shall fyght agaynst the armes of
the myghtye (and destrope them) yee, and a
gaynst the prince of the couenaunt.

So after that he hath taken truce wyth him, he shall haue disceatfully: that he maye get vp, and overcome hym with a small flocke: and so with craftynesse to get him to the fatteest place of the lande, and to deale othe wyse, the ether his fathers or grauid fathers dyd. For he shall destrope the thyng, that they had robbed & spoyled, yee, and all theyr subsaunce: ymagynynge thoughtes agaynst the stronge holdes, and that for a tyme. hys power and herte shall be sterred vp wyth a greate armie agaynst the kinge of the south where thow we the kyng of the south shall be moued then vnto battell, with a greate & myghtye hooft also. Neuerthelesse, he shall not be able to stande, for they shall confyre agaynst him. Yee, they that eat of his meate shall hurte hym: so that his hooft shall fall, & many be slayne downe.

These two kynges shalbe mynyd to do mysehe, and talke of discaite at one table: but they shal not prospere, for why, the ende shal not come yet, vnto the tyme apoynted. * Then shal he go home agayne into hys awne lande with great good, and set his hert agaynst the holy couenaunt, he shalbe busye agaynst it, and then retorne home. At the tyme apoynted he shal come agayne, and go towarde the south. So shal it happen other wyse then at the fyrst, yet ones agayne. And why? * Whypes with Italvans shal come vpon him, that he may be smytted and turne agayne: that he may take indignaciō agaynst the couenaunt of holynesse, to medle agaynst it. Dee, he shal turne him, and drawe such vnto him, as leaue the holy couenaunt.

¶ He shall set myghty men to vnhalowe þe Sanctuary of strength, to put downe the dayly offeringe, and to set vp the abhominable desolacyon. And such as breake the cove-
naunt shall he flatter wth fayre wordes. But the people that wyll knowe their God, shall haue the ouerhande and prosper. Tho-
se also that haue vnderstandyng among the people shall enfourme the multitude: and for a longe season, they shalbe persecutyd wth

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The prophete

* Jer. vi. a. her, and reprove her * for she is not my wyfe, nether am I her husbunde, onlesse she put away her whoredome out of my syght, & her aduoutry fro her brestes. If no I shall strypp her naked, & sett her * euen as she came in to the world: yee, I shall laye her waste, & make her lyke a wyldernesse, & slaye her for thyeste. I shall haue no pite also vpon her chylde * for they be the chyldezen of fornicacyon. Their mother hath brokē her wedlocke, and she that bare the * is come to confusyon. For she sayd: I will go after my louers, & geue me my water and my bread, my woll & flaxe, my oyle and my dyrtyche. But I will hedge her waye with thornes, and stoppe it, that she shall not fynde her footstepes: and though she runne after her louers, yet shall she not get them: she shall seeke them, but not fynde them. * Then shall she saye: well, I will go turne againe to my fyrst housbade, for at y tyme was I better at ease, the now. But this wolde she not knowe, where as I yet gaue her corne, wyne, oyle, syluer & gold * whych she hath hanged vpon Baal.

* Jer. vi. b. Wherefore, & now will I go take my corne and wyne agayne in their season, and set a gayne my woll & my flaxe, whych I gaue her, to couer her shame. * And now will I discouer her foolysheesse, euen in the syght of her louers, & no man shall deliuer her out of my handes. & moreover, I will take awaye all her myrth * her holy dayes, her newmoones, her Sabbathes and all her sollepne feastes: I will destroye her vineyardes & figg trees, though she sayeth: lo, here are my rewardes, that my louers haue geuen me. I will make it a wodde, and wyld beestes shall eate it vp. I will punyssh her also for y dayes of Baal * wherein she censd hym, deckyng hym wpyth her carnynges & cheynes: whē the folowed her louers, and forgot me, sayeth the Lorde.

* Jer. vi. c. Wherefore beholde, I will call her agayne bringe her into a wyldernesse, & speake freedly vnto her: there will I geue her her vyntardes agayne, yee & the * valley of Achor also to thewe her hope and comforte. Then shall she syng there * as in the tyme of her yowthe, and lyke as in the daye when she came out of the lade of Egypte. Then (sayeth y Lorde she shall saye vnto me) O my housbunde, & shall call me nomore Baal: for I will take awaye those names of Baal fro her mouth, yee, she shall neuer remēbre their names eny more. * The wyll I make a couenaut with them, with the wyld beastes, with the foules of the ayre, and wpyth euery thyng that crepeth vpon the earth.

* Jer. vi. d. * As for howe, swerde and battel, I will destroye loch out of the lande, & wyll make the to slepe safely. * Thus wyll I mary the vnto myne awne selfe for euermore: yee, eue

to my selfe wyll I mary y, in ryghteousnesse, in equite, in lounge kyndnesse and mercy. In sayth also wyll I mary the vnto my selfe, and thou shalt knowe the Lorde. At the same tyme wyll I thewe my selfe frendly & gracious vnto the heuens, sayeth the Lorde: and the heauens shall helpe the earth and the earth shall helpe the corne, wyne and oyle, & they shall helpe Iserael. * I wyll sowe them vpon earth, for a seide to myne awne selfe, & wyll haue mercy vpon her, that was without mercy. And to them whych were not my people, I wyll saye: thou art my people and he shall saye: thou art my God.

The. iij. Chapter.

Of the loue of God towards the people.

Ihen sayde the Lorde to me: * Go yet thy waye & worke an aduouterous womā, whō thy neyghboure loueth, as the Lorde doth the chylde of Iserael: how be it they haue respecte to straunge goddes, & loue the wyne kannes. * So I gat her for. r. v. siluerlynges, and for an homer & an halfe of barley, & sayde vnto her: Thou shalt lyde with me a lōge season, but se that thou playest not the harlot, & loke y medle w none other mā, & then will I kepe my selfe for the.

* Thus the chyldezen of Iserael shall syt a great while without kyng and prince, without offering and aulter, without preste & reuelacyon. But afterwarde shall the chylde of Iserael conuerse, and seke the Lorde theyr God, and * Dauid theyr kyng: & in the latter dayes they shall worshyppe the Lorde, & bys lounge kyndnesse.

The. iij. Chapter.

A complaynte agaynst the people and the prestes of Iserael.



Care the worde of the Lorde, O ye chyldezen of Iserael. For the Lorde must punyssh, them that dwell in the lande. And why? There is no trewthe, there is no mercie, there is no knowledge of God in the lande: but swearing, lyge, manslaughter: theft & aduoutry haue gottē the ouerhande, and one bloudgyllnesse foloweth another. Therefore shall the land be in a miserable case, and all they that dwell therein, shall be roted out. The beastes in the felde, the foules in the ayre, & the fpythes in y see shall dye. Yet is there none, y wyll chaste nor reprove another. * For thy people rebuketh the prestes, whych shulde reforme other men.

Therefore stonblest thou in the daye tyme & the prophet w the in y nyght. I wyll bring thy mother to sylce, and why? * my people perishe, because they haue no knowledge. Seinge then y thou hast refused vnderstanding, therefore wyll I refuse the also: so that thou shalt nomore be my preste. And for so moche as thou hast forgottē y lawe of thy God, I wyll

Of Deas.

Jo. cr. vi.

wyll also forget thy chylde. The more they increased in the multitude, y more they synned agaynst me, therefore wyll I charge theyr honoure into shame. * They eate vp the synners of my people, and corage them in theyr wickednesse. * Thus the preste is become lyke the people. Wherefore I wyll punyssh them for their wicked wayes, and rewarde the acordyng to their awne ymaginacyons. * They shall eate, & not haue ynough. They haue vnd whoredome, therefore shall they not prosper: and why? they haue forsaken the Lorde and not regarded hym.

Whoredome, wyne & dronkenesse taketh the herte awaye. * My people aske counsell at their stockes, their staffe must tell the. For an whorpe the mynde hath delcyeued them so that they committe fornicacion agaynst theyr God. * They make sacrificys vpon the hye mountaynes, & burne their incense vpon the hilles, yee, amōg the okes, grones & bushes, for there are good shadowes. Therefore, poure daughters are become harlottes, and poure spouses haue brokē theyr wedlocke. I wyll not punyssh poure daughters for beinge deyled, & poure bydes y became whores: * seynge the fathers the selues haue medled w harlottes, & offered w vntyfftes: but the people y wyll not vnderstāde must be punyshed.

Though thou Iserael art disposed to playe the harlot, yet shuldest not thou haue offended, O Iuda: thou shuldest not haue runne to Gilgal * ner haue gone vp to Bethauen, * ner haue sworne, the Lordyngth. For Iserael is gone backe lyke a wanton cowe. The Lorde therefore shall make her fede, as the lambe that goeth astraye. And where as Ephraim is become partaker of Idols, wel, let him go. Their dronkennes hath put the backe, & brought them to whoredome. Their rulers loue rewardes, bringe, (saye they) to their awne shame. A wynde shall take holde of theyr fetters, and they shall be confounded in theyr offerynges.

The. v. Chapter.

Agaynst the prestes and rulers of Iserael.

O ye prestes: heare this, take hede, O y householde of Iserael: geue care, O thou kyngly house, for it wer poure parte to se Judgement done, but you are become a snare vnto Myzphab, and a spred net vnto the mount of Chabor. They shall sacrifices by heapes, And turne farre fro the Lorde, & I haue bene a rebuker of the all. * I know Ephraim well ynough, & Iserael is not hyd from me: for Ephraim is become an harlot: & Iserael is deyled. They are not mynded to turne vnto their God, for they haue an whorpe bet, so that they cannot knowe y Lord. * But the wynde of Iserael will be rewarde him in hys face, yee, both Iserael & Ephraim shall fall for theyr wickednesse, and Iuda w

the also. * They shall come with their shepe and bullockes: to seke the Lorde, but they shall not fynde him, for he is gone from the. As for the Lorde, they haue refused him, and brought by bastarde chylde: a moneth therefore shall deuoure them with their porcyss, blowe with the shawmes at Sibeā, and w the trompet in Ramah, crye out at Bethaue vpon the pōlyde of Ben Jamin. In the tyme of the plage shall Ephraim be layed waste, therefore byd I saythfully warne the trybes of Iserael. Yet are the princes of Iuda become lyke them * that remoue the landemarches, therefore wyll I poure out my wrath vpon the lyke water. Ephraim is oppressed, & can haue no right of the lawe: for why? they folowe the doctrynes of vngodly men. Therefore will I be vnto Ephraim as a moth, and to the house of Iuda as a caterpyller.

When Ephraim sawe hys sycknesse, and Iuda hys dysease, * Ephraim wente vnto Assur, and sent vnto kyng Iareb: yet coulde not be helpe you, ner ease you of your payne. I am vnto Ephraim as a lyon, and as a lyons whelp to y house of Iuda. Euen, I will spoyle them, & go my waye. I wyll take the wyth me, and no man shall rescue the. I will go, and returne to my place, tyll they knowe ledge that they haue synned and seke me.

The. vi. Chapter.

A syncepon causeth a man to returne to God. The wickednes of the prestes.

In theyr aduersite they shall crye seke me, & saye: come, let vs turne agayne to the Lorde: * for he hath syncten vs, and he shall heale vs: he hath wounded vs, and he shall bynde vs vp agayne: after two dayes shall he quyen vs, in the thyrde daye he shall rayse vs vp, so that we shall lyue in hys syght. Then shall we haue vnderstanding, & endeouore oure selues to knowe the Lorde. He shall go forth as the spyng of the dape, & come vnto vs * as the enenynge and moynynge rayne vpon the earth.

O Ephraim, what shall I do vnto the? O Iuda, howe shall I intreate the? seynge poure lone is lyke a moynynge cloude, & lyke a dewe y goeth early awaye. Therefore haue I cut downe the prophetes, and let the be slayne for my wordes sake: so that thy punishment shall come to lyght. * For I haue pleasure in lounge kyndnesse: & not in offeryng: yee, in the knowledge of God, more the in burnt sacrificie. But eue lyke as * Ada byd, so haue they broken my couenaut, and let me as naught. * Gilead is a cite of wicked doers of malycyous people & bloudshedders. And as theues armed wayte for him that passeth by the waye: such is the counsell of the prestes whych with one agreed couell murder euerye suche as kepe the waye: yee they dare do all vnpleasable myschete. * Moysesble * Jer. vi. d. y thynge

The prophete

thynges haue I sene in the house of Israel, there playeth Ephraim the harlot, & Israel is despyled: yee and thou Juda hepest an har- nest for thy selfe, when I retorne the capti- uitie of my people.

The vij. Chapter.

Of the byres and wantonnes of the people.

When I undertake to make Israel who- le, then I vngaciousnesse of Ephraim and the wyckednes of Samaria com- meth to lpyght: then go they aboute w lyes: therfore I theafe robbereth within: & about the spoyler destroyeth. They cōsidre not in their hertes that I remembre all their wickednes. Nowe ther awne inuentys haue beset the whych, I se well ynough. * They make the kyng and the prynces, to haue pleasure in the wyckednes and lyes. All these burne in aduoutry, as it were an ouen that the ba- ker heateth, when he hath left kneadynge, tll the dowe be leuended. Euen so goeth it this daye with oure kynges and prynces, for they begynne to be waddre dionck thezowe wyne: they vse familiarite with such as vil- ceau them. They with the ymaginacyon of their herte are lyke an ouen, their slepe is all pnyght lyke the slepe of a baker, in the mo- nyng is he as hote as the flame of fyre: they are all together as hote as an ouen.

They haue deuoured their awne iudges, all they kynges are fallen: yet is there none of the p calleth vpon me. * Therfore must Ephraim be myrte amonge the heathen: Ephraim is become lyke a cake, & nomā tur- neth, straungers haue deuoured his strength, yet he regardeth it not: he waxeth full of gray heares, yet wyl he not knowe it * and ppyde of Israel is cast downe before they face, yet wyl they not turne to y Lord they God, ner seke hym for all thys.

Ephraim is lyke a doue, that is beggled, and hath no herte. * Now call they vpo the Egyptians, now go they to the Assyri- as: but while they begynge here and there, I shall sprede my net ouer them, & drawe the downe as the foules of the ayre: & accordyng as they haue bene warned, so will I punishe the. * Wo be vnto them, for they haue forsa- ken me. They must be destroyed, for they ha- ue set me at naught, * I am he that haue re- demed the, and yet they dissemble wth me.

They call not vpon me with they hertes, but ye houlpyng vpon they beddes. Where as they come together, it is but for meate & dypnke, and me will they not obeie. I haue taught them, and defended they arme, yet do they ymagin my chere against me. They turne the selues, but not to the most hyest, & are become as a broken bowe. Their prynces shalbe slayne with the swearde, for the mal- ce of they tungen, soche scoornes shal they haue in the lande of Egypt.

The viij. Chapter.

Of the destruction of Iuda and Israel, because of theyr ydolatre.

Set the hozne to thy mouth, and blo- we: swyftly (as an eagle) shall the enemy come against the house of the Lorde: for they haue broke my * couenast, & trasgressed my lawe. Israel shulde haue say- de vnto me: Part my God, we knowe p: but he hath refused the thyng p is good, therfore shall the enemy folowe vpo hym. * They ha- ue ordened kynges, but not thozow me: they haue made prynces, & I must not knowe of it. * Of their syluer & golde haue they made them Images, to byryng them selues to de- struccyon. * They call, O Samaria, shalbe taken awaye, for my wrothfull indignacyō is gone forth agaynst the. Howe longe will it be, or they can be clesed. For the calfe came fro Israel, the worke man made it, therfore ca it be no God, but eue i peaces shal p calfe of Samaria be broke. * They haue for- ne wynde, therfore shal they reape a storme.

Their sede shal beare no corne, there shal no meale be made of they: increafe: though they reape, yet shal straungers deuoure it vp. Israel shal perishe, the Gētilles shal intrea- te him as a foule vessel. Sence they wēt vpo to the Assyriās, they are become lyke a wyl- de asse in the deserte.

* Ephraim geueth rewardes to get louers and though they hyze them amonge the he- then, yet now wyl I gather the vp. They shal begynne to be weeryed wth the bur- then of kynges and prynces. Ephraim hath made many aulters to do wyckednes, hys aulters (I saye) he had to his sinne. Though I thewe the my lawe neuer so moch, they co- unte it but strafige doctryne. Where as they do sacrifice, offerynge the fleshe and eatinge it: the Lorde wyl haue no pleasure therein: but wyl remembre theyr wickednes, & pu- nishe their synnes. * Israel turneth agayne into Egypt, they haue forgotten him y made them, they buylde sayre palaces, and Juda maketh many stronge cyties: * therfore will I sende a fyre into they cyties, and it shal consume their places.

The ix. Chapter.

Of the hunger and captiuitie of Israel.

Do not thou triumphe, O Is- rael, make no boastyng ouer thy opoultre thynges as do the hea- then, for thou hast commytted ad- uoutry agaynst thy God: whoz the rewar- des hast thou loued, more then all the corne- flozes. * Therfore shal they nomore enioye the corne flozes and wyne pressess, and they swete wyne shal slepe them. They will not dwell in the Lordes lande * but Ephraim turneth agayne into Egypte, and eateth vn- cleane thynges amonge the Assyriās: they poure out no wyne for a dyncloffring vnto the Lorde

Of Seas.

No. cxvij.

the Lorde, nether geue they hym their slayne offrynges: but they be vnto them as mour- ners meates, wherin all they that eate the, are despyled. For p bread that they haue soch lust vnto, shal not come into the house of the Lorde. * What wyl ye do then in the so- lempne dayes, and in the feast of the Lorde? Lo, they shal get the awaye for the destruc- cyon: Egypt shal receaue them, and Noph shal bury them.

The nettles shal ouergrowe they plea- saunt goodes, and burres shalbe in their ta- bernacles. * Ye ye sure (O Israel) the tyme of visitacyon is come, the dayes of recompen- syng are at hande. And then shal Israell knowe that they were deceyued by a pro- phete folyshe mad, and in a fransey: for the multitude of thyne iniquitye God shal mul- tiplie enemyes agaynst the. Ephraim hath made him self a watchmā of my God, a pro- phete p is become a snare to do hurte in euery strete, and abhominacyon in the house of his God. They be gone to farre, & haue destro- ped them selues, lyke as they dypd afore tyme * at Sabaa therfore they wyckednes shal- be remembred, and their synnes punyshed.

I founde Israell lyke grapes in the wyl- dernes, and saue their fathers as the fyrst * fygges in the toppe of the fygge tre. * But they are gone to Baal Deor, & runne awaye fro me to y shamefull Idoll & are become as abhominable as their louers. * Ephraim flyeth lyke a byrde, so shal their glozy also: In so moch, that they shal nether begette, coceau ner beare chyliden. And though they byryng vpony, yet will I make them chyl- deles amoge men. Yee, wo shal come to the, when I depart from them. * Ephraim (as me thynke) is plāted in welthynges, lyke as Cyprus, but now must the byryng her a wne chyliden forth to the manslayer.

O Lorde thou shalt geue the: what shalt thou geue them: geue them an vnfrutefull wombe & dnye brestes. All their wyckednes is done at * Gilgall, there do I abhorre the. For the vngaciousnes of their awne inu- cyons, I will dypue them out of my house. I will loue them nomore, for all their prynces are vnfaithfull. Ephraim is hewen downe, their rote is dyped vp, so p they shal byryng no more frute, yee, and though they byryng forth eny, yet will I slaye euen the best belo- ued frute of their body. My God shal cast them awaye, for they haue not bene obediēt vnto him, therfore shal they go astraye a- monge the heathen.

The x. Chapter.

Agaynst Israel and hys Idols.

Israil was a goodly * vyne, but he hath brought forth vnprofita- ble frute: yee, & more frute he had, the moaulters he made: the more good I dypd to their lande, the more frend- shype shewed they to their ymages. They herte is deuyded, therfore wyl they be de- stroyed. The Lorde shal breake downe their ymages, he shal destroye they aulters. Then shal they saye: we haue no kyng, for why? we haue not feared y Lord. And what shal then the kyng do to vs? They comen together, and sweare vayne othes: they be confederat together, therfore groweth their punishment, as the wedes in the forowes of the lande.

They that dwell in Samaria haue wor- shippd the calfe of Berhaue: therfore shal the people mourne ouer them, yee, & the pre- stes also, that in they welthyngesse reioyced wth them: and why: it shal passe awaye fro them. It shal be brought to the Assyrian, for a present vnto kyng Iarch. Ephraim shal receaue full punishment. Israel shalbe confounded for hys awne ymaginacyons, Samaria w his kyng shal vanythe awaye as the scomme in the water. * The hye places of Auen where Israel do synne, shal be cast downe: theysles and thoznes shal growe vpo they aulters. * Then shal they saye to the mountaynes: couer vs, and to the hylls: fall vpon vs.

O Israel, thou hast synned as * Sabaa dypd afore tyme, where they remayned: shuld not the batayll then come vpon the wycked chyliden, as well as vpon the Gabaonites? I wyl chasten them, euen after myne awne desyre, the people shalbe gathered together ouer them, when I punyche them for their great wyckednesse. Ephraim was vnto me, as a cowe p is vsd to go to plowe, therfore I lound hym, and fell vpon his sayre necke. I droue Ephraim, Juda plowed, and Ja- cob played y hulbade mā: Sowe vnto rygh- teousnes, and reape the frutes of welldoinge: plowe vp your frethe lande, for it is tyme to seake the Lorde tll he come and rayne righ- tuousnesse vpon you. But you haue plowed vngodlynes: ye haue reped iniquitye, you haue eaten the frute of lyes. Scynge thou puttest thy cōfydence in thyne awne wayes, and leanest to the multitude of thy wor- thynges: there shal growe a sedicyon amoge thy people. All thy strōge cyties shalbe layed waste, euen as Salmana was destroyed with his fampliers, thozowe him that was auenged of Arbell, in the daye of batayll, where the mother perisshed with her chyl- dzen. Euen so shal it go with you (O Be- thell) because of poure malicious wicked- nesse. Lyke as the mozynge goeth awaye, so shal the kyng of Israel passe.

The prophecye

The .xj. Chapter.

Agaynst the unkyndnesse of Israel.

When Israel was yonge, I loued him: * I called my sonne oute of the lade of Egypt. But y more they were called, y more they wete backe, * offeringe vnto Idols of Baal, & censynge Images. * I lerned Ephraim to go, & bare them in myne armes, but they regarded not me, y wolde haue helped them. I led the with cordes of frendshyppe, and with bandes of loue. I was euen he, y laped the pocke vpo their neckes. * I gaue their foder my self that they shulde not go agayne into Egypt. And now is Alur theyr kynge. For they wolde not turne vnto me. Therefore shall the swerde begynne in their cyties, the stoare y they haue laped vp, shalbe destroyed and eaten: and y because of their awne ymaginacions. And my people shal stonde in a doubte whether to tozne them, for when the prophetes called them to the most blest, not one yet wolde geue him his gloze.

What greute thynges haue I geuen the, O Ephraim: howe saythfully haue I defended the, O Israel: haue I dealt with the as with * Adama: or haue I intreated y lyke Schoim? No, my hert is other wise mynded. Pee, my mercy is so feruent: therfore haue I not turned me to destroye Ephraim in my wrothfull displeasure. For I am God and no man, I am euen that holy one in the midst of the, though I came not within the cytie.

The Lorde roareth lyke a lyon, that they maye folowe hym: pee, * as a lyon roareth he, y they maye be afrayed lyke the chyldren of the see: y they maye be scatred a waye from Egypt, as me scarre byrdes: & frayed a waye (as dones vnto be) fro the Assyrians lande: and that because I wolde haue them tarp at home, sayeth y Lorde. But Ephraim goeth aboute me with lyges, and y house of Israel dissembleth. Only Iuda holdeth hym with God, and with the true holy thynges.

The .xij. Chapter.

Agaynst the vayne trust of the people.

Ephraim is fed with ayze, and foloweth after y east winde: he is euer increasynge lyes and destruction. They be confederate with the Assyrians, * their oyle is carped into Egypt. The Lorde hath a courte to holde y Iuda, and wyl punyche Jacob. After their awne wayes and accordynge to theyr awne inuencions, shal be recopense the. * He toke his brother by the hele, whē he was yet in his mothers wombe: and in hys strength he wrestled with God. He * strowe with the angell, and gat the victorie: so y he prayde & desyred hym. * He founde him at Bethell, and there he talketh with vs.

Pee, the Lorde God of hostes, euen the

Lorde him selfe remembred him: * He turne to thy God, kepe mercy and equite, & hope styll in thy God. But part lyke y maniche y hath a false weyght in his hande, he hath a pleasure to occuple extorcyō. Ephraim thinketh thus: * Cuth, I am rich, I haue good ynough: In all my worckes shal not one faulte be founde y I haue offended. Yet am I the Lorde thy God, eue as when I brought the out of the lande of Egypt, and sett y in thy tentes, and as in the tye feastes dayes.

I haue spoken thozowe the prophetes, & shewed diuerse visyōs and declared my selfe by the ministracion of the prophetes. But at Gilaad is y abhominacyō, they are fallen to vanyte. At Gilgal they haue slayne oxen: as many heapes of stoness as they had in theyr lade forowes, so many alters haue they made. * Jacob fled ito y lade of Siria, & Israel serued for a wife, & for a wife he kepte thepe.

By a prophete y Lorde brought them out of Egypt, and by a prophet he preserued the. But Ephraim hath poked him to displeasure thozowe his abhominacions, therfore shal his bloude be poured vpo him selfe, and the Lorde hys God shal rewarde hym hys blasphemys.

The .xiii. Chapter.

Of the abhominacion of Israel.

When Ephraim spake, the betten tumbled: and he was exalted amōge the Israelytes, but he is gone backe to Baal, therfore must he dye. And now they synne more and more: * of their spluer, they make the molten ymages, after the ymaginacions of ther awne braynes yis. very ydols, and yet all is nothinge but the worke of the craftesman: Not withstandinge they preache of y same to such as there sacrificeth: who so will kylle y calves, offereth perfectlye. Therefore, they shalbe as y morninge cloude, and as the dewe that early passeth a waye and lyke as dust that y whoyle wynde taketh awaye, fro the floze, and as smoke that goeth out of the chymney.

I am the Lorde God, which brought the out of the lande of Egypt: that thou shuldest knowe no God but me onely, and that thou shuldest haue * no Sauoure but only me. I toke diligent hede of the in the wyldernes y dyde lande. But when they were well fedde and had ynough, they waxed proude, & forgot me: therfore will I be vnto the as a lyd and as a leoparde in y waye to y Assyrians. I will come vpon the as the beare, y is robbed of her whelpes, & I will breake y subburne herte of theirs. There will I deuoure the as a lyon: pee: y wyld beasts shal teare the.

* O Israel, thine iniquite hath destroyed y but in me only is thy helpe. Where are thy kynge now, that shulde helpe the in all thy cyties? Pee, and thy iudges, of whom thou saydest:

Of Joel.

Jo. cxviii.

saydest: * geue me a kynge and princes: well, I gaue the a kynge in my wrauth, and in my displeasure will I take hym fro the agayne. The wychednesse of Ephraim is bounde together, and hys synne lyeth hyd: Therefore, shall sorowes come vpon hym, as vpon a woman that trausyleth. An vndiscrete sonne is he, for he conspydeth not, that he shulde not haue bene able to haue endured in the tyme of hys byrth, had not I defended hym from the graue, and deliuered hym from death.

* O death, I will be thy death: O hell, I wyl be thy kynge. Yet can I se no comfote, for when he is nowe the goodlyest amonge the blyth, the east wynde (euen the wynde of the Lorde) shal come downe fro the wilderness, and dye vphys cōduptes, & dyncke vphys welles: he shal spoyle the treasure of all pleasaunt vessels.

As for Samaria, they shalbe made waste, and why: they are dyobedient vnto theyr God. They shal perthe with the swerde, theyr chyldren shalbe slayne, and their wemē greut with chyldre shalbe epte vp.

The .xiiii. Chapter.

The destruction of Samaria.

Israel, * turne the nowe, vnto y Lorde thy God, & for y hast taken a greute fall thozowe thy wickednes. Take these wordes with you, when ye turne to the Lorde, and saye vnto hym: O, forgeue vs all oure synnes, receaue vs graciously, * & then wyl we offe the bullockes of oure lyppes vnto the: Alur shalbe nomore oure helpet, neither will we ryde vpon horses eny more. As for the worckes of oure handes, we wyl nomore call vpon them: For it is thou that art oure God, thou shewest euer mercy vnto y fatherlesse.

O (yf they wolde do this) I shulde heale theyr sores: pee, with all my herte wolde I loue them: so that my wrauth shulde cleane be turned awaye from them. Pee, I wolde be vnto Israel as the dewe, and he shulde growe as the lylic, and hys rote shulde breake out as Libanus. His braunches shulde sprede out abroad and be as fayre as the olyue tre and smell as Libanus. They that dwell vnder hys shadowe, shulde come agayne, and growe vpon the corne, & flozpe as the vyne he shulde haue as good a name, as the wyne of Libanus.

O Ephraim, what haue I to do wpyth Idols eny more? I wyl graciously heare hym, and lede hym forth. I wyl be vnto the as a grene fyre tre, vpo me shal thou synde thy frute. * Who so is wise, shal vnderstand thys: and he that is ryght entricte, wyl regarde it. * For the wayes of the Lorde are

ryghteous, soch as be Godly wyl walke in them. As for the wyched, they wyl stumbe therein.

The ende of the prophecye of Oseas.

The booke of Joel the prophete.

The fyrst Chapter.

A prophecye agaynst the Jewes. He exhorteth the prestes to praye and fastynge for the wycked that was commynge at hande.



Jhs is the worde of y Lorde, that came vnto Joel the sonne of Phathuel. Heare, O yee elders: pondre this well, all ye that dwell in the lande: yf euer there happened soch a thinge in yore dayes, or in the dayes of yore fathers. Tell yore chyldren of it, and lett them shewe it vnto their chyldren, and so they to certifie theyr posterite therof. Loke what the caterpyller hath lefte, that hath the greshoper cate vp: what the greshoper lefte, that hath the locuste cate vp: and what the locuste hath lefte, that hath the blasynge consumed. Wake vp ye dronckardes, and wepe: mourne all ye wyne suppers, because of yore swete wyne, for it shal be taken a waye fro yore mouth. Pee, a myghtye and an innumerable people shal come vp into my lande: these haue teeth lyke the teeth of lyons, and chaffbones lyke the lyonesse. * They shal make my vyne-arde waste, they shal pylle of the darckes of my pyggetrees, strype them bare, cate the awaye, and make the braunches whyte.

Wake thy moone as a vyrgyn doth that gyrdeth her selfe with sacke, because of her byrde grome. For the meate and dynckoffringe shalbe taken awaye from the house of the Lorde, and the prestes the Lordes minystrers shal mourne. The felde shalbe wasted, the lande shalbe in a myserable case: for the corne shalbe destroyed, the swete wyne shal come to confusyon, and the oyle vnterly defolate. The housbandmen and the wyne gardeners shal loke pfeonally and make laime: facyon, for the wheate, wyne and barley, and because the haruest vpon the felde is so clene destroyed. The grapegatherers shal make greute mone, when the vyneyarde and pyggetrees be so vnterly wasted. Pee, all the pyggetrees, palmertrees, apertrees, & the other trees

trees of the felde shall wether awaye. Thus the mery cheare of the chyldren of men, shall come to confusyon.

Spyde you, and make poure mone, O ye prestes, moune ye minystris of the auter: god your waye in, and slepe in sack cloth, O ye officers of my God: for the meat & drinke-offeringe shall be taken awaye fro the house of poure God. Proclayne a fastinge, call the congregacyon, gather the elders * and all the inhabitours of the lande together into the house of the Lorde your God, and crye vnto the Lorde: alas, alas for this daye. And why? the daye of the Lorde is at hande, and cometh as a destroyer from the almyghyte. Shall not the meates be taken awaye before oure eyes, & the myrrh also and ioye from the house of our God? The seide shall perishe in the grounde, the garners shall lye waste, the flores shall be broken downe, for the corne shall be destroyed. What a syghynge make the kyne / the bullockes are very euell lpyng, because they haue no pasture: and the shepe are famished awaye.

The Lorde, to the wyll I crye: for the fyre hath consumed the goodly pastures of the wyldernes, and the flame hath bzent vp all the trees of the felde. Yee, the wyld beastes crye also vnto the: for the water riuers are dyed vp, and the fyre hath consumed the pastures of the wyldernesse.

The. ij. Chapter.

He propheseth the commynge and crueltie of the enemyes. An exhortacyon to moue them to conuert.

And crye vpon my holy hyll, that all soche as dwell in the lande, maye tremble at it: * for the daye of the Lorde cometh, and is harde at hande: a darcke daye, a gloomyng daye, a cloudy daye, yee, and a stormy daye, lyke as the morninge spredeth out vpon the hylls. Namely, a greate and myghty people: soch as haue not bene sence the beginninge, neither shall be after them for evermore. Before him shall be a consumynge fyre, and behynde him a burninge flame. The lande shall be as a garden of pleasure before him, but behynde him shall it be a very waste wyldernesse, and there is no man, that shall escape hym: They are to lye vpon lyke barbed horses, & runne lyke horsmen. They skippe vp vpon the hylls, as it were the sounde of charrettes: as the flame of fyre that consumeth the strawe, and as a myghty people redy to the batayll.

The folke shall be afrayed of hym, all faces shall be as blacke as a pot: These shall runne lyke gyauntes, and leape ouer the walles shall kepe hym araye, and not gon out of hym

path. There shall not one dyscuse another, but eche shall kepe his awne waye. They shall breake in at the wyndowes, & not be hurte: They shall come into the cyttie, & runne vpon the walles. They shall clyme vp vpon the houses, and sylpe in at the wyndowes lyke a thefe. The earth shall quake before hym, yee, the heuens shall be moued. * The sunne & the moone shall be darchened, and the starres shall withdraue theyr shynne. The Lorde shall shewe hymself before hymself, for his hooft is grete, stronge, and myghty to fulfyll hymself commaundement. This is that greate and maruelous fearfull daye of the Lorde. * And who is able to abyde it?

Howe thefore sayeth the Lorde. * Turne you vnto me with all your hertes, with fastinge, wepyng and mournynge, rete your hertes, and not poure clothes. Turne you vnto the Lorde your God, * for he is gracious and mercyfull, longe sufferynge and of great compassyon: and redy to pardon wickednes. Then (no doute) he also shall turne, and forgieue, and after his chastenynge, he shall lette your increase remayne, for meat and drinke-offrynges vnto the Lorde your God. * Blowe out with the troppette in Syon, proclayne a fastynge, call the congregacyon, and gather the people together: warne the congregacyon, gather the elders, bynng the chyldren & suckylnges together. Lett the bydegrome go forth of his chabze, and the byde out of her closet. Lett the prestes serue the Lorde he twyxt the porch and the auter, wepyng and sayynge: be fauourable, O Lorde, be fauourable vnto thy people: let not thyne heritage be brought to soch confusyon, lest the heathen be lordes therof. * Wherefore shulde they saye amonge the heathen: where is nowe the Lord God.

Then shall the Lorde be gelous ouer his lande, and spare hymself people: yee, the Lorde shall answer, and saye vnto his people: Beholde, I will sende you corne, wyne & oyle, so that ye shall haue plenty of them: and I will nomore geue you ouer to be a reprofe amonge the heathen. Agayne, as for him of the north, I shall dyscuse him farre from you: and shute him out into a drye & waste lande, his face toward the east see, and his hynder partes toward the west see. The synche of him shall go vp, and his fylthy corrupcyon shall fall vpon him selfe, because he hath dealt so proudly. Feare not (O lande) but be glad and reioyse, for the Lorde will do grete thynges. Be not ye afrayed nether (O ye beastes of the felde) for the pastures shall be grene, and the trees shall beare their frute: the fynggetrees and vynyardes shall geue theyr increase.

We glad then (O ye chyldren of Syon) be and reioyse in the Lorde your God, for he hath

gauen you a teacher of ryghteousnesse: * he it is that shall sende you downe bouers of rayne, early and late in the fyrst moneth: so that the garners shall be full of corne, and the prestes plenteous in wyne and oyle. And as for the yeares that the gresshoper, locuste, blastynge, and caterpyller (my greate hooft, which I sent amonge you) haue eaten vp, I shall restore them to you agayne. so ye shall haue ynough to eate, & be satysfied: and prayse the name of the Lorde your God, that so maruelously hath deale with you.

And my people shall neuer be confounded any more. Ye shall well knowe, that I am in the myddest of Israell, and that I am your God: yee, and that there is none other, and my people shall no more be brought to confusyon.

After this, will I poure out my sprete vpon all flesh: and your sonnes and your daughters shall prophesy: your olde men shall dreame & dreames, and your yonge men shall se visyons, yee, in those dayes I will poure out my sprete vpon seruautes and maydens. I will shewe wonders in heauyn aboue and tokens in the earth beneth: bloude and fyre, and the vapoure of smoke. The sunne shall be turned into darckenes, and the moone into bloude: before the greate & notable daye of the Lorde come. And the tyme shall come, that * whosoener calleth on the name of the Lorde, shall be saued. For vpon the mounte Syon and at Ierusalem, there shall be a saluacyon, lyke as the Lorde hath promysed: yee, and amonge the other remnaunt, whom the Lorde shall call.

The. iij. Chapter.

Of the iudgement of God agaynst the enemyes of hym people.

Take hede: in those dayes and at the same tyme, when I turne agayne the captiuite of Iuda and Ierusalem: I shall gather all people together, and bynng them in the valley of Josaphat: and there will I reason with the: because of my people and heritage of Israell: who they haue scatered about in the nacjons: and parted my lade: yee, they haue cast lottes for my people, the ponge me haue they set in the bordel house, & solde the damselfs for wyne, that they myght haue to drynke. * Thou Tyrus and Sidon and all ye borders of the Philistines: what haue ye to do with me? Will ye despyse me? well, ye will neddes despyse me, I shall recompence you, euen vpon your heade, & p ryght worthely: for ye haue taken awaye my syluer and golde, my sayre and goodly Jewels, and brought the into your goddes houses. The chyldren also of Iuda and Ierusalem haue ye solde vnto the Gekes, & ye myght bynng them farre from

the borders of their awne countrees.

Beholde thefore, I will rayne them out of the place, where ye haue solde them, * and will rewarde you euen vpon your head. Pour sonnes and your daughters will I sell thorowe the handes of the chyldren of Iuda, and so they shall geue them forth to sell, vnto the of Saba, a people of a farre countre: for the Lorde him selfe hath sayde it. Crye out these thynges amonge the Gentyles, proclayne warre, wake vp the gyauntes, let the drawe nye, let them come vp all the lusty warryours of the. * Make you sweardes of your plow-shares, and speares of your sylkes & sythes. Let the weake man saye: I am stronge. Strengthen you, & come, all ye heathen rounde about: gather you together, there shall the Lorde laye all thy gyauntes to the grounde. Lett the people arys, & get the to the valley of Josaphat for there will I set, & iudge all heathen rounde about. * Laye to your sythes, for the sheaf is ripe: come, get you downe: the wyne presse is full, yee, the wyne presses runne ouer, for their wickednes is waken greate.

In the valley appoynted, there shall be many, many people: for the daye of the Lorde is ripe in the valley appoynted. * The sunne & moone shall be darchened, & the starres shall withdraue their lycht. * The Lorde shall roare out of Syon, and crye out of Ierusalem, that the heuens and the earth shall quake withall. But the Lorde shall be a defence vnto hymself awne people, and a refuge for the chyldren of Israell. Thus shall ye knowe, that the Lorde your God dwell vpon my holy mounte of Syon. Then shall Ierusalem be holy, & there shall no straungers go thowowe her any more.

Then shall the mountaynes droye swete wyne, and the hylls shall flowe with mylke. All the ryuers of Iuda shall haue water ynough, and out of the Lordes house there shall flowe a spring, to water the broke of * Sittim: but Egypte shall be layed waste, * and Edom shall be desolate: because they haue deale so cruelly with the chyldren of Iuda, and shed innocent bloude in theyr lande. Agayne, Iuda shall be inhabited for evermore, & Ierusalem for generation to generation: for I will not leaue their bloude vnaucnged. And the Lorde shall dwell in Syon.

The ende of the prophecy of Joel.

The propherye The booke of the prophete Amos,

The fyrst Chapter.

The tyme of the prophery of Amos. The worde
of the Lorde agaynst Arab, agaynst Tyre, agaynst
Edom, and agaynst the sonnes of Ammon.

I wyll not spare them: because they cryt vp
the weimen greatt wpyth chylde in Galaad,
to make the borders of their landes the wy-
der. Therefore, I will kyndle a fyre in y wal-
les of Rabbath, that shall consume her pa-
laces: with a greate crye, in the daye of ba-
tall, in tempest and in the daye of storme: so
that their kyng shall go into captiuyte be-
hys prynces together, sayeth the Lorde.

The ij. Chapter.

Agaynst Moab, Zuba, and Israel.

Thus sayeth the Lorde: For thre and a
foure wyckednesses of * Moab, I
wyll not spare hym: because
he bzent the bones of the kyng of
Edom to ashes. Therefore, wyll I sende a
fyre into Moab, which shall consume the pa-
laces of Cariath: so that Moab shall perishe
with noyse and the sounde of a shawme. I
wyll rote out the iudge from amonge them,
& slaye all hys prynces with him, sayeth the
Lorde. Thus sayeth the Lorde: for thre and
foure wyckednesses of * Zuda, I wyll not
spare him: because he hath cast a lyde flawe
of the Lorde, and not kepte hys commaun-
dementes: for why? * they wolde nedes be
disceaued with the lyer that they: forsa-
thers folowed. Therefore, will I sende a
fyre into Zuda, which shall consume the palaces
of Jerusalem.

Thus sayeth the Lorde: For thre and foure
wyckednesses of Israel, I will not spare him
because he hath solde the ryghteous for mo-
ney, & the pooze for shoes. They treade vpon
pooze mens heades, in the dust of the earth, &
croke the wayes of the meke. The sonne and
the father go to the harlot, to dishonoure my
holp name, they lye belyde euery alter vpon
clothes taken to pledge, and in the house of
they: goddes they dryncke the wyne of the
oppressed. Yet destroyed I the * Amoryte
before them, that was as hye as the Cedre
trees, and as stronge as the oaks: notwith-
standynge I destroyed his frute from aboue
and his rote from vnder.

* Agayne, I brought you out of y lande
of Egypt, & led you fourty yeaeres thozowe
the wilderness, that ye might haue the Amo-
rites landes in possellio. I rayled vp prophe-
tes amonge youre chylzen, and abstepners
amonge youre yonge men. Is it not so, O ye
chylzen of Israel, sayeth the Lorde? * But
ye gaue y abstepners wyne to dryncke, & pee,
ye commaunded the prophetes sayinge. Pro-
phery not. Beholde, I will craue you in son-
der, lyke as a wayne crasheth, that is full
of sheaues: so that the swifte shall not escape
neither the stronge be able to do eny thynge:
no, the gyaunte shall not saue his awne lyfe.
The archer shall not abyde, and the swifte
of fote

Of Amos.

No. cxx.

of fote shall not escape. The horsman shall
not saue his lyfe, and he that is as manly of
stomack as a gyaunte, shall in that daye be
sayne to runne his waye naked, sayeth the
Lorde.

The iij. Chapter.

The reproche the house of Israel of wyckednes.

Take care, what the Lorde speaketh vn-
to you (O ye chylzen of Israel) na-
mely, vnto all the trybes, who I
brought out of Egypt, and sayde:
* you only haue I accepted fro all the gene-
racions of the earth: therefore, will I viset
you in all your wyckednesses. * Hape tway-
ne walke together excepte they be agreed a-
monge them selues: * Doth a lyon roare in
the wodde, except he haue a praye? * Cryeth
a spone whelp out of his denne, excepte he
haue gotten somthinge? * Doth a byrde fall in
a snare vpon the earth where no fowler is?
* Taketh a ma his snare vpon the groude,
afore he catche somwhat? * Crye they out Ala-
lum with the tropet in the cytie, and y pro-
ple not afrayed? * Commeth there eny plage
in a cytie without it be the Lordes doyng?
* Howe doth y Lorde God no maner of thin-
ge, but he telleth his secrete before vnto hys
seruautes the prophetes. When a lyon roa-
reth, who wyll not be afrayed? * Seinge then
the Lorde God him selfe speaketh, * who
wyll not prophery?

Preach in the palaces at Asdod, and in y
palaces of the lande of Egypt, and saye: ga-
ther you together vpon the mountaynes of
Samaria, so shall ye se greate murder and
violent oppresyon amonge the, for why? they
regarde not y thinge that is ryght, sayeth y
Lorde: they gather together euell gottē goo-
des, and laye vpon robbery in their houses.

Therefore, thus sayeth the Lorde God.
This lande shall be troubled and beleaged ro-
unde about, thy strength shall be plucke fro y,
and thy palaces robbed. Thus sayeth y Lor-
de. lyke as an heardman taketh two legges
or a pece of an eare out of the spons mouth:
Euen so the chylzen of Israel (y dwell in Sa-
maria, haupnge their couches in the corner,
their beddes at Damascus, shall be plucke a-
waye. * * Heare, & heare recorde in y hou-
se of Jacob (sayeth y Lorde God of hostes)
y when I begynne to viset the wyckednesse
of Israel, I will viset y altars at Bethell
also: so that the hornes of the altare shall be
broken of, and fall to the groude.

As for the wynterhouse & sommerhouse
I will smyte them downe: and the houses of
puery: pee, and many other houses shall pe-
rishe, and be destroyed, sayeth the Lorde.

The iij. Chapter.

Agaynst the gouernours of Samaria.

Heare thys worde O ye fat kyne,
that be vpon the hyl of Samaria: ye

that do pooze men wronge, and appresse the
nedy: ye that saye to your lordes: bypnye hy-
ther, let vs drinke. Therefore, the Lorde hath
sworne by hys holynes: The dayes shall co-
me vpon you, y the enemyes shall carry you
away in shypes, & your postcite shall be ca-
rped awaye vpon fyshers hookes. Ye shall get
you out at the gappes one after another, eue
the kynges palace shall you ouer throwe,
to make awaye to escape, sayeth the Lorde.

Ye came to * Bethell for to worcke vn-
graciously, and haue increased your synnes
at * Galgal: ye brought your sacrifices in y
mornynge, and youre tythes vnto the thirde
daye. Ye made a thankofferynge of leuen, ye
promysed frewill offeringes, and proclaimed
them. Soch lust had ye, O ye chylzen of Is-
rael, sayeth the Lorde God. Therefore haue I
geuen you ydle teeth in all youre cyties, and
scarfnesse of byed in all your palaces: yet will
ye not turne vnto me, sayeth the Lorde. Why
there were but thre monethes vnto the har-
uest, * I withelde the rayne from you: ye
rayned vpon one cytie: and not vpon another,
one pece of grounde was moystured w ray-
ne, and the groude that I rayned not vpon,
was drye. Therefore two, yee, thre cyties ca-
me vnto one, to drinke water: but they we-
re not satisfied, yet will ye not turne vnto
me, sayeth the Lorde.

I haue smytten you with drouth & bla-
stynge: and loke howe many orchardes, yv-
nepardes, fyggetrees & olyuetrees ye had:
the caterpyller hath eaten them vp. But yet
will ye not turne vnto me, sayeth the Lorde.
Destylence haue I sent amonge you, * as y
dyd in Egypt: your yonge me haue I slayne
with the swerde, and caused your horses to
be taken captiue: I made the stynkyng sa-
uour of youre tentes to come vnto youre
nostrels. Yet will ye not turne vnto me, sa-
yeth the Lorde. Some of you haue y ouer-
throwen, * as y ouerthrowe Sodome and
Gomorre: so that ye were as a bronde plucke
out of the fyre. Yet wyll ye not turne vnto
me, sayeth the Lorde. Therefore, thus will I
handle the agayne, O Israel, ye euen thus
will I handle the. Make the ready then to
mete thy God, O Israel. For lo, he maketh
the mountaynes, he ordeyneth the wynde,
he sheweth man what he is aboute to do: he
maketh the mornynge and the darkenes, he
treadeth vpon the hye places of the earth: the
Lorde God of hostes is his name.

The v. Chapter.

A complaynte of the captiuyte of Israel.

Take care thys worde, O ye house of Is-
rael: why? I must make thys
monition. The vrgyn Israel
shall fall, & will be sayde
by agayne:
she shall be cast downe vpon her
awne

* 116. re. 17. a.

* 116. re. 17. c.

* 116. re. 17. d.
* 116. re. 17. e.

* 116. re. 17. a.
* 116. re. 17. b.

* 116. re. 17. a.

* 116. re. 17. a.

* 116. re. 17. a.

* 116. re. 17. a.
* 116. re. 17. b.
* 116. re. 17. c.

* 116. re. 17. a.
* 116. re. 17. b.
* 116. re. 17. c.

* 116. re. 17. a.
* 116. re. 17. b.
* 116. re. 17. c.
* 116. re. 17. d.

* 116. re. 17. a.
* 116. re. 17. b.
* 116. re. 17. c.

* 116. re. 17. a.

* 116. re. 17. a.
* 116. re. 17. b.

alone growde, and no mā shall helpe her vp. For thus sayeth the Lorde God: Where as there dwelt a. 3. in one cytie, there shall be left scarce an hundred therein: & where there dwelt an. 4. there, shall scarce ten be left in the house of Israel. Neuertheles, thus sayeth the Lorde vnto the house of Israel: Seke after me, and ye shall lyue, but seke not after Bethel. Come not at Gilgal, and go not to Beerlabā: for Gilgal shall be carped awaye captiue, and Bethel shall come to naught. Seke the Lorde, that ye maye lyue: lest the house of Ioseph be bzent with fyre and consumed, & lest there be none to quēche Bethell.

Pe turne the lawe to wormwood, & cast downe ryghteousnes vnto y grounde. * Pe forsake the Lorde y maketh the vij. starres & y Qyros, y turneth the nyght into daye, and of y daye he maketh darcknesse. * He calleth the waters of the see, and poureth them out vpon the playne grounde: the Lorde is his name. He rapeth destruction vpon y myghty people, & byngeth downe the strōge holde. But they owe him euell will, y reproūeth them openly: and who so telleth the the playne truth, they abhorre hym. For so moche then as ye oppresse the poore, and robbe him of his best sustenance: * therfore, where as ye haue buylded houses of square stone, ye shall not dwell in the. Maruclous pleasaunt bynepardes shall ye plante, but the wyne of them shall ye not drynke: & why? as for the multitude of youre wyckednesses and poure stoute synnes, I knowe them ryght well.

Enemys are ye of the ryghteous, * ye take rewardes, ye oppresse y poore in iudgement. Therfore, the wyse must now be fayne to holde his tūge, so wycked a tyme is it.

Seke after the thinge that is good, & not euell, so shall ye lyue: yee, the Lorde God of hostes shall be with you, accordinge to your arowne desyre. * Hate the euell, and loue the good: & set vpryght agayne in the porte: and (no doute) the Lorde God of hostes shall be mercifull vnto the remnant of Ioseph. If no (sayeth the Lorde God, y God of hostes) there shall be mournynge in all stretes, yee, they shall saye i euery strete: alas, alas. They shall call the housbandman to lamentacyon, and soch as can mourne to mournynge. In all bynepardes there shall be heynesse, for I will come amonge you, sayeth the Lorde. Wo be vnto them that desyre the daye of the Lorde. Wherefore wolde ye haue it? As for y daye of the Lorde, it shall be darcke and not cleare. Yee, lyke as when a man runneth fro a lyon, and a Beer meteth with him: or whē he cometh into the house, & leaneeth his hāde vpon the wall, a serpent byteth him. Shall not the daye of the Lorde be darcke, & not cleare? Shall it not be cloudy, & no shyne in it? * I hate and abhorre your holy dayes, &

where as ye cense me when ye come together, I wyll not accepte it. And though ye offere me bzent offrynges and meat offrynges, yet haue I no pleasure therein. As for your fat thankoffrynges, I wyll not loke vpon them: A waye with that noyse of thy songes, I will not heare thy playes of musyck: but se that equytie flowe as the water, and ryghteousnesse as a myghty streame. O ye house of Israel, * gaue ye me offrynges and sacrificyes those fourty yeres longe in the wyldernes? yet haue ye set vp tabernacles to your * Moloch, and ymages of your Idols, yee, and the starre of your God Rempha, figures which ye made to worshippe them. Therfore wyll I cause you to be carped awaye beyonde Damascus, sayeth the Lorde, whose name is the God of hostes.

The vij. Chapter.
Agaynst the princes of Israel leuynge in places.

Wo be to y proude welthy in Syon to soch as thinke them so sure vpon the mount of Samaria: which holde them selues for the best of the worlde, and rule the house of Israel, euen as they lyst. So vnto Calue, and se: and from thence get you to hemath the great cytie, & so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their lande wyder then yours? Pe are taken out for the euell daye, euen ye that syt in the stole of wyfulnesse. Ye that lye vpo beddes of Puery, and vse youre wātonnesse vpon your couches: ye that eate the best lambes of the flocke, & the fattest calves of the drooue: ye that synge to the lute, and in playenge of instrumentes compare youre selues vnto * Dauid: ye that drynke wyne out of goblettes, and anoynte youre selues with the best oyle, but no mā is sozy for Iosephs hurte. Therfore, now shall ye be the fyrst of them, that shall be led awaye captiue, and the lusty chere of the wyfull shall come to an ende.

The Lorde God hath sworne euen by him selfe (sayeth the Lorde God of hostes) I hate the pryde of Jacob, and I abhorre his palaces: and I will geue ouer the cytie, with all that is therein: so that though there remayne ten men in one house, they shall dye. So their nexte kynfolkes and the deed buryers shall take them, and cary awaye they bones, and saye vnto him, that is in the pinnermer house: is there yet eny mo by y? And he shall answer: they are all gone, holde thy tūge (shall he saye) * for * they wolde not remembre the name of the Lorde.

Beholde, the Lorde is mynded to smyte the greate houses, so that they shall decaye: and the lytle houses, y they shall cleue a sūder. Who can runne w hoxles, or plowe with oxen

oxen vpo y harde rockes of stone? For why ye haue turned true iudgement into bytternesse & y frute of ryghteousnesse into wormwood: yee, eue ye, that reioyse in wayne thinges: ye y saye: haue not we optayned hoznes in oure awne strength? Wel, take hede, O ye house of Israel, sayeth the Lorde God of hostes: I will brynge a people vpo you, whych shall trouble you, from y waye that goeth towarde hemath, vnto the brooke in the medowe.

The vii. Chapter.

Of the captiue of Israel and Iuda.

The Lorde God shewed me soch a vyssyon: beholde, there stode one that made greshoppers, euen when the corne was thotynge forth, after y king had clypt his shepe. Now when they undertoke to eate vp all the grene thinges in the lande, I sayde: O Lorde God, be mercifull, I beseeche the: who shulde els helpe vp Jacob that is brought so lowe? So the Lorde was gracious therein, and the Lorde sayde: well, it shall not be. Agayne, y Lorde shewed me thys vyssyon: beholde, the Lorde God called the fyre to punyssh wythall, & it deuoured y gre-at depe: yee, it consumed a parte all redy. Then sayde I: O Lorde God, holde thyne hande: for who shulde els helpe vp Jacob y is brought so lowe? So the Lorde was mercifull therein, and the Lorde God sayd: wel, it shall not be.

Moreover, he shewed me thys vyssyon: beholde, the Lorde stode vpon a plastered wall and a masons trowel in his hande. And the Lorde sayd vnto me: Amos, what seest thou? I answered: a masons trowel. Then sayde the Lorde: beholde, I wyll laye the trowel amonge my people of Israel, & wyll nomore ouer se them, but y hye pylchapels of Isaac must be layed waste, and the churches of Israel made desolate, * ad as for the house of Jeroboā, I wyll stande vpagaynst it with the swerde. Vpon thys sent Amasiah the prest to Bethel vnto Jeroboam the kyng of Israel, saye. * Amos maketh the house of Israel to rebel agaynst the, y lāde can not awaye wyth thys wordes. For Amos sayeth, Jeroboā shall dye wyth the swerde, and Israel shall be led awaye captiue out of theyr awne lande. And Amasiah sayde vnto Amos, Gett the hēce * (y y canst se so well) and fle into the lande of Iuda: gett the there thy lyuinge, and prophesy there: and prophesy nomore at Bethell, for it is the kynges chapell, and the kynges courte.

Amos answered, and sayde to Amasiah: * As for me I am nether prophet, ner prophetes sonne: but a keeper of catell. Now as I was breakynge downe molberies, & goig after the catell, the Lorde toke me, & ad sayd vnto me: Go thy waye, and prophesy vnto

my people of Israel. And therefore, heare y now the worde of the Lorde: Thou sayest: prophesy not agaynst Israel, ad speake no thyng agaynst the house of Isaac. Wherefore, thus sayeth y Lorde: Thy wyfe shall be defyled in the cytie, thy sonnes and daughters shall be slayne with the swerde, & thy lāde shall be measured out wyth y line. Thou thy selfe shalt dye in an vnclene lāde, * & Israel shall be dyspūen out of his awne contrē.

The viii. Chapter.

Agaynst the rulers of Israel. The Lorde sweareth that he wyll fulfyll the thynges whych he hath decreed agaynst Israel.

The Lorde God: shewed me thys vyssyon: and beholde, there was a mande w sommer frute. And he sayde: Amos, what seyst thou? I answered: a mande w sommer frute. Then sayde the Lorde vnto me: the ende cometh vpon my people of Israel, I wyll nomore ouerse them. In y daye shall the songes of the tēple be turned into sorowe, saith y Lorde God, many deed bodyes shall lye in euery place, and be cast forth secretly. * Heare thys, O ye that oppresse the poore, and destroye the nedye i the lande, saying: We will the new moneth be gone, that we maye sell vyttayle, & the Sab both, that we maye haue scarcenesse of coine: to make the byghel lesse, and the sycke greater: We shall set vp false wayghes, y we maye gett the poze vnder vs wyth theyr money, and the nedye also for thoes: yee, let vs sell the chaffe for coine.

The Lorde hath sworne agaynst y pryde of Jacob: these workes of theyr wyll I neuer forget. Shall not the lande tremble, ad all they that dwell therein, mourne for this? Shall not they destruction come vpo the lyke a water streame, and flowe ouer the as y floude of Egypte? * At y same tyme sayeth the Lorde God: I shall cause the Sūne to go downe at none, and the lande to be darcke in the cleare daye. * Your hye feastes wyll I turne to sorowe, & poure songes to mournynge: I will brynge sack cloth vpon all backes, and baldnes vpon euery head: yee, soch a mournynge wyll I sende them. * as is made vpon an only begotten sonne, and they shall haue a myserable ende.

Beholde, the tyme cometh (sayeth the Lorde God) that I shall sende an hunger in to the earth: not the hunger of bred, ner the thyrst of water: but an hunger to heare y worde of the Lorde: so y they shall go fro y one see to y other, yee, fro y north vnto the east, runynge aboute to seke y worde of the Lorde, & shall not fynde it. In y tyme, shall the sayre virgins & the yonge men petysh for thyrst, yee, euen they that sweare in the execrable calfe of Samaria, & saye: as truly as thy God lyueth at Dan, and as truly

The prophecie

truly as thy God lyueth at Bersaba. The-
se shall fall, and neuer ryse vp agayne.

¶ The ix. Chapter.

¶ Threatenings agaynst Israel. No man can escape the hande of God.

I Sawe the Lorde standynge vpon the
iulter, & he sayde: Smyte the doze che-
re, & the postes maye shake wythall.
For they couctousnesse shall fall vpon all
they: heades, & they: posterite shall be slay-
ed with the swerde.

* psal. cxxxix.
a.
* 2 bdp. i. a.

They shall not
fle awaye, there shall not one of them esca-
pe, ner be deliuered. ¶ Though they were
buried in the hell, my hande shall fetch the
from thence: though they clyme vp to hea-
uen, yet shall I cast them downe: though
they hyde them selues vpon y toppe of Car-
mel, yet shall I seke them out, and byn-
ge them from thence: though they clype downe
from my syght into the depe of the see, I shall
commaunde the serpente, euen there to bite
them. If they goo awaye before they: ene-
mies into captiuite, then shall I commaun-
de the swerde, there to slaye them.

¶ Thus wyll I sett myne eyes vpon the, for
they: harme and not for they: wealth. For
whye y Lorde God of hostes toucheth a la-
de, it consumeth awaye, and all they y dwell
therin, must nedes mourne: And whye they:
destruccyon shall aryse as enery streame &
runne ouer them, as the floude in Egypte.
¶ He that hath bys dwellynge in heauen, &
groundeth bys tabernacle in the earth: ¶ He
that calleth the waters as the see, & poureth
them out vpon the playne ground: his na-
me is y Lorde. ¶ Ye chyldren of Israel, are
ye not vnto me, euen as y Moyses, sayeth
the Lorde: haue not I brought Israel out of
the lande of Egypte, ¶ The Philistynes fro
Capthor, and the Syrians from Cyr: Be-
holde, the eyes of the Lorde are vpon the re-
alme that synneth, to rote it clene out of the
earth: neuer theles, ¶ I will not utterly de-
stroye the house of Jacob, sayeth the Lorde.

* 111. re. viii. g
* Amos. b. b.

* Gen. x. b

* 3 re. xix. b.
3 acba. xii. b
3 roma. ix. c

¶ For lo this I promyse: though I lyfte y
house of Israel amonge all nacions (lyke as
they vse to lyfte in a lyue) yet shall not the
smallest grauell stone fall vpon the earth:
But all y wicked doers of my people, that
saye: Cuth, the plage is not so nye, to come
so hastily vpon vs: those shall perishe wyth
the swerde. ¶ At that tyme will I buyde a-
gayne the tabernacle of Dauid, that is
fallen downe, and hedge vphis gappes: and
loke what ys broken, I shall repaire it: yee,
I shall buyde it agayne, as it was afore tyme
that they maye possesse the remnant of
Edom, yee, and all soch people as call vpon
my name wyth the, sayeth y Lorde, whych
doth these thynges.

* Actu. x. c.
3 ioh. vii. b

Beholde, the tyme cometh (sayeth the
Lorde) that the plowman shall ouer take y

mower, & treader of grapes, hym that sow-
eth seede. ¶ The mountaynes shall droppe
swete wyne, & the hylls shall be frutefull
& I wyll turne the captiuite of my people
of Israel: they shall repaire y waste cyties,
and haue them in possession: they shall pla-
te vineyardes, & dvyne the wyne therof
they shall make gardes, & enioye the frutes
of them. And I wyll plante the vpon they:
awone grounde, so that I will neuer rote
them out agayne from they: lande
whyche I haue geuen them
sayeth the Lorde
thy God.

* Jon. iii. c.

¶ The ende of the Prophecie of
Amos.

The booke of the Prophecie Abdy.

¶ Agaynst Edom, & the trust that they had in they: ches.

Ihs is the visyon y was shewed
vnto Abdy. Thus hath the Lorde
God spoken vpon y Edom: We ha-
ue hearde of y Lorde that there is
an embassage sent amonge the heathen: ¶ Up
let vs aryse, and fyght agaynst them. ¶ Be-
holde, ¶ I wyll make the small amonge the
heathen, so that thou shalt be vterly despy-
sed. ¶ The pyde of thyne herte hath lyft y
thou that dwellest in y stronge holdes of sto-
ne, & hast made the an hye seate: ¶ Thou say-
est i thyne hert: who shall cast me downe to
the grounde? ¶ But though thou wētest vp
as hye as the Aegle, and madest thy nest
aboue amonge the starres: yet wolde I plu-
cke the downe fro thence. ¶ If the theues and
robbers came to the by nyght, thou takige
thy rest: shulde they not scale, tye they had
ynough? ¶ If the grape gatherers came vpon
the, wolde they not leaue the some grapes?
But how shall they rype Esau, and lcke
out bys treasures?

* 1 re. xix. b.
and. xix. a.
Amos. i. c.

* 1 re. xix. b.

* Amos. ix. a.
1 Abacuc. ii. b

¶ Yee, the men that were sworne vnto the,
shal dvyne y out of y borders of thyne awone
lande. ¶ They that be now at one w the, shall
disceane the, and ouercome the: Euen they y
eate thy bred, shal betraie the, or euer thou
perceane it. ¶ Shall not I at y same tyme
destroie the wyle men of Edom, & those y
haue vnderstandynge, fro y mount of Esau?
¶ Thy gyantes (¶ Chemā) shal be afrayed,
for thozow y slaughter they shal be all ouer
thryuone vpon the mount of Esau. ¶ Shame
shall come vpon y, for the malice that thou
shewedest to thy brother Jacob: yee, for
euermore shalt thou perishe, & that because
of

* 2 re. xix. c.
1. Cor. iiii. c.

* 2 re. xix. b.

Of Abdy & Jonas.

No. cxvii.

The boke of the Prophecie Jonas.

¶ The fyrst Chapter.

¶ Of the flight of Jonas when he was sente to preache.
A tempeste aryseth, and casteth hym in the see for bys dy-
sobedience.

Ihe worde of the Lorde came vnto
Jonas y sonne of Amphyay,
sayng: ¶ Aryse, & get the to Ni-
nue that greate cyte: and prea-
che vnto the, how that they: wyckednes
is come vpon befoze me. And Jonas made hy
ready to fle vnto Charlis from the pre-
sence of the Lorde, and gat hym downe to
Toppa: where he founde a shyp ready for to
go vnto Charlis. So he payde bys fare, &
wente aborde, that he myght go with them
vnto Charlis, from the presence of y Lorde.
But the Lorde hurled a greate wynde
into the see, and there was a myghty tem-
pest in the see: so that the shyppe was in ieo-
perdy of gonyng in peces. ¶ Then the mary-
ners were afrayde, and cryed euery man vnto
his God: and the goodes that were in the
shyppe, they cast into y see, to lyghten it of
them. But Jonas gatt hym vnder the hat-
ches, where he layed him downe & sloued.

* 1 re. xix. b.
* 2 re. xix. b.
* 3 re. xix. b.
* 4 re. xix. b.

¶ So the master of the shyppe came to him
and sayde vnto him: why slouberest thou?
¶ Up, call vpon thy God: yf God (happely)
wyll thynke vpon vs, that we perishe not.
And they sayde one to another: come, let vs
cast lottes: that we maye knowe, for whose
cause we are thus troubled. ¶ And so they
cast lottes, and the lot fell vpon Jonas.
¶ Then sayd they vnto him: tel vs, for who-
se cause are we thus troubled? what is thy-
ne occupacyō: whence comest thou? and wher-
ther goest thou? ¶ What coulde man art thou, &
of what nacio? ¶ He answered them: I am an
Ebyre, and I feare the Lorde God of hea-
uen, whych made both the see, & dvyne lande.
¶ Then were the men exceedingly afrayed, &
sayde vnto hym: why dydest y so? (for they
knewe, that he was fled from the presce of
the Lorde, because he had tolde the) & sayd
moreouer vnto hi: ¶ What shall we do vnto
the, that the see maye cease fro troublynge
vs? (for the see wrought and was trou-
blous) he answered them: Take me, & cast
me into the see, so shall it lett you be in rest:
for I wote, it is for my sake, that this great
tempeste is come vpon you.

* 1 re. xix. b.

¶ Neuer theles, the men assayed wyth row-
ynge, to bynge the shyppe to lande: but it
wolde not be, because the see wrought so: &
was so troublous agaynst them. ¶ Wherefore
they cryed vnto y Lorde, & sayde: ¶ O Lorde
let vs not perishe for this mans death,
¶ And it nether

* 2 re. xix. b.

of the tyme, when thou dydest set thy selfe
agaynst hym, euen when y enemyes carped
awaye bys hoost, & when y aleautes came
in at his portes, & cast lottes vpon Jerusa-
lem, and thou thy selfe wast as one of them.
¶ Thou shalt nomore se the dape of thy bro-
ther, thou shalt nomore beholde the tyme of
byr captiuite: ¶ Thou shalt nomore reioyce ouer
the chyldre of Juda, in the dape of they: de-
struccyon, thou shalt trysspe nomore in y
tyme of they: trouble. ¶ Thou shalt nomore
come in at the gates of my people, in the ty-
me of they: decaye: thou shalt not se they:
misery in the dape of they: fall.

¶ Thou shalt sende out no mā agaynst they:
hoost, in the dape of they: aduersyte: nether
shalt thou stande waytynge any more at y
corners of y stretes, to murthure soch as are
fled, or to take the presoners, that remayne
in the dape of they: trouble. ¶ For y dape of
y Lorde is harde by vpon all the heathen.

* 3 re. i. c
3 ioh. iii. b

¶ Lyke as thou hast done, so shalt thou be
dealt wythall, yee, thou shalt be rewarded
euen vpon thyne head. ¶ For lyke wyse as ye
haue dioncken vpon myne holy hyll, so shall
all heathen dvyne cōynually: yee, dricke
shall they, and swalowe vp, so that ye shal-
be, as though ye had neuer bene.

* 3 re. i. c
3 ioh. iii. b

¶ But vpon the mount Syon shall y
saluacyō be, and holynes, these shalbe holy,
& the house of Jacob shall possesse euen tho-
se, that had them selues afore in possessiō.
¶ Moreouer, ¶ the house of Jacob shalbe a
fyre, the house of Joseph a flame, and the,
house of Esau shalbe y strawe: whych they
shall kynde and consume, so that nothyng
shalbe left of the house of Esau, the Lorde
hym selfe hath sayde it. ¶ They of the South
shall haue the mount of Esau in possession:
and loke what lyeth vpon the groude, that
shall the Philistynes haue: the playne fel-
des shall Ephraim and Samaria possesse:
and the mountaynes of Galaad shall Ben-
Jamin haue: And thys hoost shalbe y chy-
ldren of Israels presoners: ¶ Now what so
lyeth from Canaan vnto zereph, and in
Sepharad, that shalbe vnder the subieccyō
of Jerusalem: and the cyties of the south
shall enheret it. ¶ Thus they that esca-
pe vpon the hyll of Syon, shall go
vp to punishe the mount of
Esau, & the kyng-
dome shalbe the
Lordes,

¶ The ende of the boke of the prophe-
cie of Abdy.

nether laye thou innocent blonde vnto our charge: for thou, O Lord, hast done, eue as thy pleasure was.

So they toke Jonas, and cast hym into the see, and the see lefte ragynge, And yme feared the Lorde exceedingly, dopng sacryfices and makinge vowes vnto the Lorde.

The.ii. Chapter.

Jonas is swallowed of a whale. The prayer of Jonas

But the Lorde prepared a greatesp
we, to swallow vp Jonas * So
was Jonas in y bely of y fsh, the
dayes & thre nyghtes. And Jonas
prayed vnto the Lorde hys God, out of the
fshes bely, and sayd. * In my trouble I cal
led vnto the Lorde, and he herde me: out of y
bely of hell I cryed, & thou herdest my voy-
ce. Thou haddest cast me downe depe in the
myddest of the see, & the floude copased me
about: yee, * all thy waues and roules of
water went ouer me, I thought that I had
bene cast awaye out of thy syght: but I will
yet agayne loke towarde thy holy temple.

The waters compased me, euen to y de-
ry soule: the depe laye aboute me, & the we-
des were wyapte aboute myue head. I wet
downe to the botome of the pylles, and was
barred in with earth for euer. But thou, O
Lorde my God, hast brought vp my lyfe a-
gayne out of corrupcio. When my soule faint-
ed wpythin me, I thought vpon the Lorde:
& my prayer came in vnto the, euen ito thy
holy temple. * They that hold of vayne va-
nyties, wyll forsake his mercy. But I will
do the sacrifice with the voyce of thankesge-
uyng, & wyll paye that I haue vowed: for
why? saluacyon comyneth of the Lorde. And
the Lorde spake vnto the fsh, ad it cast out
Jonas agayne vpon the drye lande.

The.iii. Chapter.

Jonas is sent agayne to Ninue. The repen-
taunce of the kyng of Ninue.

When came the worde of the Lorde vnto
Jonas agayne, sayenge * vp, and
get the to Ninue: that great cy-
tie & preach vnto them y preachynge which
I haue the. So Jonas arose, & wente to Ni-
nue at the Lordes commaundement. Nin-
ue was a greatesp cyte vnto God, namely, of
thre dayes iourney.

And Jonas wente to, & entred into the
cytie: euen a dayes iourney, & cryed, sayenge:
There are yet .xl. dayes ad then shall Nin-
ue be ouerthrowen. * And the people of
Ninue beleued God, and proclaymed fa-
stynge, and arayed the selues in sack cloth,
as well the greatesp as the small of the. And
the tydiges came vnto the kyng of Ninue
which arose out of hys seate, and dyd hys
apparell of and put on sack cloth, and late
hym downe in ashes.

And it was cryed & commaunded in Ni-
nue, by the auctorite of the kyng and hys
Lordes, sayenge: * se that nether man or be-
est, ore or shepe taste ought at all: ad y they
nether fede ner dryke water: but put on sack
cloth both man & beast: and crye myghtely
vnto God: * yee, se that euery ma turne fro
his euell waye, and from the wyckednesse,
that he hath in hande.

Who can tell? God maye turne, & repen-
te, and cease from his fearce wyath, that we
perpsh not. And when God sawe they? wor-
kes how they turned from their wicked wa-
yes * he repented on the euell, which he sayd
he wolde do vnto them, and dyd it not.

The.iiii. Chapter.

Jonas is reproued of God.

Herfore Jonas was soze dyscontent
and angrie. And he prayed vnto the
Lorde, and sayde: O Lorde, was not
thys my sayinge (I praye the) when I was
yet in my countre: therfore I halted rather
to fle vnto Tharsis, * for I knowe wel y-
nough that thou art a mercyfull God, full
of compassyon, longe sufferyng, and of gre-
at kyndnes and repentest when thou shul-
dest take punysshment. * And now O Lord,
take my lyfe fro me (I beseeche y) for I had
rather dye then lyue. Then sayde the Lorde:
art thou so agrie? And Jonas gat hym out
of the cytie, and satt downe on the east syde
therof: and there made hym a booth, ad sat
vnder it in the shadowe, tyll he myght se,
what shulde chaunce vnto the cytie.

And the Lorde God prepared a wyldc vy-
ne, whych sprange vp ouer Jonas, that he
myght haue shadowe aboue his head, to de-
lyuer hym out of his payne. And Jonas
was exceedingly glad of the wyldc vyne.

But vpon the nexte morowe agaynst y
sprynge of y daye. The Lorde ordered a wor-
me, whych smote the wyldc vyne, so that it
wythered awaye. And when y Sunne was
vp, God prepared a feruent east wynde: & y
Sunne bett ouer y head of Jonas, that he
faynted agayne, & wyshed vnto his soule,
that he myght dye, ad sayd: It is better for
me to dye, then to lyue. And God sayd vnto
Jonas: Art thou so angrie for y wyldc vy-
ne? And he sayd: yee, very angrie am I, eue
vnto the deeth. And y Lorde sayd: thou hast
compassyon vpon a wyldc vyne, wheron y
bestowdest no labour: ner madest it growe
whych sprange vp in one nyght & perpshed
in another: And shuldest not I then haue co-
passyon vpon Ninue that greatesp cytie, wher-
in there are aboute an. C. & .xx. thousand per-
sonnes, that knowe not they? ryght hand
from the lefte, belydes moch catell?

The ende of the Prophecie of Jonas.

The boke of the

Prophecie Micheas.

The fyrst Chapter.

Of the destruccyon of Samaria because of
they? Idolatrye.

Thys is the worde of the Lorde, y
came vnto Micheas y Moza-
sti, i the dayes of y Jothan & Ahas
ad y Jezechiah kynges of Iuda:
whych was shewed hym vpon Samaria &
Ierusalem. * Heare al ye people, marcke this
well O earth and all that therin is. Yee, y
Lorde God hym selfe be wytnesse amonge
you euen the Lord fro his holy temple. For
why? * beholde, y Lorde shall go out of his
place, & come downe, & treade vpon the hye
thynge of the earth. The mountaynes shall
columbe vnder him, & the valleyes shall cleue
asunder: lyke as waxe columeth at the fyre,
& as the waters runne downwarde. And all
thys shalbe for the wyckednesse of Jacob,
and the synnes of the house of Israel.

But what is the wyckednesse of Jacob?
Is not y Samaria? Whych are the hye pla-
ces of Iuda? Is not y Ierusalem? Therfore
I shall make Samaria an heape of stones i
the felde, to laye aboute the vyneparde: her
stones shall I cast into the valley, and disco-
uer her foundacyons. All her Images shall
be broken downe & all her garmentes shall
be bzent in the fyre: yee, all her Idols will I
destruye: for why? * they are gathered out
of y hyre of an whoze, & ito an whozes hyre
shall they be turned agayne. Therfore I
will mourne & make lamentacio, bare & na-
ked will I go: I must mourne lyke the dra-
gons, and take sorowe as the Estriches: for
they? wounde is past remedy: And why? it
is come into Iuda, & hath touched the porte
of my people at Ierusalem already. * Wepe
not, lest they at Geth perceauent it.

Thou at Bataphra, welter thy selfe in y
dust & ashes. Thou y dwellest at Sephyr,
get the hence with shame. The proude shall
boost nomore for very sorowe: and why? her
neighbour shall take fro her what she hath
The rebellious cytie hopeth, y it shall not
be so euell: but for all y, the plage shall come
from the Lorde, euen into the porte of Ieru-
salem. The greatesp noyle of y charettes shall
fearc the, that dwell at y Lachys, which is
an occasyon of the synne of the daughter of
Syon, for in the came vp the wyckednesse
of Israel. Yee, she sent her courters into the
lande of Geth.

The houses of Iyes will dysceane y ky-
nges of Israel. And as for y (thou y dwel-
lest at Moza) I shall bring a possessor
vpon y, & the plage of Israel shal reach vnto

to Ddolla. Make the balde, & haue the, be-
cause of thy tender chyldren: Make the clea-
ne balde as an Aegle, for they shalbe carped
awaye captiue from the.

The.ii. Chapter.

Threatnynges agaynst the synfull people.

Who vnto them, that Imagyn to
do herme, ad deuyse vngcracyous-
nesse vpon they? beddes, to perfour-
me it i y cleare daye: for ther pow-
er is agaynst God. When they couet to ha-
ue lande, * they take it by vyolence, they
robbe men of they? houses.

Thus they oppresse a man for his house
& euery man for his herptage. Therfore thy
sayeth the Lorde: Beholde * agaynst thys
household haue I deuyed a plage, wherout
ye shall not plucke your neckes: Ye shall no-
more go so proude, for it wyll be a perous
tyme. In that daye shal thys terme be vied
and a mournynge shalbe made ouer you on
thys maner: We be utterly desolate, y por-
cyon of my people is translated. What will
be parte vnto vs the laude, that he hath ta-
ken from vs?

Neuertheles * there shalbe noman to de-
uyde the thy porcyon in the cōgregacyon of
y Lorde. Cuth, holde your tūge (saye they)
It shall not fall vpon thys people, we shall
not come so to confusyon, sayeth the house
of Jacob. As y spere of the Lorde do cleane
awaye: or is he so mided? Creuth it is, my
wordes are frendly vnto the y lyue ryght:
but my people doth the contrary, therfore
must I take parte agaynst them: for they
take awaye both cote and cloke from the
symple.

Ye haue turned poure selues to fyght, the
women of my people haue pe shut out from
their good houses, & taken awaye my excel-
lent gyftes from they? chyldre. Up, get you
hence, for here shall ye haue no rest.

Because of they? Idolatrye they are cor-
rupte, & shal mysferably perpsh. If I were a
fleschly felowe, & a preacher of Iyes, ad tolde
them that they myght lyt by bypnyng & vol-
lyng, & be droncken. O y were a Prophecie
for thys people, But I will gather the i de-
de, O Jacob, & dyspue y remnant of Israel
all together. I shal cary them one with ano-
ther, as a flocke in the folde, and as y catell
in they? stalles, that they maye be dysquy-
ted of other me. Who so breaketh y gappe,
he shal go before. They shal breake vp y
porte, & go in & out at it. The kyng shall
go before them, and the Lorde shalbe vpon
the head of them.

The.iii. Chapter.

Agaynst the tyranny of y princes, and falsc
propheies.

Deare,

The prophete

And I sayde: heare, O ye headres of the house of Jacob, & ye leaders of the house of Israel: * Shulde not ye knowe, what were lawfull and ryght: * But ye hate the good, and loue the euill: ye plucke of mennes skynnes, and the flesh from theyr bones: ye eat the flesh of my people, and flay of theyr skynne: ye breake theyr bones, ye choppe them in peces as it were in to a cauldron, & as flesh in to a pot. Now the tyme shall come, * that whē they call vnto the Lorde, he shall not heare the, but hyde hys face from them, because that thow theyr awne Imagynacions they haue dealte so wyckedly.

And as concernynge the prophetes that dysceane my people, thus the Lorde sayeth agaynst them. * When they haue eny thynge to byte vpon, then they preach that all shall be well: but yf a man put not some thig in to theyr mouthes, they preach of warre agaynst hym.

* Therefore poure dyspon shall be turned to nyght, & poure propheteinge to darchnesse. The Sunne shall go downe euer those prophetes, & the daye shall be darcke vnto the.

Then shall the dyspon seers be ashamed, & the sothsayers confounded: yee, they shall be fayne, all the packe of them, to stoppe theyr mouthes, for they haue not Gods woordes. * As for me, I am full of strenght, & of the sperte of the Lorde, full of iudgement & boldnesse: to shewe the house of Jacob theyr wyckednes, and the house of Israel theyr synne.

Heare this ye rulers of the house of Jacob, & ye iudges of the house of Israel, ye that abhorre the thynge that is lauffull, & wyldest alwys the thynge that is strepght. * Ye that buylde vpon Syon with bloude, and Jerusalem w doynge wronge. * O ye iudges, ye geue sentence for gyftes: O ye prelates, ye teach for lucre. * O ye prophetes, ye prophesy for money. Yet will they be taken as those that holde vpon God, and saye: Is not the Lorde amonge vs? Cuss, there can no myfortune happen vs. * Therefore shall Sion (for poure sakes) be plowed lyke a felde: Jerusalem shall become an heape of stones, and the hyll of the temple shall be turned to an hye wodde.

The.iii. Chapter.

Of the callinge of the Gentyles, and conuersion of the Jewes.

At * in the latter dayes it will come to passe, that the hyll of the Lordes house shall be sett vpon hyer then eny mountaynes or hylls: yee, the people shall please vnto it, and the multitude of the Gentiles shall haste them thither, sayeng: Come, * let vs go vpon to the hyll of the Lorde, and to the house of the God of Jacob: that he maye teach vs hys waye, and that we maye walcke in his pathes. * For the lawe

shall come out of Sion, & the worde of God from Jerusalem, and shall geue sentence amonge the multitude of the heathen & re- fourme the people of farre countrees: so that of theyr shewardes they shall make plowshares, & lythes of theyr speares.

* One people shall not lyft vp a sword agaynst another, yee, they shall nomore learne to fyght: but euery man shall syt vnder his vineyard & vnder his fygge tre, & no mā to fraye him awaye: for the mouth of the Lorde of hostes hath spokē it. Therefore, where as all the people haue walcked euery man in the name of hys awne God, we wyll walcke in the name of oure God for euer ad euer. * At the same tyme, sayeth the Lorde, will I gather vpon the lame & the out castes, & such as I haue chastened: & wyll geue pssue vnto the lame, & make of the out castes a great people: * and the Lorde hym selfe shall be theyr kynge vpon the mount Syon, from thys tyme forth for euermore. And vnto the. (O tower of * Eder, thou stronge holde of the daughter Syon) vnto the shall it come: eue the lordshipe & kyngdome of the daughter Jerusalem. Why then art thou now so heuy? is there no kynge in the? are thy counsellors awaye that thou art so payned, as a womā in her trayuayle? And now (O thou daughter Syon) be soyr, let it greue the as a wyfe laborynge wth chylde: for now must thou get the out of the ctye, & dwell vpon the playnefelde: yee, vnto Babylon shalt thou go, there shalt thou be delpyered, * and there the Lorde shall lowse the from the hande of thyne enemyes.

Now also are there many people gathered together agaynst the, sayig: what, Sion is curled, we shall se oure lust vpon her. But they knowe not * the thoughtes of the Lorde, they vnderstande not his counsell, that shall gather them together as the sheeues in the barne. Therefore get the vp, O thou daughter Syon, and throspe out the corne: for I wyll make thy horne prync, & thy clawes brasse, that thou mayest grynde many people: theyr goodes shalt thou appropriate vnto the Lorde, and theyr substance vnto the ruler of the whole worlde.

The.v. Chapter.

Of the destruccyon of Jerusalem.

After shalt thou be robbed thy selfe, O robbers daughter: they shall laye sege agaynst vs, & synpte iudge of Israel w a rodde vpon the cheeke. * And Bethleem Ephrata, art lytle amonge the thou- sandes of Iuda, Out of the shall come vnto me, which shall be the gouernoure in Israel: who se out goynge hat bene fro the begynning, & fro euerlastynge. In the meane whyle he

Of Micheas.

No.cxxiii.

plageth them for a season, vntyll the tyme that the (which shall beare) haue borne: then shall the remnaunt of his brethzen be couer- ted vnto the children of Israel. He shall stāde fast, & geue fode in the * strength of the Lorde, and in the victorie of the name of the Lorde his God: and when they be conuerted, he shall be magnified vnto the farthest partes of the worlde.

Then shall there be peace, so that the Assyrian maye come into poure lāde, & treade in poure houses. We shall bringe vpon seuen shepherdes and viii. princes vpon the: these shall subdue the land of Assur w the sword, and the lande of * Assyria w their naked weapens. * Thus shall he deliuer vs from the Assyrian, when he cometh within oure land, and setteth his fote within oure borders.

And the remnaunt of Jacob shall be amonge the multitude of people, as the dewe of the Lorde, and as the droppe vpon the grashe, that tarieth for no man, and wapteth of no body. * Yee, residue of Jacob shall be amonge the Gentiles and the multitude of people, as the lyon amonge the beastes of the wodde, and as the Lyons whelp amonge a flocke of shepe: which (when he goeth thowowe) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne hand shall be lift vpon thyne enemyes, and all thyne ad- uersaries shall perishe.

The tyme shall come also, sayeth the Lorde, that I will take thine horses from the, and destroye thy charrettes. I wil breake downe the ctyes of thy lande, and ouerthrowe all thy stronge holdes. * All witchcraftes wyll I rote oute of thyne hāde, there shall no mo sothsaynges be within the. * Thine Idols and thyne Images will I destroye out of the: so shalt thou nomore bowe thy selfe vnto the workes of thyne awne handes. Thy groues will I plucke vpon by the rotes, & breake downe the ctyes. Thus will I be auenged also, vpon all the heathen that will not heare.

The.vi. Chapter.

An exhortacion to heare the iudgement agaynst the: each beynge vnkynde, what maner of sacrifices do please God.

Erkē now what the Lorde sayeth: * Up, reprove the mountaynes, & lett the hylls heare thy voyce. O heare the punisshment of the Lorde, ye mountaynes, & ye mightie foundacions of the earth: for the Lorde will reprove his people, & reason w Israel. O my people, what haue I done vnto the? or wher haue I hurte the? geue me answere. * Because I brought the from the lande of Egypte, and deliuered the out of the house of bondage: * Because I made Moyses, Aarō and Miriam to lede the: Remember (O my people) what Balach the kynge of Moab had Imagyned agaynst the

and what answere that Balaam the sonne of Beor gaue him, from Sethim vnto Galgal, that ye maye knowe the loupng kyn- dnesses of the Lorde.

What acceptable thinge shall I offre vnto the Lorde? shall I bowe my knee to the hie God? shall I come before hym with bzent offrynges, and wyth calues of a yere olde? hath the Lorde a pleasure i many thousand rammes, or innumerable streames of oyle? O shall I geue my fyrst borne for myne of- fences, & the frute of my body for the synne of my soule? I will shewe the, O mā, what is good, & what the Lorde requyrez of the: Namely, to do right, to haue pleasure in lo- uinge kyndnesse, to be lowly, & to walcke w thy God. * The Lordes voyce crieth vnto the ctye, & the man that shall be saued consider the thy name (O Lorde) herken what is your rodde, & here him that warneth you. * Shuld I not be displeased, for the vnyghtuous good in the houses of the wycked, & because I measu- re his mynistred? O shulde I iustifie the false balaunces and the bagge of disceatfull weygh- tes, amonge those that be full of riches vnyghtuously gottē: where the cytelings deale with falshe, speake lyes, & haue disceat- full tunges in their mouthes?

Therefore, I will take in hāde to punishe the, & to make the desolate, because of thy synnes. * Thou shalt eate, & not haue ynough: yee, shalt bringe thy selfe downe. Thou shalt lie, but not escape: & those that thou woldest saue, will I delpyer to the * sword. Thou shalt lōwe, but not reape: shalt presse out olues, but oyle shalt thou not haue to anoynte thy selfe withall: thou shalt treade out swete must, but shalt dryncke no wyne. Ye kepe the ordinaunces of Amri, and all the customes of the house of Ahab: ye folowe their pleasures, therefore wyll I make the waste, and cause thy inhabyters to be ab- horred, O my people: & thus shalt thou beare thyne awne shame.

The.vii. Chapter.

A complaine of the lytell nombre of the ryghteous agaynst the tructh ought we not to holde wth our greatest frendes.

Is me: I am become as one, that goeth a gleanynge in the haruest, There are nomograpes to eate, yet wold I sayne (wyth all my herte) haue of the best frute. * There is not a godly man vpon earth, there is not one rightuous amonge men. They labour all to shed bloud, and euery man hunteth his brother to death: yet they saye they do well whē they do euill. As the prince will, so sayeth the iudge: that he maye do him a pleasure agayne. The greate man speaketh what his herte desireth: & the hearers allowe hi. The best of the is but as a thistle, & the most rightuous of the is but as a hyssop.

The booke of the Prophet Nahum.

Of the destruction of Ninive and of the deluge
raunce of Israel.



Nahum is the heavy burthen of
Ninive, whych Nahum of
Elchos dyd write as he sa-
we it. * The Lorde is a ge-
lous God, & a taker of ven-
geance is the Lorde, and
woorthfull. * The Lorde ta-

keth vengeance of his enemyes, and reser-
ueth displeasure for his aduersaries. * The
Lorde suffereth longe, he is of great power, &
so innocent that he leaueth no man faultlesse
before him. The Lorde goeth forth in tēpest
& stormy weather, the cloudes are the dust of
his fete. Whē he reproveth the see, he dryeth
it up, & turneth all the floudes to drie lande.
Babylon is desolate, Charnel & the pleasure
of Lybanus wasteth awaye. The mountay-
nes tremble for him, the hylls consume. At
the sight of him, the earth quaketh: pee, the
whole world, and all y^e dwell therein. * Who
maye endure before hys wrath? Or who is
able to abide his gryme displeasure? His an-
ger taketh on lyke fyre, and the harde ro-
ckes are clouen in sunder before him.

Full gracious is the Lorde, and a stronge
holde in the time of trouble, he knoweth the
that put their trust in hym: when the floude
remneth ouer, and destroyeth the place, and
whē the darchnesse foloweth spyll upon his
enemyes. What do ye imagin the agaynst
y^e Lorde on this maner? (Cush, whē he hath
once made an ende, there shall come nomore
trouble.) For like as the thornes that stike
together, and as the drie strawe, so shall the
dröckardes be consumed together, euē when
they be full. There come out of the soch as
imagin myschefe, & geue vngacious coun-
cell agaynst the Lorde.

Therefore thus sayeth the Lorde: Let the
be as well prepared: pee, & as many as they
can, yet shall they be hewe downe, and passe
awaye. And as for y^e, I will vexe y^e, but not
utterly destroye the. And now wil I breake
his rodde from thy backe, & burst thy bödes
in sonder. But the Lorde hath geuen a com-
maundement concernynge the, y^e there shall
come nomore sede of thy name. * The car-
ued & casten Images will I rote out of the
house of thy God. Thy graue shall I prepa-
re for the, and thou shalt be confounded.

The ii. Chapter.

The destruction of the victorie of the Caldees agaynst
the Ninuities.

Beholde

Behold, * upon the mountaynes co-
me y^e fete of him, that bringeth good
tydings: & preacheth peace. * Ju-
da, kepe thy holy dayes, perfourme thy pro-
myces: for Belial shall come nomore in the,
he is utterly rote out.

The scatterer shall come up agaynst the, &
laye sege to the castell. Loke thou well to y^e
streets, make thy loynes stronge, arme thy
self with all thy myght: for the Lorde shall re-
store againe the glory of Jacob, lyke as the
glory of Israel. The destroyers haue broke
them downe, & marred y^e wyne braunches.
The wilde of his grauntes glystereth, hys
men of warre are clothed in purple. Hys cha-
rettes are as fyre, when he maketh him for-
ward, & his spere shaftes are soaked in venim.
The charettes rolle vpon y^e streets, & welter
in y^e hye wayes. They are to loke vpon lyke
cresettes of fyre, & go swyftly, as y^e lyghte-
ninge. Whē he doth but warne his grauntes,
they fall in their araye, & hastily they clym-
me vpon the walles: pee, the engins of y^e warre
are prepared all ready. The water portes
shall be opened, and the kynges palace shall
fall. The quene her selfe shall be led awaye
captiue, and her gentyl women shall mourne
as the dones, & grone within their hertes.

Ninive is like a pole full of water, but the
shall they be sayne to fle. Stand, stāde, (shall
they crye) & there shall not one turne backe.
Awaye wth the syluer, awaye with the golde
for here is no ede of treasure. There shall be a
multitude of all maner of costly ornamētes
thus must the be spoyled, emptied & clene
striped out: that their hertes may be melted
awaye, their knees tremble, all their loynes
be weake, & their faces blacke as a pot.

Where is now the dwellyng of the lps,
& the pasture of y^e lps whelpes? where the
lyon & the lyonelle wet wth the whelpes, & no
man frayd the awaye? But y^e lyon spoyled
ynough for hys yonge ones, & deuoured for
his lyonelle: he filled his dēnes wth his praye,
& his dwellig place wth that he had rauished.
Beholde, I will vpon the, sayeth the Lorde of
hostes, and will set fyre vpon thy charettes y^e
they shall smoke with all, & the swerde shall
denoure y^e yonge lps. I will make an ende
of thy spoyling fro out of y^e earth, & y^e voyce
of thy mislangers shall nomore be herde.

The iii. Chapter.

The fall of Ninive.

Wall full of lyes & robbery, & wyll not
leauē off fro rauishing. There a man
maye heare scourging, rullhyng, the noyse
of the wheles, y^e cryenge of the boyes, and y^e
rollinge of the charettes. There y^e horse mē
gett vpon naked swerdes, & glysteringe spea-
res: there lyeth a multitude slayne, & a grea-
te heape of deed bodys: there is no ende of

deed coarces: pee, mē fall vpon their bodys,
And that for y^e greate and manyfolde whor-
dome, of y^e sayre & beutyfull harlot: which is
a mactresse of witchcraft: pee, and selleth y^e
people thoro her whordome, & the nacyōs
thoro her witchcraft.

* Beholde, I will vpon y^e (sayeth y^e Lorde
of hostes) and will pull thy clothes out thy
head: y^e I maye thewe thy nakednes amōge
the heathen, and thy shame amōge y^e kyng-
domes. I will cast dyte vpon the, to make
the be abhorred, & a gasynge stocke: Pee, all
they that loke vpon the, shall starte backe,
and saye: Ninive is destroyed.

Who will haue pitie vpon y^e? where shall
I seke one to cōforte the? Art y^e better then
the greate cite of Alexandria: that laye in
the waters, and had y^e waters rōde aboute
it: which was strongly fenced & walled with
y^e see? Ethiopia & Egypte were her strength
& pexceedig great, aboute measure. Aphrica
& Lybia were her helpers, yet was she dry-
uen awaye, & brought into captiuite, her pō-
ge chylde were smitte downe at the head
of euery strete, y^e lottes were cast for y^e most
auncient men in her, & all her myghty men
were bounde in chaines. Euen so shalt thou
also be droncken, & hyde thy selfe, and seke
some helpe agaynst thyne enemy. All thy
stronge cities shall be lyke fygetrees with ri-
pe figges: whych when a man shaketh, they
shall fall into the mouth of the eater.

Beholde, thy people within the, are but
wenē: the portes of thy lade shall be opened
vnto thyne enemyes, and the fyre shall de-
noure thy barres. Drawe water now aga-
ynst y^e be besieged, make vpon thy strong holdes
go into y^e claye, tēpre y^e mortar, make strong
brick: * yet y^e fyre shall consume the, y^e swerde
shall destroye the: pee, as the locuste doth, so
shall it cate y^e up. It shall fall heuely vpon y^e as
y^e locustes: pee, ryght heuely shall it fall vpon
the, euē as y^e grethoppers. Thy marchautes
haue bene nobred wth the starres of beaue: but
now shall they spede abrode as the locustes
& fle their waye: Thy lordes are as the gre-
thoppers, & thy captaynes as the multitude
of grethoppers: whych when they be colde,
remayne in the hedges: but whē the Sunne
is vp, they fle awaye, & no mā can tel where
they are become. Thy shepherdes are a slepe
(y^e kyng of Assur) thy woorthyes are layed
downe, thy people is scatred abrode vpon the
mountaynes, & no man gathereth them to-
gether agayne. Thy woude cannot be hyd,
thy plage is so soze. All they that heare this
of the, shall clappe their hādes ouer the. For
what is he, to whom thou hast not alwaye
bene doyng hurte?

The ende of the prophecye
of Nahum.

The

a bier in the hedge. But when the dape of
thy preachers cometh, that thou shalt be vi-
sited: the shall they be wasted awaye. * Let
no man beleue his frende, ner put hys confy-
dēce in a brother. Kepe y^e porte of thy mouth
from her that lyeth in thy bosome: * for the
sonne shall put his father to dyshonoure, the
daughter shall rise agaynst her mother, the
daughter in lawe against her mother in la-
we: and a mans foes shall be euen they of hys
awne houtholde.

Reuerthelesse, I will loke vpon y^e Lorde
I wyll patiently abyde God my saupoure:
my God shall heare me. * Thou enemye of
myne, reioyce not at my fall, for I shall get
up agayne: & though I lytt i darchnesse, yet
the Lorde is my lyght. I wyll beare the pu-
nishment of y^e Lorde (for why, I haue offen-
ded hi) tpll he syt i iudgemēt vpon my cause,
& se y^e I haue right. He wyll bring me forth
to the lyght, & I shall se his rightuousnesse.

He that is myne enemy shall loke vpon
it, & be cōfounded, which now saith. * Where
is thy Lorde God? Wpne eyes shall beholde
her, when she shall be trode downe, as y^e clape
in y^e streets. * The tyme will come, that thy
gappes shall be made up, & the lawe shall go
abrode: & at y^e tyme shall they come vnto the
fro Assur vnto the stronge cities, & from the
stronge cities vnto the ryuer: fro the one see
to y^e other, fro the one mountayne to y^e other.

Not wythstandynge, y^e land must be wa-
sted, because of them that dwell therein, and
for the frutes of their awne Imaginations.
Therefore fede thy people with thy rodde, y^e
flocke of thine heritage which dwel desolate
in the wodde: that they maye be fedde vpon
the moūt of Charnell, Balan & Galaad as
afoze time. Maruelous thiges wil I thewe
the. * lyke as whē they came out of Egypte
Thys shall the heathen se, and be ashamed
for all their power, * so that they shall laye
their hande vpon their mouth, and stoppe
their eares. * They shall lyke the dust lyke
a serpent, & as the wormes of the earth, that
tremble in their holes. They shall be afrayed
of the Lorde oure God, & they shall feare the.

Where is there soch a God as thou: that
pardonest wyckednes, and forgeuest the of-
fences of the remnaunt of thyne herytage?
He kepeth not his wrath for euer: and why?
his delite is to haue cōpassiō: * he shall turne
agayne, and be mercifull to vs: he shall put
downe oure wyckednes, and cast all oure
synnes into the botome of y^e see. Thou shalt
kepe thy trust with Jacob, & thy mercy for
Abraham, lyke as thou hast swozne vnto
oure fathers longe agoo.

The ende of the prophecye of Michas.

* Jer. ix. a.

* Mat. x. i. c.
* Luc. x. i. b.
* Rom. x. i. b.
* 1 Cor. x. i. b.
* 2 Cor. x. i. b.

* 1 Cor. x. i. b.

* 1 Cor. x. i. b.

* Amos. ix. c.

* 1 Cor. x. i. b.

* 1 Cor. x. i. b.

* 1 Cor. x. i. b.

* Jerem. ix. d.

* 1 Cor. x. i. b.
* 1 Cor. x. i. b.

* 1 Cor. x. i. b.

* 1 Cor. x. i. b.

* 1 Cor. x. i. b.
* 1 Cor. x. i. b.
* 1 Cor. x. i. b.

The Prophecye

The booke of the

Prophet Abacuc.

The fyrst Chapter.

A complaine agaynst Israel.

This is þe heny burthe, which the Prophet Abacuc dyd se. **L**orde, how longe shall I crye, & thou wylt not heare: how longe shall I complaine vnto the, suffrynge wronge, & þu wylt not helpe? **W**hy lettest þu me se wepynesse and labour? **E**uyl & violence are before me, power overgoeth right: for þu lawe is to arme in pecces, & there can not right iudgemēt go forth. **A**nd why? the vngodly is more set by then the ryghteous: this is þu cause, that wronge iudgemēt procedeth. **S**cholde, amonge the heathen, and loke well, wondre at it, and be abashed: for I wyl do a thyng in your ty- me, whych though it be tolde you, ye shall not beleue. **F**or lo, I wil raple vp the Caldees, that bitter and swyfte people: which shall go as wynde as þu land is, to take possessiō of dwelling places, þe not their awne. A grymme and boysterous people is it, these shall sit in iudgemēt & punishe. **T**heir horsen are swyfte then the cattes of the mountayne, & byte faster then þu wolues in the euenyng. **T**heir horsen come by greute heapes fro farre, they sle hastily to deuour as þu Eagle. **T**hey come all to spoyle: out of them cometh an east wynde, whych bloweth and gathereth their captiues, lyke as the sande. **T**hey shall moke þu kynges, and laughe the princes to scorne. **T**hey shall not set by any strōge holde, for they shall lape ordinaunce agaynst it, and take it. **T**hen shall they take a fresh courage vnto the, to go forth & to do more cruel, and so ascribe the power vnto * their God. **B**ut thou **L**orde my God * my holy one, thou art from the begynnyng, therefore shall we not dye. **L**orde, thou hast ordered the for a punisshment, and set the to reprove the myghtye. **T**hyne eyes are clene, thou mapest not se euil, thou canst not beholde, þu thinge that is wycked. **W**herfore the dost thou loke vpon þu vngodly, and holdest thy tunge, when the wycked deuoureth the man þu is better the him selfe? **T**hou makest men as the fysh in the see, and lyke as þu creppynge beastes, that haue no gyde, they take vp all with their angle, they catch it in their net, & gather it in their parne: wherof they reioice ad are glad. **T**herfore offre they vnto their net, & do sacrifice vnto their parne: because that thozowe it their porcyon is become so fat, & their meate so plenteous. **W**herfore,

they cast out their net agayne, & neuer cease to slaye the people.

The ii. Chapter.

Of the vision of the prophete, Agaynst polling, couetousnes, and Idolatrye.

I stode vpon my watch, & set me vpon my bulwourke, to loke and se what he wolde saye vnto me, and what answer he shulde geue him that reproued me. **B**ut the **L**orde answered me, & sayde: **W**ryte the vision playnely vpon thy tables, that who so cometh by, maye rede it: for the vision is yet farre of for a tyme, but at the last it shall come to passe, & not fayne. **A**nd though he tarp, yet wayte thou for him, for in very dede he will come, & not be slacke. **B**ehold, the vngodly thiketh him selfe in sauegarde as in a strōge holde: but þu iust shall lyue by his sayth. **L**ike as þu wyne disceaueth the bronckarde, euen so þu proude shall fayne and not endure. **H**e openeth his desire wyde vpon the hel, & is as vnfaciable as death. **A**ll heathen gathereth he to hym, and heapeth vnto him all people. **B**ut shall not all these take vp a prouerbe agaynst him, & moke him with a byworde, & saye: **W**ho vnto him that heapeth vp other mens goodes: how longe will he lade hym selfe with thicke claye? **H**ow sodely wyl they stāde vp, that shall byte, & awake, that shall teare þu in peces: þu, thou shalt be their praye. **S**ceinge þu hast spoyled many heathen, therefore shall the remnaunt of the people spoyle the: because of mens bloude, & for the wronge done in the lande, in the cite and vnto all them that dwell therein. **W**ho vnto him, that couetously gathereth euell gottē goodes into his heule: that he maye set hys nest an hye, to escape from þu power of misfortune. **T**hou hast deuyfed the shame of thine awne house, for thou hast slayne to moch people, and hast wilfully offended: so that the very stones of the wall shall crye out of it, and the tymber that lyeth betwyxe the ioyntes of the buylding shall answer. **W**ho vnto him, that buyldeth the towne with bloude, & maynteneth the cite with vngodlynes. **S**hall not the **L**orde of hostes bzige this to passe, that the labourers of the people shall be bzēt with a greute fyre, & that the thinge wher vpon the people haue weered the felices, shall be lost? **F**or þu earth shall be full of knowledge of þu **L**ordes honoure, lyke as the waters prouer the sec. **W**ho vnto him that geueth his neyghboure byncke, puttynge in gall and mayng him broncken, * that he maye se hys preyntes. **T**herfore with shame shalt thou be filled, in steade of honoure. **D**ryncke thou also, tyll thou stonbe with all: for the cuppe of the **L**ordes right hāde shall compasse the aboute, and shamefull speying in steade of thy

Of Sophony,

Jo. cxxvi.

thy worshyppe. **F**or the wronge that þu hast done in Libanus, shall ouerwhelme the, and the wilde beastes shall make the afraied: because of mens bloude, & for the wronge done in the lande, in the cite, and vnto all soch as dwell therein.

What helpe then wyl þu ymage do, whom the workman hath fashioned? **O** þu wayne cast ymage, wherby because the craftesman putteth his trust, therfore maketh he dome idols: **W**ho vnto hym, that sayeth to a peece of wod: aryle, & to a domme stone: stāde vp. **F**or what insturcyon maye soch one geue? **B**ehold it is layed ouer with gold & syluer, and there is no bryth in it. **B**ut the **L**orde in his holy temple is he: who all the worlde shulde feare.

The iii. Chapter.

A prayer of the prophete Abacuc for the ignorant.

Lorde, when I herde speake of þu, I was afraied. **T**he worke that thou hast take in hande, shalt thou perfourme in his tyme, **L**orde: & whe thy tyme cometh, thou shalt declare it. **I**n thy very wrath þu thinkest vpon mercy. **G**od cometh from Cheman, & the holy one from the mount of Pharan. **S**elah.

His glory couereth þu heauens, & the earth is full of his prayse. **H**is shine is as þu sunne, and beames of lyght go out of hys handes, there is his power hyd. **D**estruction goeth before hym, & a pestilent specknelle goeth from his sete. **H**e standeth, & measureth þu earth he loketh, & the people consume awaye, the mountaynes of þu worlde fal downe to powder, & þu hilles are fayne to bowe the selues, for his goynges are euerlastyng and sure.

I sawe, that the paulyons of the Mo- rians & the tetes of þu land of Madian were vexed for wepynesse. **W**ast thou not angrie **L**orde, in the waters? **W**as not thy wrath in the floudes, & thy displeasure in þu see: yee when thou sattest vpon thine horse, & when thy charctes had þu victory. **T**hou thewedst thy bowe openly, lyke as thou haddest promysed w an othe vnto the trybes. **S**elah.

Thou dydest deuyde þu waters of þu earth. **W**hen the mountaynes sawe the, they were afraied, the water streame wente awaye: the depe made a noyse at the lyftynge vp of thyne hand. **T**he **S**unne & Moone remayned styll in their habitacyō. **T**hyne arrowes wente out glisterynge, and thy speares as þu thynne of the lyghtenyng. **T**hou trodest downe the land in thyne anger, and dydest throzpe þu weathe in thy displeasure. **T**hou camest forth to helpe thy people, to helpe thine anointed. **T**hou smotest downe þu head the house of þu vngodly, & disconcredest hys foundaciōs, eue vnto þu necke of him. **S**elah. **T**hou dydest stryke thozow w his scepter the heades of his playne people: which come

as a stormy wynd to scatre me abroad, & are glad whe they maye eat vp þu poore secretly. **T**hou makest a waye for thine horsen in the see, eue in þu mudde of great waters. **W**he I heare this, my body is vexed, my lippes treble at þu voyce therof, my bones corrupte, I am afraied where I stāde. **O** þu I myght rest in the dape of trouble, & I myght go vp vnto our people, which are already prepared.

For the fygg trees shall not be greene: & the vynes shall beare no frute. **T**he labour of þu olyue shall be but lost, & the lande shall bring no corne: þu shepe shall be taken out of þu folde, and there shall be no catel in the stalles. **B**ut as for me, I wyl be glad in the **L**orde, and will reioyce in God my Saupoure. **T**he **L**orde God is my strength, he shall make my fete as the fete of herter: & he which geueth the victory, shall bring me to my hye places syngynge vpon my psalmes.

The ende of the prophete of Abacuc.

The booke of the

Prophet Sophony.

The fyrst Chapter.

A threapnyng agaynst Iuda & Ierusalem because of their Idolatrye.

This is the worde of þu **L**orde, which cam vnto Sophony the sone of Chusi, the sonne of Gedoliah, þu sone of Amariah, the sonne of Iezchiah in the tyme of * Josiah the sonne of * Amō kyng of Iuda. **I** wyl gather vp all thynges in þu lande (sayeth the **L**orde) **I** wyl gather vp man & beast: **I** wyl gather vp the foules in þu ayre and the fysh in the see (to þu greute decaye of the wycked) and wyl utterly destroye the men out of the lande, sayeth þu **L**orde. **I** will stretch out myne hāde vpon Iuda, & vpon all soch as dwell at Ierusalem. **T**hus wyl I rote oute þu remnaunt of Baal from this place, & the names of the * Remurins and prestes: yee, & soch as vpon their house toppes worshyppe and bowe the selues vnto the hoste of heauen: which sweare by þu **L**orde, & by their Malchom also: which starte a backe from the **L**orde, and nether seke after þu **L**orde ner regarde hym.

We still at the presence of the **L**orde God, for the dape of the **L**orde is at hande: yee, the **L**orde hath prepared a slayne offering, and called hys gesses therto. **A**nd thus shall it happen in the dape of the **L**ordes slaynofferyng. **I** will viset the princes, & þu kynges chylde, and all soch as were straunge clothinge. **I**n the same dape also wyl I vyset all those, that treade ouer the threshold so proude,

The Prophecie

C proudly, which sell their Lordes house with robbery & falshe. At þ same tyme (sayeth the Lord) there shal be herde a grete crye from the *fyrst porte and an howlinge from the other porte, and a grete murthure from þ hylls. Howle ye that dwell in þ myll, for all the marchaunt people are gone, & all they that were laden with syluer, are roted out.

At the same tyme wyl I sche thowow Jerusalem with lanternes, & vylet them that continue in their dregges, and save in their herthes: * Cuth, þ Lord wyl do nether good ner euell. Their goodes shal be spoyled, and their houses layed waste: * they shal buylde houses, & not dwell in them, they shal plate vnyardes, but not drinke þ wyne therof.

D For þ grete * daye of þ Lord is at hande, it is herde by & cometh on a pace. Horrible is the tydings of the Lordes daye, the shal the gyaunte crye out: for that daye is a daye of wrath, a daye of trouble and heynesse, a daye of vter destruccion & misery, a darcke & glomyng daye, a cloudy & stormy daye, a daye of the nople of troettes & shawmes, agaynst the stronge cyties & hie towres. I will bringe the people into soch veracion, þ they shal go aboute lyke blinde me, because they haue synned agaynst the Lord. Their bloude shal be shed as the dust, & their bodies as the myre. * Nether their syluer ner their golde shal be able to deliuer them in that wrothful daye of the Lord, but the * whole lande shal be consumed thowow þ fyre of his gelousy: for he shal soone make cleue ryd-daunce of all them that dwell in the lande.

The ii. Chapter.

C De mouth to retuene to God, prophesyinge vnto the one destruccion, & to the other deliuerance.

A Kampne poure selues & serche **D** þ acyon þ hast no desire to þ lawe or þ thing go forth þ God hath concluded, & of the tyme come wherein man shal passe awaye as the dust: or þ fear full wrath of þ Lord come vpon you: yee, or þ daye of þ Lordes soze displeasure come vpon you. Seke þ Lord all pee meke harted vpon earth, pe þ worcke after his iudgemēt: seke ryghteousnesse, seke * lowlynesse: þ pe maye be defended in þ wrothful daye of the Lord: * For Gaza shal be destroyed, and Ascalon shal be layed waste. They shal cast out Asdod at the noone daye, and Accaron shal be pluckte vp by the rotes.

B Who vnto pou þ dwell vpon the see coast pe murthorous people: the worde of þ Lord shal come vpon you. **C**anaan thou lande of the Philistines, I will destroye þ, so that there shal no man dwell in the eny more, & as for þ see coast, it shal be heardemens co-tages & shepe foldes: yee, it shal be a porcion for soch as remayne of the house of Iuda, to fede ther vpon. In þ houses of Ascalon shal

they rest towarde nyght: for the Lord their God shal vylet the, & turne awaye their captiuite. * I haue herde þ despyte of Moab, & the blasphemys of þ children of Ammon how they haue shamefully itreated my people, & magnified them selues within the borders of their lande. Therefore, as truly as I lyue (sayeth the Lord of hostes the God of Israel) Moab shal be as Sodome & Ammon as Gomorra: euē dze thorne hedges, salt pit tes & a perpetuall wyldernes. The respydue of my folcke shal spyle the, the remaunt of my people shal haue the in possessio. * This shal happen vnto them for their pryde, because they haue dealte so shamefully with þ Lord of hostes people, & magnified the sel-ues aboue the. The Lord shal be grymme vpon them, & destroye all the goddes in þ lande. And all the fles of the heathen shal worshype him, euery man in his place.

Pe Moyses also shal perish w my swer-de: yee, he shal stretch out his hāde ouer the north, and destroye Assur. * As for Ninue, he shal make it desolate, drye & waste. The flockes & all the bestes of þ people shal lye in þ middelt of it, pellicanes & storckes shal abyde in the vpper postes of it, foules shal syng in the wyndowes, & rauens shal lytt vpon þ balckes, for þ boordes of Cedre shal be ryuen downe. This is the proude and carelesse cite, that sayde in her herte. * I am, and there is els none. How is she made so waste, that the bestes lye therein? Who so goeth by, mocketh her, and poynteth at her with his synger.

The iii. Chapter.

C Agaynst þ gouerners of Jerusalem, of þ callpge of all the Gentyles. A cōsolt to the respydue of Israel.

W to þ abhominable, fylthie, & cruell **C** ytie: which will not heare, ner be re-fourmed. Her trust is not in þ Lord, nether will she holde her to her God. Her rulers within her are as roarynge * lyos: her iudges are as * wolues in þ eueryng, whych leaue nothyng behide them tyll þ morowe. Her prophetes are lyght persons & vnfaith full mē: her prestes vnhalowe þ sanctuary & do wronge vnder the pretence of the lawe. But þ iust lord þ doth no vnyright, was amō ge the, euery morning shewing the his lawe clearly, & ceased not. But þ vngodly wyl not lerne to be ashamed. Therefore wil I rote oute this people, & destroye their towres: yee, ad make their stretes so voyde, that no mā shal goo therein. Their cyties shal be broken downe, so that no body shal be left, ner dwell there eny more.

I sayd vnto the: **D** feare me, and be content to be reformed. That their dwellinge shulde not be destroyed, & that there shulde happen vnto them none of these thynges, wherwith

Aggeus.

No. cxvii.

The boke of the

Prophete Aggeus.

The fyrst Chapter.

C The tyme of the Prophecie of Aggeus. An exhortacion to buylde the temple agayne.



In the secōde peare of kyng **D**arius, in the vi. moneth the fyrst daye of þ moneth, came the worde of the Lord (by the Prophete Aggeus) vnto * zorobabel the sonne of Salathiel þ prynce of Iuda, & to Josua the sonne of Josedeche the hye prest, sayinge. Thus speaketh the Lord of hostes, and sayeth. This people doth saye. The tyme is not yet come to buylde vpon the Lordes house. Then spake þ Lord by þ prophete Aggeus, and sayde. * Pe pour selues can finde tyme to dwell in siled houses, and I shal this house lye wast? Consyder nowe poure a wne wayes in poure herthes (sayeth the Lord of hostes) * pe soue moch, but pe bypnyng lytle in: pe eate, but pe haue not y-nough, pe drynck, but pe are not fylled: pe dekke poure selues, but pe are not warme: and he that earneth eny wages, putteth it in a broken purse.

Thus sayeth the Lord of hostes. Consyder poure a wne wayes in poure herthes, get pou vpon þ mountayne, fetch wood, ad buylde vpon the house * that it maye be acceptable vnto me, & that I may dwel w myne honoure, sayeth þ Lord. Pe looked for moch and lo it is come to lytle, & though pe bringe it home, yet do I blowe it awaye. And why so sayeth the Lord of hostes? * Euen because that my house lyeth so waste, and pe ronne euery man vnto hys a wne house. Wherefore, the heauē is forbydden to geue pou eny dew, and the earth is forbydden to geue pou encrease. * I haue called for a drouth, both vpon the lande and vpon the mountaynes, vpon corne, vpon wyne, and vpon oyle, vpon euery thyng that þ grounde bypnyngeth forth, vpon men & vpon catell, yee, and vpon all handy labour.

Now when zorobabel þ sonne of Salathiel, & Josua the sonne of Josedeche the hye prest w the remnaunt of the people, herde the voyce of the Lord theyr God, and the wordes of þ Prophete Aggeus (lyke as the Lord theyr God had sent him) the people dyd feare the Lord. Then Aggeus the Lordes angell sayde in þ Lordes message vnto the people, * I am with you, sayeth þ Lord. * So the Lord waked vpon the spyrete of zorobabel the prynce of Iuda, and the spyrete of Josua þ sonne of Josedeche þ hye prest, and the spyrete of the remnaunt of all the people

wherwith I shal vylet the. But neuertheles, they stande vpon early, to folowe the fylthyness of their a wne ymaginacions. Therefore, pe shal wayte vpon me (sayeth þ Lord) vntyll the tyme that I stande vpon: for I am determined, to gather the people & to bring the kingdomes together, that I may poure out myne anger, pe all my wrothfull * displeasure vpon the. * For al the worlde shal be consumed with the fyre of my gelousy. And then wyl I clesse the lypes of the people, that they maye euerychone call vpon þ name of the Lord, and serue him with one shulder. Soche as I haue subdued, and my children also whom I haue scatred abrode, shal bypnyng me ptesentes beyonde the waters of Ethiopia.

In that tyme shalt thou nomore be confounded, because of all thy ymagynacions, wher thowow thou haddest offended me: for I will take awaye the proude boasters of thyne honour fro the, so that thou shalt no more triumphe because of my holy hyl. In þ also wyl I leaue a small pooze simple people, which shal trust in the name of þ Lord. The remnaunt of Israell shal do no wpykednes, ner speake lyes: nether shal there eny disceatfull tunge be foude in their mouthes. For they shal be fed, ad take their rest, and no man shal make them afrayed. Geue thākes, O daughter Spon, be ioyfull, O Israel: reioyce & be glad from thy whole hert, O daughter Jerusalem, for the Lord hath takē awaye thy punishment, and turned backe thyne enemyes. The kyng of Israel, euē the Lord hym selfe is with the: so þ thou nedest nomore to feare eny myffortune.

In that tyme it shal be sayde to Jerusalem: feare not, & to Spon: let not thyne hādes be slacke, for the Lord thy God is with the, it is he that hath power to saue: he hath a speciall pleasure in the, & a marvelous loue towarde the: yee, he reioyseth ouer the w gladnesse. Soche as haue bene in heynesse, wyl I gather together, and take out of thy congregacion: as for the shame and reprofe that hath bene layed vpon the, it shal be farre from the. And lo, in that tyme wyl I destroye al those that vere þ: * I wil helpe the lame, and gather vpon the cast awaye: yee, I wil get them prayse and honour in all landes, where they haue bene put to shame. At þ same tyme wyl I bypnyng pou in, & at the same tyme wyl I gather pou. I wil get pou a name and a good repute amonge all people of the erth, when I turne backe poure captiuite before poure eyes, sayeth the Lord.

The ende of the prophecy of Soppony.

people: that they came and laboured, in the house of the Lorde of hostes they God.

The ii. Chapter.

It shewed that the goodlines of the second temple shall exceed the first, because of the coming of Christ.

Vpon the. xliii. daye of the. vi. moneth, in the secōde yere of kynge Darius, the. xxi. daye of the. xliii. moneth, came the word of the Lorde by the prophete Aggeus, sayenge: speake to zorobabel the sonne of Salathiel prince of Iuda, & to Iesua the sonne of Iosedech the hye preste, & to the resydue of the people, and saye: * Who is left among you, & sawe thys house in her fyrst bewtye? But what thynke ye now by it? Is it not in youre eyes, eue as though it were nothinge? Neuerthelesse, be of good chere, & zorobabel (sayeth the Lorde) * be of good conforte, & Iesua & sonne of Iosedech hye preste: take good hertes vnto you also all ye people of the lade, sayeth the Lorde of hostes, & do accordynge to the worde (* for I am with you, sayth the Lorde of hostes) lyke as I agreed with you, when ye came out of the lande of Egypt: & my sprete shalbe amonge you, feare ye not.

For thus sayeth the Lorde of hostes: * yet once more wil I make heauē and earth, the see, and the drye land, & I wyll moue all heathen, & the conforte of all heathen shal come, & so wyll I fyll thys house wyth honoure, sayeth the Lorde of hostes. * The pyluer is myne, & the golde is myne, sayeth the Lorde of hostes. Thus the glory of the last house shalbe greater then the fyrst, sayth the Lorde of hostes: & in thys place wyll I geue peace, sayeth the Lorde of hostes.

The. xliii. daye of the nynt moneth in the secōde yere of kynge Darius, came the word of the Lorde vnto the prophete Aggeus, sayenge: Thus sayeth the Lorde God of hostes. Aske the prestes concernynge the lawe, and saye: * yf one beare holy flesch in hys coct lappe, & with his lappe do touch the bred potage, wyne, oyle, or any other meate: shal he be holy also? The prestes answered and sayde: No. Then sayd Aggeus: Now yf one beynge defyled w a deede carcase, touch any of these: shal it also be vncleane? The prestes gaue answer, & sayde: * yee, it shalbe vncleane. Then Aggeus answered & sayde: euen so is thys people & thys nacyon before me, sayeth the Lorde: & so are all the workes of theyr handes, yee, and all that they offere, is vncleane.

And now (I praye you) consydre from this daye forth, & how it hath gone w you afore or euer there was layed one stone vpon another in the temple of the Lorde: & when ye came to a coigne heape of. xx. bushels, there were scarce ten: & that when ye came to the

wyne presse for to powre out. i. pottes of wyne, there were scarce. xx. For I smote you w heate, blastynge & hable stones in all the labours of youre handes: yet was there none of you, & wolde turne vnto me, sayeth the Lorde. Consydre then from this daye forth & afore: namely, from the. xliii. daye of the nynt moneth, vnto the daye that the foundacyon of the Lordes temple was layed: mark it well, * is not the sede yet in the barn? haue not the vyces, the fyggetrees, the pomgranates, and olyue trees bene yet vncroftfull: but from thys daye forth, I shal make them to prospeere.

Moreouer, the. xliii. daye of the moneth came the word of the Lorde vnto Aggeus agayne, sayenge: Speake to zorobabel the pryncce of Iuda, & saye: I wyll shake both heauen & earth, and ouerthrowe the seate of the kynngdome, yee, & destroye the myghty kynngdome of the heathen. I wyll ouerthrowe the charrettes, & those that syt vpon them, so that both horse and man shal fall downe, euery man thowow his neyghbours swerde. And as for the, & zorobabel (sayth the Lorde of hostes) thou sonne of Salathiel my seruaunt: I wyll take the (sayeth the Lorde) at the same tyme, and make the as a scale, for I haue chosen the, sayeth the Lorde of hostes.

The ende of the prophecyp of Aggeus.

The booke of the Prophete zachary.

The fyrst Chapter.

It sheweth the people to retorne to the Lorde, and to eschue the wickednes of theyr fathers. & to professeth Christ and the Apostles.

In the eyght moneth of the secōde yere of kynge Darius, came the word of the Lorde vnto zacharie the sonne of Barachias, the sonne of Addo, the prophete, sayenge: The Lorde hath bene sore displeased at youre forefathers. And saye thou vnto them: thus sayth the Lorde of hostes: * Turne you vnto me (sayeth the Lorde of hostes) and I wyll turne me vnto you, sayth the Lorde of hostes. * Be ye not lyke your forefathers, vnto who the prophetes cryed afore tyme, sayeng. Thus sayeth the Lorde God of hostes. * Turne you from youre euell wayes, and from youre wycked ymaginacions. * But they wolde not heare ner regarde me, sayeth the Lorde. What is now become of youre forefathers and the prophetes

prophetes: are they yet styll alpye? But byd not my wordes and statutes) which I commaunded by my seruantes the prophetes) touche youre forefathers? Upon this, they gaue answer and sayde: lyke as the Lorde of hostes deuised to do vnto vs, accordyng to oure owne wayes and ymaginacions, euen so hath he delt with vs.

Upon the. xliii. daye of the. xi. moneth whych is the moneth Sebah, in the secōde yere of Darius, came the word of the Lorde vnto zachary the sonne of Barachias, the sonne of Addo the prophete, sayeng, I sawe by nyght and lo, there sat one vpon a reddy horse and stode styll amonge the myrtre trees, that were beneth vpon the grounde, and behynde hym were there reddy, speckled, and whyte horses. Then sayde I, my Lorde, what are these? And the aungel that talked wyth me, sayde vnto me. I wyll shewe the what these be. And the man that stode amonge the myrtre trees answered & sayde: These are they whom the Lorde hath sente to go thowowe the world. And they answered the aungel of the Lorde, & stode amonge the myrtre trees and sayde. We haue gone thowowe the worlde: and beholde all the worlde dwell at ease and are carelesse.

Then the Lordes aungel gaue answer and sayde: O Lorde of hostes, howe longe wylt thou be vnmerecyful to Ierusalem and to the cyties of Iuda? * with who thou hast bene dyspleased nowe these thre score & ten yeres. So the Lorde gaue a louynge and a comfortable answer vnto the aungel & talked wyth me. And the aungel that comened with me, sayd vnto me: Crye thou, & speake. Thus sayeth the Lorde of hostes. I am exceedinge gelous ouer Ierusalem and syō, and sore displeased at the carelesse heathen: for where as I was but alpye, they byd theyr beste that I myght destroye them. Therefore thus sayeth the Lorde: * I wyll turne me agayne in mercye toward Ierusalem, so that my house shalbe buylded in it, sayeth the Lorde of hostes, yee, and the plommet shalbe layed abroade in Ierusalem, sayeth the Lorde of hostes.

Crye also, and speake thus sayeth the Lorde of hostes. My cyties shalbe in good prosperyte agayne, the Lorde shal pet conforte syō: & chole Ierusalem: Then lyfte I vp myne eyes, & sawe, & beholde foure hornes. And I sayde vnto the aungel, that talked w me what be these? he answered me. * These are the hornes which haue scatered Iuda, Irael & Ierusalem abroade. And the Lorde shew me foure carpenters. Then sayde I: what wylt these do? he answered and sayde: These are the hornes which haue so strowed Iuda abroade, that no man durste lyft vp hys heade: But these are come to fray them

awaye: & to caste out the hornes of the Gentiles: whychelyste vpon theyr horne ouer the lande of Iuda, to scatere it abroade.

The ii. Chapter.

The renewynge of Ierusalem and Iuda.

Lift vp myne eyes agayne, and lo I beholde: & beholde a man with a measurynge lync in hys hand. Then sayde I: whether goeste thou? & he sayde vnto me: Come I measure Ierusalem, & I maye se how longe & howe brode it is. And beholde the aungel that talked wyth me, went hys waye forth. Then went there oute another angel to mete him, & sayde vnto hym: Rāne speake to thys ponge man, and saye: Ierusalem shalbe enhabtyd wythout eny wall, for the very multitude of people and catell that shalbe therein: * yee, I my selfe (sayth the Lorde) wyl be vnto her a wall of fyre rounde aboute, and wyl be honoured in her.

Get you forth, & fle from the lande of the north, sayth the Lorde, yee: * whome I haue scatered into foure wyndes vnder heauen, sayth the Lorde. Saue thy selfe, & syon: thou that dwellest with the daughter of Babylon, for thus sayeth the Lorde of hostes. After that glorious power hath he sent me out to the heathen, whych spoyled you, * for who so toucheth you, shall touch the apple of hys owne eye. Beholde, I wyll lyft vp myne hande ouer them: so that they shalbe spoyled of those: whych afore serued them, and ye shall knowe, that the Lorde of hostes hath sente me.

Be glad, & reioyce, O daughter of syon: for lo, * I am come to dwell in the myddest of the, sayth the Lorde at the same tyme there shal many heathen cleue to the Lorde and shalbe my people. Thus wyll I dwell in the myddest of the, and thou shalt knowe the Lorde of hostes hath sente me vnto the. The Lorde shal haue Iuda in possession for hys parte in the holy ground, and shal chole Ierusalem pet agayne. * Let all flesch be styll before the Lorde, for he is rysen oute of hys holy place.

The iii. Chapter.

Of the lawe and hys estate of Christ, vnder the figure of Iesue the prest. A prophecyp of Christ.

Id he shewed me Iesua the hye prest standyng before the angel of the lord: * and Satan stode at his ryght hand to resyst hym. And the Lorde sayde vnto Satan. The Lorde reprove the (thou Satan,) yee, the Lorde that hath chosen Ierusalem, reprove the. Is not thys a brand taken out of the fyre? Howe Iesua was clothed in vncleane raiment, and stode before the aungel whych answered and sayde vnto those that stode before hym, take awaye the foule clothes from hym. And vnto him he sayde. Beholde, I haue taken awaye thy synne from the, and wyl decke the wyth chaung of raiment. Rāne

he sayde mozeouer, sett a fapze myter vpon
hys heade. So they set a fapze myter vpon
hys heade, & put on clothes vpon hym, and
angel of the Lord stode there. Then angel
of the Lord testifed vnto Iesua, and spake
thus sayeth the Lord of hostes. If thou wilt
walke in my wayes, & kepe my watch: thou
shalte rule my house, & kepe my courtes, & I
will geue the place amonge these that stode
here. Heare (O Iesua) thou hye preste, thou
and thy frends that dwell before the, for they
are wonderous people. Behold, I wyl bring
forth the bzaunches of my seruaunt: for lo,
I stode I haue layed before Iesua: vpon
one stone shalbe vii. eyes. Beholde I wyl he-
we hym out (sayeth the Lord of hostes) &
take awaye the spynne of the lade in one day.
Then shal euery man cal for his neyghbour
vnder the vyne and vnder the fygg tre, say-
th the Lord of hostes.

The. iiii. Chapter.

The bysion of the golden candelsticke and
the crosse of the croce.

And angel that talked with me cam
agayne, and waked me vp, as a man
that is rayled out of hys slepe & sayd
vnto me: what seest thou? And I sayde I haue
loked, and beholde: a candelsticke al of golde
with a boule vpon it, & his seuen lampes ther
in, and vpon euery lape seuen stalkes.

And two olpue trees therby, one vpon the
ryght syde of the boule, and y other vpon the
lyft syde. So I answered, and spake to the
angel that talked w me saying, O my Lord
what are these? the angell that talked wth
me answered and sayde vnto me: knoweste
thou not what these be? and I sayde: No my
Lord. he answered & sayde vnto me: This
is the worde of the Lord vnto zozobabel, say-
inge: * Nether thozow an hooste of men nor
thozowe strengthe, but thozowe my sprete,
sayeth the Lord of hostes. What art thou
thou great mountayne, before zozobabel? *
must be made euen. And he shal bypunge vpon
fyste stone, so that men shal crye vnto him
good lucke good lucke.

Mozeouer, the worde of the Lord came
vnto me sayinge. * The hades of zozobabel
haue layed the foundacyon of the house: hys
handes, shal also fynysh it, * that ye maye
knowe howe that the Lord of hostes hath
sent me vnto you. For he that hath bene dis-
pylled a litle season, shal reioyce, when he se-
eth the tynne weyght in zozobabels hande.
The. vii. eyes are the Lordes whych go tho-
row the whole world. Then answered I, and
sayd vnto him, what are these two olpue tre-
es vpon the ryght and lefte syde of the candel-
stick? I spake mozeouer, and sayd vnto him
what be these two olpue bzaunches (whych
thozow the two golden pyppes) emptye them
selues into the golde. he answered me & sayd

knowest thou not, what these be? And I say-
de, no, my Lord. Then sayd he. * These are
the two olpue bzaunches, that stande before
the ruler of the whole earth.

The. v. Chapter.

The bysion of the fyinge booke, & fyinge the
curse of beues and such as abuse the name of God, by
the bysion of the measure, is fyinge the bysion
of Iuda to Babylon.

I turned me, lyftynge vpon myne
eyes, & loke, & beholde, a fyinge
booke. And he sayd vnto me: what
seest thou? I answered: I se a fyinge
booke of. xx. cubytes longe, and. x. cubytes
bryde. Then sayd he vnto me: This is the
curse that goeth forth ouer the whole earth: for
all theynes shalbe iudged after this booke &
all swearers shalbe iudged accordynge to the
same, & I wyl bypunge it furth (sayeth the Lord
of hostes) so that it shall come to the house of
these, & to the house of him, & falsly sweareth
by my name: & shall remayne in hys house, &
consume it, w the tymbre and stones therof.
Then the angel that talked w me, wente forth
and sayd vnto me: lyft vpon thine eyes and se,
what is this that goeth forth. And I sayde: What
is it? he answered: this is a measure
goinge out. he sayde mozeouer: Euen thus
are they (that dwell vpon the whole earth) to lo-
ke vpon. And beholde, there was lyft vpon a
lent of leade: & lo, a woman sat in the myddest
of the measure. And he sayde: this is bygod-
lynes. So he cast her into the myddest of the
measure, and threwe the lompe of leade into
the mouth of the measure.

Then lyfte I vpon myne eyes, & loke: and
behold, there came out. ii. womē, and a wind
was in their wynges (for they had wynges
lyke the wynges of a stork) & they lyft vpon
the measure betwixt the earth and heauen. The
spake I to the angel that talked w me: why-
ther wyl these beare the measure? And he sayd
vnto me: into the lande of * Synear to buyld
them an house, whiche when it is prepared,
the measure shalbe set there in his place.

The. vi. Chapter.

The four charrettes he describeth the
prosperite of four kyngdomes.

Mozeouer, I turned me, lyftynge
vpon myne eyes, and loke, & be-
holde, there came foure charretes
out from betwixt two hylls,
whiche hylls were of brasse.
In the fyrst charret were * red horses, in the
second charret were black horses, in the third
charret were whyte horses, in the fourth cha-
ret were horses of dyuers colours and ströge
Then spake I, and sayde vnto the angell
that talked with me: O lord what are these.
The angell answered, and sayde vnto me:
* These are the. iiii. wyndes of the beauen,
whiche be come forth to stande before the ru-
ler of all the earth. That with the blacke horse
went

wente into the lande of the north, & the white
folowed them, and the speckled horses wete
forth towarde the south. These horses were
very stronge, and wente out: & sought to go
& take the journey ouer the whole earth.
And he sayde: get you hence, & go thozow
the world. So they wente thozow out the
world. Then cryed he vpon me, and spake
vnto me, saying: behold, these that go to-
warde the north, shall styll my wrath in the
north countre.

And the worde of the Lord came vnto me,
sayeng. Take of the prisoners that are come
from Babylon: namely, helbai, Tobiah,
& Idai: & come thou & same daye, & go into
the house of Iosiah, the sonne of Sophony.
Then take golde & syluer, & make crownes
therof, and set them vpon the head of Iesua,
the sonne of Iosedeh, the hye preste, & spea-
ke vnto hym. Thus sayth the Lord of hoo-
stes. Behold, the man whose name is * the
brastice: & he shall sprynge vp after him,
& shall buyld vpon the temple of the Lord, yee,
euen he shal buyld vpon the temple of the Lord.
* He shall beare the prayse, he shal syt vpon
the Lordes trone, & haue the dominacyon.

A preste shal he be also vpon his trone,
& a peaceable counsell shalbe betwixt them
both. And the crowncs shalbe in the temple
of the Lord, for a remembraunce vnto he-
lem, Tobiah, Idai, and then the sonne of
Sophony. And soch as be farre of, shal co-
me & buyld the temple of the Lord, that ye
maye knowe, how that the Lord of hostes
hath set me vnto you. And this shal come
to passe, yf ye wyl herken diligently vnto
the voyce of the Lord poure God.

The. vii. Chapter.

The estimacion of castpge without mercede. The by-
spynge of charpge, & the obspynge of the people.

It happened also in the fourth yere
of kyng Darius, the worde of the
Lord came vnto zachary in the
fourth daye of the fourth moneth, which is cal-
led, Callen: what tyme as Saralar & Ro-
gomelech & the men y were w them sent vn-
to Bethell for to praye before the Lord:
and that they shulde saye vnto the prestes,
whiche were in the house of the Lord of hoo-
stes, and to the prophetes. Shuld I wepe
in the * fyfth moneth, & absteyne as I haue
done nowe certayne yeres? Then came the
worde of the Lord of hostes vnto me saye-
ge. Speake vnto all the people of the land,
and to the prestes, and saye: when ye fasted
and mourned in the fyfth & seuenth moneth
(now this. lxx. yeres) dyd ye fast vnto me?
When ye dyd eate also and droncke, dyd ye
not eate & dryncke for poure a wne selues?
Are not these the wordes, whiche the Lord
spake by his prophetes afore tyme, whē Je-
ru-
salem was yet inhabited and welthy, the
and the cytyes rounde aboute her: whē the-
re dwelt men, both towarde the south and
in the playne countrees?

And the worde of the Lord came vnto
zachary, sayenge. Thus sayeth the Lord of
hostes. * Execute true iudgement: weue
mercy & lounge kyndnesse, euery man to
hys brother. Do the wyddowe, the father-
les, the straunger, & poore no wrong: & let
no man ymageneuel agaynst hys brother
in hys herte. * Reuerthelesse, they wolde
not take hede, but turned theyr backs, and
stopped theyr eares, & they shulde not hea-
re: yee, they made theyr hertes as an Ada-
mant stone lest they shulde heare the lawe
& wordes, * which the Lord of hostes sent in
hys holy sprete by his prophetes afore tyme.

Wherfore the Lord of hostes was very
wroth at the. And thus is it come to passe:
* that lyke as he spake and they wolde not
heare: euen so they cryed, and I wolde not
heare (sayth the Lord of hostes) but scate-
red them amonge all Gentyles, whom they
knewe not. Thus the lade was made so de-
solate, & there trauayled no man in it ne-
ther to, ner fro, for the pleasaunt lande was
utterly layed waste.

The. viii. Chapter.

The returne of the people vnto Ierusalem, and of
the mercy of God towarde them. Of good wordes, & the
callynge of the Gentyles.

The worde of the Lord came vnto
me, sayenge. Thus sayth the Lord
of hostes. I was in a great gelou-
sy ouer Sion, yee, I haue bene ve-
ry gelous ouer her in a great dyspleasure
thus sayeth the Lord of hostes. I will turne
me agayne vnto Syon, & wyl dwell in the
myddest of Ierusalem: * so that Ierusalem
shalbe called a faythfull & true cytye, & hyl
of the Lord of hostes, yee, an holy hyl.

Thus sayth the Lord of hostes. There
shall yet olde men & women dwell agayne in
the stretes of Ierusalem: yee, & soch as go w
itaues in their hades for very age. The stre-
tes of the cytye also shalbe full of yonge boyes
and damselles, playenge vpon the strates.

Thus sayeth the Lord of hostes: yf ye
sydue of this people thynke it to be impossi-
ble in these dayes, * shuld it therfore be un-
possible in my syght, sayth the Lord of hoo-
stes? Thus sayth the Lord of hostes: Be-
holde, I will deliuer my people from the lan-
de of the east & west, and wyl bypunge them
agayne: that they maye dwell at Ierusalem.
* They shalbe my people, & I wyl by the
God, in treuth and ryghteousnesse.

Thus sayth the Lord of hostes: let your
handes be stronge, ye that nowe heare these
wordes by the mouth of the prophetes, whych
be in these dayes & the foundacyon is layed
vpon

The Prophecy

*Agg. i. a.

upon the Lord of hostes house that the temple may be builded. For why? before the days, neither men nor catel could dwynne any thinge, neither myght any man come in and out in rest, for trouble: but I lett every man go agaynst his neyghboure.

*Agg. ii. c.

Neuertheles, I wyll now intreate presy due of thys people nomore as afore tyme, sayth the Lord of hostes, but they shalbe a sede of peace. The vineyarde shal geue her frute, & grounde shal geue her increase, and the heuens shal geue theyr dewe: and I shal cause the remnant of thys people, to haue all these in possession. And it shal come to passe, that lyke as ye were a curse amonge the heathen (O ye house of Juda, and ye house of Israel) Euen so wil I deliuer you, that ye shalbe a blessing: feare not, but let your handes be stronge.

*Eph. iiii. c.
*ach. vii. b.
*Isa. ii. b.

For thus sayth the Lord of hostes: lyke as I decyded to punyssh you, what tyme as your fathers prouoked me vnto wrath, sayeth the Lord of hostes, & spared not. Euen so am I determined now in these dayes, for to do well vnto the house of Juda & Jerusalem, therefore feare ye not. Nowe & thynge that ye shall do, are these: * Speake euery man the treuth vnto his neyghboure, execute iudgement truly, and peaceably wythyn your portes, none of you ymagin euil in his herte agaynst his neyghboure, and loue no false othes: for all these are & thynge that I hate, sayeth the Lord. And the worde of the Lord of hostes, came vnto me, sayeng: thus sayeth the Lord of hostes. The fast of the fourth moneth, & fast of the fifth, the fast of the seuenth, and the fast of the tenth, shall be ioye and gladnesse, and prosperous hye feastes vnto the house of Juda: Onely, loue the treuth and peace.

*Esa. i. a.
*Isa. xlii. a.
*Jer. xxi. a.

Thus sayeth the Lord of hostes. There shall yet come people, and the inhabitants of many cytyes, & they that dwell in one cyte shal go to another, sayeng. * Up, let vs go, & praye before the Lord, let vs seke the Lord of hostes, I wyll go w pou: yee, moche people & myghty heathen shal come & seke the Lord of hostes at Jerusalem, and to praye before the Lord. Thus sayeth the Lord of hostes. In & tyme shall ten men (out of all maner of languages of the Gentyles) take one Jewe by the hemme of his garment, & saye: we wyll go w pou, for we haue herde, that God is amonge you.

The ix. Chapter.

The conuersion of the Gentyles. The coming of Christ to pynge on an asse.

The worde of the Lord shalbe receaued at Adzach, & Damascus shalbe hys offering: for the eyes of all men & of & trybes of Israel shal loke vnto the Lord. The borders of hemath shal be her-

de therby, Tyrus also & Sidon, for they are very wyle, * Tyrus shal make her self stronge, heape vp syluer as & sande, & golde as & claye of & stretes. Behold, the Lord shal take her in, & haue her in possession: * he shal smyte downe her power into & see, and she shalbe consumed w fyre. This shal Ascalon se, & be afraied. * Gaza shalbe very forp, so shal Accaron also, because her hope is come to confusion. For & kynge of Gaza shal perishe, & at Ascalon shal no man dwell.

Strangers shal dwell at Asdod, & as for & pynde of the Philistynes, I shal rote it out. * Theyr bloude wyll I take awaye from theyr mouth, & theyr abhominacyons from amonge theyr teeth. Thus they shalbe left for our God, yee, they shalbe as a prince in Juda, & Accaron lyke as a Jebus. And so wyll I copase my house rounde about w my men of warre goynge to & fro: that no oppressoure come vpon the eny more. For that haue I sene now with myne eyes.

* Reioyce & greatly, O daughter Syon be glad, O daughter Jerusalem. For lo, thy kynge, cometh vnto the, euen the ryghteous and sauoure, Lowly & symple is he, herp deth vpon an asse, & vpon & foale of an asse. I will rote out & charrettes fro Ephraim, & the horse from Jerusalem, & batell bowes shalbe destroyed. he shal geue the doctrine of peace vnto & heathen, * & his dominyon shalbe from & one see to & other, & from the floudes to the endes of the worlde.

Thou also thozow the bloude of thy couenaunt: halt let thy prisoners out of the pitte wher i his no water. Turne you now to & ströge holde, ye & be in prison, & longe for to be deliuered. And this daye I byrnyng & worde, & I wyll rewarde & double agayne. For Juda haue I bent out as a bowe for me & Ephraim haue I fylled. Thy sonnes, O Sidon, will I rayse vp agaynst & Grekes, & make & as a gyauntes sworde: & the Lord God shalbe sene aboue them, & hys dartes shal go forth as & lyghtenynge. The Lord God shal blowe the trompet, and shal come forth as a storme out of the south.

The Lord of hostes shal defende them, they shal consume & deuoure, & subdue them with & syng stones. They shal byrnyng & rage, as it were thozow wyne. They shalbe fylled lyke & basens, & as & hornes of & aulter. The Lord their God shal deliuer them in the daye, as & flock of his people: for as precyous stones of a dyademe they shal be lett vpon his lande. O how prosperous and goodly a thynge shal that be! The corne shal make & ponge men chearefull, and the new wyne the maydens.

The v. Chapter.

The people is moued to requyre the doctrine of treuth of the Lord. The Lord promyseth to byset and comforte the house of Israel.

Praye

Of zachary.

No. cxi.

Raye the Lorde then by tymes to geue you & latter rayne, * so shal the Lorde make bright cloudes, ad geue you rayne ynough for all the increase of the felde. For wayne is the answer of Idols. The sothslayers se lyes, and tell but bayne dreames: the conforte that they geue, is no thyng worth. Therefore, go they astraye lyke a flocke of shepe, and are troubled, because they haue no & shepherde. My wroth full displeasure is moued at the shepherdes, & I will byset the goates. For the Lorde of hostes will graciously viset his flock, the house of Juda, and holde them as a goodly fayre horse in the batell. Out of & Juda shal come the helmet & the nayle the batell bowe, ad all the princes together. They shalbe as & gyauntes, which in the batell treade downe the myre vpon the stretes. They shal fyght for the Lorde shalbe wyth them, so that the horsmen shalbe confounded.

I wyll conforte the house of Juda, and preserue the house of Joseph. I wyll turne them also, for I pitie them: and they shalbe lyke as they were, when I had not cast the of. For I the Lorde am their God, ad wyll heare the. Ephraim shalbe as a gyaunt, ad their hert shalbe chereful as thozow wyne: yee, their children shal se it, and be glad, ad their hert shal reioyce in the Lorde. I wyll blowe for them and gather them together, for I wyll redeme them. They shal increase, as they increased afore. I wyll sowe the amonge the people, that they may thynke vpon me in farre countrees: they shal lyue with their children, & turne agayne. I wyll byrnyng them agayne also from the lande of Egypt, and gather them out of Assyria. I wyll carpe them into the lande of Galaad & to Libanus and they shal wante nothinge. he shal go vpon the see of trouble, & smyte the ice waues: so that all the depe floudes shalbe dryed vp. The proude boastyng of Assur shalbe cast downe, and the sceptre of Egypte shal be taken awaye. I wyll conforte the in the Lorde, that they maye walke in his name, sayeth the Lorde.

The xi. Chapter.

The destruction of the temple. The care of the sayth: full is conuertyed to Christ by the father. A greuous byson agaynst Jerusalem and Juda.

Ben thy dozes, O Libanus, that & tyme maye consume thy Cedre trees. Howle ye & fyre trees for the Cedre is fallen, yee, all the proude are wasted awaye. Howle (O ye oke trees of Basan) for the myghty stronge wood is cut downe. When may heare the shepherdes mourne, for their gloze is destroyed. When may heare the Lyons whelpes roare, for the pynde of Jordane is wasted awaye. Thus sayeth the Lorde my God: flete the

shepe of the slaughter, whiche shalbe slayne of those & possesse them: yet they take it for no sunne, but they that sell them, saye: The Lord be thacked, I am rich: yee, their a wne shepherdes spare the not. Therefore wyll I nomore spare those that dwell in the lande, (sayeth the Lorde) but lo, I wil deliuer the people, euery mā into his neyghbours hande and into the hande of his kynge: that they maye smyte the lande, and out of their handes I wyll not deliuer them.

I my selfe fedde & slaughter shepe (a poore flocke herely) and toke vnto me two staffes: the one is called lounge mekenesse, the other is called destroyer, ad so kepte the shepe. These shepherdes I putt out of offyce in one moneth, for I myght not awaye wyth the, neither had they eny delityc in me. Then sayde I: I wyll fede you nomore & thynge that dyeth, let it dye: and that wyll perishe, let it perishe, and let the remnant cate, euery one the fleshe of his neyghboure. I toke also my lounge meke staff, and brake it, & I myghte disannull the & couenaunt, which I made wyth all people. And so it was broke in that daye.

Then the poore symple shepe that had a respect vnto me, knewe therby, that it was the worde of the Lorde. And I sayde vnto them: yf ye thynke it good, byng hyther my pyce: yf no, then leaue. * So they wayed downe. xxx. syluer peng, the value & I was pypled at. And the Lorde said vnto me: cast it vnto the potter (a goodly pyce for me to be valued at of them) and I toke the xxx. syluer peng, and cast them to the potter in & house of the Lorde. Then brake I my other staff also (namely destroyer) & I might lowse & brotherhead betwixt Juda and Israel. And the Lorde sayde vnto me. Take & also the staff of a foolyshe shepherde: for lo, I wyll rayse vp a shepherde in the lade, which shal not seke after & thinges that be lost, ner care for such as go astraye: he shal not heale & wounded, he shal not norysh the thinge that is whole: but he shal eate the fleshe of such as be fat, and teare theyr clawes in peeces.

Idols shepherde, that leaueth the flocke. The swerde shal come vpon hys arme and vpon hys ryght eye. hys arme shalbe cleane dryed vp, and hys ryght eye shalbe soze blynded.

The xii. Chapter.

The destruction and buryynge agayne of Jerusalem.

The heuy burthen which the Lorde hath decyded for Israel. Thus sayeth the Lorde * which spred the heauens abrode, layde the foundation of the earth & and geueth man the breath of lyfe. Beholde, I wyll make Jerusalem a cuppe of surfet, vnto all the people that are rounde about her.

RR iii Per,

The Prophecy.

*Zach. xiii. c *Yee, Iuda hym selfe also shall be in the sege agaynst Jerusalem. At the same tyme wyl I make Jerusalem an heuy stone for al people, so that al soch as lyft it vp, shall be toare and rente, and all the people of the earth shall be gathered together agaynst it.

*In that daye, sayeth the Lorde, I wyl make all houses abashed, and those that ryde vpon them, to be out of their wittes. I wyl open myne eyes vpon the house of Iuda, and smyte all the houses of the people with blindness. And the princes of Iuda shall save in their hertes. The inhabyters of Jerusalem shall geue me consolacio in the Lorde of hostes their God. In that tyme wyl I make the princes of Iuda lyke an hote burnynge oue with wood, and lyke a cresset of fyre among the strawe: so that they shall consume all the people rounde aboute them, both vpon the ryght hande & the left. Jerusalem also shall be inhabyted agayne: namely, in the same place where Jerusalem standeth.

*The Lorde shall preserue the tētes of Iuda lyke as a fore tyme: so the glory of the house of Dauid: & the glory of the cytelys of Jerusalem, shall be but lytle regarded, in coparison of the glory of Iuda. In that daye shall the Lorde defende the cytelys of Jerusalem: so that the weakest then amonge the shall be as *Dauid: and the house of Dauid shall be lyke as Gods house, and as the Angell of the Lorde before them.

At the same tyme wyl I go about to destroye all soch people as come agaynst Jerusalem. Moreover, vpon the house of Dauid and vpon the cytelys of Jerusalem *wyl I poure out the sprete of grace & compassion, so that they shall loke vpon me, who they haue feared: & they shall bewepe hi as me moune for their only begotten sone: yee, & be soz for him, as me are soz for their first chyld.

*Then shall there be a great mournynge at Jerusalem, lyke as the lamentacion at Ademnon in the felde of Maggadon. And the lande shall bewaile euery kyndred by the selues. The kyndred of the house of Dauid the selues alone, and their wyues by the selues: The kyndred of the house of *Nathan them selues alone, and their wyues by the selues. The kyndred of the house of Leui them selues alone, and their wyues by the selues. The kyndred of the house of Semei them selues alone, and their wyues by the selues. In lyke maner, all the other generacions euer yphone by them selues alone, and their wyues by them selues.

The xiii. chapter.

Of the well of grace and truth. Of the cleane rebbaunce of Idolatry, and of false prophetes.

*That tyme shall the house of Dauid and the cytelys of Jerusalem haue an open *well, to wash of synne and

uncleynesse. And then (sayeth the Lorde of hostes) *I wyl destroye the names of Idoles out of the lade: so that they shall nomore be put in remembraunce.

*As for the false prophetes also, and the vncleyn sprete, I shall take the out of the lande. So that yf any of them prophete any more, his a wone father and mother that begat him, shall saye vnto hi. Thou shalt dye for thou speakest lyes vnder the name of the Lorde: yee, his a wone father and mother that begat him, shall woude him, whē he prophetieth. And then shall those prophetes be confounded, euery one of his visio when he prophetieth: nether shall they were sack clothes any more, to disceane men with all. But he shall be sayne to saye: *I am no prophet: I am an husbandman, for so am I taught by Adam fro my youth vp. And yf it be sayde vnto hym: how came these woundes then in thine handes? he shall answer. Thus am I wounded in the house of myne a wone frendes.

Arise, O thou swearde, vpon my shepherde, and vpon the prince of my people, sayeth the Lorde of hostes. *Smyte the shepherd, and the shepe shall be scatred abrode, and so wyl I turne myne hande to the lytle ones. And it shall come to passe (sayeth the Lorde) that in all the lande two partes shall be roted out, *but the thyrde parte shall remayne therein. *And the same thyrde parte wyl I bringe thorow fire, & wil cleanse the, as the siluer is clenfed: yee, & trye the lyke as golde is tryed. Then shall they call vpon my name and I will heare them: I wyl saye: it is my people. And they shall saye: Lorde my God.

The xiiii. Chapter.

The wallynge of the church vnder the figure of Jerusalem. Of the kyngdome of the Lorde.

*Beholde, the daye of the Lorde cometh, that shall be spoiled and robbed, for I will gather together all the heathen to fight agaynst Jerusalem: so the citie shall be wonne, the houses spoiled, and the weme defiled. The halfe of the citie shall go awaye into captiuite, and the residue of the people shall not be caried out of the citie. After that shall the Lorde go forth to fight agaynst those heathen, as men vse to fyght in the daye of battel. The shall his fete stand vpon the mount olyuete, that lyeth vpon the east syde of Jerusalem. And the mount olyuete shall cleue in two, eastwarde and westwarde, so that there shall be a great valley, and the halfe mount shall remoue towarde the north, & the other towarde the south. And ye shall see vnto the valley of my hylls, for the valley of the hylls shall reach vnto Masal. Yee, he shall see lyke as ye fled for the earthquake in the dayes of Osiab kyng of Iuda. And the Lorde my God shall come, & al saintes with him. In that daye shall it not

Of Malachy.

No. cxxii.

The booke of the Prophete Malachy.

The first Chapter.

A complaine agaynst Israel and her prestes.



Ye heuy burthen, which the Lorde hath layd vpon you, sayeth the Lorde: & yet ye saye: wherein haue thou loued vs?

*Was not Esau Jacobs brother, sayeth the Lorde: yet haue I loued Jacob, and hated Esau: * yee, I haue made hys hylls wast and his heritage a wilderness for dragons. And though Edom sayde: well, we are destroyed, we wyl go buyde vpon agayne the places that be wasted, yet (sayeth the Lorde of hostes) * what they buyded, that was called a cursed lande, and a people, whome the Lorde hath euer bene angrye withall.

Poure eyes haue sene it, and ye poure selues must confesse, the Lorde hath brought the lade of Israel to great honoure. * Shulde not a sonne honoure his father, & a seruaunt his master? * Yf I be now a father, where is myne honoure? * Yf I be the Lorde, where am I feared? sayeth the Lorde of hostes.

Now to you prestes, I despyse my name. And ye saye: wherein haue we despyed thy name? In this, ye offere vncleyn bled vpon myne alter. And ye wil saye: wherein haue we offered any vncleyn thinge vnto the? In this ye saye: the alter of the Lorde is not to be regarded. Ye offere the blynde, is not that euell? And ye offere the lame and sycke, is not that euell? * Yee, offere it vnto thy prince, shall he be content with the, or accepte thy person, sayeth the Lorde of hostes?

And now make poure prayer before God, that he maye haue mercy vpon vs: for soche thinges haue ye done. Shall he regard your personnes, thinke ye, sayeth the Lorde of hostes: Yee, what is he amonge you, that wyl do so moch as to shut the doores, or to kinde the fyre vpon myne alter for naught? * I haue no pleasure in you, sayeth the Lorde of hostes: and as for the meat offering, I wyl not accepte it at your hande. * For fro the rising vp of the sonne vnto the going downe of the same, my name is greates amonge the Gentiles: yee, in euery place shall there sacrifice be done, and cleane meat offering offered vnto my name: for my name is great amonge the heathen, sayeth the Lorde of hostes. But ye haue vnhalowed it, in that ye saye, the alter of the Lorde is not to be regarded, and the thyng that is set ther vpon not worthy to be eaten.

Now saye ye: It is but labour and trouble,

it not be lyghte, other cleare or dymme.

* This shall be that speciall daye which is knowne vnto the Lorde: nether day nor nyght but about the euynng tyme it shall be light.

* In that tyme shall there waters of lyfe runne out fro Jerusalem: the halfe parte of them towarde the east see, and the other halfe towarde the vntermost see, and shall continue both somer and wynter. * And the Lorde hym selfe shall kyngue ouer all the earth.

At the tyme shall there be one Lord onely, & his name shall be but one. He shall go about the whole erth, as vpon a felde: fro Gibea to Kenō, & fro the south to Jerusalem. He shall be set vp, & inhabited in her place: fro Ben Iamyns porte, vnto the place of the first porte, & vnto the corner porte: & from the tower of Hananeell, vnto the kynges wyne prestes. There shall men dwel, & there shall be no more cursinge, but Jerusalem shall be safely inhabited. This shall be the plage, wherewith the Lorde will smyte all people, ye haue fought agaynst Jerusalem. Namely, their flesh shall consume awaye, though they stāde vpon their fete, their eyes shall be corrupt in their holes and their tynge shall consume in their mouth.

In that daye shall the Lorde make a great sedicion amonge the, so that one man shall take another by the hande, & laye his handes vpon the handes of his neyghboure. * Iuda shall fyght also agaynst Jerusalem, & the goodes of all the heathen shall be gathered together round aboute: golde & syluer & a very great multitude of clothes. And so shall this plage goo ouer horses, mules, camels, asses, & all the bestes: & shall be in the host, lyke as vnder plage was. Euery one shall remayne then of all the people, which cam agaynst Jerusalem, shall go vpon perly, to worshyppe the kyng (cuen the Lorde of hostes) * and to kepe the feast of tabernacles. And loke what generation vpon the earth goeth vp to Jerusalem for to worshyp the kyng (cuen the Lorde of hostes) vpon the same shall come no rayne. Yf the kyndred of Egypte go not vp, & come not, it shall not rayne vpon them nether.

* This shall be the plage wherewith the Lorde wil smyte all the heathen, & come not vp to kepe the feast of tabernacles: yee, this shall be the synne plage of Egypt & the synne plage of al people: & go not vp to kepe the feast of tabernacles.

At that tyme shall the rydynge gere of the horses be holy vnto the Lorde, & the kettels in the Lordes house shall be lyke the basens before the alter: yee, al the kettels in Jerusalem and Iuda, shall be holy vnto the Lorde of hostes: and all they that laye offerings, shall come & take of them, & dyght the there in. And at that tyme there shall be no more Cananites in the house of the Lorde.

The ende of the Prophecie of zachary.

The Prophecy.

uaple, ad thus haue ye thought scoone at it (sayeth the Lorde of hostes) offeringe robbery, yee, the lame and the sycke. Ye haue brought me in a meat offeringe, shulde I accept it of your hande, sayeth the Lorde: Curled be the dissembler, which hath in his flocke one that is a male, ad when he maketh a vow, offereth a spotted one vnto the Lorde. For I am a greete kynge (sayeth the Lorde of hostes) and my name is fearfull among the heathen.

The.ii. Chapter.

Threatenings agaynst the prestes beynge seducers of the people.

Ad now (O ye prestes) this comaundement toucheth you: yf ye wyll not heare it, ner regard it, to geue y glorie vnto my name, sayeth the Lorde of hostes, I will sende a curse vpon you, & will curse poure blessinges: yee curse them wyll I yf ye do not take hede. Beholde, I shall corrupte your sede, and cast dunge in poure faces, euen the dunge of poure solemne feastes and it shall cleue fast vpon you. And ye shall knowe, that I haue sent this comaundement vnto you: that my couenaunt which I made with Leui, might stande sayeth the Lorde of hostes.

I made a couenaunt of lye & peace wth him: this I gaue him, that he myght stande in awe of me: and so he dyd feare me, ad had my name in reuerence. The lawe of truthe was in his mouth, ad there was no wickednesse founde in his lippes. He walked with me in peace and equyte, and dyd turne many one awaye fro their synnes. For in the prestes lippes shulde be sure knowledge, y men may like the lawe at his mouth, for he is a messaunger of the Lorde of hostes. But as for you, ye are gone cleue out of y waye, ad haue caused the multitude to be offended at the lawe: ye haue broken the couenaunt of Leui, sayeth the Lorde of hostes. Therefore wyll I also make you to be despyled, and to be of no reputacion amonge all the people: because ye haue not kepte my wayes, but haue bene parciall in the lawe.

Haue we not all one father? Hath not one God made vs? why doth euery one of vs then despise his awne brother, & so breake the couenaunt of oure fathers? Now hath Iuda offended: yee, the abhominacion is done in Israel and in Ierusalem: for Iuda hath despyled the Sanctuary of the Lorde, which he loued, and hath kepte the daughter of a straunge God. But the Lorde shal destroye the ma that doth this: (yee, both the master ad the scoler) out of the tabernacle of Jacob with hym that offereth vp meat offeringe vnto the Lorde of hostes. Now haue ye brought it to this poynte agayne, y the aulter of the

Lorde is couered with teares, wepyng and mournynge: so that I wyll nomore regard the meat offeringe, nether wyll I receaue or accepte any thyng at your handes. And yet ye saye: wherefore? Cuse because that where as the Lorde made a couenaunt betwixte y and the wyfe of thy youth, thou hast despyled. Yet is the thynge a wne company and marped wyfe.

So dyd not the one, and yet had he an excellent sprete. What dyd then the one? He sought the sede promised of God. Therefore loke well to your sprete, and let no man despyle the wyfe of his youth. Yf y hatest her put her awaye sayeth the Lorde God of Israel and geue her clothyng for the scoone, sayeth the Lorde of hostes. Loke well then to poure sprete, ad despyle her not. Ye greue the Lorde with your wordes, & yet ye saye: wherewithal haue we greued him? In this, that ye saye. Al that do euil are good in the syght of God, and soch please hym. Or els where is the God that punisheth?

The.iii. Chapter.

Of the messenger of the Lorde John Baptiste, of the dape of the Lorde, and of Elias.

Behold, I will sende my messainger, whiche shall prepare the waye before me: ad the Lorde whom ye wolde haue, shal soone come to his temple, yee, eue the messaunger of the couenaunt whom ye longe for.

Behold, he cometh, sayeth the Lorde of hostes. But who may abyde the dape of his comynge? Who shalbe able to endure, when he appeareth? For he is like a goldsmithes fyre, ad lyke walchers sope. He shal syt him downe to trye and to clesse the syluer, he shal poure the chyldren of Leui, and purifye them lyke as golde and syluer: that they maye bringe meat offerings vnto the Lorde in righteousness. Then shall the offeringe of Iuda and Ierusalem be acceptable vnto the Lorde, lyke as from the begynnyng ad in the yeres, a fore tyme. I wyll come and punyche you, ad I my selfe wyll be a wyf to wytnes agaynst the wyches, agaynst the aduouterers, agaynst false sweaters: yee, & agaynst those that wrongeously kepe back the hyzelynges dewty: which were the wyddowes and the fatherlesse, and oppresse the straunger, and feare not me, sayeth the Lorde of hostes. For I am the Lorde that chaunge not, & ye (O chyldren of Jacob) wyll not leaue of ye are gone awaye from myne ordinaunces, and seng the tyme of your forsaithers haue ye not kepte them.

Turne you now vnto me, and I wyll turne me vnto you, sayeth the Lorde of hostes: ye saye, wherin shal we turne? Shulde a man vse falshed and disceat wth God as ye vse

Of Malachy.

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ye vse falshed and disceate wth me: yet ye saye wherin vse we disceate wth the? In theses & beaue offerings. Therefore are ye cursed wth penury, because ye dissemble wth me, all the sorte of you.

Bringe euery tith into my barne, that there maye be meat in myne house: and prouene wythall (sayeth the Lorde of hostes) yf I wyll not open the wyndowes of heaue vnto you, ad poure you out a blessing with plenteousnesse. Yee, I shall reprove the consumer for your sakes, so y he shall not eate vp the frute of poure grounde, nether shall the wynde be bare in the felde, sayeth the Lorde of hostes: In so moch that all people shall saye, that ye be blessed, for ye shall be a pleasaunt lande, sayeth the Lorde of hostes.

Speake harde wordes agaynst me, sayeth the Lorde. And yet ye saye: What haue we spoken agaynst the? Ye haue sayde: It is but lost labour, to serue God: what profyt haue we for keepynge his comaundementes, and for walkynge humbly before the Lorde of hostes? Therefore maye we saye, that y proude are happye, & that they which deale wth vngodlynesse, are sett vp: for they tempte God, and yet escape.

But they that feare God, saye thus one to another: the Lorde conspydereth and heareth it. Yee, it is before him a memoial booke, wyrtten for soch as feare the Lorde, and remembre his name. And in the dape that I wyll make (sayeth the Lorde of hostes) they shalbe myne awne possession: and I will fauoure them, lyke as a man fauoureth his awne sonne, that doth hym scrupce. Turne you therefore, and conspyde what dyfference is betwixte y righteous and vngodly, betwixte him that serueth God, and him that serueth hym not.

For march, the dape cometh that shal burne as an ouen: and all the proude, yee, ad all soch as do wyckednesse, shalbe strawe, & the dape that is for to come, shal burne the vp (sayeth the Lorde of hostes) so that it shal leaue them nether rote ner braunche.

But vnto you that feare my name, shal that Sonne of ryghteousnesse aryse, and health shalbe vnder his wynges: ye shal go forth, ad multiplie as the fat calues, ye shal treade downe the vngodly: for they shalbe lyke the asches vnder the soles of poure fete in the dape that I shal make, sayeth the Lorde of hostes.

Remembre the lawe of Moyses my seruauant, whych I comypted vnto hym in Ierusalem for all Israel, wth the statutes and ordinaunces. Beholde, I wyll sende you Elias the prophet: before the comynge of the dape of the greete and fearefull Lorde. He shal turne the hertes of the fathers to theyr chyldren, and the hertes of the chyldren to theyr fathers, that I come not ad smyte the earth with cursynge.

The ende of the prophecy of Malachy: and cosequently of all the prophets.

The Prophecy.

uaple, ad thus haue ye thought scozne at it (sayeth the Lorde of hostes) offeringe robbery, yee, the lame and the lycke. Ye haue brought me in a meat offeringe, whilke I accept it of your hande, sayeth the Lorde. Cursted be the dissebler, which hath in his flocke one that is a male, ad when he maketh a vow, offereth a spotted one vnto the Lorde. For I am a greete kynge (sayeth the Lorde of hostes) and my name is fearfull among the heathen.

The ii. Chapter.

Threatenings agaynst the prestes begynge seducers of the people.

AD now (O ye prestes) this comaundment toucheth you: yf ye wyll not heare it, ner regard it, to geue y^e glory vnto my name, sayeth the Lorde of hostes, * I will sende a curse vpon you, & will curse poure blessinges: yee curse them wyll I yf ye do not take hede. Beholde, I shall corrupte your sede, and cast dounge in poure faces, euen the dounge of poure solemne feastes and it shall cleue fast vpon you. And ye shall knowe, that I haue sent thys comaundment vnto you: that my * couenaunt which I made with Leui, might stande sayeth the Lorde of hostes.

I made a couenaunt of lye & peace wth him: this I gaue him, that he myght stande in awe of me: and so he dyd feare me, ad had my name in reuerence. The lawe of truthe was in his mouth, ad there was no wickednesse founde in his lippes. He walked with me in peace and equyte, and dyd turne many one awaye fro their synnes. * For in the prestes lippes shulde be sure knowledge, & men may seke the lawe at his mouth, for he is a messaunger of the Lorde of hostes. But as for you, ye are gone cleue out of y^e waye, ad haue caused the multitude to be offeended at the lawe: * ye haue broken the couenaunt of Leui, sayeth the Lorde of hostes. Therefore wyll I also make you to be despyled, and to be of no reputacyon amonge all the people: because ye haue not kepte my wayes, but haue bene parciat in the lawe.

* Haue we not all one father? Hath not one God made vs? * Why doth euery one of vs then despyse his awne brother, & so breake the couenaunt of oure fathers? Now hath Iuda offended: yee, the abhominacion is done in Irael and in Ierusalem: for Iuda hath despyled the Sanctuary of the Lorde, which he loued, and hath kepte the daughter of a straunge God. But the Lorde shal destroye the mā that doth this: (yee, both the master ad the scoler) out of the tabernacle of Iacob with hym that offreth vp meat offeringe vnto the Lorde of hostes. Now haue ye brought it to this poynte agayne, y^e the aulter of the

Lorde is couered with teares, weppynge and mourninge: so that I wyll nomore regard the meat offeringe, nether wyll I receaue or accepte any thyng at your handes. And yet ye saye: wherfore? Eue because that where as the Lorde made a couenaunt betwixte y^e and the wyfe of thy yowth, thou hast despyled. * Yet is the thynne awne companyd and marped wyfe.

So dyd not the one, and yet had he an excellent sprete. What dyd then the one? He sought the sede promised of God. Therefore loke well to your sprete, and let no man despyle the wyfe of his yowth. Yf y^e hatest her, put her awaye sayeth the Lorde God of Irael, and geue her clothynge for the scozne, sayeth the Lorde of hostes. Loke well then to your sprete, ad despyse her not. Yegreue the Lorde with your wordes, & yet ye saye: wherewithal haue we greued hym? In this, that ye saye. Al that do euil are good in the syght of God, and soch please hym. O, wher is the God that punisheth?

The iii. Chapter.

Of the messenger of the Lorde Iohn Baptist, and of the dape of the Lorde, and of Elias.

BEholde, * I will sende my messainger, whiche shall prepare the waye before me: ad the Lorde * whom ye wolde haue, shal soone come to his temple, yee, eue the messaunger of the couenaunt whom ye longe for.

Beholde, he cometh, sayeth the Lorde of hostes. But who may abyde the dape of his comynge? Who shal be able to endure, when he appeareth? For he is like a goldsmithes fyre, ad lyke washers sope. He shal syt him downe to trye and to clesse the syluer, he shal pource the chyldren of Leui, and purifye them lyke as golde and syluer: that they maye bringe meat offerings vnto the Lorde in righteousness. Then shall the offeringe of Iuda and Ierusalem be acceptable vnto the Lorde, lyke as from the begynnyng ad in the peares, a fore tyme. I wyll come and punyche you, ad I my selfe wyll be a wyfte wyntnes agaynst the wyches, agaynst the aduouterers, agaynst false swearers: yee, & agaynst those that wrongeously kepe back the hytelynge debty: which were the wyddowes and the fatherlesse, and oppresse the straunger, and feare not me, sayeth the Lorde of hostes. For I am the Lorde that challenge not, & ye (O chyldren of Iacob) wyll not leaue of * ye are gone awaye from myne ordinaunces, and sens the tyme of your forfathers haue ye not kepte them.

* Turne you now vnto me, and I wyll turne me vnto you, sayeth the Lorde of hostes: ye saye, wherin shal we turne? Shulde a man be falsed and disceat with God as ye be

Of Malachy.

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ye be falsed and disceat with me? yet ye saye wherin be we disceat wth the? * In thises & beaue offerings. * Therefore are ye cursed wth penyry, because ye dissemble with me, all the sorte of you.

* Bringe euery thinge into my barn, that there maye be meat in myne house: and prouene me withall (sayeth the Lorde of hostes) yf I wyll not open the wyndowes of heaue vnto you, ad poure you out a blessing with plenteousnesse. Yee, I shall reprove the consumer for your sakes, so y^e shall not eate vp the frute of poure grounde, nether shall the wynde be bare in the felde, sayeth the Lorde of hostes. In so moch that all people shall saye, that ye be blessed, for ye shall be a pleasant lande, sayeth the Lorde of hostes.

Ye speake harde wordes agaynst me, sayeth the Lorde. And yet ye saye: What haue we spoken agaynst the? Ye haue sayde: It is but lost labour, to serue God: * what profyt haue we for keepynge his comaundmentes, and for walkynge humbly before the Lorde of hostes? * Therefore maye we saye, that y^e proude are happie, & that they which deale with vngodlynesse, are sett vp: for they tempte God, and yet escape.

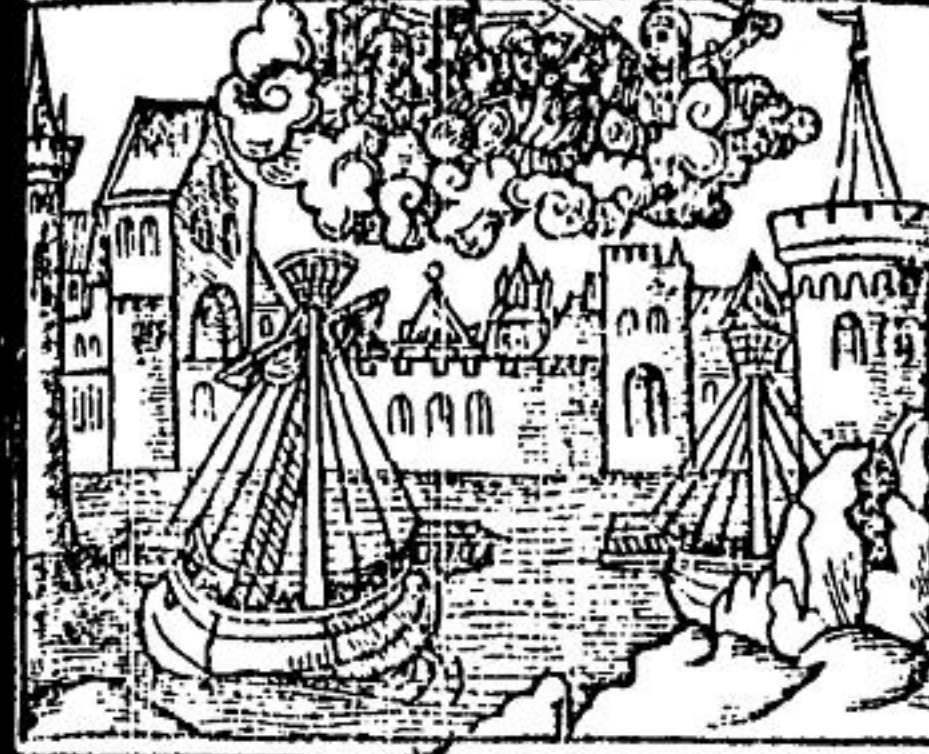
But they that feare God, saye thus one to another: the Lorde conspydereth and heareth it. Yee, it is before him a mentozpal booke, wyrtten for soch as feare the Lorde, and remembre his name. And in the dape that I wyll make (sayeth the Lorde of hostes) they shal be myne awne possession: and I will fauoure them, lyke as a man fauoureth his awne sonne, that doth hym scrupce. Turne you therefore, and conspyde what dyfference is betwixte y^e righteous and vngodly, betwixte him that serueth God, and him that serueth hym not.

* For march, the dape cometh that shal burne as an ouen: and all the proude, yee, ad all soch as do wyckednesse, shal be strawe, & the dape that is for to come, shal burne the vp (sayeth the Lorde of hostes) so that it shal leaue them nether rote ner braunche.

But vnto you that feare my name, shall that Sonne of ryghteousnesse aryse, and health shal be vnder his wynges: ye shal go forth, ad multiplie as the fat calues, ye shal treade downe the vngodly: * for they shal be lyke the asshes vnder the soles of poure fete in the dape that I shall make, sayeth the Lorde of hostes.

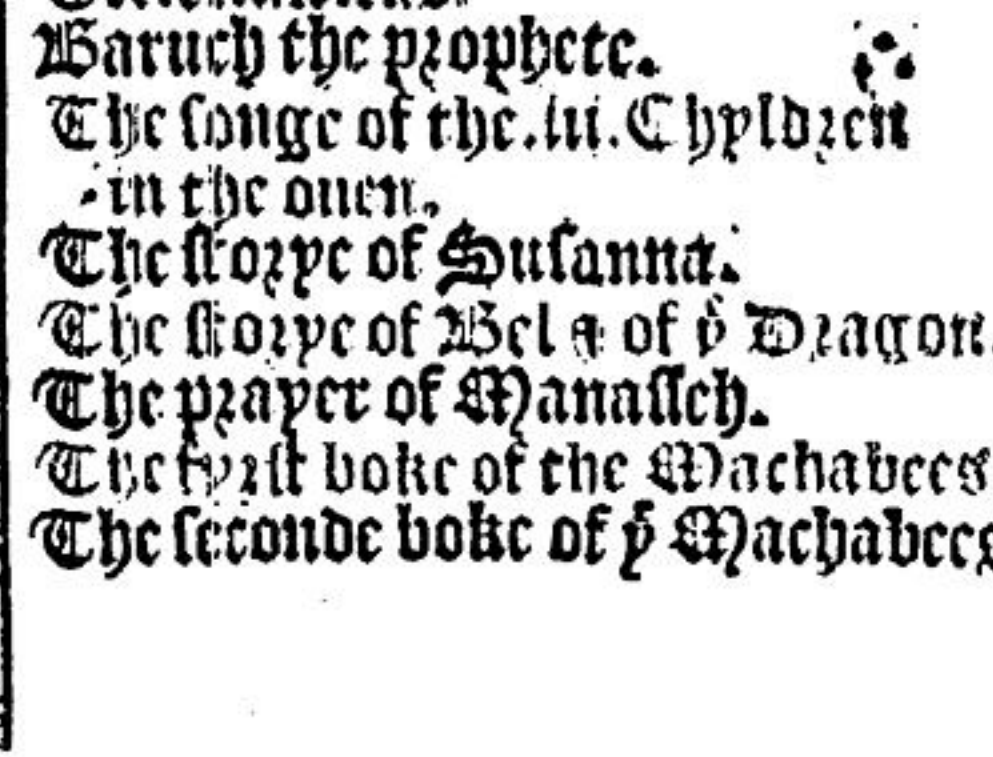
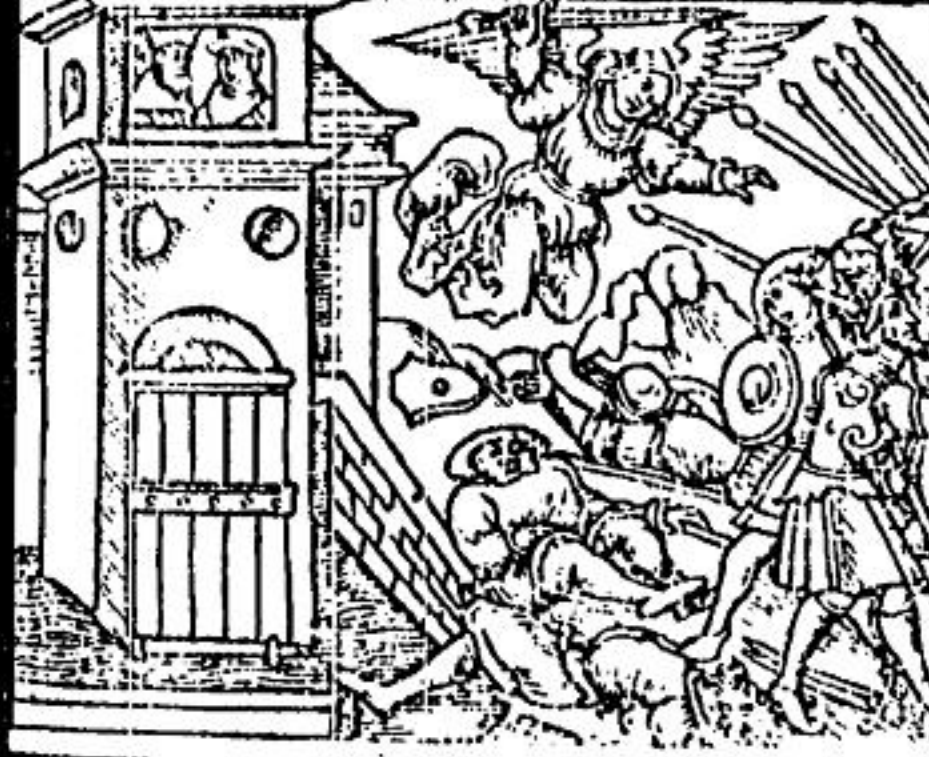
Remember the lawe of Moses my seruauant, * whych I comytted vnto hym in Dreb for all Irael, with the statutes and ordinaunces. Beholde, I wyll sende you * Elias the prophet: before the comynge of the dape of the greete and fearefull Lorde. * He shal turne the hertes of the fathers to their chyldren, and the hertes of the chyldren to their fathers, that I come not ad smyte the earth with cursynge.

The ende of the prophecy of Malachy: and cōsequently of all the prophets.



The volume of the booke called Haglographa.

- The thyrde boke of Esdras.
- The fourth boke of Esdras.
- The boke of Tobiah.
- The boke of Judith.
- The reast of the boke of hester.
- The boke of wysdome.
- Ecclesiasticus.
- Baruch the prophete.
- The songe of the .lii. Chyldren
in the oven.
- The storye of Susanna.
- The storye of Bela of y Dragon.
- The prayer of Manasseh.
- The fyrst boke of the Machabees.
- The seconde boke of y Machabees.



To the Reader,

Consideracyon that the bo-

Let us before are founde in the hebreue tonge, receaved of all men: & that the other folowynge, which are called Hagiotographa (because they were wont to be reade, not openly and in comen, but as it were in secret and aparte) are nether founde in the hebreue nor in the Calde: in which tonges they haue not of longe bene wrytten (in lesse then it were happily the boke of Sapience) wher upon it were now very harde to repayre & amende them: And that also they are not receaved nor taken as legittimate & leasfull, as well of the hebreues as of the whole Church, as S. Hierome sheweth: we haue separat them, & sett them asyde, that they may the better be knownen: to thyntent that men maye knowe of which boke wrytyn ought to be receaved, and of which not. For the sayde S. Hierome speakynge of the boke of Judith (which is Hagiotographa) sayth, & the auctoritie therof is not esteemed worthy and sufficient to confyrme and stablysh the thynges that lyght in disputacyon. And generally of all the boke called Hagiotographa, he sayth, that men maye reade them to the edifyinge of the people: but not to confyrme & strengthen the doctrine of the Church. I leave oute here the lawe (as they call it) of Canon. c. Sancta Romana. xv. distinc. were he sheweth his iudgement. Lykewys the Glose of c. Canones. xvi. distinc. which sayth, that men reade the, but not in generall: as though he shulde saye, that generally and thorowly they are not allowed. And not wythout a cause: For that they haue bene corrupted and falsified in many places, it appeareth sufficiently by Eusebius in his boke called Historia Ecclesiastica: Whych thyng is easie to be knownen euen now a dayes in certen poyntes, namely in the boke of the Machabees: whose second boke S. Hierome confesseth that he founde not in the hebreue, by the meanes wherof it is become vnto vs the more suspect and the lesse receaved. In lyke manner is it of the thynde and fourthe boke of Esdras, whych S. Hierome protesteth that he wolde not haue translated, esteeming them for dreames: where as Josephus yet in his booke of hys Antiquities declareth & summe of the matter after the manner of a storpe, as well of the boke of Machabees as of the. iii. of Esdras: all though he esteame the boke compyled from the raygne of kynge Artaxerxes vnto hys tyme, to be Hagiotographa.

Wherfore then, whē thou wylt maynteyne any thyng for certen, rendryng a reason of thy sayth, take heade to procede therein by the lypynge and pyththye Scriptures, folowynge S. Peter, whych sayeth: he & speaketh, let hym speake as though he spake the worde of God. he sayeth the worde of God, as a thyng most true and certen, opened by the prophetes and Apostles, inspyred wyth the holy goost: of whom we haue wrytten moare cleare then the dape. Lawers haue greate desyre to confyrme and stablysh theyr oppynions by the lawe of man, saye, that they spake wythout lawe: how moch more feare and drede then ought he to haue, that sayth he is a Chyrtian, the whych holdeth not hym selfe, or reasteth not in the lawes of the lypynge God: but in mennes inuencions, iudgynge of all thynges accordynge to them, and leanyng to an vncerten ymagynacyon and phantasye: Let vs therfore that are buylded on the foundacyon of the holy prophetes and Apostles, and on the head corner stone (on whych they them selues were founded, and whych they preached, that is Iesus Chyrt, the sure stone) leaue the thynges that are vncerten to folowe the certē: holdynge vs and reasynge vs in them, and fastenynge oure ancre there, as in a sure place. For oure Chyrt sayth conspyllyng not in doutfull thynges, but in playne and moost certen assurance, and in moost true perswasyon, taken & confyrmed by infallible verite. In whych God graunte vs to walke perpetuallye, to thyntent that accordynge to it (fulfyllynge his holy wyll in vs, and settinge asyde all inuencions contrary vnto hym) we maye lyue to hys honour, and to the edifyinge of hys Church.

So be it.

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10. 12.
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Of Esdras.

Jo. ii.

The thynde boke of Esdras.

The fyrst Chapter.

Josias holdeth pasche. After his death to Jehoias hys sonne made kynge in hys steade: whom the kynge of Egypt putteth out, and setteth in hys brother Achasim. Jerusalem is destroyed, & Sedechias is taken.



Josias helde the feast of Easter in Jerusalem vnto the Lorde, & hys Pascheouer the xiiii. dape of the fyrst moneth. he set the prestes also in ordre (accordynge to theyr dayly courses) beyng arayed in luge garmetes in the temple of the Lorde. And he spake vnto the Levites & holy mynysters of Israel, & they shulde halowe them selues vnto the Lorde, to set the holy arche of the Lorde, in the house of the kynge Salomon the sonne of Dauid had buylded, and sayde. Ye shall no more beare the Arche vpon poure shulders. Now serue poure Lorde, & take the charge of hys people of Israel, after poure byllages and poure trybes: accordynge as kynge Dauid & kynge of Israel, hath ordeined, & accordynge as Salomon hys sonne hath honorably prepared: ye, loke & see al do seruyce in the temple, accordynge to the ordynge & distribucion of the principall men which are appoynted out of the trybes, to do seruyce for the chyliden of Israel. * Kyll the Pascheouer, & prepare offrynges for your brethren, & do accordynge to the comaundement of the Lorde, which was geuen vnto Moyses. And vnto the people of the house of Josias gaue. xxx. thousande of shepe, lambes, kyddes, & goates, & thre thousande oxen. These the kynge (of his kyngly liberalite) gaue vnto the people, accordynge as he had promised: & to the prestes for the Pascheouer, he gaue two M. shepe, & an hundred oxen. Moreover, Jechonias, & Semeias, & Nathanael brethren, & Halabias, Jechiel, & Josabad gaue them to the Pascheouer, fyue thousande shepe & fyue hundred bullockes.

And when these thynges were brought to passe, the prestes & the Levites stode goodly in theyr ordre, & had the vneuened byed thorow out the trybes. And after the ordynge of the principall men in the trybes, they offered vnto the Lorde in the sight of the people accordynge * as it is wrytten in the boke of Moyses, & so they roasted the Easter lambe as accordynge was. As for the thacke offrynges & the other, they dyght them in kettels and pottes, & set them before the people w good wyll, & afterwarde before them selues, and the prestes. For the prestes offered the fatt, vntyll the tyme was expyred, but the Levites prepared for the selues & for theyr brethren

the chyliden of Aaron. The holy syngers also & chyliden of Asaph stode in theyr ordre, accordynge as Dauid deuyced. So dyd Asaph zachary & Jothun, whych were appoynted by the kynge. Moreover the porters & doze keepers stode by the dozes & diligently, so none went out of his stadyng & seruyce: for theyr brethren (the Levites) prepared for them. Thus were all thynges performed, that belonged to the offeryng of the Lorde. In the dape they helde the Pascheouer, and offered thankoffrynges besyde the sacrifice of the Lorde, accordynge to the comaundement of the kynge Josias.

So the chyliden of Israel whych were then present helde an honorable Pascheouer & feast of swete bread. vii. dayes luge. Pee soch a Pascheouer was not kepte in Israel, from the tyme of the prophet Samuel. And all the kynges of Israel helde not soch an Easter, as this which kynge Josias helde, & the prestes, the Levites, the Jewes & all Israel, of all them that were at Jerusalem. And in the xviii. yere of the raygne of Josias was this Pascheouer kept. And was a perfecte herte dyd kynge Josias orde all his workes, before the Lorde, & the thynges that were wrytten of hym in tymes past, concernynge those that synned & were vngodly agaynst the Lorde before all people, & that sought not the worde of the Lorde vpon Israel. * After al these actes of the kynge Josias, Pharaos kynge of Egypte wet by the waye and came towarde Carmis by Euphrates, & Josias went to mete hym. Then sent the kynge of Egypte vnto Josias sayng: what haue I to do w the, O kynge of Juda? I am not sent of the Lorde to fyght agaynst the, for my warre is vpon Euphrates, go thou thy waye home agayne in all haste. And Josias wolde not turne agayne vpon hys charret, but undertoke to fyght agaynst hym, & herkened not vnto the worde of the prophet, which he tolde him out of the mouth of God, but pytched a battayll agaynst hym in the felde of Mageddo. And the prynces prested to the kynge Josias. Then sayde the kynge vnto his seruauntes. Carry me awaye out of the battayll, for I am sore wounded. And immediatly his seruauntes toke him awaye out of the front of the battayll. Then sat he vpon the secōde charett, came to Jerusalem, dyed, & was buryed in his fathers sepulchre. And in al Jewry they mourned for Josias, pee the rulers also w theyr wyues made lamentacion for hym vnto this dape. And this was done euer still in Israel.

These thynges are wrytten in the boke of the storpes of the kynges of Juda, namely, all the actes and workes of the kynge Josias, his kyngly power & maiesty, his vnderstandynge in the lawe of God, & what he dyd, pee thynges which are not wrytten in the boke

Asa ii of the

* iii. Reg.
xiii. f.
ii. Sara.
xxvi. a.

of the kynges of Israel & Juda. * And the people toke Rechomias the sonne of Josias and made hym kyng in steade of Josias his father, when he was xxxiii. yere olde. And he raygned ouer Israel thre monethes. And the kyng of Egypte put him downe, that he shuld not raygne in Jerusalem, & rayled vpon a tere of the people: namely, an. C. talentes of syluer & one talent of golde. The kyng of Egypte also made Joachim his brother kyng of Juda & Jerusalem. As for them of the kynges conseil w^{ch} the kyng him selfe & Zarcles his brother, he toke them, & carped them awayne prisoners into Egypt. It was a twetic yere olde was Joachim, when he was made kyng in the lade of Juda & Jerusalem, and he dyd euell before the Lord. After this, * Nabuchodonosor the kyng of Babylon came vpon, & bounde him with bandes of yron, & carped hym vnto Babylon. Nabuchodonosor also toke all the vessels that were halowed in the temple of the Lord, & all the Jewels, & carped them vnto Babylon, & brought them in to his awone temple at Babylon. Of his vncleines & vngodlynes, it is wrytten in the booke of the actes of the kynges. And Joachim his sonne raygned in his steade. He was made kyng beyng. xviij. yere olde, and raygned but thre monethes & x. dayes in Jerusalem, & dyd euell before the Lord. So after a yere, Nabuchodonosor sent & caused him to be brought vnto Babylon with the holy vessels of the Lord, & made Sedechias his brother kyng of Juda & Jerusalem, whē he was xxi. yere olde: & he raygned. xi. yere.

* Jer. xxi. f. a.

And he dyd euell also in the syght of the Lord, & cared not for the wordes that were spoken vnto him * by the prophet Jeremey at the mouth of the Lord. And where he had made an othe vnto the kyng Nabuchodonosor, he forswore him selfe, & fel from hym hauping a styneck & a hert, & transgressed all the statutes and ordynances of the Lord God of Israel. The rulers also & heades of the people of the Lord dyd moche euell, & became vngodly, more then the heathen, beyng defiled in all maner of abhominacions. Pee & defiled the holy temple of the Lord at Jerusalem. And the God of theyr fathers sent his messengers vnto the, to turne them backe & to call them agayne from theyr synnes: for he wolde sayne haue spared them for his holy tabernacles sake. Neuertheles, they had his messengers in derisyon: & loke what God spake vnto the by his prophetes, they made but a spozte of it. This drewe on so longe, tyll the Lord was wroth wth his people for theyr vngodlynes, & tyll he caused the kynges of the Caldees to come vpon, which slew theyr yonge men wth the sword, & spared no body, nether yonge nor olde, nether mayden nether

yonge man: but they were all deliuered in to the power of the kynges of the Caldees, & all the holy vessels of the Lord & the kynges treasures toke they, & carped them vnto Babylon. * As for the house of the Lord, they went vpon it, & brent it, & brake downe the walles of Jerusalem, set fyre vpon her towres, destroyed all her noble buyldinges & brought them to naught, and the people that were not slayne wth the sword they carped vnto Babylon.

Thus became they prisoners and bonde men of the kyng of Babylon, tyll they were deliuered & raygned for them selues, * w^{ch} the wordes of the Lord were fulfilled, whych he promysed them by the mouth of the prophet Jeremey, and tyll the lade had her rest: namely, all the tyme that it laye wayte, had it rest and quyetnes. lxxvii. yeres.

The.ii. Chapter.

¶ Cyrus geueth licence to the Jewes to returne to Jerusalem, and restoreth them the vessels of the temple. After that are there letters sende to Artaxerxes, which accuse the Jewes for buyldinge of the temple: and so is the buyldinge dysuene of vntill the ii. yere of Darius.

Now when kyng Cyrus raygned ouer the Persians, & when the Lord wolde perfourme the word that he had promysed by the mouth of the prophet Jeremey: the Lord rayled vpon the spirit of Cyrus, the kyng of Persians, so that he caused thys wrytynge to be proclaymed thorow oute hys whole realme, sayinge: Thus sayeth the kyng of Persians: The Lord of Israel that hys Lord hath made me kyng of the lande, and comaunded me to buylde hym an house at Jerusalem in Jewry. If there be any now of youre people, the Lord be with hym, and go vpon with hym to Jerusalem. And all they that dwell rounde aboute that place shall helpe them, whether it be with golde, wth syluer, wth gyftes, wth horses, and necessary catell, & all other thynges that are brought with a fre wyll to the house of the Lord at Jerusalem.

Then the principall men out of the tribes and vyllages of Juda and Benjamin stode vpon: so dyd the prestes also and the Levites (whom the Lord had moued) to go vpon, and to buylde the house of the Lord at Jerusalem. And they that were aboute them, helped them with al maner of golde, and syluer, and catell also, and with many liberal gyftes, and thys dyd many one, whose mynde was stered vpon thereto. * Kyng Cyrus also brought forth the vessels and ornamente that were halowed vnto the Lord, (whych Nabuchodonosor the kyng of Babylon had carped awayne from Jerusalem, and consecrated them to hys idoll & ymage) and deliuered them to Mithridatus hys treasurer, and by hym they were deliuered

lyuered to Salmanasar the debite in Jewry. And this was the nombre of them: Two thousand. C. syluer boules. xxx. syluer basens. xxx. basens of golde. ii. M. and. iii. C. vessels of syluer, & a thousande besyde. All the vessels of golde & syluer were. v. M. viii. C. & lxx. These were nobred vnto Salmanasar, & to them they were come agayne wth hym to Jerusalem out of the captiuite of Babylon. * Now in the tyme of kyng Artaxerxes the kyng of Persia, these men. Balemus and Mithridatus, Sabellius, Rathimus, Balthemus, Semelius the Scribe, and other that dwelt in Samaria & in other places vnder the domynion therof, wrote a letter vnto the kyng Artaxerxes, wherein they complayned vnto the kyng of them in Jewry & Jerusalem. The letter was made after thys maner.

Syr, thy seruantes Rathimus the story wryter, Sabellius the Scribe, & other iudges of the courte in Celosyria & Phenices. Be it knowne & manifest to oure Lord the kyng, & the Jewes which are come vpon from you vnto vs into the rebellious & wycked cytye, begynne to buylde it agayne, & the walles aboute it, & to sett vpon the temple a new. Now if thys cytye & the walles therof be set vpon agayne, they shall not onely refuse to geue tributes & taxes, but also rebell vnto agaynst the kyng. And for so moch as they take thys in hade now aboute the temple, we thought it reason, to thynke no scozne of it, but to shewe it vnto oure Lord the kyng, & to certifye hym therof: to thynke if it please the kyng, he may cause it to be fought in the bookes of olde: and shall fynde soche warnynge wrytten, & shall vnderstande, that thys cytye hath all waye bene rebellious & dysobedient, & it hath subdued kynges & cytyes, & that the Jewes whych dwell therein, haue euer bene a rebellious, obstynate, vnfaithfull, and fyghtynge people, for the which cause this cytye is wasted. Wherefore now we certifye oure Lord the kyng, & if thys cytye be buylde & occupied agayne, & the walles therof set vpon a new, it canst haue no passage into Celosyria & Phenices.

Then wrote the kyng to Rathimus the story wryter, to Balthemus, to Sabellius the Scribe, & to the other officers & dwellers in Syria and Phenices, after thys maner: I haue red the epistle whych thou sentest vnto me, and haue comaunded to make diligent search, & haue founde, that the cytye hath euer rebelled kynges, & the same people are dysobedient, & haue caused moche warre, & that myghty kynges haue raygned in Jerusalem, which also haue rayled vpon taxes of Syria and Phenices. Wherefore, I haue comaunded those people, that they shall not buylde the cytye, & they make no more in it, and that they procede no farther wth the buyldynge: for

so moch as it myght be the cause of warre, and displeasure vnto kynges.

Now when Rathimus and Sabellius the Scribe, & the rulers in the lade had red the wrytynge of kyng Artaxerxes, they gatt them together, & came in all haste to Jerusalem wth an hoost of horsemen, and wth moche people of fote, & forbad the buylde. And so they left off from buyldynge of the temple, vnto the secod yere of kyng Darius.

The.iii. Chapter.

¶ Darius maketh a feast. The thre sentences of the thre yonge men, of whych the story is declared.

Kyng Darius made a great feast vnto his seruantes, vnto all hys courtiers, & to all the officers of Medea and Persia, & to all the debytes and rulers that were vnder hym, from India vnto Ethiopia, an hundred & xxvii. countres. So when they had eaten & dröcken beyng satysfied, and were gone home agayne, Darius the kyng wente into his chambze, layed hym downe to slepe, and so awaked.

Then the thre yonge men, that kepte the kynges personne, & watched hys body, comened amonge them selues, & spake one to another: let euery one of vs saye some thyng, & loke whose sentece is wyser & more excellent then the other, vnto hym shall kyng Darius geue greete gyftes, & clothe hym with purple. He shall geue hym vessels of golde to dryncke in, clothes of golde & coneynges: he shall make hym a costly charret, & a bydle of golde, he shall geue hym a bonnet of whyte sylke, & a cheyne of golde aboute hys neck: & he shall be the secod & principall next vnto kyng Darius, & that because of his wysdome, and shall be called the kynges kynsman.

So, euery one wrote his meanynge, sealed it, & layed it vnder the kynges pelowe, & sayde: when the kyng aryseth, we wyll geue him oure wrytynge, & loke whose worde shall kyng & hys chiefe Lordes iudge to be the moost wysely spoken, & same shall haue the victory. The first wrote: Wyne is a stronge thyng. The second wrote: The kyng is stronger. The thyrde wrote: Wemen haue yet more strength, but aboue all thynges the trouth beareth awayne the victory. Now when the kyng was rylen vpon, they toke theyr wrytynge & deliuered them vnto hym, & so he red the. He sent he forth to call al his chiefe lordes, all the debytes & rulers of the countres of Medea & Persia. And when they were set downe in the conseil, the wrytynge were red before them. And he comaunded to call for the yonge men, & they myght declare theyr meanynge the selues by mouth. So when they were sent for, & came in, the kyng sayde vnto them: shewe vs & make vs to vnderstande what the thynges are that ye haue wrytten.

¶ Aaa iii. Then

D Then beganne *ſpyte* (which had ſpoken of the ſtrength of wyne) & ſayde: O ye men, * *ſpyte* is maruelous ſtrōge, & ouercōmeth them *ſpyte* it: it dyſceaueth the mynde, & bypnyeth both the pooze man & the kyng to botage & vaupte. Thus doth it alſo with the bondman & with the fre, with the pooze & ryche: it taketh awaye theyr vnderſtādyng, and maketh them careleſſe and mery, ſo none of them remembereþ any heynynſſe dett or dewtye: It cauſeth a man to thynke alſo that *ſpyte* which he doth, is honeſt & good: & remēbreth not *ſpyte* is a kyng, nor *ſpyte* is in auctoryte, & that he ought not to do ſuch thynges. Moreover, when men are dyynckynge, they forgett all frendſhip, all brotherly faythfulneſſe & loue: but as ſoone as they are drōken, they drawe out *ſpyte* from *ſpyte*, & ſorſen vp agayne, they cannot tell what they byd: iudge ye now, is not wyne the ſtrongeſt? ſo who wolde els take in hand to do ſuch thynges? And when he had ſpoken this, he helde his tonge.

The.iii. Chapter.

The declaration of the.ii. laſt ſentences of the young men, propheſied in the Chapter before: of which the laſt, that is, that verſe beareth the victorie in all thynges, is moſt commended & allowed. Darius wyrteth letters to all rulers vnder hym, that they ſhulde abyde zojobabel to the buyldynge of Jeruſalem.

A Then *ſeconde* (which had ſayde, that the kyng was ſtrōger) beganne to ſpeake, ſaying: O ye men, are not they *ſtrongeſt* & moſt excellēt, *ſpyte* conquere the lande, & the ſee, & all that is in *ſpyte*, and in the earth? Now is the kyng lord of all theſe thynges, & hath domynyon of the all: and loke what he commaundeth, it is done. If he ſende his me forth a warfare, they go, & breake downe hylles, walles & towres. They are ſlayne, & ſlaue (other men) them ſelues, & ouerpalle not the kynges worde. If they get *ſpyte* victorie, they bypnye *ſpyte* all *ſpyte*. Lyke wyſe, the other *ſpyte* medle not with warres & ſpyghtynge, but tyll the grounde: when they reape, they bypnye trybute vnto the kyng. And yf the kyng alone do but comaunde to kyll, they kyll: yf he comaunde to forgyue, they forgyue: yf he comaunde to ſmyte, they ſmyte: yf he byd dryue awaye, they dryue awaye: yf he comaunde to buylde, they buylde: yf he comaunde to breake downe, they breake downe: yf he comaunde to plante, they plante. The comen people & the rulers are obedient vnto hym. And the kyng in the meane ſeaſon ſytteth hym downe, eateth, and dyyncketh, and taketh his reſt: then kepe they watch rounde aboute the kyng, & not one of them darre get hym out of *ſpyte*, to do his awne buſynes, but muſt be obediēt vnto *ſpyte* at a worde. Judge ye now, O ye men,

how ſhulde not he go farre aboue vnto who men are thus obedient? And when he had ſpoken this, he helde his tonge. The thyrde, whoſe name was zojobabel, which had ſpoken of women & of trueth, began to ſaye after this maner: O ye men, it is not *ſpyte* greates kyng, it is not *ſpyte* multitude of men, nether is it wyne *ſpyte* excellēt: Who is it then *ſpyte* hath the lordſhipp ouer them? Haue not women borne the kyng, and all *ſpyte* people that rule thoſe thynges? Haue not women borne the, and brought them vp, *ſpyte* plante the vynges, wherout the wyne cometh? They make garments for all men, they geue honour vnto all men, & without women can not men lyue. If they gather golde, & ſyluer, & all precious thynges, and ſe a ſayze well fauoured woman, they leaue all to gether, and turne theyr eyes onely vnto the woman, & gape vpon her, & haue more deſyre vnto her, then vnto *ſpyte* & golde, or any maner of precious thyng. * A man leaueh his father & brought hym vp, leaueh his awne natural cōuntee, & cleaueth vnto the woman: yee he ſeopardeth his lyfe with *ſpyte* woman, & remēbreth nether father, ner mother, ner cōuntee. By thys the ye muſt nedes knowe, that women haue the domynyon ouer you.

Doth it not greue you? A man taketh his ſwerde, & goeth hys waye to ſeale, to kyll, to murder, to ſayle vpon the ſee, and ſeeth a lyon, and goeth in the darcknes: & when he hath ſtollen, diſceaued and robbed, he bypnyeth it vnto his loue. Agayne, a man loueth hys wyfe better then father and mother: yee many one there be, *ſpyte* rene out of theyr wyrtes, & become bondmen for theyr wyues ſakes: many one alſo haue perished, haue bene ſlayne, & haue ſpyned becauſe of women.

And now belcūe me, I knowe a kyng which is greates in hys power, and all lādes ſtāde in awe of hym, & no man darre laye hande vpon hym: yet byd I ſe, that Apame (the daughter of *ſpyte* greates kyng Bartacus) the kynges concubyn, ſat beſyde the kyng vpon the ryght hande, & toke of hys crowne from hys head, & ſet it vpon her awne head, and ſmote the kyng wyth her left hande, & moreover, the kyng loked vpon her wyth open mouth: yf ſhe laughed vpon hym, he laughed alſo: but yf ſhe toke any diſpleaſure wyth hym, *ſpyte* kyng was ſayne to flatter her, & to geue her good wordes, tyll he had gotten her fauour agayne.

O ye men, are not women then ſtronger? Greates is *ſpyte* earth, & hys is *ſpyte* heauen. Who doth theſe thynges? Then *ſpyte* kyng & *ſpyte* wyces loked one vpon another. So he beganne to ſpeake of *ſpyte* trueth: O ye men, are not women ſtrōger? Greates is the earth, hys is the heauen, ſwyft is *ſpyte* courſe of the ſunne, * he compaſeth the heauen rounde aboute, & fetcheth his courſe

hys courſe agayne to hys awne place in one daye. Is he not excellēt that doth thys? Yee greates is the trueth, & ſtrōger then all thynge. All the earth calleth vpon *ſpyte* trueth, the heauen prayſeth it, all wykes ſhake & treble at it, & it is no vnryghteous thyng. Wyne is vnryghteous: *ſpyte* kyng is vnryghteous: women are vnryghteous: all the chyldren of men are vnryghteous, yee all theyr wykes are vnryghteous, and there is no trueth in them, in theyr vnryghteouſnes alſo ſhall they be deſtroyed & perſhy. As for the trueth, * it endureth, & is all waye ſtrōge: it lyueth and conquereth for euermore worlde without ende.

The trueth accepteth no perſonnes, it putteth no difference betwixte riche or pooze, betwixte the myghtye or ſymple, but doth ryght vnto euery man, whether they be euell or good, and all men are louingly dealt wth all in *ſpyte* wykes of it. In *ſpyte* iudgemēt of it there is no vnryghteous thyng, but ſtrength kyngdom & power & maiesty for euermore. Blessed be the God of trueth.

And with that he helde his tōge, and all the people cryed, & ſayde: Great is *ſpyte* trueth, & aboue all. Then ſayde *ſpyte* kyng vnto hym: Aſke what thou wylt, more then is appoynted in *ſpyte* wyrtynge, and I ſhall geue it the, for thou art founde wyſer then thy compaynons: *ſpyte* ſhalt ſyt next me, and be my kynſman. Then ſayde he vnto the kyng: Remēbre thy promple & vowe, which thou haſt vowed & prompled (in the daye when thou cameſt to the kyng dome) to buylde vp Jeruſalem, & to ſende agayne all *ſpyte* veſſels and Jewels, *ſpyte* were taken awaye out of Jeruſalem: which Cyrys ſeparated, whē he offered in Babylon, & wolde ſende them agayne. And thy mynde was to buylde vp the tēple which *ſpyte* Edomptes bzēt, when Jeruſalem was deſtroyed by *ſpyte* Chaldees. This onely (*ſpyte* kyng) is *ſpyte* thyng that I requyre, thys is *ſpyte* maiesty, which I deſyre and aſk of the: that thou perfourme the vowe, which thou wyth thyne awne mouth haſt made vnto *ſpyte* kyng of heauen.

Then Darius the kyng ſtoode vp, and kyſſed him, & wrote a letter vnto all *ſpyte* deuytes and ſhyenes, to all the Lordes and nobles, that they ſhulde cōuey him forth, and all them *ſpyte* wolde go vp with him. He wrote a letter alſo vnto all *ſpyte* ſhyenes that were in Celosyria and Phenices, and vnto Lybanus, *ſpyte* they ſhuld drawe Cedre trees from Lybanus vnto Jeruſalem, to buylde the cytie withall. Moreover he wrote vnto all *ſpyte* Jewes *ſpyte* were gone out of hys realme into Jewry becauſe of the freedome, *ſpyte* no officer no ruler, nor ſhyene, ſhuld come to theyr doores, and *ſpyte* all theyr lande which they had cōquered, ſhuld be fre & not tributary. And

that *ſpyte* Edomptes ſhulde geue ouer *ſpyte* eptyes and villages of the Jewes, which they had taken in: yee & that they ſhulde yearly geue xx. talētes to *ſpyte* buyldynge of *ſpyte* tēple, vntyll the tyme that it were ſpyned, and to the dayly halowynge of the bzēt offrynges (as it is commaunded) ten talētes yearly alſo. And *ſpyte* all they which come from Babylon to buylde the cytie, ſhuld haue fre lyberte, they & theyr chyldren, & all the wyues.

He wrote *ſpyte* greates alſo, & comaunded that *ſpyte* holy garment ſhulde be geuen them, wherin they mynſtred: & wrote *ſpyte* comaundementes ſhulde be geuen to *ſpyte* Leuites, vntyll the daye, that the houſe were ſynſhed, and Jeruſalem buylde vp: & comaunded that all they that watched the cytie, ſhulde haue theyr porcyons & wages.

He gaue ouer alſo all the veſſels *ſpyte* Cyrys had ſeparated from Babylon: and all that Cyrys had geuen in comaundemēt, *ſpyte* ſame charged he alſo, that it ſhulde be done & ſent vnto Jeruſalē. Now when thys ponge man was gone forth, he turned his face toward Jeruſalem, and prayſed *ſpyte* kyng of heauen, and ſayde: * Of the cometh the victorie, of the cometh wyſdome and cleareneſſe, and I am thy ſeruant. Blessed art thou, which haſt geuen me wyſdome: that wyll I prayſe, O Lord, thou God of oure fathers.

And ſo he toke the letters, & wente vnto Babylon. And when he came there, he tolde thys vnto all his bzethren *ſpyte* were at Babylon, & they prayſed *ſpyte* God of theyr fathers, that he had geuen them reſtreynge & lyberte to go vp, and to buylde Jeruſalem & the tēple (wherin the name of the Lord is called vpon) and they reioyſed with instrumentes and gladneſſe ſeuē dayes longe.

The.v. Chapter.

They that returne to Jeruſalem are nōbzēd. They begynne to laye the foundacyon of the tēple, but are lett by the meanes of enemyes: and ſo is the buyldynge dyruen of by the ſpace of two yeres.

After thys were the pryncipall men of all the villages choſen in the trybes and kyndredes, that they ſhuld go with theyr wyues and chyldren, with theyr ſeruautes & maydens, with all theyr catell and ſubſtaūce. And Darius the kyng ſent with them a thouſande hoſmen, to cōuey them ſafely vnto Jeruſalem, and theyr bzethren were glad, playeng vpon instrumentes, and ſyngynge. And theſe are *ſpyte* names of the men, which wente vp out of the vyllages, accordynge to the trybes. Of the wyces, the ſonne of whicheſ, the ſonne of Aaron: Jeſus the ſonne of Joſedec, Joachim the ſonne of * zojobabel the ſonne of Salathiel (of *ſpyte* kynred of Dauid, out of the kynred of whares of the trybe of Juda) which ſpake wonderfull thynges vnder Darius. Aaa iii the

the kynge of Persia, in y^e secōde yere of his raygne in the fyrst moneth of Nisan.

These also are they of Jewry, whych came vpp, and turned agayne vnto Ierusalem, out of y^e captiuyte that Nabuchodonosor the kynge of Babylon had brought vnto Babylon. And euery man sought hys porcyon agayne in Jewry hys cyte, they that came with zoobabel, and with Iesus, Nehemias, Saraias, Raaias, Elimeus, Emmanius, Haradocheus, Weclerus, Wechpila, Rochoz, Oliozius, Emonias, one of theyr prynces.

And the nobye of them accordyng to their kynredes and rulers were. The chyldren of Phares, two thousande, an hundredeth and lxxii. The chyldre of Ires. iii. an. C. and lvi. The chyldren of Remo. an. C. and xlii. The sonnes of Iesus & Joabes. a. M. iii. C. & two. The sonnes of Beniu. ii. M. iii. C. & lxx. The sonnes of Chozoba. ii. M. iii. C. & lxx. The sonnes of Banica. an. C. and lxxviii. The sonnes of Rebech. iii. C. and thre. The sonnes of Archad. iii. C. & xxvii. The sonnes of Cham. xxxvii. The sonnes of zoobar. ii. M. and lxxvii. The sonnes of Adinu. iii. C. and lxi. The sonnes of Adarectis. an. C. and viii. The sonnes of Cialo & clas. an. C. and seue. The sonnes of Azorec. iii. C. & xxxix. The sonnes of Jedarbone. an. C. and xxxii. The sonnes of Hananias. an. C. & xxx. The sonnes of Aioni. xc. The sonnes of Marlar. iii. C. & xxii. The sonnes of zabarus. xcv. The sonnes of Sepholemon. an. C. & xxiii. The sonnes of Nepopas. lv. The sonnes of hecanatus. an. C. and lviii. The sonnes of zebethanus. an. C. and xxii. The sonnes of Crearpattos (whych is called also Enoadias & Modias.) iii. C. and xxiii. Of them of Gramos and Gabea. an. C. and xxi. Of them of Besselon and Ceage. lxxv. Of them of Bastarus. an. C. & xxii. Of them of Bechenobes. lv. Of y^e sonnes of Lyptis, there were an. C. and lv. Of the sonnes of Labonus. iii. C. and lvii. Of the sonnes of Sichem. iii. C. and lxx. Of the sonnes of Suidon and Elimon. iii. C. and lxxviii. Of the sonnes of Ericus. ii. M. an. C. & xlv. The sonnes of Anaas. iii. C. and lxx.

The prestes: The sonnes of Jedus: The sonnes of Euther: The sonnes of El Jafib. iii. C. & lxxii. The sonnes of Emerus. ii. C. and lii. The sonnes of Isatirus. iii. C. and lvii. The sonnes of Carca. ii. C. and xxvii. The Leuytes: The sonnes of Iesus in Caduhel, and Banus, and Serebias, & Edeas, seuentye and foure.

The whole nobye of these from. xii. yeres was. iii. M. iii. C. and lxxii. Of the sonnes, daughters & wyues, the whole summe was. iii. M. ii. C. & xlii. The sonnes of the prestes that prayled God in the tēple: The

sonnes of Asaph, of whome there were an. C. & xxviii. But the doze keepers were: The chyldren of Esmenus: the chyldren of Aler: the chyldren of Amon: the chyldren of Acuba, Copa: the chyldren of Tobian hundred and xxxix. in all.

The prestes that serued in the temple: The sonnes of Sel, the sonnes of Gasphe, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sonnes of Belu, the sonnes of Sabana, y^e sonnes of Armacha, the sonnes of Acub, the sonnes of Utha, the sonnes of Cetha, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anant, the sonnes of Cana, the sonnes of Geddu, the sonnes of An, the sonnes of Radin, the sonnes of Desanon, y^e sonnes of Rechoba, the sonnes of Casaba, the sonnes of Goza, the sonnes of Dzul, the sonnes of Sinona, the sonnes of Altra, the sonnes of Hasten, the sonnes of Aliana, the sonnes of Hane, the sonnes of Nasim, the sonnes of Accua, the sonnes of Agista, the sonnes of Azui, the sonnes of Hason, y^e sonnes of Phalalon, the sonnes of Weeda, the sonnes of Suta, the sonnes of Cared, the sonnes of Barcu, the sonnes of Sarcu, the sonnes of Coeli, the sonnes of Nasit, the sonnes of Agista, the sonnes of Dedon, Salomon his sonnes, the sonnes of Asophot, y^e sonnes of Phazida, the sonnes of Celi, the sonnes of Dedon, the sonnes of Gaddabel, y^e sonnes of Japheus, the sonnes of Aggia, y^e sonnes of Sacharet, the sonnes of Sabathe, y^e sonnes of Saroneth, the sonnes of Nasit, the sonnes of Ania, the sonnes of Salus, the sonnes of Addus, the sonnes of Suba, the sonnes of Enra, the sonnes of Raboris, y^e sonnes of Phasphat, the sonnes of Malmon. All these ministred in the sanctuary, & were seruantes of Salomon: euen. iii. C. & lxxii.

These folowynge are they, that went vpp from Chelmellat Chelarka (whose prynces were Carmelan and Careth) & myght not thewe forth theyr cytyes and kynredes, how they were of Israel: The sonnes of Dalarus, the sonnes of Tuben, the sonnes of Rechodaicus. Of the prestes that executed y^e offyce of the presthode, and were not founde: The sonnes of Obia, the sonnes of Achilos, the sonnes of Addin, whych married one of the daughters of Phargelen, and were named after hym. The wyptyng of the same kynred was sought in the register of theyr generacyon, but it was not founde: and therefore were they forbydden to execute the office of the presthode. Vnto them sayde Nehemias and Altharas, that they shulde haue no porcyon in the Sanctuary, tyll there rose vpp an hye prest, that were well instruct in the playne cleannes and truethe. (Of all Israel) besyde seruantes and

nauntes and maydens) there were. xlii. M. iii. C. and xl. Now were there of seruantes and maydes. vii. M. iii. C. & xxxvi. Of synge men ad synge women there were two hundred, & lxxv. Foure hundred and xxxv Camels. Seuen thousand, & xxxvi. horses. Two hundred thousande and xlv. mules. xlv. M. and xlv. asses.

Their heades also & the rulers in the tribes, when they came to Ierusalem, & wolde buylde and set vpp the tēple of God agayne in his place, they gaue (after their abylyte, vnto the temple, to the treasure & to the seruice of the Sanctuary. xii. M. poundes of golde, fyue thousande of syluer, and an hundred prestes garmentes. And so dwelt the prestes and the Leuytes, & the people that went out to Ierusalem, and in the countre there about, the synge men also & the porters, euery one of Israel in his awne lande.

So when the seuenth moneth came, and when the chyldren of Israel were euery mā at his busynes, they came all wyth one consent into the courte, whiche was before the East doze. And there stode Iesua the sonne of Josedece and his brethren the prestes, ad zoobabel the sonne of Salathiel and hys brethren, setting vpp an auter, to offre hiet sacrifices vpon it, as it is wyrtten in the lawe of Moyses.

There came people also of other countrees, and the heathen out of all lades to set vpp y^e auter in his place, and offred sacrifices ad bent offrynges vnto the Lorde in the morninge. And so they helde the feast of tabernacles, * as it is commaunded in the lawe. And dayly offred they as accordyng was, and made y^e sacrifices appoynted, y^e offrynges also of the Sabbathes & of the new moones, and all holy feastes. * And al they that bowed offrynges vnto the Lorde, beganne at the newe moone of the vii. moneth to offre vnto God, for the temple of the Lorde was not yet buylde. And they gaue vnto y^e Masons and Carpenters, money, meate, & drinke with chearfulnesse. Vnto them of Sidon also and Tyre they gaue carres, that they shulde carry Cedre trees fro Libanus to be iopstes & beames, ad that they shulde make wyppes in the haue of Joppe, accordyng as it was appoynted & ordeyned by Cyrys kynge of the Persians.

And in the secōde yere they came into y^e temple of God at Ierusalem. * In the secōd moneth begane zoobabel the sonne of Salathiel, and Iesua the sonne of Josedece and their brethren the prestes and Leuytes, and al they that were come vnto Ierusalem out of the captiuite of Babylō, & layed the foundation of the temple, in the new moone of the second moneth in y^e secōd yere y^e they were come into Jewry & Ierusalem. And they ap-

pointed y^e Leuytes (y^e were aboue. xx. yere old) vnto y^e seruice of y^e Lorde: so Iesua & his sonnes and his brethren, al the Leuytes stode together, & perfourmed the lawe and ordynance in the house of the Lorde.

And the prestes stode, & had their garmentes & trompettes, and the Leuytes the sonnes of Asaph had Cymbals, geuyng thanks and prayles vnto the Lorde, accordyng * as Dauid the kynge of Israel had ordeyned. And the song y^e they dyd singe vnto the Lorde, was after this maner. * O synge vnto the Lorde, for he is gracious, & his goodnes vppō Israel endureth for ever. And all y^e people blew out with trompettes, and song with loude voyce, prayling the Lorde together in y^e rearing vpp of the house of y^e Lorde. * There came also from among the prestes and Leuytes the rulers & elders, accordyng to the tribes and kinredes (soch as had sene the house afore) to the buyldyng of thys tēple with great crye and great mourning, many also with trompettes ad great ioye: In somoch, that the trompettes might not well be hearde for the wepyng and mourning. For the comyn people blew goodly vpon the trompettes.

* Then came the enemyes of the tribes of Juda and Benjamin, to knowe what that trompettyng and noyse of shawmes might be. And they perceaued y^e it was they which were come agayne out of captiuyte, & wold buylde the temple vpp a new vnto the Lorde God of Israel. So they went to zoobabel and Iesua, ad to the rulers of the byllages, and sayd vnto the. Shall we buylde wyth you also? For we lyke wise haue heard your Lorde, and we walke after the same maner, from the dayes of Al bazareth the kynge of Assiria, which brought vs hyther. Then zoobabel and Iesua and y^e rulers of the byllages of Israel sayde vnto them. It is not mete, that ye shuld buylde the temple of our God wth vs: we our selues alone wyl buylde vnto the Lorde, lyke * as Cyrys the kynge of the Persians hath commaunded vs.

But the heathen in the lande layed them selues agaynst those y^e were in Jewry, helde vpp y^e buyldyng from the, layed wayte vpon them preuely, stopped such as brought any thyng to them, forbade them to buylde, and hyndered those that made the passage, that the buyldyng shuld not be fynished: ad this continued so longe as kynge Cyrys lyued: and so they put off the buyldyng for the space of two yeres, vntyl the raygne of kynge Darius.

The. vi. Chapter.

Aggeus and zachary prophete. They buylde the temple without let or hynderance, by the commaundement of Darius.

Netwithstandynge in þe secōde yeare of þe raigne of Darius, * Aggeus & zachary the sonne of Addo prophesied vpon them in Jewry and Ierusalem, in the name of the God of Israel. * Then zojobabel the sonne of Salathiel, and Iesua the sonne of Iosedec stode vp, and beganne to buylde the house of the Lorde at Ierusalem, whē the Prophetes of the Lorde helped them. At the same tyme came Spsennes the vnder Shreue in Spria and Phenices, wpth the landlordes ad hys companions, and sayd vnto the: Who hath bydden and commaunded you to buylde the house, to make the rofe and al other thinges agayne? And who are the woorkers me, that buyld them? Neuerthelesse the elders of the Jewes had such grace of þe Lorde, that they wolde not be let (though they were prouoked therto) but buylded on styll, vnto the tyme that kynge Darius were certifyed thereof, and an answer receaued from hym. The letter that these men sent vnto kynge Darius, was after this maner.

Spsennes the vnder Shreue in Spria & Phenices, and the landlordes wpth thez companions, which are head rulers in Spria and Phenices, sende their salutacio vnto Darius the kynge. We certifie the lorde the kynge, þe we came into þe lande of Jewry, and went to Ierusalem: where we founde the buylding the great house of God & the temple, with great costely fre stone and w goodly tymbre for þe walles: pec they make great haste with the woorkes, & helpe one another, and it goeth forth prosperously in their handes, and with great dylgence and woorthyp is it made. Then asked we the elders, who had comaunded them to make by the house and the buyldinge, ad this we byd, to the intent that we myght certifie the perfectly, & wyte vnto the, the names of those that were the rulers of the woorkes. So they gaue vs this answer: We are the seruantes of the Lorde, which made heauen and earth: ad as for this house * it hath bene buylded and set vp afore tyme by the great & myghtie kynge of Israel. But when our fathers prouoked God vnto wrath, and synned agaynst the God of Israel, * he gaue them ouer into the power of Nabuchodonosor kynge of Babylon, the kynge of the Caldees, whych brake downe the house & bent it, & carped awaye the people prisoners vnto Babylon. * Neuertheles in the fyrst yeare that kynge Cyrus raygned at Babilō, Cyrus þe big wrote and commaunded to buylde vp this house agayne: and al the ornaments that Nabuchodonosor carped awaye from Ierusalem vnto Babylon, and appropriated vnto his awne temple: these brought Cyrus forth agayne, & deliuered them to zojobabel and

to Salmanasar the vnder Shreue, comaunding them þe they shulde bynge those same ornaments agayne to Ierusalem into þe temple and to begynne fro þe tyme forth, to buylde the temple agayne in his awne place. Then Salmanasar layed þe foundaciō of þe Lordes house at Ierusalem, ad euer sence haue they buylded, & yet is it not ended. And therfore Dyrnge, yf thou thinkest it good, let it be sought in the Lybraries & rolles of kynge Cyrus: yf it be foude then, that it is done w the counsell & consent of kynge Cyrus, and yf oure lorde þe kynge be so mynded, let hym wyte vnto vs therof.

* The commaunded kynge Darius, to seke in the Lybraries: ad so at Egbathanis in a lytle cytie in Medea there was foude soche a wyrtynge: In the first yeare of the raigne of Cyrus, the same kynge Cyrus commaunded that the house of the Lorde at Ierusalem shuld be buylded agayne (and odoures to be made there continually vnto þe Lorde) whose heygth shalbe .x. cubites, and the bredeth, thez score cubites, ad foure square with thez hewen stones, with a loft of tymbre of the same countre, pec with a new loft, and the expences therof to be geuen of the house of kynge Cyrus. And the ornaments of golde and syluer, that Nabuchodonosor toke out of the house of the Lorde at Ierusalem, shalbe set agayne in the temple at Ierusalem, where they were afore. Spsennes also the vnder Shreue in Spria and Phenices, the Princes and their companions, & the other that be heade rulers in Spria & Phenices, shall not medlenoz haue any thig to do with þe place.

Cyrus haue commaunded also, þe they shal buylde the house of þe Lorde whole vp ad haue ordeyned them, to helpe those that become out of captiuite: tpe the house of the Lorde be finished: ad out of the trybute and taryng that is yearly rayled vp in Spria & Phenices, diligently to geue them a certayne summe to the offeringe of the Lorde: & the same to be deliuered vnto zojobabel the offyce, that he therewithal maye ordeyne oxe, rammes, lammes, and corne, salt, wyne and oyle, and that continually euery yeare: after the expences * which the Prestes that be at Ierusalem, shew to be made dayly: this shal be geuen vnto them without delaye, þe they maye offer sacrifices dayly to þe hest God, for the kynge and for his seruantes, and to praye for thez lyues. Let it be proclaymed also on euery side, that whosoener breaketh or despyleth this comaundement of the king, shalbe hanged vpon a galows (made of his awne good) ad all his goodes shalbe seafoned vnto þe king. The Lorde therfore (whose name is there called vpon) rote out and destroye all the kynges ad people, that undertake by violence to hinder þe same, or to deale

incurrently with the house of the Lorde at Ierusalem. * Darius the kinge haue ordeyned, that these thynges shalbe done with al dylgence.

The vii. Chapter.

The temple is synished and dedycate: and the feast of unleuened breade is holden.

Then Spsennes the vnder Shreues in Celospria, and Phenices, and the other Landlordes wpth their companions, obeyed the thinges þe kynge Darius had ordeyned, and were dylgent in þe holy woorkes, and were felowe helpers with the olde rulers of the Jewes. And so the woorkes of the Sanctuary wente forth and prospered, when Aggeus ad zachary prophesied. And they perfourmed all thinges thozow þe comaundement of the Lorde God of Israel, and after the deuyce of Cyrus, Darius and Artaxerxes kynges of Persia.

And thus was our house synished vnto þe xlii. dape of the moneth Adar, in the vi. yeare of kynge Darius. And the chylde of Israel the prestes and the Leuites, and the other that were come out of captiuite, and soche as were ioyned vnto them, byd accordeynge as it is writen in the boke of Moles. And in the dedicacion of the temple: they offered an hundred oxen, two hundred rammes, foure hundred lammes, & twelue goates, for the synnes of all þe people of Israel, after þe nombre of the trybes of Israel. The prestes also & the Leuites stode arayed in thez prestly garmetes, after the trybes, ouer all the woorkes of the Lorde God of Israel accordeynge to the boke of Moles, and the porters by all the dozes.

And the chylde of Israel (with those þe were come out of captiuite) helde the passeouer the fourtene dape of the fyrst moneth, when the prestes and the Leuites were sanctified. They þe came out of captiuite, were not all sanctified together: but the Leuites were all sanctified together, and so al they that came out of captiuite, killed the easter lambe, for thez brethren, for the prestes ad for them selues. And the chylde of Israel that came out of captiuite, & escaped from al the abominacions of þe heathen, sought the Lorde, and kepte the feast of unleuened breade seuen dayes longe, eatynge and drynkynge and were mery befoze the Lorde: that the Lorde had turned the deuyce of þe kynge of Assyria, and coforted their handes to the woorkes of the Lorde God of Israel.

The viii. Chapter.

Eldas causeth the people to assemble and come together, and then readech them the lawe. They kepe the feast of Tabernacles.

Ad after hym * when Artaxerxes the kynge of the Persians raygned, there wente vnto hym Eldas the sonne of

Sarapas, the sonne of Azarias, the sonne of helchiah, the sonne of Sallum, the sonne of Sadoch, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Boccus, the sonne of Ablyu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron the fyrst preste. This Eldas wente vp from Babylon (for he had good vnderstandynge in the lawe of Moles, that was geue of the Lorde God of Israel, to be taught ad done in dede.) And the kynge fauoured him and byd him great woorthyppe and honoure after all hys despyres. There went vp wpth hym also certayne of the chylde of Israel, of the prestes, of the Leuites, of the singers, porters and minystrs of the temple at Ierusalem.

In the seuenth yeare of the raigne of kynge Artaxerxes, i the fyueyth moneth, that is in the seuenth yeare of the raigne, they wet from Babylon in the new moone of the v. moneth, & came the hys weye to Ierusalem after his comaundement, lyke as the Lorde had prospered thez iourney. For in these Eldas gat great instruccio, that he shulde leaue none of the thynges behinde, which are in the lawe and comaundementes of God. And he taught whole Israel all rightousnes and iudgement.

Then came the Secretaries of kynge Artaxerxes, ad deliuered the wyrtynge (that were come fro Artaxerxes the kynge) to Eldas þe preste & reder of the lawe of þe Lorde: And this is the coppe of the letter: Kynge Artaxerxes sendeth his gretynge vnto Eldas the preste and reder of the lawe of the Lorde. Of frendshyppe and good wyl I haue ordeyned and charged, yf there be eny of the Jewes, of the prestes & Leuites in my realme, which despyreth and is contēt to go with the vnto Ierusalem, þe he maye do it. Therfore, yf eny be mynded to beare the company, let them come together, and go with þe lyke as I am content and my seuen frendes, my counselors) to se what they do at Ierusalem and in Jewry, & kepe the thynges according as thou hast in the lawe of the Lorde: ad to bynge the gyftes vnto God the Lorde of Israel, that I & my frendes haue promysed to Ierusalem, & all the syluer ad golde that is in the countre of Babylon, vnto the Lorde to Ierusalem, with the thyng that is geuen for the people in the Lordes temple at Ierusalem. Pee, that the same syluer and golde maye be gathered, and oxen, rammes, shepe and goates and other that belonge to these thynges: and that they maye offer sacrifices vnto the Lorde, vpon the auter of the Lorde, which is at Ierusalem.

And whatsoeuer thou and thy brethren wyl do with the syluer ad golde, that do after thy mynde, accordeynge to þe comaundement

ment of the Lord thy God, & lyke wyse, with the holy vessels that are geuen the, for þe seruyce of the house of þe Lord thy God: & other thinges whatsoeuer is necessary for þe to the worke of the temple, that shalbe geuen the of þe kynges treasure & loke what thou wylt thy brethren wyl do with the golde & syluer, that do after the wyll of the Lord. And I kynge Artaxerxes haue commaunded the keepers of the treasures in Syria and Phenices, that whatsoeuer Ecdas the prestre and reader of the lawe of the Lord doth wyte, it shalbe geue hym: tyll an hundred talentes of syluer, & of golde in lyke maner. Of coyns also an hundred measures, & tyll an hundred vessels of wyne, & other pleynous thynges without nombre. Let all thinges be done after the lawe of the best God, that the wrath of God arys not in the realme of the kynge, and of his sonnes. I commaunde you also, þe requyre no taxe ner tribute of the prestres, Leuytes, syngers, and ministers of the temple, ner of the writers: & that no mā haue auctorite to medle eny thyng against the. As for the (Ecdas) set thou iudges & arbytrers in the whole lande of Syria & Phenices, after the wysdome of God: and learne all soch as are ignorant in the lawe of God thy Lord, and let all them that offend agaynst the lawe, be punysshed: whether it be with death, with payne, to be condemned in money, or to be banished.

*i. Ecd. vii. a

Then sayde Ecdas the wyrtre. * Blessed be þe God of our fathers, that hath geue so good a mynde and wyll into the hert of þe kynge, to magnifye his house that is at Jerusalem, & hath made me to be accepted in the syght of the kynge, of his counsell, of his frendes & of his nobles. And so I was steadfast in my mynde, accordyng as þe Lord my God helped me, & I chose out men of Israel to go vp with me. * And these are þe heades, (after their kynredes & houses of theyr fathers) that went vp with me from Babylon, out of the kingdome of Artaxerxes: Of the sonnes of Phares, Seronius. Of þe sonnes of Siemarith, Amenus. Of the sonnes of Dauid Accus, the sonne of Cecilia.

*i. Ecd. viii. b

Of the sonnes of Phares, zachary: & with him there turned agayne an hundred & fyftie men. Of the sonnes of the captaine of Moabylon, zaraei, & with him. ii. C. ad. l. mē. Of the sonnes of zachnes, Jechonias zecholy, & with hym two hundred and fyftie men. Of the sonnes of Salamaassias, Gotholpe, & ad lxx. with him. Of the sonnes of zaphacia, zarias Mihely, & with hym foure score. Of the sonnes of Job, Abdias Jecheli, and with hym two hundred and twelue men. Of the sonnes of Bania, Salimoth & sonnes of Josaphia, and with hym an hundred and thre score mē. Of þe sonnes of Beer, zachari & Be-

hei, & with hym two hundred & viii. men. Of the sonnes of Ezead, Johannes Ezechā, & with him an hundred and tenne men. Of þe sonnes of Abdonicam those that were þe last, and these are theyr names, Eliphalam the sonne of Gebel & Semeias, and with hym lxx. men. All these called I together by the water Chia, where we pitched oure tentes thre dayes, and there I mustered them.

* As for the sonnes of the prestres & Leuites, I founde none there. Then sent I vnto Eleazer, and Eccelom, and Masma, & Malobam, and Enaathan, & ad Samea, & Jozibimathan, Eunagan, zachari, Mosollamū (these were the leaders and men of experience) and I sent them worde, that they shulde come vnto Loddeus, which was by the place of the treasury, & commaunded them that they shulde speake vnto Loddeus & to his brethren and to those that were in the treasury, to sende vs soch men, as myght execute the prestres offyce in the house of the Lord our God. And with the myghtie hāde of our Lord God, they brought vnto vs men of good experience, from amonge the sonnes of Moosius the sonne of Leui, the sonne of Israel, Sebebetam and the sonnes and his brethren Albin & Anin, of whome there were. xviii. From amonge the chyldren of the sonnes of Cananens, and their sonnes were xx. men. And of them that serued in the temple, whom Dauid had ordeyned, & the principal men that ministred for the worke vnto the Leuytes in the temple two hundred and twente men, whose names are all toshened vp in wyrtynge.

* Then commaunded I a fastynge vnto the ponge men before the Lord, that I myght desyre of hym a prosperous iourney and a good waye for vs, pee for vs, for oure chyldren and for the catell, because of the layenges a wayte, and I durst not requyre of the kynge men of horse and of fote, to coueys vs safely agaynst our enemies, for we had said vnto the kynge, that the power of the Lord our God shulde be with them, that seke him with theyr whole hert. And theffore we besought God our Lord earnestly because of these thynges, & he was mercifull vnto vs, and hearde our prayer. And I separated frō amonge the rulers of the people, and frō the prestres of the temple. xii. mē and Sebeia & Alania, and ten men of theyr brethren with them. And I weped them the golde and the syluer and all the prestly ornaments of the house of our God, whych the kynge, and his counsell, and his Princes, and whole Israel had geue. And when I had weped it, I gaue them an hundred and fyfty talentes in syluer, and an hundred talentes of syluer vessel, an hundred talentes of golde, and of golden vessel seuen tymes twente, and vessels of other

other metal (pee, of good metal) twelue glisterynge as the golde, and laide vnto them: pe are holy vnto the Lord, and the vessels are holy, and the golde and the syluer is prompyd vnto the Lord God of oure fathers. Be diligent now and kepe it, vntyll the tyme that ye deliuer it to the rulers of the people, to the prestres, to the Leuites, and to the principall men of the cities of Israel in Jerusalem, and in the chambze of the house of oure God.

*i. Ecd. viii. d

* So, the prestres and the Leuites which receaued of me the golde, the syluer and the vessel, brought it into Jerusalem into þe temple of þe Lord. And from the ryuer of Chia we bracke vp the twelue daye of the first moneth, tyll we came to Jerusalem. And whē the thyrde daye was past, they weped gold, and syluer was deliuered in the house of the Lord the fourth daye, vnto Marimoth the sonne of Joz the prestre, and with hym was Eleazar the sonne of Whineas, & with them were Josabodus & sonnes of Jersnet, Medias and the sonne of Banus, and certayne of the Leuites to the nombre and to the wayght: & the wayght of them was wyrtten by the same tyme. As for those that were come out of captiuyte, they offred sacrifice vnto þe Lord the God of Israel: euen twelue oxen for all Israel. lxxvi. rammes lxxii. shepe. xii. goates for sume, twelue kynne for a thakoffring, all to the sacrifice of the Lord. And þe kyniges commissiō deliuered they vnto the stewardes and debytes of the kynge, and to the vnderthreues in Celosyria and Phenices.

*i. Ecd. ix. a

* Nowe, when these thynges were done, the rulers came vnto me, and sayd: The generacyō of Israel, the Princes, the Prestres, and Leuytes, the straunge people & indwellers of the lande, haue not put awaye theyr vncleynesse, from the Cananites, Bethytes Phercytes, from the Moabites, Egipcians, and Edomites. For both they & theyr sonnes haue myngled the selues with þe daughters of them, and the holy sede is mixte with the outlandish heathen, & sens the begynnyng of their raygne haue the rulers & heades bene partetakers of theyr wyckednesse.

*i. Ecd. ix. a

* As soone as I had hearde these thinges, immediatly I rente my holy garmentes, & pulled out the heare of my head & my beard, and sat me downe for owfull and heuy. So all they that were moued thowow the word of the God of Israel, came vnto me: & I sat still, full of heynesse vntyll the euenyng sacrifice. Then stode I vp from fastynge, hauyng rente clothes & the holy garment, knelled downe vpon my knees, helde out my handes vnto þe Lord, and sayd: O Lord, I am confounded and ashamed before thy face, for our synnes are become many vpon our heades, and our wyckednesses are exalted vnto

the heauen: for syns the tyme of our fathers we are in great synne vnto thys dape. And for the synnes of vs and oure fathers, we w our brethren and with our prestres haue bene deliuered vnto the kinges of the earth, into the sword, and into captiuyte, and became a spoule with confusion and shame vnto this dape. And now, O Lord God, how greates is the mercy that we haue gotten of the: in þe thou hast left vs a rote and a name in þe place of thy Sanctuary, to discouer oure lyght in the house of þe Lord our God, & hast geue vs meat at all tymes of our mynistacyon. And when we were in captiuyte, we were not forsake of the Lord our God: but he made the kyniges of Persia gracious & fauorable vnto vs, so that they gaue vs vntayles and meate, pee and leaue to buylde by þe temple of our Lord God agayne, to repayre the wasted places of Syria, and to dwell in Jewry and Jerusalem. And now, O Lord, what shall we saye hauyng all these thynges in posseltyon? For we haue broken thy commaundementes, which thou gauest vnto vs by the hādes of thy scruauntes þe prophetes, sayinge: The lande that ye go vnto and that is geuen you for an heritage to haue in posseltyō, is despyled with the vncleynesse and fylthynesse of the heathen, & with their abhominacyō haue they polluted it all together. Therefore, shall ye not toyne your daughters, vnto theyr sonnes, ner marry your sonnes vnto their daughters. Moreover, ye shall neuer seke to make peace with them, þe ye maye increase & eate the best in the land, and that ye maye deuyde the inheritance of the lande vnto your chyldre for euermore. As for the thyng that now happeneth vnto vs it cometh all for our wycked wyckes and great synnes. yett hast thou geue vs soch a rote, þe we are come agayne into our aduene lande, & we are so wycked that we haue broken thy statutes & commaundementes agayne, and myngled oure selues with the vncleynesse of the outlandish heathen. O Lord, art thou angrie with vs: wylt thou rote vs cleane out: that our rote & name remayne no more? O Lord God of Israel thou art true for our rote endureth yett vnto thys prestete dape. And beholde, now are we before the in our synnes, now can we not stāde before the in them.

*i. Ecd. ix. a

* And whē Ecdas with this prayer had knowledged the synne, wepyng, and lrynge flatt vpon the grounde before the tēple, there gathered vnto hym frō Jerusalem a great multytude of men and women, of pong men and maydens, for there was a very greates wepyng & mournyng in the congregacyon. So whē Jechonias the sonne of Jecheli one of the chyldre of Israel cryed, he sayd vnto Ecdas: we haue synned agaynst the Lord, because

because we haue married outlandish women of the heathen. Now art thou over all Israel. We will weare an othe therfore vnto the Lorde, & we will put awaye all our wyues which we haue taken of the heathen, wyth theyr chyldre: lyke as it is appoynted & by oure fore elders. Stande vp then, ope thou it, & declare it playnely vnto vs, accordyng to the lawe of the Lorde: for þ matter belongeth vnto the, and we will helpe the, quyte thy selfe manly. So Eldras arose, and toke an othe of the rulers of the prestes, ad of the Leuytes, and of Israell, to do after these thynges: and they swaue.

The.ii. Chapter.

After Eldras had read the lawe, the people put awaye theyr strange wyues: and then returned euery man meryly vnto his owne dwellinge.

When Eldras stode vp from the court of the temple without, and wente in to the chamber of Ionathas the sonne of Nasabus, and remayned there, ad dyd eate no meate, nor dronke drynke, for the multitude of the wyckednes of the people. And there was made a proclamacion in all Jewry and at Ierusalem, for all soch as were gathered at Ierusalem out of captiuite, that whosoever came not to Ierusalem within two or thre dayes (accordyng to the iudgement of the olde lordes of þ counsel) his goodes shulde be taken from hym, and be excluded from the congregacion of the captiuite. And in thre dayes were all they of the trybe of Juda & Benjamin gathered together at Ierusalem, the twetyeth daye of the nynt moneth. And the whole multitude sat trembl yng in the courte of the temple, for it was winter. So Eldras arose vp, and said vnto the: ye haue done vnrighteously, in that ye haue taken outlandish wyues to mariage and so to increase the synnes of Israel. And now we knowledg the same, and geue prayse vnto the Lorde God of our fathers, ad pefourme his wyll, departyng from the heathen of the lande, and from the outlandish wyues. Then cryed the whole multitude w loude voyce, and sayd: lyke as thou hast spoken, so wyll we do: but for so moch as þ people are many, and the wynter here, we may not stande without the house: agayne, thys worke is not a thyng, that can be finished in a daye or two, for we be many that haue synned in these thynges. Ordeyne therfore that the rulers of the multitude and they þ dwell with vs, and as many as haue outlandish wyues, the prestes also and iudges of euery place maye stāde in the tyme appoynted, tyll they swage the wrath of the Lorde in thys bulynge.

Then Ionathas the sonne of Ezely, and Ozias and Theca receaued þ charge of this matter, ad Bozoramus, and Leius, & Sa-

bathus helpe them therto. After this, all they stode vp that were come out of captiuite. And Eldras the preste chose vnto him the principall men from amonge the fathers accordyng to their names, & in the new moneth of the tenth moneth they sat together, to examē this matter. And so the matter was a determyng (concernyng the men that had outlandish wyues) vntyl the new moneth of the fyrst moneth. And of þ prestes that had myrte the selues with outlandish wyues, there were founde. * Of the sonnes of Iesu the sonne of Iosedec and his brethzen, Ma-zeas, Eleazar, Jozibus & Joadeus, whiche offered the selues to put awaye their wyues, and to offre a ramme for theyr ignoraunce. And of the sonnes of Semmeri, Masseas, & Elses, and Jecelech Azarias. Of the sonnes of Mosera, Limolias, Hismaen, Nathanea, Jusio, Jedbus, and Callas. And of the Leuytes Josabbus, Semeis, and Colnis, Caletas, Iactas, Colnas, and Elionas. Of þ syngers of the Sanctuary, Eliarib, zacharus. Of the porters, Sallumus ad Colbanes. And of Israel, of the children of Moro, Oli, and Remias, and Seddias, and Melchias, Michelus, Eleazarus, Jemmebias & Bannas. And the chyldre of Iolamā, Chanias, zachari, Jeizelus, Joddius, Crimoth and Elias. And of þ sonnes of Jathoim, Eliadas, Liathamus, and zochias, Larimoth, Sabbis, and Tebedias. And of the sonnes of zebes, Johannes, Amarias, zabbias, and Emmeus. And of þ sonnes of Bannus, Olamus, Maluchus, Jedbus, Jasub, Alabus, & Jerimoth. And of þ sonnes of Addin, Raatus, and Woolias, and Caleus, ad Raanas Maaluas, Mathathias, Besel, Bannus, & Manasses.

And of the sonnes of Naue, Rones, Afeas, Melchias, Sameas, Simō, Benjamin Malchus ad Marras. And of the sonnes of Alom, Carianeus, Mathathias, Bannus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremy, Woddias, Abzamas, Johel, Baneas, Beliaas, Jona, Marimoth, Eliab, Mathaneus, Elialis, Ozias, Dielus, Semebius, zambzis, & Ioseph. Of the sonnes of Robeus, Idelus, Mathathias, Sabadus, zecheda, Sedmi, Jelleus, and Baneas. All these had taken outlandish women to mariage, & they put them awaye with theyr chyldren. The prestes and Leuites, and all they that were of Israell, dwelt at Ierusalem and thowout all the lande, in the new moone of the seuenth moneth, and the chyldren of Israell were in their dwellinges. And the whole multitude came together vpon the floore at the East syde of þ holy port of the tēple. And they spake vnto Eldras the hye preste ad reader, þ he wolde bringe the lawe of Moles, which was geue of the

The.iii. boke of Eldras,

The fyrst Chapter.

The people is reprobued for their vnthankfulness. God wyll sende another people if these wyll not be reformed.

of the Lorde God of Israel. So Eldras þ hye preste brought þ lawe vnto the whole multitude, to mā & womā, & to all prestes, that they might heare the lawe, * in þ new moneth of the. vii. moneth. And he red in the floore that is before þ holy porte of the temple, from the mornyng early vnto the euynyng, before men and women. And they applyed their mynde all vnto the lawe.

And Eldras þ preste & reader of the lawe stode vp vpo a pulpit of wood, which was made therfore: & vpo his ryght hāde there stode by hi Mathathias, Samus, Ananias, Azarias, Ozias, Ozecchias: and Ballamus: vpon hys lefte hand stode Ialdecus, Misael, Malachias, Abulcas, Sabus, Nabadias & zachary. The toke Eldras þ boke before the whole multitude, for he was the principall, ad had in most honour of them all. And when he had red out the lawe, they stode all straght vpon their fete. So Eldras prayled þ Lord þ moost hye God, the Almyghty God of hostes. And all þ people answered: Amē: & helde vp their hādes, fell downe flat vpon þ earth, & prayled the Lord. And Iesus, Bencas, Sarchias, Iadimus, Accubus, Sabbathus, Calithes, Azarias, Jozadus, Ananias, & Phillias the Leuites lyft their hādes vpwarde, & bowed their faces to þ ground, & prayled þ Lord: Those were they whych taught þ lawe of the Lord, & red the lawe of the Lord, in the congregacyon: & euery man set them before that vnderstode the lawe. The spake Atharates vnto Eldras the hye preste & reader, & to the Leuites that taught the multitude, saying: This daye is holy vnto the Lorde: & all they that had hearde the lawe, wepte. So Eldras sayde: * Departe poure waye then, & eate the best, & drinke the sweetest, & sende gyftes vnto them that haue nothig: for thys daye is holy vnto þ Lord, & be not ye sorry, for the Lorde wyll bring you to honoure. Then wente they their waye euerychone, and dyd eate and drinke, & were mery, and sent rewarde vnto them that had nothing, that they also myght eate wyth gladnesse: for they were exceedingly reioyled, thowow the wordes that were red vnto them in the lawe: And so they were all gathered together at Ierusalem to holde the feast, accordyng to the couenaut of the Lorde God of Israel.

The ende of the thirde booke of Eldras.

The seconde boke of the prophete * Eldras (the sonne of Saraias, the sonne of Azarias, the sonne of Melchias, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Achia, the sonne of Phinees, the sonne of Hely Amerias, the sonne of Azarias, the sonne of Maraioth, the sonne of Sarabias, the sonne of Elzi, the sonne of Voccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the trybe of Leui) whych was prisoner in the lande of Medes, in the raygne of Artaxerxes kynge of Persia.

* And the worde of the Lord came vnto me, saying: go thy waye, & speke my people their synfull dedes, and their chyldren their wyckednes, whych they haue done agaynst me, that they may tell theyr chylders chyldre the same: for the synnes of their fathers are increased in them. And why they haue forgotten me, & haue offered vnto strange goddes. Am not I euen he, þ brought the out of the lāde of Egypte, fro the house of bondage? But they haue prouoked me vnto wrath, and despyled my counsels. Pull thou out then the heare of thy heade, & cast all euell ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernynge & nourture. How longe shall I forbear them, vnto whom I haue done so moche good? * Many kynages haue I destroyed for their sakes: * Pharaos wyth hys seruantes & all his power haue I smytten downe & slayne: All þ nacys haue I destroyed & rote out before the, and in the East haue I brought two landes & people to naught, euen Tyre and Sydon, and haue slayne all their cniues. Speake thou therfore vnto them, saying: Thus sayeth the Lord: * I led you thowow the see, & haue geue you sure stretes sence the begynnyng. * I gaue you Moles to be poure captaynes, & Aaron to be the preste: * I gaue you lyght i a ppler of fyre, & grea-te wonders haue I done amonge you: yet haue ye forgotten me, sayeth the Lorde.

Thus sayth the almyghty Lorde: I gaue you quayles to eat, & tentes for your succoure:

course: Neuertheless ye murmured, and ascri-
bed not the victory of your enemies vnto
my name: yee, this same daye do ye yet mur-
moure. Where are the benefytes, that I ha-
ue done for you? When ye were hongrye in
the wyldernes, * dyd ye not crye vnto me:
Why hast thou brought vs into this wylder-
nes, to kyll vs? It had bene better for vs,
to haue serued p̄ Egyptias, the to dye i this
wyldernes. Then had I pytie vpon your
mourninges, and gaue you manna to cate:
* Ye dyd cate angels foode. * Why ye were
thyrstye, dyd not I beue the hardstone, ad
caused water to flowe therout? For p̄ heat
I couered you wyth the leaues of the trees
A good pleasur fat lād gaue I you: I cast
out the Cananites, the Dhercelytes & Dhi-
lystines befoze you. * What shall I do mo-
re for you, sayeth the Lorde?

Thus sayth p̄ Almyghtye Lorde: * Why
ye were in the wyldernes, in p̄ water of the
Amoyptes, beyng a thyrst, & blasphemyn-
ge my name, I gaue you not fyre for your
blasphemys, but cast a tree i to p̄ water, &
made p̄ ryuer swete. What shall I do vnto
p̄, D. Jacob: Thou Juda woldest not obe-
ye me. * I wyll turne me to a nother people
& vnto those wyl I geue my name, p̄ they
may kepe my statutes. For ye haue for-
saken me, I wyl forsake you also. Why ye
besyche me to be gracious vnto you, I shall
haue no mercy vpo you. * Why ye call vpo
me, I wyl not heare you. For ye haue desy-
led your handes with bloude, ad your fe-
te are swyft to commyt manslaughter. Ye
haue not forsake me (in a maner) but your
awone selues, sayeth the Lorde.

Thus sayth p̄ Almyghtye Lorde: haue I
not prayed you, as a father hys sones, as a
nother her daughters, & as a nothe her pōg
babes, p̄ ye wolde be my people, ad I shuld
be your God: p̄ ye wolde be my chyldren,
& I shuld be your a wne fathers? * I ga-
thered you together, as an hēne gathereth
her chickens vnder her wynges. But now
what shall I do vnto you? I shall cast you
out fro my face: * Why ye offre vnto me, I
shall turne my face from you: for your so-
lemne feast dayes, your new moones, ad
your circumcysions haue I forsake. I sent
vnto you my seruantes p̄ Prophetes, who
ye haue taken & slayne, and torne theyr bo-
dys in peces, whose bloude I wyl requyre
of your handes, sayeth the Lorde.

Thus sayeth the Almyghty Lorde: your
house must be desolate. I wyl cast you out
as the wynde doth p̄ strawe: your chyldre
shall not be fructfull, for they haue despy-
sed my commaundement, ad done the thyng
p̄ is enell befoze me. Your houses wyl I
geue vnto a people p̄ shall come, and * they
p̄ neuer herde me, shall beleue in me: & they

vnto whom I neuer shewed toke, shall do
the thige that I comaunde the. They haue
sene no Prophetes, yet shall they call their
synnes to remembraunce, and knowledg
the. I repozte me vnto the grace, p̄ I wyl
do for p̄ people whych is come, whose chil-
dre reioyse in gladnes: & though they haue
not sene me wyth bodely eyes, yet in sprete
they beleue the thinge p̄ I saye. And nowe
brother, beholde what greute worshyppe,
& se p̄ people p̄ cometh from the East, vnto
who I wyl geue the dukedō. * of Abra-
ham, Isaac and Jacob, of Osee, Amos, &
Michas, of Joel, Abdij, Jonas, Naum, ad
Abacuc, of Sophony, Aggeus, zachary, ad
Malachi, whych is called also an agell (or
messenger) of the Lorde.

The.ii. Chapter.

The Synagoge syneth faule wyth deuyls
chyliden, The Gentyles are called.

Thus sayeth the Lorde: I brought
this people out of bondage, I gaue
them my commaundementes by my
seruantes the Prophetes, whych they
wolde not heare, but despised my counsels.
The mother that bare them, sayeth vnto
the. Go your waye ye chyliden, for I am
a wyddowe & forsaken: I brought you vp
wyth gladnesse, but wyth sorow and heuy-
nes haue I lost you: for ye haue sinned be-
fore the Lorde your God, & done p̄ thinge
that is euell befoze him. But what shall I
now do vnto you? I am a wyddow & for-
saken: go your waye, O my chyliden, and
aske mercy of the Lorde. As for me, O fa-
ther, I call vpo the for a wytnesse ouer the
mother of these chyliden, which wolde not
kepe my couenaunt: that thou byng the
to confusyon, & their mother to a spoyle,
that she beare no more. Let their names be
scattered abroad amonge the heathen, let
them be put out of the earth, for they haue
thought scozne of my couenaunt.

Who be vnto the Assur, thou that hydest p̄
vnpyghtuous by p̄. Thou wycked people,
remembre * what I dyd vnto Sodome and
Gomorre, whose lāde is turned to pytch &
ashtes. Euen so also wyl I do vnto all
the, that beare my not, sayeth p̄ Almyghty
Lorde. Thus sayeth p̄ Lorde vnto Edoas:
Tell my people, that I wyl geue the the
kyngdome of Ierusalem, whych I wolde
haue geuen vnto Israel. Their glory also
wyl I take vnto me, & geue the p̄ euerla-
stynge tabernacles, which I had prepared
for those. The tree of lyfe shall be vnto the a
swete smellige opntemet: they shall nether
laboure nor be weery. Go ye your waye, &
ye shall receaue it. Praye for your selues
a fewe dayes, p̄ they may dwell therein.

Nowe

is the kyngdome prepared for you, therefore
watche. Take heauen ad earth to witnesse
for I haue broken the euell in peces, & crea-
ted the good, for I lye sayth p̄ Lorde. Mo-
ther embrace thy chyliden, ad byng them
wyth gladnesse: make theyr fete as fast
as a pyler, for I haue chosen the, sayeth the
Lorde.

And those that be deed wyl I raple vp
agayne from theyr places, and bynge them
out of the graues, for I haue knowne my
name I Israell. Feare not thou mother of p̄
chyliden, for I haue chosen the, sayeth the
Lorde. And for thy helpe I shall sende the
my seruantes Esay & Jeremy, after whose
counsell I haue sanctified and prepared for
the twelve trees wyth diuerse frutes, and as
many welles, flowynge wyth mylk and ho-
ny and seuen mountaynes, wher vpon the-
re growe roses and lylpes, wherin I wyl
fyll my chyliden wyth ioye. Execute iustye
for the wyddowe, be iudge for the fatherles
geue to the poore: defende the conforlesse:
clothe the naked: heale the wounded & syck:
laugh not a lame man to scozne: defende the
crepe, and let the blynde come i to the lyght
of my clarnes: * wheresoeuer thou fyndest
the deed, take them, and burye them, and I
shall geue p̄, p̄ fyrst place in my resurreccio.
Holde styll O my people, and take thy rest
for thy quyetnes is come. Feed thy chyl-
dren, O thou good nothe, stablysh their fete:
As for the seruantes whom I haue geuen
the, there shall not one of them perishe, for I
wyl se the from thy nombze: vexe not
thy selfe.

For when the daye of trouble and heuy-
nes cometh, other shall wepe and be sorow-
full, but thou shalt be mery and plenteous.
The heathen shall be gelous, but they shall be
able to do nothyng agaynst the, sayth the
Lorde. My handes shall couer the, so that
thy chyliden shall not se the fyre euerlasting
Be ioyfull, O thou mother wyth thy chyl-
dren, for I wyl deliuer the, sayth the Lorde.
Remembre thy deed chyliden, for I shall
byng them out of the earth, & shew mer-
cy vnto them, for I am mercyfull, sayth the
Lorde almyghty.

Embrace thy chyliden, vntyll I come, &
shew mercy vnto them, for my welles run-
ne ouer, and my grace shall not fayle.

I Edoas receaued a charge of the Lorde
vpon the mozt Dreb, that I shuld go vnto
Israel. But when I came vnto Israel
they set me at naught, and deuided the com-
maundemet of the Lorde. And therfore I saye
vnto you, O ye heathen that heare and vnder-
stande: Loke for your shepheard, he shall
geue you euerlastinge rest, for he is nye at
hād, that shall come in the ende of p̄ worlde.
Be readye to the rewarde of the kyngdome,

for the euerlastynge lyght shall shyne vpon
you for euermore. Ifle the shadowe of thy
worlde, receaue the ioyfullnes of your glo-
ry. I testifie my fauour opely: O, receaue
the gyft that is geuen you, and be glad, ge-
uynge thākes vnto hym, that hath called
you to the heauenly kyngdome.

Arise vp & stande fast: beholde the nom-
bre of those that be sealed in the feast of the
Lorde, which are departed from the shadow
of the worlde, and haue receaued gloruous
garmentes of the Lorde. Take thy nombze
O Syō, and shut vp thy purpyed, which
haue fulfilled the lawe of the Lorde. The
nombze of thy chyliden whom thou long-
edest for, is fulfilled: befeche the power of
the Lorde, that thy people which haue be-
ne called from the begynnynge, may be ha-
lowed.

* I Edoas sawe vpon the mount Sion
a great people, whom I coude not nombze
and they all prayled the Lorde wyth songes
of thankesgeuyng. And in the myddest of
them there was a yonge man of an hyc sta-
ture, more excellent then all they, and vpon
euerly one of theyr heades he set a crowne, &
was euer higher and higher, which I mar-
ueled at greatly. So I asked the aungel, and
sayd: Syr, what are these? he answered ad
saide vnto me: These be they, that haue put
of the moztal clothyng and put on the im-
moztall, and haue testyfyed ad knowleged
the name of God. Now are they crowned, &
receaue the rewarde.

Then sayde I vnto the aungell: what pō-
ge personne is it, that crowneth them, and
geueth them the palmes in theyr handes?
So he answered, and sayde vnto me: It is
the sonne of God, who they haue knowled-
ged in the worlde. Then beganne I greatly
to commende them, that stode so styfly for
the name of p̄ Lorde. And so the aungell say-
de vnto me: Go thy waye, & tell my people,
what maner of thynges & how greute won-
ders of the Lorde thy God, thou hast sene.

The.iii. Chapter.

The wonderous workes which God dyd for the
people are recyted. Edoas maruelith that God suf-
fereth the Babylonians to haue rule ouer hys people,
whyche yet are synners also.

In the thyrtye yere of the fall of
the cytie, I was at Babylon, and
laye troubled vpon my bed ad my
thoughtes came vp ouer my hert:
for I sawe the desolacyon of Syon, and the
plenteous wealth of the that dwelt at Ba-
bylon: and my sprete was sore moued, so
that I beganne to speake fearfull wordes to
the mozt hyest, and sayde: O Lorde, Lorde,
thou spakest at the begynnynge, why thou
wylt plantest.

plstedst the earthe (ad that thy selfe alone) and gauest commaundement vnto the people, and a body vnto Adam, which was a creature of thy handes, and hast brythed in hym the bryth of lyfe: and so helped befoze the, and thou leddest hym into paradysse, which garden of pleasure thy ryght hande had planted, or euer the earth was made. And vnto him thou gauest commaundement to loue thy waye, which he transgressed, & immediatly thou appointedst death in hi, and in his generacions. Of hym came nacrons, trybes, people and kynredes out of nombze. * And euer people walked after their awne will, and dyd nyce thynges befoze the: & as for thy commaundementes, they despyed them.

* Sme. vii. b.

B

* Sme. vii. b.

* But in processe of tyme thou broughtest the water floude, vpo those that dwelt in the world, and destroyedst them. And lyke as the death was in Adam, so was p water floude also i these. Neuerthelesse one of them p leftest: namely Noe wyth hys household, of whome came all ryghteous men. And it happened that whē they that dwelt vpon the earth, beganne to multiplye, and had gottē many chyldren, and were a great people, they beganne to be moze vngodly then the fyrst.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

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* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

* Sme. vii. b.

seruaunt called Dauid, * whom thou commaundest to buyde a cyte vnto thy name, and to offre vp incense and sacryfye vnto p therin. Thys was done now many yeaues. Then the inhabyters of the cyte forsoke the, and in all thynges dyd euen as Adam and all his generacions had done: for they also had a wicked herte.

And so thou gauest thy cyte ouer into the handes of thyne enemyes. Are they of Babylon then better ad moze righteous then thy people, that they shall therfore haue the domynyon of Syon? For when I came there and sawe they vngodlynes, and so greete wyckednesse, that it coulde not be nombzed: pce, whē my soule sawe so many euil doers (in the thy tye yeaue) my herte sayled me, for I sawe, how thou sustrest them in such vngodlynes & sparest the wicked doers: but thyne awne people hast thou roted out and preserued thyne enemyes, & thys hast thou not shewed me.

I cannot perceaue how thys happeneth. Do they of Babylon then better, then they of Syon? Or is there any other people, that knoweth the, sayyng the people of Israel? Or what generacion hath so beleued thy couenautes, as Jacob? And yet they rewarde appareth not, ad they labour hath no frute. For I haue gone here & there thorow the heathen, and I se that they be rich and wealthy, and thyncke not vpo thy commaundementes. Wepethou therfore oure wyckednesse now in the balaunce, and theirs also that dwell in the world, and so shall thy name be no where founde but in Israel. Or where is there a people vpo earth, that hath not synned befoze p? Or what people hath so kepte thy commaundementes? Thou shalt finde, that Israel by name hath kepte thy preceptes, but not the other people and heathen.

The fourth Chapter.

The Angell expoweth Eldas, because he seemed to enter into the profounde iudgements of God.

And the Angell that was sent vnto me (whose name was Ariell) gaue me an answer, & sayd: Thy hert hath taken to moch vpo it in thys world, & p thynkest to comprehend the waye of the hyst. Then said I: Pee, my Lorde. And he answered me, and sayde: I am sent to shewe the thez wayes, and to sett forth thre synplytudes, befoze the: wherof pf thou canst declare me one, I wyll shewe the also the waye, that thou despyest to se: and I shall shewe the from whence the wicked herte cometh. And I sayde: Tell on my Lorde. Then sayde he vnto me: So thy waye, wepe me the wepyght of the fyre, or measure me the blaik of the wyde, or call me agayne

agayne the daye that is past. Then answered I and sayde: What mā borne is able to do p? Why requirerest thou such of me? And he sayde vnto me: If I shulde aske the, how depe dwelliges are in p see? Or how great water springes are vpo the firmamēt? Or how great water springes are in the begynnyng of the depe? Or which are the outgoinges of paradysse? Paraduēture thou woldest saye vnto me: I neuer wente downe pet into p depe nor hel, nether dyd I euer clyme vp into heauen. Neuerthelesse, now haue I asked the but only of fyre and winde and of the daye, where thorow thou hast traualled, and from the which thou canst not be separated: and yet canst thou geue me no answer of them.

He sayd moze ouer vnto me: Thyne awne thynges, & such as are growne vpo the, canst thou not knowe: how shuld thy vessel then be able to comprehend the waye of the hyst, and now out wardly in the corrupte world, to understāde the corrupciō that is euident in my sight? Then sayd I vnto hym: It were better that we were not at all, then that we shulde lye in wyckednesse, & to suffer, & not to knowe wherfore. He answered me, & sayd: I wente in a wood, & the trees toke such a deuycce ad sayd: Come let vs go, and fyght agaynst the see, that it maye departe awaye befoze vs, and that we maye make vs pet moze woddes.

The floudes of the see also in lyke maner toke thys deuycce, ad sayde: Come, let vs go vp, and fyght agaynst the trees of the wodd that we maye make oure lande the wyder. The thought and deuycce of the wodde was but vayne and nothinge worth, for the fyre came and consumed the wodd: The thought of the floudes of the see came lyke wyle to naught also, for the sādē stode vp and stopped them.

If thou were iudge now betwixte these two, whom woldest thou iustifie, or whom woldest thou condemne? I answered & sayd: Cereply it is a folysh thought that they both haue deuyced. For the grounde is geuen vnto the wodd, & the see also hath hys place to beare his floudes. Then answered he me, ad sayde: Thou hast geuen a ryght iudgement, why iudget thou not thy self also? For lyke as the ground is geuen vnto the wodd, and the see to his floudes: euen so * they p dwell vpon earth, may understāde nothinge, but that which is vpon earth: and he that dwelleth aboue the heauens, may only understāde the thynges, p are aboue the heauens. Then answered I, and sayd: I beseeche p, O Lorde, let me haue understandyng: for it was not my mynde to be curyous of thy hye thiges, but of such as we dayly medle withall, namely, wherfore that Israel is blasphemēd

of the heathē, and for what cause the people (whom thou euer hast loued) is geuen ouer, to be punyshed of vngodly nacrons: & why p lawe of our fathers is brought to naught and the witten couenautes come to none effecte, and we passe awaye out of p worlde as the greschoppers, ad our lyfe is a very feare, & we are not worthy to optayne mercy. What wil he do then vnto his name, which is called vpon ouer vs: Of these thynges haue I asked question.

Then answered he me, & sayd: The moze thou searchest, the moze thou shalt maruell for the world hasteth fast to passe awaye, & cannot comprehend the thynges, p are promysed for the righteous i tyme to come, for * thys world is full of vnrightheousnes ad weaknes.

* i. Jobn. b. e.

But as concernyng the thynges wherof thou askest me, I will tell the. The euell is sowen, but the destruccion therof is not yet come. If the euell now that is sowen, be not turned vpsyde downe, and pf the place wher the euell is sowen, passe not awaye, then canot the thyng come p is sowen v good. For the corne of euell seide hath bene sowen in the hert of man from the begynnyng, and how moch vngodlynes hath he brought vp vnto thys tyme? and how moch shal he yet bryng forth, vntill he come into the barne?

Bondre now by thy self, whē the corne of euell seide is cutt downe, how greete a barne shal it fyll? I answered and sayd, how and whē shal these thynges come to passe? Wherfore are our yeaues fewe & euell? And he answered me, sayyng: Hast not thou to moch vpo the hyst, for thy hastyness to be aboue him is but vaine, thou makest to moch a do. Did not the soules also of p righteous aske questyon of these thynges in they holynes sayig: * How longe shall I hope of thys fauour? Whē cometh the frute of my barne, and my rewarde? And vpo this Jeremiel p Archāgel gaue the answer, and sayd: Eue whē the nombze of the sedes is fylled i you, for he hath weped the world i the balaunce: in measure and nombze hath he measured p tyme, & moueth it not, vntill the same measure be fulfilled. Then answered I & sayde: O Lorde, Lorde, now are we all full of synne, and for our sake paraduēture it is not, the barne of the ryghteous shal not be fylled, because of the synnes of them that dwell vpon the earth.

So he answered me, & sayd: So thy waye to a womā wyth chylde, and aske of her whē she hath fulfilled her tyme monethes, pf her childebed maye kepe p byrth any longer with in her. Then sayde I: No Lorde, that can she not. And he sayde vnto me: In hell p secret places of soules are lyke the pryuy chamber of a woman. For lyke as a woman that

Abb ii traup-

trauapleth, maketh haste, when the tyme & necessyte of the byrth is at hande. Euen so doth he haste to deliuer it that is commyt- ted vnto her. Loke what thou desirest to se, it shalbe shewed the from the begynnyng. Then answered I, and sayde: If I haue founde fauoure in thy syght, and yf it be possible, and yf I be mete therfore, shewe me then, whether there be more to come then is past, or more past then is for to come. What is past, I knowe: but what is for to come, I knowe not.

And he sayde vnto me: Stande vp vpon the ryght syde, and I shall expounde the symplitude vnto the. So I stode, and behold, an whote burnynge ouen wete ouer before me: and it happened that when the flamme was gone by, the smoke had yf vpper hāde. After thys there went ouer before me a watery cloude, & sent downe mochrayne wth a storme: & whē the stormy rayne was past the droppes remayned still. Then sayde he vnto me: lyke as the rayne is more then the droppes, and as the fyre exceedeth the smoke, euen so the measure of the thynges that are past, hath the vpperhande. Then wente the droppes and the smoke aboue: ad I prayed ad sayde: May I lyne (thynkest thou) vntill that tyme? Or what shal happen in those dayes? he answered me, ad sayde: As for the tokens wherof I askest me, I maye tell the of them in parte: but as touchynge thy lyfe, I may not shewe the, for I am not sent therfore.

The. v. Chapter.

The. v. Chapter. The Angell commen to: ther.

Euer thelesse, as concernig the tokens, marke thys: Beholde, the dayes shall come, that they which dwell vpon earthe, shalbe take in a great nōbre, & the waie of the trouth shalbe hyd, and the lande shalbe baren fro fayth: but * unquyte shal haue the vpperhande, lyke as thou hast sene now, ad as thou hast hearde longe agoo. And the lāde that thou seist now to haue rule, shalt thou shortly se waste. But yf God graunte the to lyue, thou shalt se after the thyrd trompet, that yf sunne shall sodely hyne agayne in the nyght, & the moone thre tymes i the dape, and blood shall droppe out of wodd, and the stone shall geue his voyce, & the people shalbe unquyte: and euen he shall rule, who they hope not that dwell vpon earth, and the foules shall flyt, & the Sodomytys shal cast out his fish, and make a noyle in the nyght, whych many shal not knowe, but they shal all heare the voyce therof.

Ther shalbe a confusyon also in many places, & the fyre shalbe oft sent agayne, ad the wyld beasts shal go theyr waie, and menstruous women shal beare monsters, &

salt waters shalbe founde in the swete: one frende shal fyght agāst another: then shal all witt and vnderstādyng be hyd and put asyde into theyr secrete places, and shalbe sought of many, and yet not be founde: then shal vncyghtousnes and voluptuousnes haue the vpperhande vpon earth. One land also shal aske another, and saye: Is ryght- trounkes gone thozow the? And it shal saye No. At the same tyme shal men hope, but nothyng optayne: they shal labour, but theyr wayes shal not prospeere.

To shewe the soche tokens I haue leue, & yf thou wylt praye agayne, & wepe as now and fast seuen dayes, thou shalt heare yet greater thinges. Then I a waked, and a fearfulness wente thozow all my body, and my mynde was feble and carefull, so that I almost sowned withall. So the aūgel that was come to talke with me, helde me, comforted me, and set me vpon my fete.

And in the seonde nyght it happened, that Salathiel the capytayne of the people came vnto me, sayng: Where hast thou bene? and why is thy countenance so heuy? I knowest thou not, that Israel is commytte vnto y, in the lande of theyr captyuite? Up then ad eate, and forsake vs not, as y shepherde that leaueh his flocke in the handes of wycked wolues. Then sayde I vnto hym: So thy waie fro me, and come not nye me: and he hearde it, ad as I sayd: so wete he his waie fro me. And so I fasted seuen dayes, mourning and wepyng, lyke as Uriel the aū- gell commaunded me. And after seuen dayes it happened, that y thoughtes of my herte were very grenous vnto me agayne, ad my soule receaued y sprete of vnderstandyng, and I began to talke with the moost hiest agayne and sayde: O Lorde, Lorde, of euery wood of the earth ad of all the trees thereof, thou hast cholen the one onely vyneyard: & of all landes of the whole worlde thou hast cholen one pyt: and of all flourcs of the grounde thou hast cholen the one lyne: and of all the depthes of the see thou hast fylled the one ryuer: ad of all buylded cytyes thou hast holowed Sion vnto thy selfe: ad of all y foules that are created, thou hast named the one doue: & of all the catell that are made thou hast prouided the one shepe, & among all the multytudes of folkes thou hast gotten the one people, & vnto thys people who thou louedest, thou gauest a lawe, that is proued of all.

And now, O Lorde, why hast thou geuen this one people ouer vnto many? and vpon the one rote thou hast prepared other and why hast thou scatred thy one only people amonge many? which treade them downe, yee whych haue euer withstande thy promyses, and neuer belueuē thy counsautes? And

And though thou werest enemy vnto thy people, yet shuldest thou punysh them with thyne a wne hādes. Now whē I had spokē, these wordes y Angel y came to me y nyght afore, was sent vnto me, & sayde vnto me: Heare me, and herken to the thynges that I saye, and I shal tell the more. And I sayde: Speake on my Lorde. Then sayde he vnto me: Thou art sore vexed & troubled for Israels sake. Louest thou that people better then hym that made the? And I sayd: No Lorde, but of very grete & compassyon haue I spoken. For my reynes payne me euery houre, because I wolde haue experie of y waie of the most hyst, ad to seke out parte of hys iudgement. And he sayde vnto me: y mayest not. And I sayde: wherfore Lorde? wher vnto was I borne then? Or why was not my mothers chyldbed then my graue? So had I not sene y mysery & trouble of Jacob, and the trauaple of my people of Israel.

And he sayd vnto me: Romyze the thynges that are not yet come: gather me together the droppes, y are scatred abroad: make me the flours grene agayne, y are withered: open me the thynges that is closed: and byngge me forth the wyndes, that are shut vp: Shewe me the ymage of a voyce, and then shall I declare the thynges, that thou labourrest to knowe. And I sayde: O Lorde, Lorde, who maye knowe these thinges, but he that hath not hys dwellyng with men? As for me, I am vntowse: how may I then speake of these thynges wherof thou askest me? Then sayde he vnto me: like as y canst do none of these thynges that I haue spokē of, euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promysed vnto my people. And I sayd: We holde, O Lorde, yet art thou nye vnto them that haue no ende: and what shal they do, y haue bene before me, or we that be now, or they that shal come after vs? And he sayde vnto me: I wyl lyken my iudgement vnto a ryng. Lyke as there is no slacknesse of y last, eue so is there no swyftnesse of y fyrst. So I answered and sayd: couldest thou not make those (that haue bene made, & be now, and that are for to come) in one, that thou myghtest shewe thy iudgement the sooner? Then answered he me, and sayde: The creature maye not haste aboue y maker, neether maye the worlde holde them at once, that shalbe created.

And I sayde: How hast thou sayde then vnto thy seruante, that thou lyngge maker, hast made the creature lyngge at once & the creature bare it: eue so myght it now also heare them that be present, at oec. And he sayde vnto me: Aske the chyldbed of a woman, & saye vnto her: If thou bynggest

forth chyldren, why doest thou it not to gether, but one after another? Praye her therfore, to byngge forth ten chyldren at once. And I sayde: she cannot, but must do it one after another.

Then sayde he vnto me: Euen so haue I geue a chyldbed vnto the earth, for those y be sown vpo it by processe of tyme. For lyke as a ponge childe maye not byngge forth y thynges that belonge to the aged: eue so haue I ordened the worlde which I made.

And I asked and sayde: Seyng thou hast now geuen me a waie, I will speake before the: for oure mother of whom thou hast tolde me, is yet ponge, & now she draweth nye vnto age. He answered me, and sayde: Aske a woman that beareth chyldren, & she shal tel y. Saye vnto her: wherfore are not they (whom thou hast now brought forth) lyke those that were before y, but lesse of stature? And she shal answer the: They that be borne in the pouth of strength, are of one fast wyd and they that are borne in the tyme of age, (when the chyldbed fayleth) are other wyse. Consyde now thy selfe, how that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye: as the creatures which now begynne to be old, & haue passed ouer y strength of pouth. Then sayde I: Lorde I beseeche y, yf I haue founde fauoure in thy syght, shewe thy seruante, by whom doest thou viset thy creature?

The. vi. Chapter.

The Angell instructeth Eldras, and geueth hym answer to hys questions.

Ad he sayde vnto me. In the begynnyng when y grounde was made: before the worlde stode, or euer the wyndes blew, before it thondred and lyghtened, or euer y foundacyōs of Paradys were layed, before the fayre flourcs were sene, or euer the moueable powers were stablyshed, before the innumerable multitude of angels were gathered together, or euer the hyghnesses of the ayre were lyfted vp, afore y measures of the firmament were named, or euer y chymneys in Syon were hote, ad or the presente peares were sought out, and or euer the inuēcyōs of them that now synne, were put asyde, before they were sealed that now gather fayth for a treasure: then byd I cōsyde and pondre all these thynges, and they all were made thozow me, and thozow none other: by me also they be ended, and by none other. Then answered I & sayd: which shal be y partynge asunder of y tymes? Or when shalbe the ende of the fyrst, & the begynnyng of y foloweth? And he sayd vnto me: From Abraham vnto Isaac, when Jacob and Esau were borne: Abba iii. of hym

of hym, Jacobs hande helde fyrst the hyle of Esau: for Esau is the ende of thys worlde and Jacob is the begynnyng of it that foloweth. The hande of man betwixte the hyle and the hande. Other questyon (Esdras) aske thou not.

I answered then, & sayd: O Lord, Lord, yf I haue founde fauoure in thy syght, I beseech the, shewe thy seruauit the ende of thy tokens, wherof thou shewdest me parte the last nyght. So he answered ad sayde vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and soude. There shall come a grete moeyon, but the place where thou standest shall not be moued. And therfore when thou hearest þy wordes, be not afraied: for of the ende shall the worde and foundacyon of the earth be vnderstande. And why? the word therof trembleth and quaketh, for it knoweth, that it must be chaunged at the ende. And it happened, þy whē I had hearde it, I stode vp vpon my fete, and hearkened: & behold, there was a voyce that spake, and þy founde of it was lyke þy founde of many waters, and it sayde: Beholde, the dayes come, that I will begynne to drawe nye, & to vyset them that dwell vpon earth, and wil begynne to make iniquityon of them, what they be that haue hurt egypte with vnyghteousnes, and when the lowe estate of Spō shall be fulfilled: and when the worlde, that shall vanysh awaye, shall be ouerlealed, then wyll I do these tokens.

The bookes shall be opened before the firmament, and they shall se all together, & the chyldre of a yere olde shall speake with their voyces: the women with chyldre shall bring forth vntymely chyldre of thre or foure monethes olde, and they shall lyue, and berayfed vp: & sodenly shall the lowen places appeare as the vnlowen, the full store houses shall sodenly be founde emptye, & the trompett shall geue a soude, which whē euery mā heareth, they shall be hastily afrayed. * At þy tyme shall frendes fyght one agaynst another lyke enemyes, and the earth shall stande in feare with them.

The spynges of the welles shall stande styll, and in thre houres they shall not rene. Whosoeuer remayneth from all these thynges that I haue told the, shall escape, ad se my saluacyon, and the ende of your worlde. And the men that haue receaued, shall se it, they that haue not tasted death from theyr byrth, and the hert of the indwellers shall be chaunged, & turned into another meanyng: for euell shall be put out, and dysceate shall be quenched. As for sayth, it shall flozpysh, corrupcyon shall be overcome: & þy truelyth, which hath bene so longe without frute, shall be declared. And it happened when he talked w me, that I looked demurely vpon hym, befo-

re whom I stode, and these wordes sayde he vnto me: I am come to shewe the, the tyme of the nyght for to come.

If thou wilt praye yet more, and fast seuen dayes agayne, I shall tell the more thynges, and greater then befoze: for thy voyce is heard before the hyst: for whyp þy myghty hath sene thy ryghteous dealyng, he hath sene also thy chastite, which thou hast had euer sence thy yowth: and therfore hath he sent me to shewe the all these thynges, ad to saye vnto the: Be of good conforte, and feare not, and haste not with þy tymes that are past to thyncke vayne thynges, and make not hast of the latter tymes.

And it happened after this, that I wepte agayne, and fasted seuen dayes in lyke maner, & I myght full þy thre weekes: which he told me. In þy eyght nyght was my hert vexed with me agayne, & I begane to speake befoze þy hyst, for my sprete was greatly sett on fyre, & my soule was i dysstresse, & I sayd: O Lord, thou spakest vnto thy creature fro the begynnyng (euē the fyrst daye) and saydest: * Let heauen & earth be made, and thy worde was a perfecte worcke. And then was there the sprete, and þy darckenesses were yet on euery syde, and splence: there was no mans voyce as yet from þy. Then commaundedst þy a fayre lyght to come forth out of thy treasures, that thy worck myght appeare and be sene.

Vpon the seconde daye thou madest the sprete of the firmament, and comaundedst it to part a sunder, and to make a deuytyon betwixte the waters, that the one part myght remayne aboue: and the other beneth. Vpon the thyrde daye thou broughtest to passe, þy the waters were gathered i the senenth part of þy earth: Sixe partes hast thou dryed vp, and kepte them, to thyntent þy men myght fowre & occuppe husbandrye therein. As loone as thy worde wente forth, the worcke was made. For imedyatly there was grete innumerable frute, and many vyuerse pleasures & desyres of tēptacyon, floures of chaungeable couloure and smell, and this was doge the thyrde daye.

* Vpon the.iiii. daye þy commaundedst þy the Sunne shuld geue his thynne, & the moone her lyght: þy starres dydest thou set in ordre: and gauest them a charge: to do scrupce euery vnto man, that was for to be made.

Vpon þy fyft daye thou saydest vnto the senenth part (where the * waters were gathered) that they shulde byrnye forth diuerse bestes, foules and fyshes. And so it came to passe, that the domme water and without soule, brought forth lypunge bestes, at þy commaundement of God, that all people myght prayse thy wonderous worckes.

Then dydest thou preserue two soules, the one

one thou calledst Enoch and the other Lelathian, ad dydest separate the one fro the other: for the senenth parte (namely, where þy water was gathered together) myght not holde them bothe. Vnto Enoch thou gauest one parte, which was dryed vp the thyrde daye, that he shulde dwell i the same parte, wherin are a thousand hilles. But vnto Lelathian thou gauest the senenth part, namely the moyst, and hast kepte hym to deuoure what thou wyll, and whan. Vpon the sixte daye thou gauest commaundement vnto the earth, that befoze the, it shulde byrnye forth bestes, catell, and all that crepe, and (belydes this) Adā also, whō thou madest Lord of all thy creatures, Of hym come we all, & the people also, whom thou hast chosen specially vnto thy selfe. All thys haue I sayde now & spoken befoze þy, that I myght shewe how that the worlde is made for oure sakes. As for the other people which also come of Adā thou hast sayd that they are nothyng, but be lyke a spetle, & hast lykened þy abouidance of them vnto a droppe (that falleth) from the rose of the houle.

And now, O Lord, the heathen which haue euer bene reputed as nothyng, haue begone to be lordes ouer vs, and to deuoure vs: but we thy people (whom thou hast called the fyrst bozne, thy only begotten, & thy feruent louer) are geuen into theyr handes and power. Yf the worlde now be made for oure sakes, why haue we not the inheritaunce in possession with the worlde: how longe shall thys endure?

The. vii. Chapter.

The Angel sheweth Esdras many thynges to come.

And it happened after that I had spoken out these wordes, there was sent vnto me an Angell, which had bene by me also the nightes afore, and he said vnto me: Up Esdras, and heare the wordes þy I am come to tel the. And I sayd: speake on Lord my God. Then sayd he vnto me. The see is set in a wyde place, that it myght be depe and grete: but the entraunce is narrow and small lyke a ryuer. For who wolde go to the see, to loke vpon it, and to rule it: If he wente not thorow þy narrow, how myght he come into the brode?

Item another: A cyte is buylded and set vpon a brode felde, and is full of all goodes the entraunce is narrow & sodayne, lyke as yf there were a fyre at the ryght had, and a depe water at the left and as it were onely one strapte path betwixte the both, so smal that there coulde but one man go there.

Yf thys cyte now were geue to an heye, & he neuer wete thorow the paelous waye, how wolde he receaue his inheritaunce? And I sayde: It is so Lord, Then sayd he: Euē

so is Israel also a porcion. And why? for their sakes haue I made the worlde: & whē Adam transgressed my statutes, then was the thyng iudged þy was done. Then were the entraunces of the worlde made narrow, ful of sorow & trauayle. They are but few & euell, full of parcels and laboure. For the entraunces of the fore worlde were wyde and sure, and brought immortall frute.

If they now which are entred into thys worlde, maye not cōprehende these strapte and vayne thynges, moche lesse maye they cōprehende and vnderstande the secrete thynges: Why disquietest thou thy self the, seing thou art but a corruptible man: And what woldest thou knowe, where as thou art but mortall? And why hast thou not receaued into thyn herte the thyng that is for to come, but that is present?

Then sayd I: O Lord, * thou hast ordeyned i thy lawe, þy the ryghteous shuld inheret these thynges, but that þy vnsaythfull and vngodly shulde perperthe. Neuertheless, the righteous shall suffre strapte thynges, and hope for wyde: for they that haue lyued vngodly and suffered strapte thynges shall not se the wyde.

And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstandyng aboue the hyst. For there be many that perperthe, because they despyse the lawe of God þy is sett befoze them. For God hath geuen strapte commaundement to such as come, that they knowe what they do, and how they shuld lyue: and yf they kepte this they shuld not be punyshed.

Neuertheless, they were not obedient vnto hym, but spake agaynst hym: ymagyned vayne thynges, and purposed to synne, and sayd mozeouer, that there was no God, and that God regarded it not. Hys wayes haue they not knowne, his lawe haue they despyed, and denyed hys promyses: in hys statutes & ordynances haue they not bene saythfull and stedfast, and haue not perfourmed hys worckes.

And therfore Esdras: vnto the full, plenty: and to the emptye, emptynesse. Beholde the tyme shall come, that these tokes which I haue tolde the, shall come to passe, ad the byrde shall appeare, and the earth that now passeth awaye, shall be shewed: and whosoeuer is deliuered fro the fore sayde euells, shall se my wonders. For my sonne Iesus shall be openly declared, with those that be with hi: & they that remayne, shall be mercy in foure hundred yeaers.

After these same yeaers shall my sonne Chryst dye, & all men that haue lyfe, and þy worlde shall be turned into the olde sylere seuen dayes, lyke as in the fore iudgements, so þy no man shall remayne. And after seuen

dayes, the world that yet a waiked not, shall be rayled vp, and shall dye corrupte. And the earth shall restore those þ haue slepte in her, and so shall the dust those that dwell in it: ce, and the secrete place shall deliuer those þ be corrupted vnto the. And the most hyest shall be openly declared vpon þ seate of iudgemēt, and all mysery shall vanysh awaye, & longe suffryng shall be gathered together. But the iudgemēt shall continue, the treuth shall remayne, and sayth shall ware strong, the worcke shall folowe, & the rewarde shall be shewed: the ryghteousnes shall watch, & the vnyghteousnes shall beare no rule.

*Ge. xliii. d.
*Job. xxxii.

*ii. re. xliii. b.
*ii. cor. v. c.
*iii. re. xliii. a
James. v. c.

Then sayde I: * Abraham prayed fyrst for the Sodomites, & Moses for þ fathers that sinned in the wyldernes, & he that came after hym for Israel, in þ tyme of Ahas and Samucl: and * David for the destruccyon, and Salomon for them that came in to the Sanctuary, & helias for those þ receaued rayne, & for þ deed, that he myght lye, and Ezechias for the people in the tyme of Sennacherib: and diuerse other lyk maner, which haue prayed for many.

Euē so now, sepyng the corrupte is growne vp, & wyckednes increased, and the ryghteous haue prayed for the vngodly, wherfore shall it not be so now also?

He answered me, and sayd: Thys present world is not the ende, there remaineth moche honoure in it, therefore haue they prayed for the wrake. But the daye of dome shall be the ende of thys tyme, and the begynning of the immortalite for to come, wherin all corrupcyon vanyshed, all voluptuousnes is louscd all mysbelue taken awaye, ryghteousnes growne, and the veryte spronge vp. Then shall no man be able to saue hym that is destroyed, ner to opresse hym þ hath gotten þ victory. I answered then, and sayd: This is my first and last sayig: þ it had bene better, not to haue geuen the earthe vnto Ada: or els when it was geuen hym, to kepe hym þ he shuld not synne. For what profit is it for men now in thys present tyme to lye in heynes, & after death to loke for punyshment. O thou Adam, what hast thou done? For though it was thou that synned, þ art not fallen alone, but we all that come of þ. For what profit is it vnto vs, yf there be promysed vs an immortal tyme, where as we medle wyth deadly wyckednes, and that there is promysed vs an euerlastyng hope, where as our selues are euil & vayne, and þ there are layed vp for vs dwellynges of health & freedom, where as we haue lpyued euell, & þ the wyckednes of the hyest is kepte to defende them, which haue led a pacient lyfe, wher as we haue walcked in the most wycked wayes of all: And that there shall be shewed a paradys, whose frute endureth for euer,

wherin is freedom and medycyne, where as we shall not go in: for we haue walcked in vnpleasunt places: And that the faces of them, which haue absteyned, shall synne a-boue the starres, where as oure faces shall be black and parche: For whyle we lpyued & dyd vnyghtcously, we consydered not that we shuld suffre therfore after death.

Then answered he me, and sayde: Thys is the consyderacion & thought of the bat-tayle, which man hath vpon earth: that yf he be ouercome, he shall suffre as thou hast sayde. But yf he gett the victory, he shall receaue the thyng that I saye. For thys is þ lyfe, wher of Moses spake vnto the people, whyle he lpyued, sayinge: * Chose the lyfe, that þ mayest lye. Neuertheles, they beleued hym not, nether þ prophetes after hym. No ner me which haue spoken vnto them þ heynnes shulde not reach vnto them to thez destruccyon, lyke as ioye is for to come ouer those that haue suffred them selues to be enfourmed in saluacyon.

*Deu. xxxii.

I answered then, & sayde: I knowe Lorde, that the hyest is mercyfull, in that he hath mercy vpon them, whych are not yet in the world, and vpon those also that walcke in his lawe: and that * he is pacient and longe sufferynge towarde those that haue synned in thez wyckednes, and that he is liberrall to geue where as it requyeth: and that he is of great mercy, for he multiplid hys louyng kyndnesse towarde those that are present and that are past, & to them whych are for to come. For yf he multiplie not hys mercyes, the world shall not be made lpyunge, wyth those that dwell therein. He geueth also, for yf he gaue not of hys goodnes, that they whych haue done euell, myght be cased from thez wyckednes, the ten thousande parte of men shulde not be made lpyunge. And yf the iudge forgaue not those that be healed w hys worde, & yf he wold destroye þ multitude that stryuet, there shulde be ver-few left in an innumerable multitude.

*Rom. ix.

The. viii. Chapter.

¶ Eldas prayeth God rather to loke vpon hys awne merce, then on the synnes of the people.



And he answered me, sayinge. The most hyest made thys worlde for many, but the worlde to come for fewe. I will tell the a symplite, Eldas: As when thou askest the earth, it shall saye vnto þ, that it geueth moche moulde, whereof earthen vessels are made, but litle of it that golde cometh of. Euē so is it with the worlde of thys worlde. * There be many created, but fewe shall be preserued. Then answered I and sayde: The walowe by the wytt (thou soule) and deuoure the vnderstan-

*Mat. x. c.
and. xliii. b.

vnderstandyng, for thou art agreed to her-ken and to geue eare, and wyllynge to pro-physe: for thou hast no longer space geuen þ, but onely to lye. O Lorde, wilt thou not geue thy seruaut leaue, that we maye praye be fore the, and that thou mayest geue scde vnto oure herte, & buyde oure vnderstandyng, that there maye come frute of it: & that euery one which is corrupte, and beareth þ sta-te and place of a man, maye lye.

For thou art alone, & we all are one worckman of thy hādes, lyke as thou hast sayd, and lyke as the body is fashioned now in the mothers wōbe, & thou geuest the me-hies, and thy creature is preserued in fyre & water: & ix. monethes doth thy worke suffre thy creature, which is fashioned in her: but the thyng that preserued, and it that is pre-serued, shall both be kepte together: and whē tyme is, the wombe deliuereth the thyng that is kepte and growne in her.

For thou hast commaunded þ bestes to geue mylk vnto the frute, that the thyng which is created and fashioned, maye be no-ryshed for a tyme: and then thou dysposest & ordrest it with thy mercy, bynyngest it vp w thy ryghteousnes, nuturest it in thy law, & refourmest it with thy vnderstandyng, moztifitest it as thy creature, & makest it lpyuge as thy worke. Sepyng then that thou destroyedst hi, which with so great labours is created and fashioned thowowe thy com-maundment, thou couldest lyghly ordeyne, also, that the thyng which is made, myght be preserued.

And this I speake now of all men in general: as þ knowest: but of thy people: for whose sake I am sorowful: and of thy inheritance: for whose cause I mourne: and of Israel, for whom I am woofull: and for Jacob, for whose sake I am greued, therefore begynne I to praye before the, for my selfe & for the, for I fe the fall of vs, euē of vs, that dwell vpon earth. But I haue herde the wyftnes of the iudge, which is to come: therefore heare my voyce, and vnderstande my wordes, and I shall speake before the.

This is the begynninge of the wordes of Eldas, before he was receaued: O Lorde, thou that dwellest in euerlastynesse, whose eyes are lyft vp i the ayre, whose scole is exceeding hye, whose glozy & maiesty maye not be comprehended, before whom the hostes of heauen stande with tremblpyng, whose keepinge is turned in wynde & fyre, whose worde is true, whose talchpyng is stedfast, whose commaundement is stronge, whose ordinaunce is fearfull, whose loke dyeth by the depthes, whose wraath maketh the mou-taynes to melt awaye, and whose tructh beareth wytnes: O heare the prayer of thy seruaut, and marck with thyne eares the

petition of thy creature.

For whyle I lye, I wyl speake, and so longe as I haue vnderstandyng, I wyl an-swere: O loke not vpon the synnes of thy people, whych serue in the treuth. Haue no respecte vnto the wicked studies of the hea-then, but to the desire of those that kepe thy testymones wyth sorowes. Chynke not vnto those that haue walcked fapnedly befo-re the, but vpon them, which with will haue knowne thy feare.

Let it not be thy wyl to destroye them, which haue had beastyly maners, but to loke vnto the that haue clearly taught thy law. Take thou no indignaciō at the, which are worse then bestes: but loue them, that all waye put theyz trust in thy ryghteousnes & glozy: for we & oure fathers haue all the sa-me sycknes and dyscase, but because of oure synnes thou shalt be called mercyfull.

For yf thou hast mercy vpon vs, þ shalt be called mercyfull, where as we haue no wyckednes of ryghteousnes: for þ ryghteous whych haue layed vp many good wyckednes together, shall out of theyz dedes receaue re-warde. For what is mā, that thou shuldest take displeasure at hym? O what is the cor-ruptible mortall generaciō, that thou shuldest be so rough towarde hym?

* For of a truthe there is no man amōge them that be bozne, but he hath dealt wyck-edly: and amōge the saythfull there is no-ne, which hath not done amysse. For in thys (O Lorde) thy ryghteousnes and thy good-nes shall be prayled and declared, yf thou be mercyfull vnto them, which are not ryche in good wyckednes.

*ii. cor. v. c.
1. John. i. b.

Then answered he me and sayde: Some thynges hast thou spokē a ryght, and accordyng vnto thy wordes it shall be. For I wil not verely consyde the wyckednes of them, which haue synned before death, before the iudgement, before destruccyon, but * I wyl reioyse ouer the wyckednes and thought of the ryghteous. I will remēbre also the pylgre-mage, the holy makynge and the rewarde. Lyke as I haue spoken now, so shall it come to passe. For as the husbāde man soweth moche seede vpon the groude, and planteth many trees, and yet alwaye the thyng that is sowne or plantid is not all kepte safe, ne-ther doth it all take rote: Euē so is it: if the that are sowne in the worlde, they shall not all be preserued.

*Senc. iiii. a

I answered then and sayde: If I haue founde grace, the let me speake. Like as the husbāde mans seede perissheth, yf it receaue not rayne in due season, or yf there come to much rayne vnto it: Euē so perissheth man also, which is created with thy handes, and is lyke vnto thyn awne ymage and to thy selfe, for whose sake thou hast made all then

Abb v gcs, and

ges, and lykened hym vnto the husbunde mans sede. Benot wroth at vs, O Lorde, but spare thy people, and haue mercy vpon thyne awne inherytaunce: O be mercyfull vnto thy creature.

D Then answered he me & sayde. Thynges present are for the present, and thynges to come for soch as be to come. For thou lackest yet moch, seynge I mayest loue my creature aboue me: I haue oft tymes drauone nye vnto the, but neuer to the vnrpyghteous. In this also thou art maruelous before I hest in that thou hast humbled thy selfe, as it becometh the, and hast not regarded thyne awne selfe, that thou art had in soch honoure amonge I rpyghteous. Therfore shal great wechednes and mysery come vpon the, that in the latter tyme shal dwell in the worlde because they haue walched in grete pryde.

But vnderstand thou for thy selfe, and seke out glozy for soch as be lyke the: for vnto you is paradysc opened, the tre of lyfe is planted, the tyme to come is prepared, plentyfines made ready, a cytie is buylded for you, & a rest is prepared, yee perfecte goodnes and wysdome. The rote of euell is marked from you, I weaknes, and moth is hyd fro you, & into hell flyeth corrupcion in forgetfulness. Sorowes are vanyshe awaye, and in the ende is shewed the treasure of immortallite. And therfore aske thou nomore questions concernynge the multitude of the that perishe. For they haue taken libertye: despyled the hest, thought scoyne of his lawe, and forsaken his wayes.

Moreouer, they haue troden downe hys rpyghteous, and I sayde in theyr herte, that there is no God, yee and that wyttynly, for they dye. For lyke as the thyng that I haue spoken of, is made ready for you: Eue so is thyrt & payne prepared for them. For it was not hys wyll that man shulde come to naught, but they which be created haue despyled the name of hym that made them, and are vnrhachfull vnto hym, which prepared lyfe for them. And therfore is my iudgement now at hand. These thynges haue I not shewed vnto all men, but vnto fewe, namely vnto the, and to soch as be lyke the.

Then answered I and sayd: Beholde O Lorde, now hast thou shewed me the multitude of the tokens, which thou wylt begyn to do at the last: but at what tyme & when, thou hast not shewed me.

The. ix. Chapter.

Of howe the woman that appeareth vnto hym comen together.

A answered me then and sayd: Measure thou I tyme diligently in it selfe, when thou seest that one parte of the tokens come to passe, whych I haue tolde I be-

fore: so shalt thou vnderstande, that it is the very same tyme, wherein the hest wylt begynne to vylset the worlde, which he made. And whē there shalbe sene earth quake and vproare of the people I the worlde, the hest thou well vnderstande, that the most hest spake of those thynges, from the dayes that were before the, euen from the begynnyng.

For lyke as all that is made in the worlde hath a begynnyng and ende, and the ende is manifest: Eue so the tymes also of I hest haue playne begynnynges in wonders and tynges, and the ende in workyng and in tokens. And euery one that shalbe saued, and shal be able to escape by hys workes and by faith, wherein ye haue beleued, shal be preserved from the sayde perils, and shal se my sauyoure in my lande, and wythin my borders, for I haue halowed me fro the worlde. The shal they be in carefulnesse, which now haue abused my wayes: and they I haue cast the oute despitely, shal dwell in paynes.

For soch as in theyr lyfe haue receaued benefytes, and haue not knowne me, & they that haue abhorred my lawe, whyle they had yet fredome, and whē they had yet open leysure of amendement and conuersyon, and vnderstode not, but despyled it: I same must knowe it after death in paine. And therfore be thou nomore carefull, how the vngodly shalbe punished, & how the rpyghteous shalbe saued, and whose the worlde is, & for who the worlde, and when it is. Then answered I and sayde: I haue talched before & now I speake, ad will speake also her after, that there be many moos of them whych perishe, the shalbe saued, lyke as the floude is greater then the droppe.

And he answered me, sayinge: lyke as the felde is, so is also the sede: as the floures be, so are the coulours also: soch as the workman is, soch is also the worcke: and as the husband ma is hym selfe, so is hys husbandrye also, for it was the tyme of the worlde. And when I prepared for them that are now, or euer the worlde was made, where in they shulde dwell, then was there no man that wythstode me. Now when euery one was, and the maker also in the worlde which is now prepared, and the moneth that ceaseth not, and the lawe whych is vnsearchable, theyr maners were corrupte. So I consydered the worlde, & beholde, there was parcell, because of the thoughtes that were come in to it. And I saw, and spared them greatly, and haue kepte me a wynebery of the grapes, and a plante from amonge many generacions. Let the multitude perishe thou, whych are growne vp in wayne, and lett my grape and wynebery be kepte: euen my plante: for wyth greute labour haue I made it vp.

Neuertheles

Neuertheles, yf thou wylt take vpon the yet seuen dayes mo (but thou shalt not fast in them) goo thy waye then into the felde of floures, where no house is buylded, and eate onely of the floures of I felde, taste not flesh, dryncke no wyne, but eate floures onely. Praye vnto the hest continually, so wyl I come, and talke with the.

E So I went my waye and came into the felde which is called Ardath (lyke as he commaunded me) and there I sat amonge the floures, & dyde eate of the herbes of the felde, and the meate of I same satisfied me. After seuen dayes I sat vpon the grasse, and my herte was vexed within me lyke as afore: & I opened my mouth, and beganne to talke before the hest, and sayde: O Lorde, thou that shewest thy selfe vnto vs, * thou hast declared and opened thy selfe vnto oure fathers in the wyldernes, in a place where no man dwelleth, in a baren place, when they came out of Egypt, and thou spakest, sayinge: heare me O Israel, and marke my wordes thou sede of Jacob: Beholde, I sowe my lawe in you, and it shal byynge frute in you & ye shalbe honoured in it for euer. For oure fathers which receaued I lawe, kept it not and obserued not thy ordinaunces and statutes, and the frute of thy lawe was not declared: for it myght not, for why? it was thyne. * For they that receaued it, perished, because they kepte not the thyng that was sowne in them.

It is a custome when the ground receaueth sede, or the see a ship, or a vessell meate and dryncke, that whē it perissheth or is broken wherein a thing is sowne, or wherein any thyng is put: the thynges also perishe and are broken, which are sowne or put therein. But vnto vs it hath not happened so: for we that haue receaued the lawe, perishe in synne & oure herte whych also receaued the lawe: notwithstanding * the lawe perissheth not, but remayneth in his labour.

And when I consydered these thynges in my herte after thys maner, I looked aboute me with myne eyes, and vpon the right syde I sawe a woman, which mourned sore, made greute lamentacyon, and wepte with loud voyce: her clothes were rent in peeces, and she had asches vpon her heade.

Then let I my thoughtes go, that I was in, and turned me vnto her, and sayd. Wherefore wepest thou? why art thou so sorow and discomforted? And she sayde vnto me. Syr, lett me be wayle my self and take yet more sorow: for I am sore vered in my mynde, & brought very lowe. And I sayde vnto her: what apleth I? Or who hath done any thing to I tell me. She sayde: I haue bene vnfructfull and baren, and haue had an husband thyrtie yeres. And these. xxx. yeres I do

nothyng els daye and nyght & all houres, but make my prayer to I hest. After thyrtie yeres God herde me thy handmayden, looked vpon my misery, consydered my trouble, and gaue me a sonne, and I was glad of him, so was my husband also & all my neyghbours, & we gaue greute honoure vnto the hest. And I noyshed hym with greute traunple. So when he grew vp, and came to I tyme, that he shuld haue a wyfe, I made a feast.

The. x. Chapter.

Of howe the woman that appeareth vnto hym comen together.

And it happened that when my son I wente into hys chamber he fell downe, and dyed: then ouerthrew we all I yghtes, and all my neyghbours rose vp to comforte me. Then toke I my rest vnto the seconde daye at nyght: and whē they had all rested, that they might comforte me, I rested and also rose vp by nyght, and fled, & am come hyther in to thys felde, as thou seest: and am purposed not to come in the cite, but to remayne here, and nether to cate ner dryncke, but continually to mourne and to fast, vntyll I dye.

Then let I my meditacions & thoughtes fall, that I was in, & spake to her in displeasure: Thou fooly woman, seest thou not oure heynnes and mournyng, & what happeneth vnto vs: how syon oure mother is all wofull and sorow, and how she is cleane brought downe and in mysery: seynge we be all now in heynnes, & make oure monne (for we be all sorowfull.) As for I heynnes that thou takest, it is but for one sonne. Demande the earth, & she shal tell the, that it is the which ought (by reason) to mourne, for the fall of so many that growe vpon her.

For from the begynnyng all me are borne of hir, and other shal come: & beholde, they walke all most all in to destruccion, and many of them shalbe roted out.

Who shulde then (by reason) make more mournyng, then she, that hath lost so great a multitude: & not thou, which art sorow, but for one. But yf thou woldest saye vnto me: My mournyng is not lyke the mournyng of the earth, for I haue lost the frute of my body, which I bare w heynnes: but I earth is accordinge to the maner of the earth, and the present multitude goeth againe into her as it is come to passe. Then saye I vnto the: lyke as thou hast borne with traunple & sorow, eue so I earth also fro the begynnyng geueth her frute vnto man, for hym I made her. And therfore with holde thy sorow and heynnes by thy selfe: & loke what happeneth vnto the, beare it strongly. For yf thou iudgeth the marcke and ende of God to be rpyghteous

be ryghteous and good, & receauest his cell in tyme, & shall be comended therein. So thy waye then into the cytye to thy husbnde. And she sayde vnto me: that wyll I not do, I wyll not go in to the cytye, but beare wyll I dye. So I commened moze with her and sayde: Do not so, but be counceled, and folowe me: for how many falles hath Spō? We of good comforte because of the sorowe of Jerusalem. For thou seyst that our Sanctuary is laped waste, our alter broken, our temple destroyed, our playnge of instruments and syngynge laped hohne, the thakelgeyunge put to spylene, our myrth is vanyshed a waye, the lyght of our candelstick is quēched, the arcke of the couenaunt is taken from vs, all our holy thynges are defyled, and the name that is called vpon ouer vs, is dishonoured: our chyldre are put to shame, our prestes are byent, our Leuites are caried a waye into captiuite, our virgins are defyled, and our wyues rauished, our ryghteousnes spoiled, and our chyldren destroyed, our pongemen are brought in bondage, and our stronge worthyes are become weake: and Spō (which seale is the greatest of all) is lowled vp from her wypp: for she is deliuered into the handes of them that hate vs.

And therfore make of thy great heynes, and put a waye the multitude of sorowes: & the myghte maye be mercifull vnto the, & that the byest maye geue the rest from thy labour and trauaile. And it happened, that when I was talkyng with her, her face dyd wyne and glyster, so that I was afrayed of her, and mused what it myght be. And immediately she cast oute a greete voyce, very fearfull, so that the earth shoke at the noyse of the woman: and I looked, and beholde, the womā appeared vnto me nomoze: but there was a citie builded, & a place was shewed from the grounde and foundacyon.

Then was I afrayed, and cryed wyth loude voyce, and sayde: where is Ariel the angell, * which came to me at the fyrst? For he hath caused me to come in many confidencys and hys thoughtes, and myne ende is turned to corrupciō, and my prayer to rebuke. And as I was speakynge these wordes, he came vnto me, and looked vpon me, & I sape as one that had bene deed, and myne understanding was altered, and he toke me by the ryght hande, and cōforted me, and set me vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstanding vexed? and the vnderstanding of thy herte, & wherfore art thou sorow? And I sayd: Because thou hast forsake me: and I haue done * accordinge vnto thy wordes, I went in to the felde, and there haue I sene thynges that I am not able to expresse. He sayde vnto

me: Stande vp and be manly, and I shall geue the exhortacion.

Thene sayd I: speake vnto me my Lord forsake me not, lest I dye in wayne: for I haue sene that I knewe not, and herde that I donot knowe. And he sayd: But now I beseeche the, that thou wyll shewe thy seruante of this word. He answered me ther: & sayd: heare me, and I shall enfourme the, and tell the wherfore thou art afrayed, for the byest hath opened many secreete thynges vnto the. He hath sene that thy waye is ryght, and that thou takest sorowe continually for thy people, and makest greete lamentacyon for Syon: and therfore vnderstande the vision which thou sawest a lytle whyle agoe after this maner: Thou sawest a woman mourning, and thou hast comforted her: neuertheles now seyst thou the lykenes of a woman nomoze, but thou thoughtest there was a citie builded: and like as she tolde of the fall of her sonne, so is this the answer: The woman whom thou sawest, is Syon, and where as she tolde the, that she hath bene thyrtie yeres vnfrutefull and bare, those are the xxx. yeres, wherein there was no offerynge made in her.

But after xxx. yeres Salomō builded her, & offred, and then bare she bare a sonne. And where as she tolde of: that she noyshed hym with labour, that was the dwellinge of Jerusalem. But where as she tolde the of her sonne dyed whā she came into her chamber, that is the fall of Jerusalem. And thou sawest her lykenesse, how she mourned for her sonne: and what els happened vnto her, I haue shewed the. And now God seyth, that thou art sorow in thy mynde, and suffrest fro thy herte for her, & so hath he shewed the her cleynesse, and the faynes of her bewtye.

And therfore I had the remayne in a felde where no house is builded. For I knew that the byest wolde shewe this vnto the, therfore I commaunded the to goo into the felde, where no foundation ner buildynge is. For in the place where the byest wyll shewe hys cytye, there shall be no mans buildynge. And therfore feare not, and let not thyne herte be afrayed, but go thy waye in, and se the glorious and fayre buildynge, and how greete it is, and how greete thou thinkest it after the measure of thine eyes, and the shal thou heare as moch as thine eares maye comprehend. For thou art blessed above many other, and art called with the byest, as the fewe. But tomorrow at nyght thou shalt remayne here, and so shall the byest shewe the the vision of hys thynges, which he wyll do vnto the, that dwell vpon earth in the last dayes. So I slepte the same nyght lyke as he commaunded me.

The

The. xi. Chapter.

In this chapter and in the. ii. next ensynge, he encreaseth of reueren bysons and of the interpre: racyons therof.

When sawe I a dreame: and beholde there came vp from the see an Aegle which had. xii. wynges and thre heades: And I sawe, and beholde, he spred hys wynges ouer all the earth, and all the wyndes of the ayre blew in the, and so they were put together agayne. And I behelde, & out of hys fethers there grew other lytle cotrary fethers: the heades rested, the head in the myddest was greater then the other, yet rested it with the residue.

Moreover I sawe, that the Aegle flew w hys wynges, and raygned vpon earth, and ouer all them that dwell vpon the earth: and I sawe that all thynges vnder heauen were subiecte vnto hym, & no man spake against hym, no not one creature vpon earth. I sawe also that the Aegle stode vpon hys clawes, & gaue a soude with his fethers, and a voyce sayynge after this maner: watch not all together, slepe euery man in hys awne place, and watch for a tyme, but let the heades be preserued at the last. Neuertheles I sawe, that the voyce wente not oute of hys heades, but from the myddest of hys body. And I nombred hys cotrary fethers, and beholde, there were epyght of them. And I looked, and beholde vpon the ryght syde there arose one fether, & raygned ouer all the earth. And it happened, that when it raygned the ende of it came, and the place therof appeared nomoze. So the nexte folowynge stode vp, and raygned, and had greete tyme: and it happened, that when it raygned, the ende of it came also lyke as the fyrst, so that it appeared nomoze.

Then came there a voyce vnto it, & sayd heare thou that hast kepte in the earth so longe, thys I sape vnto the, before thou begynnest to appeare nomoze: There shall none after the attayne vnto thy tyme. Then arose the thyrde, and raygned as the other afore, & appeared nomoze also. So went it with all the residue one after another, so that euery one raygned, and then appeared nomoze. Then I looked, and beholde, in processe of tyme the fethers that folowed were set vp vpon the ryght syde, that they myght rule also: & some of the ruled, but within a whyle they appeared nomoze: for some of the were set vp, but ruled not. After this I looked, and beholde the. xii. fethers appeared nomoze, and the two wynges: & there was nomoze vpon the Aegles body, but two heades that rested, and thre fethers. The sawe I also, that the thre fethers were parted in two, and remained vnder the head, that was vpon the ryght syde, for the foure continued in the thre place.

So I looked, & beholde, they that were vnder the wynges, thought to set vp the selues, & to haue the rule. Then was there one set vp but shortly it appeared nomoze, & the secōde was sooner a waye then the fyrst. And I behelde & lo, the two thought also by the selues to raygne: & when they so thought, beholde, there waked one of the heades that were at rest, namely, it that was in the myddest, for that was the greater of the two heades. And the I sawe, that the two heades were filled with hym, and the head was turned wyth the that were by hym, and dyd cate vnto the two vnder wynges, that wolde haue raygned.

But this head put the whole earth in feare, & bare rule in it, ouer all those that dwell vpon earth w moch labour, and he had the gouernance of the worlde, ouer all the foules that haue bene. After this I looked, & beholde, the head that was in the myddest sodenly appeared nomoze, lyke as the wynges: then came the two heades, which ruled vpon earth, & ouer those that dwell therein. And I behelde, & lo, the head vpon the ryght syde, deuoured it that was vpon the left syde. And I herde a voyce, which sayde vnto me: loke before the, and consydre the thyng that thou seyst. The I sawe and beholde, as it were a lyde roareth, rennyng hastely out of the wod, & he sent out a mas voyce vnto the Aegle, & sayd: heare thou, I will talke with the, & the byest shal sape vnto the: Is it not thou that hast the victory of the foure beastes, whom I made to raygne vpon earth & in my worlde, and the childe of theyr tymes myght come thowow the?

And the fourth came, and our wanne all the beastes that were past, and had power ouer the worlde with great fearfulness, and ouer the whole copasse of the earth with the most wicked labour, & so longe tyme dwell he vpon the earth with disceate, & the earth hath thou iudged not with truerth. For thou hast troubled the meke, thou hast hurte the peaceable & quete, thou hast loued lypers, & destroyed the dwellinges of the that brought forth frute, and hast cast downe the walles of soch as dyd the no harme. Therfore is thy wrongeous dealynge and blasphemye come vp vnto the byest, and thy pryde vnto the myghty. The byest also hath looked vpon the proude tymes, and beholde, they are ended, and theyr abhominaciōs are fulfilled. And therfore appeare nomoze thou Aegle, & thy horrible wynges, and thy wycked fethers, & thy vngacious heades, and thy synfull clawes, and all thy wayne body: that the earth maye be refreshed, and come agayne to her selfe, whā she is deliuered from thy violence, and that she maye hope for the iudgemēt and mercy of hym that made her.

The. xii. Chapter.

And it

Ad it happened when the Lyō spake these wordes vnto p̄ Agle, I sawe, & beholde, the head that afore had the vpperhand, appeared nomore: nether dyd p̄ foure wynges appeare any more, that came to him, and were set vp to raygne: and their kyngdome was small and full of vppoure. And I sawe, and beholde, they appeared nomore, and the whole body of the Agle was b̄t, and the earth was in greute feare. The awaked I out of the traunce of my mynde, & from greute feare, & sayde vnto my sp̄re: Lo, this hast thou geuen me in that thou searchest out p̄ wayes of the h̄p̄st: lo, yet am I weery in my mynde, & very weake in my sp̄re, and lytle strenght is there in me, for p̄ greute feare p̄ I receaued this nyght. Therefore wyll I now beseeche the h̄p̄st, that he wyll cōforte me vnto the ende: and I sayde, Lozde Lozde, p̄ I haue founde grace before thy syght, and p̄ I am iustified with the befoze many other, and p̄ my prayer be come vp before thy face, comfōrte me thē, and shewe me thy seruaunt the interpretacion and playne differēce of thys horrible syght, that thou mayest perfectly cōforte my soule: for thou hast indged me woꝛthy, to shewe me the last of tymes.

And he sayde vnto me: thys is the interpretacyon of thys syght. The Agle whom thou sawest come vp frō the see, is the kyngdome* which was sene in the visyon of thy brother Daniel, but it was not expounded vnto hym, for now I declare it vnto p̄. Beholde, p̄ dayes come, that there shall ryse vp a kyngdome vpon earth, and it shall be feared aboue all the kyngdomes that were befoze it. In p̄ same kyngdome shal. xii. kyn- ges raygne, one after another. For the secōde shall begynne to raygne, and shall haue more tyme then the other twelue: and thys do the twelue wynges signifye, which thou sawest. As for p̄ voyce that spake, and that thou sawest go out from the heades, but not from the body, it betokeneth, that after the tyme of p̄ kyngdome there shall arysse great stryppynge, and it shall stande in parell of fallynge: neuertheles it shall not yet fall, but shall be set into his begynnynge. And p̄ cyght vnder wynges whych thou sawest hāge vnto the wynges of hym, be token, that in him there shall arysse cyght kynge, whose tyme shall be but small, and they peares wyff, & two of thē shall beare. But when the myddelst tyme cometh, there shall be foure kepte in the tyme, whē his tyme begynneth to come p̄ it maye be ended, but two shall be kepte vnto the ende.

And where as thou sawest thre heades re-aynge, this is the interpretacyō: In his last shall the h̄p̄st rapse vp thre kyngdomes, &

call many agayne into thē, & they shall haue the dominion of the earth, and of those that dwell therein, w̄ moch labour aboue all those that were befoze thē. Therefore are they called p̄ heades of the Agle: for it is they that shall byrynge forth hys wyckednes agayne, and that shall perfoyme and fynish his last. And where as p̄ sawest, that p̄ greute head appeared nomore, it signifyeth, that one of them shall dye vpon his bed, and yet w̄ payne, for the two that remaine, shall be slayne with the swerde. For the swerde of the one shall deuoure the other, but at p̄ last shall he fall thozow the swerde hym selfe.

And where as p̄ sawest two vnder wynges vpon the head that is on the ryght syde, it signifyeth that it is they, whom p̄ h̄p̄st hath kepte vnto the p̄ ende: thys is a small kyngdome, and full of trouble. The Lyō whō thou sawest rysinge vp out of p̄ woodd, and roarynge, and speakynge vnto the Agle, & rebukynge him for hys vnrightheousnesse, is the wynde, which p̄ h̄p̄st hath kepte for them, & for they wyckednesse vnto the ende: he shall reprove thē, and rete them asunder befoze them. For he shall set the ly- upynge befoze the iudgement, and shall rebuke them: for the residue of my people shall be deliuer with trouble those that be preserued ouer myne endes: and he shall make thē ioy- full vntill the commynge of the daye of iudgement, wherof I haue spoken vnto the frō the begynnynge. This is the dreame p̄ thou sawest, & thys is the interpretacyon. Thou onely hast bene mete to knowe the secretes of the h̄p̄st.

Therefore write all these thynges p̄ thou hast sene in a booke, and hyde thē, and teach thē the wyse i the people, whose hertes thou knowest maye comprehend and kepe these secretes. But wayte p̄ here thy selfe yet seuen dayes moo, that it maye be shewed the, whatsoeuer it pleaseth the h̄p̄st to declare vnto the, and with that he went his waye.

And when all the people perceaued, that the seuen dayes were past, and I not come agayne into the cytie, they gathered thē all together from the least vnto p̄ most, and came vnto me, and sayde: what haue we offended the? & what euell haue we done agaynst the, that thou forsakeest vs, and lyttest here in thys place? For of all people thou onely art left vs, as a grape of the vyne, and as a candell in a darcke place, & as an haue & ship preserued from the tēpest. Haue we not clād aduersite ynough, but thou must forsake vs? Were it not better for vs, that we had bene bzent wyth Syon? For we are not better, then they that dyed there: and they wepte w̄ loude voyce. Thē answered I them & sayd: Be of good comfōrte O Israell, and be not heuy thou house of Jacob: for p̄ h̄p̄st hath you in

you in remembraunce, and the myghtye hath not forgottē you in temptacion. As for me, I haue not forsake you, nether am I departed from you, but am come into thys place to praye, because of the mysery of Israell: p̄ I myght seke mercy for the lowe estate of poure Sactuary. And now go poure waye home euery mā, and after these dayes wyll I come vnto you. So the people went their waye in to the cytye, lyke as I commaunded them: but I remained styll in the felde seuen dayes, as the Angell bad me, and dyd eate onely of the floures of the felde, and had my meate of the herbes in those dayes.

The. xiii. Chapter.

Ad it happened after the seuen dayes, that I dreamed a dreame by nyght. And beholde, there arose a wynde from the see, that it moued all the cloudes therof. And I looked, & beholde, the mā was strong and increased wyth the cloudes of heauen. and whē he turned his countenaunce to consider, all the thynges trebled that were sene vnder hym: and whē the voyce went out of hys mouth, all they bzent that herde hym, lyke as the earth when it feleth the fyre.

After these I sawe, & beholde, there was gathered together a multitude of mē out of nombze from the foure wyndes of the heauen, to fyghte agaynst the man, that came oute from the see. And I looked, and beholde he graued hym selfe a greute mountayne, & flew vp vpon it. But I wolde haue sene the border of place, wherout the h̄p̄st was grauen, and I coulde not.

I sawe after these, that all they which came to fyght agaynst him, were soze afrayed and yet durst they fight. Neuertheles, when he sawe the fearnesse and violence of the people, he nether lyft vp his hāde ner helde swerde, ner eny weape: but onely (As I sawe) he sent out of hys mouth as it had bene a blast of fyre, and out of hys lyppes the wynde of the flamme: and out of his tonge he cast out sparkes and stormes, & they were all myrte together: the blast of fyre, the wynde of the flammes, and the greute storme, & fell with a rushe vpon the people, which was prepared to fyght and bzent them vp euerychoue: so that of the innumerable multitude there was nothynge sene, but onely dust & smoke. When I saw this, I was afrayed.

After warde sawe I the same man come downe from the mountayne, and callynge vnto hym another peaceable people: and there came moche people vnto hi: some were glad some were soꝛy, some of them were bounde, so that they were caried and brought forth.

Then was I sp̄ck thozow greute feare, and I awaked, and sayde: thou hast shewed

thy seruaunt all thy wonders from the begynnynge, and hast counted me woꝛthy, that thou mightest receaue my prayer, shewe me now yet the interpretacion of this dreame. For thus I considre in my vnderstandynge: Who vnto thē that shall be left i those dayes ad moch more vnto thē that are not left behynde: for they that were not left, were in heuynes.

Now vnderstande I the thynges that are layed vp in the latter dayes which shall happe vnto them, and to those that are not left behinde. Therefore are they come into great paretles, and many necessites, lyke as these dreames declare. Yet is it easier, p̄ he which suffreth hurte, come in these, then to passe a waye as a cloude out of p̄ woꝛlde, & now to se the thynges that shall happen in the last.

Then answered he me, & sayde. The interpretacion of the syght shall I shewe the, and I will open vnto the, the thynges p̄ thou hast required. For thou hast spoke of them that are left behynde, and thys is the interpretacion. He that taketh a waye the parell in that tyme, hath kept him self. They that be fallen into harme, are soch as haue woꝛkes and sayth vnto p̄ Most myghtie. Knowe thys therfore, that they which be left behinde are more blessed, thē they that be deyd. This is the meanynge of the vpsyde. Where as thou sawest a man commynge vp from p̄ depe of the see, the same is he whom God the h̄p̄st hath kepte a greute season, which by his a wne selfe shall deliuer his creature, and he shall orde thē that are left behinde. And where as p̄ sawest, that oute of hys mouth there came a blast of wynde, fyre & storme, and how that he lyft vp nether swerde nor weape, but that the rusheynge in of him destroyed the whole multitude that came to fyght agaynst him: it signifyeth, that p̄ dayes come, whā God will deliuer them that are vpon earth, and in a traunce of mynde shall he come vpon them, that dwell in the earth.

And one shall vnder take to fyght agaynst another, one cyte agaynst another, one place agaynst another* one people agaynst another, and one realme agaynst another. Whē this cometh to passe, thē shall the tokens come, that I shewed the befoze: and thē shall my sone be declared, whō thou sawest clime vp as a man. And when all the people bea- re hys voyce, euery man shall in their a wne lande leaue the battayll that they haue one agaynst another, & an innumerable multitude shall be gathered together, as they that be wyllinge to come, & to ouercome him by fyghting. But he shall stāde vpo the toppe of the mount Syon. Neuerthelesse Syon shall come, and shall be shewed, beyng prepared and buylded for all men, lyke as thou sawest the h̄p̄st graue forth without any bā- des,

* Dani. vii. c

* mat. xxi. lita

God appeareth vnto Moyses in the bush, and sheweth hym what he shall do.



Mo the thyrtyd dape I sat vnder an oke tree, then came there a voyce vnto me out of the bush, & sayde: Eldras, Eldras: And I sayde: here am I Lorde, and stode vpon my fete. Then spake he vnto me: * In the bush dyd I appare vnto Moyses, & talked with hym when my people serued i Egypte, and I sent hym, and led my people out of Egypte, and brought him vpon the mount Syon, where I helde hym by me a longe season, and tolde hym my wonderous workes, and shewed hym the secretes of the tymes and the ende, and commaunded hym, saying: These wordes shalt thou declare, & not hyde them. And now I saye vnto the, that thou laye vp in thine herte the dreames that thou hast sene, and p interpretacyōs whych I haue shewed the: for p shalt be receaued of all, thou shalt be turned and remayne with my coucel, and with soch as be lyke the, vntill the tymes be ended. For p worlde hath lost his youth, and the tymes begine to ware olde. For the tymes is deuided into twelue partes, and ten partes of it are gone all ready, and half of p tenth parte: yet remayneth there p which is after the half of the tenth parte.

Therefore, prepare and ordre thy house, and reforme thy people: comforte soch of them as be i trouble: and tell now of the destrucciō: let go from the mostall thoughtes: cast awaye the burthens of man: put of the weake nature: laye vp in some places the thoughtes that are most heuy vnto the, and haste the to flye from these tymes: for soch euell and wyckednesse as thou hast now sene happē, shall they do yet moch worse. * For the weaker that the worlde ad the tymes is, the more shall synne and wickednesse increase in them that dwell vpon earth. For the trueth is fled farre awaye, & lesynge is hard at hande. For now hasteth the vislon to come that thou hast sene.

Then answered I before the, and sayde: Beholde Lorde, I wyll go as thou hast commaunded me, and reforme the people which are present. But they that shall be borne after warde, who wyll exhorde or rebuke them: Thus the worlde is set in darcknes: & they that dwell therein, are without lyght: for thy lawe is kyndled, because no mā knoweth the thyges that are done of the, or that shalbe done. If I haue founde grace before the, sēde the holy goost into me, and I shall wyrite all that hath bene done in the worlde sens the begynnyng, which was wrytten in thy lawe, that mē maye fynde the path, and that they which will lyue in p latter dayes, maye lyue.

And he

And he answered me, sayinge: God thy maye, gather the people together, and saye vnto them, that they seke p not for fourtye dayes, but loke thou gather p manye bore trees, & take with the Sarea, Dabyla, Selemia, Scanus and Asiel, these fyue, whych are ready to wyrite swyftly, & come hyther, and I shall lyght a candle of vnderstādnyng in thynne hert, which shall not be put out, tyll the thynges be perfourmed which thou shalt begynne to wyrite. And the shalt thou declare some thynges openly vnto the perfecte, and some thynges shalt thou shew secretly vnto the wyse. Tomorrow this house shalt thou begynne to wyrite.

Then wente I forth (as he commaunded me) and gathered all the people together, and sayde: Heare these wordes O Israel, Oure fathers at p begynnyng were straingers in Egypte, from whence they were deliuered, & receaued the lawe of lyfe * which they kepte not, which ye also haue transgressed after them. Then wasthys lande & the lande of Syon parted amonge you by lott to possesse. But your fathers & ye your selues also haue done vnryghteoulnes, and haue not kepte the wayes which the hyst commaunded you. And for so moch as he is a ryghteous iudge, he toke from you in tymes p thynges p he had geuen you. And now are ye here & youre brythren amonge you. Therefore p so be that ye wyll subdue your ayme vnderstādyng, and reforme youre herte, ye shall be kepte alpye, & after death shall ye opteyne mercy. For after death shall the iudgemēt come, when we shall lyue agayne: and then shall the names of the ryghteous be manifest, and the workes of the vngodly shall be declared. Let no man therefore come now vnto me, ner aske eny questyon at me these fourtye dayes.

So I toke the fyue men (as he comaūded me) and we wente in to the felde, & remayned there. The next dape a voyce called me sayinge: Eldras * open thy mouth, & dryncke p I geue the. Then opened I my mouth, & beholde, he reached me a full cuppe, which was full as it were with water, but the colour of it was lyke fyre. And I toke it and drancke. And when I had broncken it, my hert had vnderstādnyng, & wyldome grewe in my brest: for my sprete was kepte in remembraunce, and my mouth was opened and shut nomoze. The hyst gaue vnderstādnyng vnto the fyue men, that they wrote the hyst thynges of p nyght, which they vnderstode not. But in the nyght they dyd eate bred: as for me, I spake in the dape & helde not my tounge by nyght. In .xl. dayes, they wrote two hundred and foure bookes.

And it happened when the fourtye dayes were fulfilled, that p hyst spake, saying:

The fyrst that thou hast wrytten, speake openly, p the worthy & vnderstādyng maye rede it. But kepe the .lxx. last, that thou mayest shew it onely to soch as be wyse amonge thy people. For in them is p spryng of vnderstādyng, the fountayne of wyldome, and the streame of knowledge. And I dyd so.

The punishment that euell people shal haue, which God commaūded Eldras to shew vnto them.



Behold, speake thou in the eares of my people the wordes of prophete, which I wyll put in thy mouth, sayeth the Lorde: and cause the to be wrytten in a letter, for it is the trueth. Feare not the ymaginacyōs agaynst the, let not p vnfaithfulness of them trouble the, that speake agaynst the. For all the vnfaithfull shal: dye in theyr vnfaithfulness. Beholde sayeth the Lorde, I wyll brynge plagues vpon the worlde, the swerde, hunger, death and destrucciō, for wyckednes hath the vpper hand in all the earth, and theyr shamefull workes are fulfilled.

Therefore sayeth the Lorde: I wyll holde my tounge nomoze vnto theyr wyckednesse, whych they do so vngodly: nether wyll I suffre them in the thynges, that they deale with all so wyckedly. Beholde * p innocent bloud of the troubled cryeth vnto me, & the foules of the ryghteous complayne continually: and therefore (sayeth p Lorde) I wyll surely auenge, & receaue vnto me all the innocent bloude from amonge them.

* Beholde, my people, is led as a flock of shepe to be slayne. I wyll not suffre them now to dwell in Egypte, but wyll brynge them out with a myghty had & a stretched out arme, & smyte it with plagues as afore and wyll destroye all p lande of it. Egypte shall mourne, and the foundacyōs of it shalbe smytten with the plague and punyshment, that God shall brynge vpon it.

They that tyll the grounde, shall mourne: for theyr sedes shall be destroyed thorough the blastynge and hayle, and an horrible starre. No worth the worlde and them that dwell therein, for the swerde and theyr destrucciō draweth nye, and one people shall stande vp to fyght agaynst another, and swerdes in theyr hādes. For men shall be vnstedfast, & some shall do vyolence vnto other: they shall not regarde theyr kyng and prynces, the wayes of theyr doynges and handelynges in theyr power. A man shall despyze to go into the cpyte, and shall not be able. For because of theyr pryde the cpytes shalbe brought in feare, the houses shal shake, and men shalbe afrayed. A man

ccc shall

* ill. m. g. d. f. ill. a.

* Eto. iiii. c. Josue. iiii. d.

* ill. m. iii. a. * Jo. b. iiii. a.

* Apoc. i. b. and. xii. a.

* Isai. xliiii. c. Roma. viii. c. i. Cor. xiii. b.

shall haue no ppyte vpon hys neyghbour, but one shall prouoke another vnto battayll to spoyle theyr goodes because of the hunger of bred, and because of the greate trouble.

Behold, I gather and call together all the kynges of the earth which are from the vpyrling, from the South, from the East and Lybanus to turne vnto them, & restore the thynges þ they haue geuen them. Lyke as they do yet thys daie vnto my chosen, so wyl I do also, & recōpense them in theyr bolome. Thus sayeth the Lord God: my ryght hād shall not spare the synners, & my swerde shall not cease ouer them, that shed the innocēt bloud vpon earth. The feare is gone out from hys wraath, & hath consumed the foundacyōs of þ earth, & the synners lyke the straw þ is kyndled. Wo worth them that synne, & kepe not my cōmaundemētes, sayeth the Lord. I wyl not spare them, so poure wape þe chyldren from violence despyle not my Sactuary: for the Lord knoweth all them that synne agaynst hym, & therfore deliuered he them vnto death and destruccyon: for now are the plagēs come vpon þ worlde, & þe shall remayne in them. For God shall not deliuer you, because þe haue synned agaynst hym.

Behold, an horryble vpyrling cometh from the East, where generacyōs of dragons shall come out, and þ people of þ Arabes with many charettes, and þ multitude of them shall be as þ wynde vpon earth, that all they which heare them ragynge in theyr wraath, maye feare and be afrayed, and as the wynde bores oute of the wod, so shall they go out, and wpyth greate power shall they come, and stāde fyghtynge wpyth them and shall waste the porcyon of the lande of the Assyrians.

And then shall the Dragons haue the vpper hande, not remēbyng theyr byrth, and shall turne aboute swearynge together in greate power, to persecute them. But these shall be afrayed, & kepe sylce at theyr power and shall fle: and one out of the lande of the Assyrians shall besedge them, & consume one of them, & in theyr hoost shall be feare and drede, and stryfe amonge theyr kynges.

Behold cloudes from þ East, and from the North vnto the South, and they are very horryble to lōke vpon, full of wraath & storme. They shall smyte one vpon another, & they shall smyte at the greate starre vpon earth and theyr starre, and the bloude shall be from the swerde vnto the bely, and the smoke of man vnto the Camels lytter: And there shall be great fearfulness, & trembling vpon earth, and theyr þe the wraath, shall be afrayed, and a trembling shall come vpon them.

And then shall there come greate raphes from the South, & from the North, & parte from the West, and from the storm wynde from the East, & shall shut them vp agayne and þ cloude whych he raphed vp in wraath, & the starre to cause feare toward the East & West wynde, shall be destroyed: & the greate cloudes shall be lyft vp, & the myghtye cloudes full of wraath, and the starre, that they maye make all the earth afrayed and them that dwell therein, & that they maye poure oute ouer all places an horryble starre, fyre and hayle, and spenge swordes, & many waters: that all felbes maye be full, and all ryuers, & they shall breake downe the ctytes and walles, mountaynes & hylles, all trees, wood, & the grasse of þ meadowes, & all theyr frute. And they shall go stedfast vnto Babylon, and make her afrayed, they shall come to her & besedge her: þ starre & all wraath shall they poure out vpon her.

Then shall the dust & smoke go vp vnto the heauen, and all they that be aboute her, shall bewaile her: & they that remayne vnder her, shall do scrupce vnto them that haue put her in feare: And thou Asia þ confortest thy selfe also vpon þ hope of Babylon, and art a woorthyp of her personne: Wo be vnto the thou wretch, because þ hast made thy selfe lyke vnto her, and hast deckte thy daughters in whordome, that they myght triumphe & please thy louers, whych haue all wape despyred to committe whordome wth the: thou hast folowed the abhominable ctyte in all her woorkes and inuēcyōs.

Therfore sayeth God: I wyl sende plagēs vpon þ, wpydhowhode, pouerte, hunger, warres, and pestilence, to waste thy houses with destruccyon, & death, and the glorie of thy power shall be dryed vp as a floure, when the heate rapheth that is sent ouer the: Thou shalt be lyk as a poore wyfe þ is plagued & beaten of women: so that the myghtie and louer shall not be able to receaue the. Woide I so hate þ sayeth þ Lord: If thou haddest not all wape slayne my chosen, exaltinge þ stroke of thy hādes, and sayde ouer theyr death, when þ wast drycken: sett forth the betwte of thy countenance.

The reward of thy whordome shall be recompensed the in thy bolome, therfore shalt thou receaue rewarde.

Lyke as thou hast done vnto my chosen (sayeth þ Lord) euen so shall God do vnto the, and shall deliuer þ into the plage. Thy chyldren shall dye of hōger, and thou shalt fall thorow the swerde. Thy ctytes shall be broken downe, & all thyne shall perishe with the swerde in the feld. They that be in the mountaynes shall dye of hunger, and eate their awne flesh, & drinke their awne bloud for very hōger of bred and theyr of water. Thou

Thou unhappie shalt come thorow the see, and receaue plagēs agayne.

In the passage they shall cast downe the slayne ctyte, and shall rote out one parte of thy lande, and consume the porcyon of glorie. They shall treade the downe lyke stubble, and they shall be thy fyre, and shall consume the: thy ctytes and thy lāde, thy wood and thy frutefull trees shall they burne vp with the fyre. Thy chyldren shall they carry awaye captiue, and loke what thou hast, they shall spoyle it, and marre the bewtpe of thy face.

The. xvi. Chapter.

The heathen shall be punyshed.

Woe vnto the Babylon & Asia, wo be vnto the Egypt and Syria: gyde pour selues with clothes of sack & hearre, and mourne poure chyldren, be soyr, for your destruccyon is at hand. A swerde is sent vpon you, and who wyl turne it back? A fyre is kyndled amonge you, & who wyl quench it? Plages are sent vnto you, and what is he that wyl dryue them awaye? Maye eny man dryue awaye an hongric lyon in the wod? Or maye eny man quench the fyre in stubble, whan it hath begonne to burne? Maye one turne agayne the arrowe, that is shot of a strōg archer. The myghtye Lord sendeth þ plagēs, & what is he þ wyl dryue the awaye? The fyre is kyndled and gone forth in his wraath, & what is he that wyl quench it? He shall cast lyghtninges, and who shall not feare? He shall thunder, & who shall not be afrayed? The Lord shall threaten, & who shall not vterly be beaten to poulder at his presence? The earth quake, & the foundations therof: the see aryseth vp with waues from the depe, and the floudes of it are vniquite & the fshes therof also before the Lord, and before the glory of his power. For stronge is his ryght hand that holdeth þ bowe, his arrowes that he shoteth, are sharpe, and shall not mysse, when they begynne to be shot into the endes of the worlde.

Behold, the plagēs are sent, & shall not turne agayne, tyll they come vpon earth. The fyre is kyndled, & shall not be put out tyll it consume þ foundacyōs of þ earth. Lyke as an arrowe which is shot of a myghtye archer, returneth not backward: euen so the plagēs þ shall be sent vpon earth, shall not turne agayne. Wo is me, wo is me, who will deliuer me in those dayes? The beginninge of sorowes & greate mourninge: the beginninge of darth and greate death, the beginninge of warres, and þ powers shall stand in feare: the beginninge of euels, and they shall tremble euery one. What shall

I do in these thynges, when þ plagēs come? Beholde, hōger & plage, trouble & anguyth are sent, as scourges for amendement. But for all these thynges they shall not turne fro their wyckednesse, ner be all wape mynde-full of the scourges.

Beholde, vitayles shall be so good cheape vpon earth, that they shall thinke them selues to be in good case: and euen then shall myschefe growe vpon earth, warres, darth and great disquietnes. For many of them that dwell vpon earth shall perishe of hōger, and þ other that escape the hunger, shall the swerde destroye: & the deed shall be cast oute as donge, & there shall be no man to conforthe them. For the earth shall be wasted, and þ ctytes shall be cast downe: there shall be no man left to tyll the earth & to sowe it. The trees shall geue frute, and who shall plucke them of & gather them? The grapes shall be ryppē, & who shall treade them? For all places shall be desolate of men, so þ one man shall despyre to se another, or to heare his voyce. For of one whole ctyte there shall be ten left, and two in the feld, which shall hyde them selues in the thycke bushes, and in þ clyffes of stones: lyke as when there remayne thre or foure olyues vpon þ olyue tre, or as whē a vineyarde is gathered, there are left some grapes, of them that diligently sought thorow the vineyarde.

Euen so in those dayes there shall be thre or foure left, for them þ search their houses with the swerde. And the earth shall be left waste, and þ felbes therof shall ware olde: and her wapes and all her pathes shall growe full of thornes, because no man shall trauallye there thorow. The daughters shall mourne, hauing no bydegromes: the women make lamētacyon, hauing no husbandes, their daughters shall mourne, hauing no helpe of their bydegrome. In the warres shall they be destroyed, and their husbandes shall perishe of hōger. O ye seruantes of the Lord, heare thesē thynges, and marck them. Beholde, þ worde of the Lord, & receaue it: beholde, the plagēs drawne, & are not slack in tariēge. Lyke as a traunaylinge woman, which after þ. ix. moneth bringeth forth a sonne, when þ houre of the byrth is come, an houre two or thre afore that the paynes come vpon her body, and when the chyld cometh to the byrth, they tary not the twynckling of an eye. Euen so shall not the plagēs be slack to come vpon earth, and the worlde shall mourne, and sorowes shall come vpon it on euery syde.

O my people, heare my worde, make you redy to the battayll: and in all euell be euen as pylgryms vpon earth. * He that selleth, lett hym be as he that speth his wape: and he that byeth as one that will lese. Whoso

occupieth marchaundies, as he that wyn-
neth not: & he that buyldeth, as he that shall
not dwell therein: he þ soweth, as one that
shall not reape: he þ twyffeth the wynepar-
de, as he þ shall not gather the grapes: they
that mary, as they þ shall get no chyldren:
and they that mary not, as the wyddowes:
and therfore * they that labour, labour in
vayne. For straungers shall reape theyr fru-
tes, & spoyle their goodes, ouerthrowe their
houses, & take their chyldren captiue, for in
captiuite & hunger shall they get chyldren.
And they that occupie theyr marchaundies
with robbery, how longe deke they theyr
eyties, theyr houses, theyr possessiōs, & per-
sonnes: þ more wyll I punyssh the for theyr
synnes, sayeth the Lord. Lyke as an whoze
enuyeth an honest woman, so shall ryghte-
ousnes hate iniquyte, when she dekech her
selfe, and shall accuse her to her face, when
he cometh that defendeth, which shall make
inquisycion for all synne vpon earth. And
therfore be not ye lyke therunto, ner to the
worckes therof: for oʒ euer it be lōge, inquit-
te shall be taken awaye out of the earth, and
ryghteousnes shall raygne amonge you.

¶ Let not the synner saye, that he hath not
synned: for coles of fyre shall burne vpo his
head, which sayeth before þ Lord God and
his glory: I haue not synned. Beholde, the
Lord knoweth all þ worckes of men, theyr
pynagacions, theyr thoughtes and theyr
hertes. * For he spake but þ worde: lett the
earth be made, and it was made: lett þ hea-
uen be made, and it was made. In his wo-
de were the starres made, & he knoweth the
nōbre of them. He searcheth the grounde of
the depe, and the treasures therof: he hath
measured the see, and what it conteyneth.
He hath shut þ see in þ myddest of þ waters,
& with his worde hath he hanged the earth
vpon þ waters. He spiedeth out the heauen
lyke a vawte, vpon þ waters hath he foun-
ded it. In þ deserte & drye wyldernes hath
he made springes of water, and poles vpon
the toppe of þ mountaynes, that þ floudes
myght poure downe from the stony rockes
to water the earth. He made man, & put his
herte in the myddest of the body, and gaue
hym bʒeth, lyfe and vnderstādyng, yee and
the sprete of þ Almyghty God, which ma-
de all thynges, and hath searched þ ground
of all the secretes of the earth.

He knoweth youre pynagacions & in-
uencyōs, and what ye thynke when ye syn-
ne, and wolde hyde youre synnes. Therfore
hath the Lord searched and sought out all
your worckes, & he shall bewraye you all.
And when your synnes are brought forth,
ye shall be ashamed before me, & youre awne
synnes shall be youre accusers in that daye.
What wyll ye do? O how wyll yee hyde
your synnes before God and his Angells?
Beholde, God him selfe is the iudge, feare
him, leaue off from youre synnes, and forget
your vnyghteousnes, & medle nomore
with the: so shall God leade you forth, and
delyuer you from all trouble. For beholde,
the heate of a great multytude is kyndled
ouer you, & they shall take awaye certayne
of you, & fede þ ple with Idols: & they that
consent vnto them, shall be had in dyspōn
laughed to scorn, & troden vnder fote.

¶ For vnto the places there shall be a place, &
and in the next cyties a greates insurreccyon
vpon those that feare þ Lord. They shall
be lyke mad men, they shall spare no man:
they shall spoyle and waste soch as feare the
Lord, theyr goodes shall they take fro the,
and shutte them out of theyr houses. Then
shall it be knowne who are my chose, & they
shall be tryed as the golde in the fyre. Heare
O ye my belouch, sayth þ Lord: beholde,
the dayes of trouble are at hāde, but I wyll
deliuer you from þ same. Be not ye afayred
dispayre not, for God is youre captayne.

¶ Whoso kepeth my commaundementes
and pʒceptes (sayeth the Lord God) lett
not your synnes weye you downe, and lett
not youre vnyghteousnesse be lyft vp. Wo
be vnto them that are subdued vnto theyr
synnes, and tangled in theyr wyckednesse:
lyke as a felde is hedged in with buf-
fles, and the path therof couered
with thornes, þ no man maye
trauaple thorow: and
so is he taken, and
cast in the fyre,
and bʒent.

The ende of the.iiii.
booke of Esdras.

Of Tobias.

To. xix.

The first Chapter.

Tobias beyng taken pʒsoner, forsaeketh not the
lawe of truerie. The mercy and charite of Tobias
and the maners of hym in hys yowthe. He taketh Sar-
ra to wyfe, by whome he hath a sonne named To-
bias. He succoureth Gabell with money. He & his are
sayne to fyre, but after the deeth of Sennacherib they
retourne agayne.

Tobias was of the trybe and cy-
tie of Nephtali, which lyeth in
þ hye countrees of Galile aboue
Naason the waye towarde the
West, haupnge þ cytie of Se-
phet vpon the left syde.

¶ Though he was taken pʒsoner in the
dayes of Salmanasar kyng of þ Assyriās
neuertheles beyng in captiuite, he forsoke
not the waye of truerie: In so moch þ what
soeuer he myght get, he parted it daylie w
his felow pʒsoners & bʒethren, that were
of his kynred. And though he were ponger
then all in þ trybe of Nephtali, yet dyd not
he behaue hym selfe chyldeishly in hys wor-
ckes. And when all the other wente to the
golden calues, whych Jeroboam the kyng
of Israel had made, he hym selfe alone fled
all theyr companies, and gat him to Jerusa-
lem vnto the temple of the Lord, and there
worshipped the Lord God of Israel, sayth-
fully offerynge of all his fyrst frutes & ty-
thes, so that in þ thyrde yere he minystrēd
all the thynges vnto the straungers and con-
uerteres. These and soch lyke thynges dyd he
obserue accordinge to þ lawe of God, when
he was yet but yonge.

¶ But when he was a man, he toke oute of
his awne trybe a wyfe called Anna, and of
her he begat a sonne, whom he called after
his awne name, and taught hym from hys
youth vp, to feare God, & to refrayne from
all synne.

¶ Now when he with hys wyfe, hys sonne
and with all his kynred was come in capti-
uite vnto the cytie of Ninie, what tyme as
they all dyd eate of the meates of the hea-
then, he kepeth his soule, and was neuer defy-
led in theyr meates. And for so moch as he
was myndfull of the Lord in all his hert,
God gaue hym fauoure in the syght of Sal-
manasar þ kyng, which gaue hym power
to go where he wolde, and so had he lyberte
to do what soeuer hym lyst.

¶ So wente Tobias vnto all them þ were
in pʒson, and comforted them, & gaue them
whollome exortacyōs. And when he came
to Rages a cytie of the Medes, haupng ten
talentes of syluer (of the thynges where w
þ kyng had honoured hym) & saue among
a greates company of people of hys kynred,
one Gabelus (which was of hys awne try-
be) beyng in necessite, he gaue hym the sayd
weyght of syluer vnder an hād wyptynge.

¶ After a longe season when Salmanasar
the kyng was deed, and Sennacherib hys
sonne repgned in his steade, which hated the
chyliden of Israel. Tobias wēt daylie tho-
row out all his kynred, and cōforted them,
& gaue of hys goodes to euery one of them,
as moch as he myght: he fed the hōgric, clo-
thed the naked, and buried þ deed and flay-
ne, and that diligently.

¶ And when Sennacherib the kyng came
agayne and fled out of Jewry (what tyme
as God punysshed hym for hys blasphemie)
and in hys wʒath slew many of the chyliden
of Israel. Tobias buried their bodies. But
when it was tolde the kyng, he cōmaunded
to slaye him, & toke awaye all his goodes.
Neuertheles, Tobias with his sonne and w
his wyfe fled his waye, and was hyd naked,
for there were many that loued hym. But
after .xlv. dayes þ kyng was slayne of his
awne sonnes. Then came Tobias agayne
to his house, and all his goodes were resto-
red vnto hym.

The ii. Chapter.

Tobias hyddeth soche of his frpndes as feare God,
to a banquet of feast. He is reproued of his frpndes.
He seareth God moare then the kyng. He becommeth
blynde by the peryng of an and substance of God. Hys
kynfolkes mocke hym.

¶ After these thynges vpon a solmpne
daye of þ Lord Tobias made a good
feast in his house, and sayde vnto his
sonne: Soo thy waye & byng hyther some
of oure tribe, soch as feare god, þ they maye
make mery with vs. And when he was go-
ne, he came agayne, & tolde his father that
one of þ chyliden of Israel laye slayne vpo
the strete. And immediatly he leapte from
his table, left the feast, came fastynge to the
deed coarfe, toke hym and bare him pʒuely
in to his house, that when the Sunne was
downe, he myght safely burye hym. And
when he had hyd the coarfe, he dyd eate hys
meate with mourninge & feare, remēbyng
the wordes, that the Lord sayeth by þ pʒo-
phet Amos: poure hys feastes shall be tur-
ned to sorowe and heynnes.

¶ But when þ Sunne was downe, he wēt
his waye & buried hym. Then all his neygh-
bours reproued hym, saying: It is not lōge,
sens it was cōmaunded to slaye the because
of this matter, and hast scarce escaped the
daunger of death, and burpest thou the deed
agayne? Neuertheles, Tobias fearige God
moare then þ kyng, toke the bodies of the
flayne, and hyd them in his house, & buried
them at mydnyght.

¶ It happened vpon a daye, that he had bu-
ryed þ deed, and was wery, cam home, and
layed hym downe by the wall & slepte. And
Eccl iii Whyte

Whyle he was asleepe, there fell downe vpon
hys eyes warme donge out of the swaloes
nest, so that he was blynde. This tempta-
cion dyd God suffre to happen vnto hym,
that they which came after, myght haue an
example of his pacifce, lyke as of holy Job.
For in so moch as he euer feared God from
his yowth vp, & kepte his comaundementes,
he grudged not agaynst God, that p plage
of blyndnes chaunced vnto hym, but remay-
ned stedfast in the feare of God, and thaked
God all the dayes of his lyfe.

For lyke as blessed Job was had in deri-
sion of kynge, euen so was he laughed to
scorne of his elders and kynfolkes, which
sayde vnto hym: where is thy hope, for the
which p hast done allmes & buryed p deede?
But Tobias rebuked them, & spake: Hane
not so, for we are the chyldren of holy men,
and loke for the lyfe, which God shall geue
vnto them, p neuer turne theyr beleue from
him. Anna his wyfe wente daylye to the
weeuinge worcke: & loke what lpyunge she
coude get with the labour of her handes,
she brought it. And it happened p she toke
a kynd, and brought it home.

And when her husbände herde it crye, he
sayd: loke p it be not stolen, restore it agay-
ne to the owners: for it is not lawfull for vs
to eate or to touch eny thyng of theft. The
was hys wyfe angrie, & sayde: Now is thy
hope become vayne openly, and thy allmes
deedes are manifest. With these & loch lyke
wordes dyd she cast him in the tethre.

The.iii. Chapter.

The prayer of Tobias. Sara the daughter of Ra-
guel is claudred of her fathers seruante. The prayer
and fastyng of Sara, and also the innocency and cha-
stite of her. The prayres of Tobias and of Sara are
hearde.

When Tobias toke it henely, and with
teares beganne to make hys prayer
sayinge: O Lorde thou art ryghte-
ous, and all thy iudgements are true, pee
all thy wayes are mercy, faythfulnes and
iudgement. And now O Lorde be mynde-
full of me, and take no vengeaunce of my
synnes, nether remembre my mysdoedes, ne-
ther the mysdoedes of my elders. For we ha-
ue not bene obedient vnto thy commaunde-
mentes, therfore are we spoyled, brought in-
to captiuyte, into death, into derisyon and
shame vnto all nacjōs, among whom thou
hast scatred vs. And now O Lorde, thy iud-
gements are great, for we haue not done
accorpyng to thy comaundementes, nether
haue we walcked innocēly befoze the. And
now O Lorde, deale with me accorpyng to
thy wyll, and commaunde my sprete to be
receaued in peace, for moze expedēt were it
for me to dye, then to lyue.

At p same tyme it happened, that Sara
the daughter of Raguel at Rages a cytie
of the Medes was claudred of one of her fa-
thers handmaydes, namely, that she shulde
haue had seuen husbādes, which as soone
as they were gone in vnto her, were slayne
of the deuell called Asmodeus. Therfore,
when she reproued p mayden for her faute,
she answered her, sayge: God lett vs neuer
se sonne ner daughter of p more vpon earth
thou kylle of thy husbādes. Wylt p slay
me also, as p hast slayne seuen men? At this
voyce wente Sara into an hye chamber of
her house, and thre dayes & thre nyghtes she
nether ate ner dracke, but continued i prayer
and besought God with teares, p he wolde
delyuer her from thys rebuke.

Vpon p thyrde dape it chaunced, p when
she had made an ende of prayer, she prayled
p Lorde sayge: Blessed be thy name O God
of oure fathers, which when p art wroth,
she west mercy, & in tyme of trouble p forge-
uest p synnes of them, p call vpon the. Vnto
the O Lorde turne I my face, vnto the lyft
I vpmynce eyes. I beseeche p O Lorde, lose
me out of the bondes of thys rebuke, or els
take me vterly awaye from of the earth.
Thou knowest Lorde, p I neuer had desyre
vnto man, and that I haue kepte my soule
cleane fro all vnclenly lust. I haue not ke-
pte cōpany with those p passe theyr tyme in
lpyrte, nether haue I made my self parta-
ker w them p walcke in lpyghte behauour.
Neuertheles an husbād haue I consented to
take, not for my pleasure, but in thy feare.

Now peraduenture ether I haue bene vn-
worthy of them, or els were they vnmete
for me, for p happily hast kepte me to ano-
ther husbād. For why? thy counsell is not
in p power of man. But whosoever loueth
the and serueth the a ryght, is sure of thys,
that p hys lyfe be tempted & proued, it sta-
deth in p trieng, and p he endure in pacpce
he shall haue a rewarde, and be hylpe crow-
ned: and p he be in trouble, that God (no
doute) shall delyuer hym: and p hys lyfe be
in chastenynge, p he shall haue leaue to co-
me vnto thy mercy.

For thou hast no pleasure in oure dāpna-
cion: and why? after a stōrme thou makest
the wether fayre & styll: after wepyng & he-
uynes thou geuest greate ioye. Thy name
O God of Israel, be prayled for euer. At p
same tyme were both theyr prayers hearde
in the lpyght of p magesty of p hyst God.
And Raphael p holy Angell of the Lord
was sent to helpe the both, whose prayers
came at one tyme toget her befoze God.

The.iiii. Chapter.

Tobias thynkynge to dye geueth a godly
exhortacion and monycon to hys sonne.

When Tobias thought his pra-
yer to be herde, that he myght dye,
he called vnto hym his sonne To-
bias and sayde vnto him: My son-
ne, heare the wordes of my mouth, and laye
them in thyne herte as a foundacion. When
God taketh awaye my soule, burye p my
body, & holde thy mother in honoure all the
dayes of her lyfe. For p oughrest to remem-
ber, what and how greate pears she suffred
for p in her wombe. And when she also hath
fulfilled p tyme of her lyfe, burye her beyside
me. Haue God in thy thought all the dayes
of thy lyfe, & beware, lest at eny tyme thou
consent vnto synne, & lest p lett slpye the
comaundementes of the Lorde oure God.

Geue allmes of thy goodes, & turne neuer
thy face from the poore: and so shall it come
to passe, that the face of the Lorde shall not
be turned awaye fro the. Be mercyfull af-
ter thy power. If thou hast moch, geue plen-
teously: p thou hast lpytle, do thy diligence,
gladly to geue of p lpytle. For so gatherest
thou thy selfe a good rewarde in the dape of
necessite. For mercy delyuereth fro all syn-
ne and from death, and suffreth not the sou-
le to come in darkenes. A greate conforte
is mercy befoze the hye God, vnto all them
that shew it.

My sonne, kepe the well from all whor-
dome, and (besyde thy wyfe) se that no fau-
te be knowne of the. Let neuer pryde haue
rule in thy mynde ner in thy worde, for in
pryde beganne all destruccyon.

Whosoever worketh eny thyng for the,
immediatly geue hym his hyre, & loke that
thy hyred seruautes wagies remayne not
by the ouer nyght. Loke that thou neuer do
vnto another man, the thyng p thou wol-
dest not another man shulde do vnto p. E-
ate thy bred with the hongrie and poore, and
couer the naked with thy clothes. Set thy
bred and wyne vpon p vuriell of the rygh-
teous, and do not thou eate & dryncke the-
rof with the synners. Aske euer counsell at
the wyse.

We allwaye thanckfull vnto God, and
beseeche hym, that he wyll ordre thy wayes,
and that what soeuer thou deuylest or fa-
kest in hāde, it maye remayne in him. I cer-
tyfye the also my sonne, that (when p wast
yet, but a babe) I delyuered ten talentes of
syluer vnto Gabelus, at Rages a cytie of p
Medes, & his hand wyrtynge haue I by me.
And therfore seke some meanes, how thou
mayest come by hym, and receaue of hym
the sayde weyght of syluer, & geue hym his
band wyrtynge agayne.

My sonne, be not afrayed: truneth it is, we
leade here a poore lyfe: but greate good
shall we haue, p we feare God, and departe
from all synne, and do well.

The.v. Chapter.

The obedience of ponge Tobias to his father, which
is sent in to Rages. An Angell accompanieth with hym
in hys iourney.

Then answered Tobias his father,
and sayde: father, all that thou hast
commaunded me, wyl I do, and that
diligently. But how I shall require this mo-
ney I can not tell: Nether doth he know
me, ner I hym. What token shall I geue
hym? And as for the waye thyther, I neuer
knewe it. Then hys father answered hym,
and sayde: I haue hys hād wyrtynge by me
which when thou shewest hym, immediatly
he shall paye the. But goo thy waye now,
and get p some faythfull man to goo with
the for an hyre, that thou mayest receaue
the money, whyle I am yet lpyunge. Then
went Tobias out, & vpon the strete he foun-
de a fayre pōge man standynge, gyrded vp,
and as it were one ready to take hys iour-
ney. And he knewe not that it was an an-
gell of God, but saluted hym, and sayde:
From whence art thou, p good pōge man?
He answered: Of the chyldren of Israel.

And Tobias sayd vnto hym: knowest p
the waye, that ledeth vnto p countre of the
Medes? He answered: I knowe it well, and
all those stretes haue I gone oft tymes, and
haue lodged w oure brother Gabelus, that
dwelleth in Rages a cytie of the Medes,
which lyeth vpon the moūte Egbathanis.
Tobias sayd vnto him: I praye p, tary for
me, tyll I haue tolde my father these thyn-
ges. Then wete Tobias in, and tolde his fa-
ther all. At p which his father marueled, ad
prayed, that he wolde come in vnto him.

Now when the angell came in, he salu-
ted him, and sayd: Ioye be with the for euer
moze. And olde Tobias sayd: what ioye can
I haue that syt here in darknes, and se not
the lpyght of heauen? The ponge man sayde
vnto him: Be of good cheare, God shall hel-
pe the shortly. And Tobias sayd vnto him:
Canst thou byrnyng my sonne to Gabelus,
vnto p cytie of Rages in Medea? And whe
thou comest agayne, I shall paye p thy hy-
re. And the Angell sayd vnto him: I shall
leade thy sonne, and bringe him to p agay-
ne. Then Tobias answered him: tell me I
praye the, of what house, or of what trybe
art thou? The Angell Raphaell sayde vn-
to hym: Asketh thou after the kynred of an
hyrlyng, or sekest p a gyde for thy sonne
to go with him? But that I make p not ca-
refull, I am Azarias the sonne of great Ja-
nanius. And Tobias answered: thou art co-
me of a greate kynred: but I praye p, be not
displeased, that I despyred to know thy kyn-
red. The Angell sayd vnto him: thy sonne
shall I leade forth safely, and byrnyng him
whole to the agayne.

When answered Tobias, and sayde: Well, go on your waye, & God be in your iourney, and his Angell beare you company. So when they had prepared all thynges, that they wolde take with them in their iourney: Tobias had his father & his mother fare well, and they went on their waye both together. Now when they were gone: his mother beganne to wepe, & sayde: The staffe of our age hath thou taken awaye and sent hym from vs.

Wolde God that money had neuer bene, for the which thou hast sent hym awaye. If we had bene content with our pouerte, thys had bene greates riches vnto vs, that we sawe our sonne here. Then sayde Tobias vnto her: Wepe not, our sonne shall come to vs agayne safe and sounde, and thynne eyes shall se him. For I trust, that the good Angell of God shall beare hym company, & orde well all the thynges that he doth: so that he shall come to vs agayne with lope. At these wordes his mother left of fro wepyng, and helde her tongue.

The. vi. Chapter.

Young Tobias is deliuered from the fythe, by the Angell. The Angell exhorteth Tobias to take Sara to his wyfe.

Tobias wete on his waye, and a dogge folowed hym, and fyrst nyght they abode by the water of Cygris. Then wet he out to wash his fete, & beholde, there came forth an horrible fyth to deuoure hym. Of whome Tobias was afrayed, and cryed with a loude voyce, sayenge: Lorde, he cometh vpon me. And the Angell sayde vnto hym: Take hym by the gyll, and draw him to the. And he dyd so, and drew him vpon the lande. And the fyth beganne to leape at his fete.

Then sayde the Angell vnto him: take out the boweles of thys fyth, and as for the herte, the gall & the leuer, kepe them by the. For these thynges are necessary & good for medycyne. Tobias dyd so, & rosted the fyth, and they toke him with them in their iourney: & retyred they salted, as moch as was sufficient for them, tyll they came to Raguel a cytie of the Medes. Then Tobias asked the Angell, & sayde vnto him: I praye thy brother Azaria, tell me, wher to are these thynges good of? & fyth & thou hast bydden me kepe.

The Angell answered hym and sayde: If thou layest a pece of the hert vpon thy coales, the smoke therof dyspucheth awaye all manner of euell sprytes, whether it be fro man or from woman, so that from thence forth the same shall come nomore vnto the. The gall is good to anoynte eyes that are stryken with the fyth, where as there is any blemish in them, so that they shall be whole.

And Tobias sayd vnto him: wher shal I thou? & we remayne? The Angell answered & sayd: Here is a nye kynsman of thynne, one Raguel by name, which hath a daughter called Sara, and hath nether sonne nor daughter but her. All his good belongeth vnto the, & thou must marry her, & therfore desyre her of her father, & he shall geue her to thy wyfe. Then answered Tobias & sayde: As I vnderstande, she hath bene maryed vnto seuen husbundes, & they all are deed; and I haue herde saye, that thy deuell slewe them. I am afrayed therfore, lest soch thynges happen vnto me also: which yf it came to passe (seynge I am the onely sonne of my father & my mother) I shoulde byynge the in thy age with sorowe to thy graues.

Then sayde the Angell Raphael vnto him: Heare me, & I wyll tell thee what they be, of whom the deuell hath power. Namely, they preceue maryage of soch a fashion, & they shut God out fro them & from their hert, & geue them selues to thynges awayne lust, euen as it were an horse & mule, which haue no vnderstandinge: vpon soch hath thy deuell power. But when thou takest her, & art come in to the chamber, withholde thy selfe from her thre dayes, and geue thy diligēce vnto no thyng but vnto prayer with her.

And in thy fyrst nyght, roste thy leuer of the fyth, and the deuell shal be dyspuched awaye. The seconde nyght shalt thou be receaued into the company of the holy patriarches. The thyrde nyght shalt thou opteyne thy blessing of God so that whole chyldren shal be borne of you. After the thyrde nyght take thy mayden in the feare of God, and more for the desyre of chyldren, then for any fleschly lust: & in the fede of Abraham thou mayest optayne the blessing in chyldren.

The. vii. Chapter.

Young Tobias and the Angell come to the house of Raguel. He requiteth Raguels daughter to wyfe and obtayneth her.

When wete they to Raguel, which receaued the ioyfully. And when Raguel looked vpon Tobias, he sayde vnto Anna his wyfe: How lyketh this younge man vnto my systers sonne? And when he had spoken this, he sayde: Whence be ye good bretheren? They sayd: Of the trybe of Nephtali, out of the captiuite of Babilone. Then sayde Raguel vnto them: knowe ye my brother Tobias? They sayde: yee, we knowe hym well. And when he had spoken moch good of hym, the Angell sayde vnto Raguel: Tobias of whom thou askest, is thys younge mans father. Then Raguel bowed hym selfe downe, and wepte, toke hym aboute the neck, and kysed hym, and sayde: Gods blessinge haue thou my sonne, for thou arte the sonne of a good

good verteous man. And Anna his wyfe & Sara his daughter wepte also.

Now when they had talked together, Raguel had kyll a wether, & to make a feast. And when he prayed them to syt downe to dynner, Tobias sayd: I wyll nether eate nor dryncke here thys dape, excepte thou fyrt graunte me my petition, & promise me to geue thy daughter Sara. Wher Raguel herde this he was astonnyed, for he knewe, what had happened vnto the other seuen men, that wente in vnto her: and he beganne to feare, that it shuld chaunce vnto hym also in lyke maner.

And whyle he stode so in doute, and gaue the younge man no answer, the aungell saide vnto him: feare not to geue him thy daughter, for vnto this man that feareth God, beloggeth thy daughter to wife, therfore might none other haue her.

Then sayde Raguel: I doute not, but God hath accepted my prayers and teares in his sight: and I trust he caused you to come vnto me for the same intent, & this daughter of myne myght be maryed in her awne kynred, accordyng to the lawe of Moses. And now doute thou not, but I wyll geue her vnto the: So he toke the ryght hande of his daughter, and gaue her into the ryght hand of Tobias, and sayde: The God of Abraham, the God of Isaac, and the God of Jacob be with you, ioyne you together, and fulfyll his blessing in you. And they toke a letter, and made a wytyng of the mariage. And the made they mery, & prayed God. And Raguel called Anna his wyfe vnto hym, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: We of good cheare my daughter, & Lorde of heauen geue the ioye, for the henuines that thou hast lustred.

The. viii. Chapter.

The Angell byndeth the deuell. Tobias exhorteth his wyfe to praye, and they praye thre dayes before they lye together.

Now after that they had supped they brought the younge man into her. The thought Tobias vpon the wordes of the aungell, and toke out of his bagge a pece of the leuer of the fyth, and layed it vpon the hote coales. So the aungell Raphael toke holde of the deuell, & sent hym awaye and bounde hym in the wyldernes of the hyer Egypte. Then spake Tobias vnto the virgyn, and sayde: Up Sara, let vs make our prayer vnto God to dape, to morow, & ouer morow: for these thre nyghtes wyll we reconyle our selues wyth God: and whan the thyrde holy night is past, we shall ioyne together in the dutye of marriage. For we

are the chyldren of holy men, and we maye not come together as the heathen that knowe not God.

Then stode they by both together, and besought God earnestly, that he wolde preserue them. And Tobias sayde: O Lorde God of our fathers, prayed be thou of heauen and earth, of the see, welles & foudes, & of all thy creatures that be therein. Thou madest Adam of the mould of the earth, & gauest him Eua for an helper. And now Lorde thou knowest that it is not because of voluptuousnes, & I take this systre of mine to wyfe, but only for the loue of chyldren, in whome thy name be blessed for euer. And Sara sayd: haue mercy vpon vs (O Lorde) haue mercy vpon vs, and let vs both come whole and sounde together to a good age.

And aboute the cock crowyng, it happened, that Raguel called his seruantes, & they wente with him, to make a graue. For he sayde: it is chaunced now vnto hym peradventure, as it did vnto the other seuen men, that went in vnto her. Now when they had made the graue, Raguel came agayne to his wyfe, and sayde vnto her: sende one of thy maydens, to loke yf he be deed, that I maye burye him afore it be lyght dape. So she set a mayden to se, which when she came into the chamber, founde them whole and sounde, slepyng together. And so she came agayne, and brought good tydinges. Then Raguel and Anna his wyfe prayed the Lorde and sayd: Prayed be thou, O Lorde God of Israel, for it is not happened vnto vs, as we thought. For thou hast dealt mercifully wyth vs, and put awaye fro vs the enemye that persecuted vs, and hast shewed mercy vnto our two beloued. O Lorde, cause the to magnifye the more perfectly, & to offere the sacrifice of thy prayse, & of their helth: that all people maye knowe, that thou only art God in all the earth.

And immediatly Raguel commaunded his seruantes, to fyll the graue, that they had made, wyth earth, afore it was lyght, and had his wyfe prepare a feast, & to make readye all thynges that were necessary for meate, to soche as went by the waye. He caused two fat kyne also, & foure wethers to be slayne, and meates to be prepared for all his neyghbours and frendes. And Raguel charged Tobias, to remayne with him two weekes. As for al the good that he had gaue Tobias the halfe of it, & made this wytyng, that the halfe which remayned, shuld fall vnto Tobias after their death.

The. ix. Chapter.

The Angell goeth to Gabellis, at the desyre of Tobias: which deliuereth the letter, and receaueth the money.

Ecce v. Then

Athen Tobias called vnto hym p' Angel, whom he thought to haue bene a man, and sayde vnto hym: Brother Azarias, I praye the herken vnto my wordes: For I shulde geue my selfe to be thy seruante, I shall not deserue thy prouidence. Neuerthelesse I beseeche the, that thou wylt take the bestes and the seruantes, and go vnto Gabelus in ragges the cyte of Medes, and deliuer him his hand wytyng, and receaue the money of hym, and praye hym to come to my maryage. For I knowest thy selfe, that my father doth nōbre the dayes: and p' I tary one daye to long, he wyl be sorry in his mind. Now leist thou how earnestly Raguel hath requyred me, so that I cannot saye hym nay.

Then toke Raphaell foure of Raguels seruantes, and two Camels, and wete vnto Ragges the cyte of the Medes: and when he had founde Gabelus, he gaue him his hand wytyng, & receaued all the money. He tolde him also of Tobias the sonne of Tobit, how all thynges had happened, and caused hym to come w' hym to the mariage. Now when he came into the house of Raguel, he founde Tobias sytting at the table: and he leaped vp, and they kyssed one another, and Gabelus wepte, and prayesd God, and sayde: the blessing of the God of Israel haue thou, for thou art the sonne of a ryght vertuous and iust man, and of one that feareth God, and geueth great almes. And blessing haue thy wyfe, and your elders, that ye maye se your chyldren and poure chylders chyldren, vnto the thyrde and fourth generacion, and your seide be blessed of the God of Israel, whych repyneth wo'ld without ende. And when they all had sayd Ame, they went to p' feast, but with the feare of the Lord held they the feast of the mariage.

The .x. Chapter.

Tobias & his wyfe are sadde for the taryance of their sonne. Raguel sendeth agayne Tobias w' his wyfe.

Now whyle ponge Tobias made longe taryng, by reason of p' mariage, hys father was full of care and heynnes, and thought: what shuld be the cause, that my sonne taryeth so long? Or why shuld he be kepte so long there? Peradventure Gabelus is deed, and no man wyl geue hym the money. Thus began he to be very sorowfull, he and Anna his wyfe with hym, and beganne to wepe both together, because they sonne was not come agayne vnto them at the daye appoynted. As for hys mother, she wepte w' th' discomforable teares, ad sayd: Who is me, my sonne? Oh what ayled vs to sende the a waye in to a straunge countre, p' light of our eyes, thou

staff of oure age, thou comforte of oure lyfe, thou hope of our generacion? Seyng all the thynges p' we haue are only in the, we shuld not haue sent the a waye from vs.

Then Tobias comforted her, and sayde: holde thy tounge, and be not discomforted, our sonne is whole and soude: the man that we sent hym w' thall, is saythfull ynough. Neuerthelesse, he might in no wyse be comforted: but daylye went out, looked aboute, and went about all the stretes, wherby he thought he shulde come agayne: that (p' it were possible) he myght se hym commynge a farre of.

But Raguell sayde vnto hys sonne in lawe: O tary here, and I shall sende a messenger vnto thy father Tobias, to tel him that thou art in good health. Tobias sayde vnto him: I am sure, that my father ad my mother counte euery daye, and that they hertes are sorry.

So when Raguel prayed Tobias with many wordes, and wolde in no wyse heare hym, he deliuered Sara vnto hym, and the halfe part of all his good: in seruantes and handmaydens, in shepe, in Camels, and in kyne and moch money, & so sent him a waye from hym with peace and ioye, and sayde: The holy aungell of the Lord be with you in poure iourney, and byynge you forth safe and soude, that ye maye fynde all thynges in good case w' th your elders, & that myne eyes maye se your chyldren afore I dye. So the elders embraced they daughter, kyssed her, ad let her go, exhortinge her to honoure her father and mother in lawe, to loue her husbunde, to rule well her housholde, to kepe her house in good ordre, and to shewe her selfe fautelesse.

The .xi. Chapter.

Ponge Tobias leuynng hys wyfe and housholde in the myddes waye, commeth befoze with the Aungell. The dreame of his mother lokynge after her sonne. He is fully receaued of hys father and mother. Sara cometh seuen dayes after.

As they now were going home warde agayne, vpon the .xi. daye they came to Charra, whych lyeth in the halfe waye towarde Antioch. And the Aungell sayd: Brother Tobias, thou knowest how thou hast left thy father: therefore p' it please the, we two wyl go befoze, and let the housholde with thy wyfe and the catel come soft and sayly after vs. And when Tobias was content that they shuld go befoze, Raphaell sayde vnto hym: Take of the gall of the fysh with the, for it shal be necessary. So Tobias toke of the gall, ad they went their waye. But Anna the mother of Tobias sat dayly by the waye syde vpon the toppe of an hyll, from whence she myght se farre aboute her. And whyle she was waytynge there

there for his commynge, she looked a farre of: and anon she perceaued her sonne commynge, and ranne and tolde her husbunde, sayinge: Behold, thy sonne commeth. And Raphaell sayde vnto Tobias: As soone as thou comest into the house, immediatly worshippe the Lord thy God, and geue thanks vnto hym: then go to thy father, and kyss him: & dryke his eyes ouer with the gal of the fysh that thou hast brought with p'. For be sure, that his eyes shal straght waye be opened, and thy father shal se the lyght of heauen, & shal reioyse at the sight of p'. The dogge that had ben with the in they iourney, ranne befoze, and came as a messenger, & wagged with his taylor for gladnesse.

So the blynde father arose, and beganne to runne, and stombled with hys fete, & gaue a seruant hys hande, ranne to mete hys sonne, receaued hym, and kyssed him, he and his wyfe, ad they beganne to wepe for ioye.

Now when they had worshypped & thanked God, they satt downe. Then toke Tobias of the fyshes gall, and anoynted his fathers eyes: and taryed half an houre, & then beganne the blemish to go out of hys eyes, lyke as it had bene the whyte skynne of an egge: whiche Tobias toke and drewe from hys eyes, and immediatly he receaued hys syght.

Then they prayesd God, he and his wyfe, and all they that knewe hym. And Tobias sayde: O Lord God of Israel, I geue the prayse and thanks, for thou hast chastened me, and made me whole. And lo, now do I se my sonne Tobias. After seue dayes came Sara his sonnes wyfe also whole & soude with al the household and catel, with camels and moche moneye of hys wyues, and w' th the money that he had receaued of Gabelus: and he tolde hys father and his mother al p' benefytes, which God had done for hym, by the man that led hym. Achior also and Nabath Tobias sister sones came, & were glad and reioysed with hym, by reason of all the good that God had shewed vnto hym. And so for the space of seue dayes they made mery, and were ryght ioyfull euerychone.

The .xii. Chapter.

Ponge Tobias reckened by vnto his father the pleasures that the angell byd hym. He offered vnto the angell halfe the goodes that he brought with hym.

Athen Tobias called hys sonne vnto hym, and sayd: What maye we geue thys holy man, that went w' th the? Tobias answered his father, and sayd: Father, what rewarde shall we geue hym? Or what thyng can deserue hys benefytes? he hath bene my gyde, and brought me safe agayne: he receaued the money fro Gabelus, he caused me to get my wyfe, he droue p' euell

spete from her, he hath bene an occasyon of gladnesse to her father & mother: he deliuered me, that I was not deuoured of p' fythe, he hath made the to se the lyght of heauen, pee we all haue receaued great good of him. How shulde we worthelely deserue these thynges vnto hym? But I praye the my father, that thou wylt deliuer hym, p' happily he wyl vouch safe, to take w' th hym p' halfe of all that we haue brought.

So the father and the sonne called hym, & toke hym a syde, and beganne to praye him, p' he wolde be content to take in good worth, the halfe parte of al that they had brought. Then sayde he secretly vnto them: Prayse ye the God of heauen, and geue thanks vnto hym befoze all men luyng, for he hath shewed his mercy vnto vs. It is good to hyde p' thynges secrete, but to shewe & to prayse the workes of God, it is an honorable thing. Prayer is good with fastinge, & mercy is better, then to hooorde vp treasures of golde. For mercy deliuereth fro death, clenseth synne, and causeth to fynde euerylastyng lyfe. But they p' do sinne and vnryghteuousnes, are the enemyes of they awne soule.

Wherefore I tell you the trueth, and will hyde no thyng from you. When thou prayest with teares, and burydest the deed, and ledest thy dynner, ad hydest the deed in thy house vpon the daye tyme, that thou myghtest burye them in the nyght, I offered thy prayer befoze the Lord. And because thou wast accept and beloued of God, it was necessary, that tentacyon shulde trye the. And now hath the Lord sent me to heale the, ad to deliuer Sara thy sonnes wyfe from the euell spete. For I am Raphaell an Aungell one of the seuen that stande befoze God.

When they hearde thys, they were sore afrayed, and trembled, and fell downe vpon they faces vnto the grounde. Then sayde the Aungell: Peace be w' th you, feare not. Where as I haue bene w' th you, it is the wyll of God: geue prayse and thanckes vnto hym.

You thought that I dyd eate and drinke with you, but I vse meat that is multiplyble, and drynke that cannot be sene of men.

Now therefore is the tyme that I must turne agayne, vnto him that sent me: but be ye thankfull vnto God, and tell out all his wonderful workes.

And when he had spoken these wordes, he was taken a waye out of they syght, so that they sawe hym nomore. Then fell they downe flat vpon their faces by the space of thre houres, and prayesd God: when they rose vp, they tolde all his wonderful workes.

The .xiii. Chapter.

Tobias the eld' geueth thanckes vnto God.

Then

When olde Tobias opened his mouth and prayd the Lord, & sayd: Great art thou O Lord for evermore, and thy kyngdome wolde withoute ende: for thou scourgest and healest: thou ledest vnto hell, and byngest out agayne, and ther is none that may escape thyne hande. O geue thanckes vnto the Lord, ye chyldre of Israel, and prayse hym in the syght of hea-then. For amonge the heathen which knowe hym not hath he scattered you, to thynke ye shuld shew forth his maruelous workes: and cause them for to knowe, that there is none other God almyghty but he. He hath chastened vs for our myddes, and for his awne mercy sake shall he saue vs.

Consydre then, howe he hath dealt with you, and prayse him with feare and drede, & magnifye the euerglastyng kyng in youre workes. I wyll prayse him euē in the land of my captiuitie, for he hath shewed his maiestie vnto a synful people. Turne you therefore O ye synners, and do ryghteousnes before God, and be ye sure, that he wyll shewe his mercy vpon you. As for me, and my soule, we will reioyce in God. O prayse ye Lord al ye his chosen, holde ye dayes of gladnesse, and be thankfull vnto hym. O Jerusalem cytie of God, the Lord hath punyshed ye for the workes of thine awne handes. O prayse the Lord in thy good thinges, and geue thanckes to the euerglastyng God, that he may buyld vp his tabernacle agayne in the, that he maye call agayne vnto the, all soch as be in captiuite, and that thou mayest haue ioye for evermore. With a fayre light shalt thou shyne, and all the endes of the world shall honoure the. The people shall come vnto ye fro farre, they shall byng gyftes, and worship the Lord in the, and thy lande shall they haue for a Sanctuary, for they shall call vpon the great name in the.

Cursed shall they be that despyse the, and all that blasphem the, shall be condemned: but blessed shall they be that buyld the vp. As for the, thou shalt reioyce in thy chyldre for they all shall be blessed, and gathered together vnto the Lord. Blessed are they all that loue the, and that be glad of thy peace. Prayse thou the Lord, O my soule, for the Lord our God hath deliuered his cytie Jerusalem from all her troubles. I will count my self happy, yf my sede remaine to se the cleannes of Jerusalem.

The gates of Jerusalem shall be buylded with Sapphyre and Smaragde, and all the copasse of her walles with pteppous stones. All her stretes shall be paved with white marble stone, and in all stretes shall Alleluya be songe. Praysed be the Lord, which hath exalted her, that his kyngdom maye be vpon her for evermore. Amen. And so Tobias

made an ende of his talkyng.

The. xliii. Chapter.

Tobias propheseth the destruction of Ninue, his soune returned to Raguel, after the decease of his father and mother.

After that Tobias had gottē his sight agayne, he lyued .xlii. yeres, & sawe his childers chylde. Now when he was .C. and .ii. yere olde, he dyed: & was buried honorably in Ninue. For when he was sixe and fyfthe yeres of age he lost the sight of his eyes, and when he was thre score yere olde, he gat his sight agayne. The residue of his lyfe led he in ioye, and increased wel in the feare of God, & departed in peace.

But in the houre of his death he called vnto hym his sonne Tobias, and seuen yonge springaldes his sonnes chylde, and sayde vnto them: The destruction of Ninue is at hand, for ye worde of the Lord cannot faile, and our brethren that are scattered out of the lande of Israel, shall come thither agayne. And the whole land of it ye hath bene wast, shall be fylled: and the house of God that was bzēt in it, shall be buylded agayne: & al soch as feare God, shall returne thither: the heathen also shall forsake their Idols, & come to Jerusalem, and dwell there, and al the kynges of the earth shall be glad of her, and worship the Lord God of Israel.

C And therefore my chyldre, heare your father: Serue the Lord in the trueth, seke after his wil, and do the thynges that please hym. Comaunde your chyldre that they do right, geue almes, be myndeful of God, and euer to be thankfull vnto hym in trueth and with all theyr power. Heare me now therefore my chyldren, and abyde not here: but in what daye soeuer ye haue buried your mother besyde me, get you from hence. For I fe, that the wyckednesse of it shall byng it to destruction and ende.

D After the death of his mother, Tobias departed awaye fro Ninue, with his wyfe and chylde, and with his childers chylde, and came agayne to his father and mother in lawe, and founde them whole and in a good age, and toke the care of them. And he closed their eyes, and was heyre vnto al Raguels goodes, and sawe the fyfth generacion, and his childers chylde. And when he was .xcix. yere of age, he dyed in the feare of the Lord, and his kynfolkes buried him. And al his posterite continued in good lyfe, and holy conuersacion: so that they were loued and accepted both of God and men, and of all the people of the lande.

The ende of the booke of Tobias.

The booke of Judith.

The fyrst Chapter.

The buyldyng of Egbathanis. The bytch of Nabuchodonosor agaynst Arpharat. The messengers of Nabuchodonosor are despyed.

Arpharat the kyng of Mesedes subdued many people vnto his domynion, & buylded a noble stronge cite whyche he called Egbathanis: The walles of it made he of free stone, four squared, seuty cubytes hee ad thre cubytes brode. He made towres there vpon an hundred cubytes hee. But vpon the foure corners euery side was twenty forte brode. He made the portes in the heygth, lyke as the towres. This kyng trusted in his myghty host, and in his glorious charrettes. So in the twelfth yere of his raygne it happened, that Nabuchodonosor the kyng of the Assirians (which raygned in the great cite of Ninue) fought agaynst Arpharat, and ouercame him in the great felde called Ragau, besyde Euphrates and Tigris and Jadason in the felde of Crioth the kyng of the Elykes.

C Then was the kyngdome of Nabuchodonosor exalted, and his herte was lyft vp: and he sent vnto all them that dwelt in Celicia, in Damascus, in Libanus, & vnto the heathen that dwelt in Carmel and Cedar, and to soch as dwelt in Galile in the greates felde of Eldelon, to all them ye were in Samaria, and beyonde the water of Iordane vnto Jerusalem and the whole lade of Iesse vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kyng of the Assirians sende messangers. But they all with one consent wolde not agree vnto hym, & sent the messangers agayne empty, and put the awaye without honour. Then Nabuchodonosor the kyng toke indignacion at all those landes, and swore by his trone, and by his kyngdome, that he wolde be auenged of all those countrees.

The. ii. Chapter.

Holofernes is sent of Nabuchodonosor, to subdue all the world. The preparation and pursute of Holofernes.

In the thirtenth yere of kyng Nabuchodonosor, vpon the .xii. daye of the fyrst moneth, it was deuysed in the courte of Nabuchodonosor the kyng of the Assirians, that he wolde defende hym selfe. So he called vnto him al the elders, all his captaynes, and men of warre, and shewed them his secret counsell, and tolde the that

his purpose was to byng the whole earth vnder his domynion. Now when they were all content with this sayng, Nabuchodonosor the kyng called Holofernes & chefe captayne of his warres, & sayde vnto hym: Go thy waye forth agaynst all the kyngdomes of the west, and specially agaynst those that haue despised my comaudemēt. Thou shalt spare no realme, al stronge cyties shalt thou byng in subieccion vnto me.

When Holofernes called together all the captaynes and rulers of all the power in Assiria, and mustred the souldyers vnto the hoste (lyke as the kyng commaunded him) namely, an hundred and twenty thousande fightyng men vpon fote, and twelue thousande archers vpon horsebacke. All his ordinaunce sent he before with an innumerable multitude of camels, so that the host was well provided for with oren, and smal catell, and that without nombre. He caused corne to be prepared out of all Syria for his host. Moche golde and syluer also toke he out of the kynges house. So he toke his iourneye, he and all his host, with charettes, horsmen, and archers: of whome there were so many, that they couered the grounde of the lande, lyke the grethoppers.

And when he was gone past the borders of the Assirians, he came towarde the great mountaynes of Ange, which lye vpon the left syde of Celicia: & so he went vp into al their castels, and wanne euery stronge holde. As for the welthy cytie of Holothus, he brake it downe, & spoyled all the chyldre of Charis and the Ismaelites, which laye towarde the wilderness, and vpon the South syde of the land of Chelon. He went ouer Euphrates also, and came into Mesopotamia, and brake downe al the hye citis that were there, from the broke of Hambric tyll a man come to the see: and he toke the borders in fro Celicia vnto the coastes of Zaphet towarde the South. He carped awaye al the Madianytes, and spoyled all theyr goodes, & whosoever withstode hym, he slew the with the swerde. After this he went downe into the felde of Damascus in the tyme of harvest, & bzēt vp all the corne and all the trees, and caused the vynes to be cut downe. And the feare of hym fell vpon all them that dwelt in the earth.

The. iii. Chapter.

Kynges become willingly subject to Holofernes: The tyrannye and crueltie of hym.

In the kynges & prynces of all cyties and landes sent theyr Embassytours: namely, they of Syria, & Mesopotamia, Siria Sobal, and Lybia, and Celicia, which came to Holofernes, and sayd: Let thy wrath cease toward vs: For

us: It is better for us to serue þ great kyng Nabuchodonosor with our lyues, and to be subiecte vnto the, then þ we shulde dye, and be slayne, and receaue greater hurte. All our cyties and possessions, all mountaynes and hylles, all felde, great & small catell, shepe goates, hoxes, and camels, al our goodes & householdes, be in thy power, vnder thy subiection be it al together. We our selues also and our chyldren wylbe thynne a wone, come vnto vs a peaceable lord, and vse our seruyce at thy pleasure.

¶ Then came Holofernes downe from the mountaynes with hoxmen & great power, and conquered all stronge fenced cyties, and all that dwelt in the land. And out of all cyties he toke stronge men, and such as were mete for the warre, to helpe hym. There came soch a feare also vpon those countrees, þ the indwellers of all the cyties, the Princes and rulers, and the people together, wente forth to mete hym as he came, and receaued hym honorably with garlandes and tozcles, with daunces, tabrettes and pyper.

¶ Neuertheless, though they dyd thys, yet myght they not swage hys rgyorous stomach: but he destroyed their cities, & hewed downe theyr woddes. For Nabuchodonosor the kyng had commaunded him, that he shuld rote out all þ Goddess of the lande: to the intent that he only myght be called and taken for God, of the nations whych Holofernes with his power brought vnder hym. So went he thowow Syria Sobal, ad thowow all Appamia, and all Mesopotamia, & came to the Idumeans, in the lande of Gabaa and Scythopol, and toke theyr cyties, and remayned there thyrtye dayes, wherun he caused all the whole multitude of hys host to be gathered together.

¶ The. iiii. Chapter.

¶ Israel requyryth helpe of God agaynst Holofernes. They fast and praye.

¶ When the chyldren of Israel þ dwelt in Iewry heard thys they were sore afrayed of him. There came soch tremblunge also and feare vpon them, that they sorowed he shulde do vnto the ctyte of Jerusalem, and the temple of the Lorde, as he had done to other cyties & their temples. So they sent into all Samaria rounde aboute vnto Jericho, toke in and occupied al the toppes of the mountaynes, & made fast the towines with walles, ad prepared corne for them agaynst the battayll.

Eliachim also the Preste wrote vnto all them that dwelt towarde Esdrelon (whych lyeth ouer agaynst þ great felde by Dothaim) and vnto all those by whom men might haue passage vnto them, that they shuld take in the wayes of the mountaynes, wher-

by there might be any waye and passage to Jerusalem, and that they shulde holde diligently watch where any strayt was betwixt the mountaynes. And the chyldren of Israel dyd, as Eliachim the prest of þ Lorde had commaunded them. And all the people cryed earnestly, and humbled theyr soules with fastynges and prayes, they and theyr wyues. The Prestes put on hearrie clothes, ad layed the yonge babes before the temple of þ Lorde, and couered the aulter of the Lorde with an hearrie cloth. And with one accord they cryed vnto þ Lorde God of Israel, that theyr chyldren shuld not be geuen into a praye, and their wyues into a spoyle, that their cyties shuld not be layed waste, & that theyr Sanctuary shuld not be vnhallowed, and so they to be a shame and rebuke vnto the heathen.

¶ Then Eliachim the hys Preste of þ Lorde wente rounde aboute all Israel, and spake vnto the, sayinge: Be ye sure, that þ Lorde will heare youre petitions, yf ye contynue stedfast in fastynges & prayes in the syght of the Lorde. Remembre Moyses the seruant of the Lorde, whych ouerthrewe the Amalechites (that trusted in theyr might & power in their host, in theyr wyldes, in theyr charrettes and hoxmen) not with weapens, but with holy prayers. Euen so shall al the enemies of Israel be, yf ye continue in this worke, that ye haue begonne. So vpon this exhortacion they continued in prayer before þ Lord. In so moche þ they which offered burnt sacrificys vnto the Lorde, offered the offeringes vnto the Lorde, beynge arayed in hearrye clothes ad had as theyr vpon theyr heades. And they all besought God fro theyr whole hert, þ he wolde vylet his people of Israel.

¶ The. v. Chapter.

¶ Holofernes is discontent with the Jewes. Achior sheweth vnto Holofernes the meruelles of God done vnto the Jewes, for which thynge the rulers vnder Holofernes were very angry wth hym.

¶ And worde came to Holofernes the Prynce of the warres of the Assyrians that the chyldren of Israel prepared them selues to make resistance, and howe they had stopped the wayes betwixte the mountaynes. Then was he exceeding wroth, and called all the Princes of Moab, and the Captaynes of Ammon, and sayde vnto them. Tell me what people is thys, that kepeth in the mountaynes? Or what maner of cyties are they? What is their power? Or what maner of host haue they? who is theyr Captayne? And why do they despyse vs (more then all those that dwel in the East) and come not forth to mete vs, þ they myght receaue vs wth peace? Then Achior the Captayne of al the Ammonites answered, and sayd: Syr, yf it please the to heare

heare, I wyl tell the treuth before the, concerninge thys people that dwell in the mountaynes, and there shall no lye go out of my mouth.

¶ Thys people is of the generacion of the Caldees, they dwelt first in Mesopotamia, for they wolde not folowe þ goddess of their fathers that were in the lande of þ Caldees, and so forsoke they the customes of their fore fathers (whych had many goddesses) & worshipped one God, that made heauen & erth: whych also commaunded them, þ they shuld go from thence, and dwell at Haran. Nowe whē there came a dearth into þ whole land, they wēte downe to Egypte, and there they dwelt foure hondreth yeres, in the whiche they multiplied so greatly, that their host might not be nombred. And when the king of Egypte oppressed them, and subdued the in buyldynge of his cyties with makynge of claye and bryck, they cryed vnto God theyr Lorde, whiche punished the whole lande of Egypte with diuerse plagues.

¶ Now when the kyng of Egypte let the go their waye, and the plage ceased, & then folowed after them, to take the, & to brynge them agayne into hys seruyce, whyle they were flyenge a waye, the God of heauē opened the see, so that the waters stode fast vpon both the sydes as a wal, and these went thorow the botome of the see drye shod. In the whiche place whē an innumerable people of the Egyptians folowed vpon them, they were so ouerwhelmed with þ waters: that there remayned not one, to tel them that came after, how it happened. So when thys people was passed thowow the reed see, they came into the wyldernes of the mount Synai, where neuer man myght dwell afore, & where þ sone of mā had neuer rested. There were the bitter waters made swete for the, that they myght drynke, and forty yeres had they meate from heauen. Wherelocuer they went (without bowe and arrowe, without bulker or swerd) theyr God fought for them, and caused them to haue the victory. Yee, no man was able to hurte thys people, except it were so, þ they departed vnfaithfully from the worshyppe of the Lorde theyr God. But as oft as they worshipped any other besyde theyr God, he gaue them ouer to be spoyled, to be slayne, ad to be put to confusyon. Neuertheless, as ofte as they were sorowful for departynge from the worshyppe of theyr God, the same God of heauē gaue them power and strength to withstande theyr enemies.

¶ Moreover, they slewe the kyng of þ Canaanites, Jebusites, Pherezites, Hethites, Guites, and Amorites, and all the myghtye in Hesebon, and toke their landes ad cyties in possession: and so longe as they sinned not

in the syght of theyr God it went wel with them, for theyr God hateth vnyrghteousnesse. For in tymes past whē they went out of the waye, whych God had geuen the, that they shulde walke in it, they were destroyed in dyuerse bataylles of many nations: and many of the were carped awaye prelsoners vnto a straunge countre. But now latelý they haue turned them selues agayne vnto the Lorde theyr God, ad are come together agayne out of the countrees where they were scatred abroad: and thus haue they conquered these mountaynes, and dwell therein: and as for Jerusalem where theyr Sanctuary is, they haue it agayne in possession.

¶ And therfore my lord, make diligent inquisicio, yf thys people haue done wyckednesse in the syght of their God, then let vs go vp agaynst the, for doutles theyr God shall deliuer them into thy handes, and subdue them vnto thy power. But yf thys people haue not displeased theyr God, we shal not be able to wythstande them, for theyr God shall defende the, and so shall we be ashamed to all the worlde.

¶ Now when Achior had spoken out these wordes, al the great men of Holofernes were wroth, and thought to slaye hym, & sayde one to another: what is he this, whych darre saye, that the chyldren of Israel are able to withstande Nabuchodonosor the kyng and his host: where as they are an vnwepten people, without strength or vnderstanding of the feates of warre? That Achior therfore maye knowe that he hath discaued vs we wyl go vp into the mountaynes: & whē the myghtye men of them are taken, he also shalbe stycke with the swerd, that al people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without hym.

¶ The. vi. Chapter.

¶ Achior is committed into the handes of the Jewes by Holofernes. He is tyed to a tree, but is loosed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

¶ When they had left of speaking, Holofernes toke soze indignacion, and said vnto Achior: For somoch as thou hast prophesied vnto vs, sayinge: that the people of Israel shalbe defended of theyr God, I wyl geue the, that there is no God but Nabuchodonosor. Yee, when we slaye them all as one man, thou also shalt perishe with them thowow the swerd of the Assyrians, & all Israel shalbe destroyed with the, and then shalt thou fele, that Nabuchodonosor is þ Lorde of the whole erth. Then shall the swerd of my knyghthode go thowow thy sydes, and thou shalt fall downe stycke amonge the wounded of Israel, and shalt

thalt not come to thy selfe agayne but be utterly destroyed with them. But if thou thinkest thy prophesie to be true, why dost thou then chaunge thy colour? why arte thou afrayed? Thinkest thou that my wordes are not able to be performed? But that thou mayest knowe, I thou shalt see these thynges with them, beholde, fro this houre forth I will sende the vnto ponder people, that when the punishment of my swerde (which they haue worthely deserued) falleth vpon them, thou mayest be punished with them.

So Holofernes commaunded his seruantes to take Achior, & to carry hym vnto Bethulia, & to deliuer hym into the handes of the childre of Israel. Then Holofernes seruantes toke hym, and went thowse I playne felde. But when they drew nye vnto the mountaynes, the spyng casters came out agaynst them: neuertheless they gat the awaye by the syde of the mountayne, ad vnto Achior hande and fote to a tree, and so left hym boude with withyes, and turned agayne vnto the Lord.

Notwithstandinge I chyliden of Israel went downe fro Bethulia, came vnto hym, lowsed hym, brought him into Bethulia, set hym in the myddest of the people, and asked him what the matter was, that I Assyrians had left hym bounde?

Asias the sonne of Micha of the trybe of Symeon, and Charmin (which is also called Gothoniell) were the principal rulers at the same tyme. Nowe when Achior stode in the myddest of the people, and before them all he tolde them, what answere he gaue Holofernes, to the thyng that he asked hym, and how Holofernes people wolde haue slayne hym for so sayinge, and how Holofernes hym selfe was wroth, & commaunded hym for the same cause to be deliuered vnto the Israelites: that when he ouercame the childre of Israel, he myght commaunde Achior also to be put to death with diuerse tormetes, because he sayde: the God of heauen is their defender. And when Achior had playnely tolde out all these thynges, all the people fell downe vpon their faces, prayng the Lord, and poured out their prayers together vnto the Lord, with a general complaynte and wepyng, and sayde: O Lord God of heauen & of earth, beholde their pride and loke vpon our lowlynnes, and consyde how it standeth with thy sayntes, and make it to be knowne, that thou forsakest not those, which holde them fast by the, ad how that thou vpyngest the lowe, that presume of the selues, and make theyr boast in theyr awne strength. So when the wepyng and prayer of the people (whych they had made the whole daye longe) was ended, they commaunded Achior, sayinge: The God of our fa-

thers, whose power and strength thou hast prayled, shal so rewarde the, that thou shalt rather see theyr destruccio. When the Lord our God then shall geue his seruantes thys lybertie, God be also with the amoge vs, that if it please the, thou with all thynne mayest dwell with vs.

Now when Asias had ended the counsell, he toke him into his house, ad made a great supper, called the elders to it, and so they refreshed them selues after the fastynge. And afterwarde was all the people called together, which made their prayers at the night longe in the congregacion, and besought the God of Israel for helpe.

The vii. Chapter.

Bethulia is besieged of Holofernes. The people requyreth helpe of God. They of Bethulia wolde geue ouer the ctyte for wante of water. The prayer of the people with teares and lamentacion.

The next daye, Holofernes commaunded his host to go by agaynst Bethulia. There were an hundred & twenty thousande fyghtynge men on fote and two and twenty thousande horsmen, beside the the preparynge of the that were wonne: and came to them on euery syde out of the countrees and ctytes whiche he had taken. All these prepared them selues vnto the battail agaynst the Israelites, and came on by the hill syde, vnto the toppe that loketh ouer agaynst Dothaim, from the place which is called Belma, vnto Chelmon that lyeth toward Ezelon.

Now when the chyliden of Israel sawe so great a multitude of the Assyrians, they fel downe flat vpon the grounde, strawed althes vpon their heades, and prayed with one accord, that I God of Israel wolde shew his mercy vpon his people, and so they toke their weapens, and sat betwixt the mountaynes in the narrow place, and kept the waye daye and nyght. But whyle Holofernes was gone aboute, he founde the water spyng, which fro the South syde was conueyed into I ctyte by a codyte: this commaunded he to be direct another waye, & to cut their codyte in sunder. There were welles also not farre from the walles, wher they bled secretly, more for pleasure then for necessity.

Then wente I Ammonites & the Moabites vnto Holofernes, & said: The chyliden of Israel trust nether in speare nor arrowe, but haue taken in, ad kepe the mountaynes and hilles. That thou mayest ouercome the therfore without I stryking of any batayl, set men to kepe the welles that they drawe no water out of the: so shalt thou destroye the without swerd, or at I least they shall be so feble, that they must be sayne to geue ouer the ctyte: whych they thynke not able to be wonne, for so moche as it lyeth in the mountaynes.

mountaynes. These wordes pleased Holofernes well & all his men of warre, & he set an hundred at euery well rounde aboute.

And when thys watch had endured twelue dayes, the Cisternes & all that had water, fayled them that dwelt in I ctyte of Bethulia, so that in I whole ctyte they had not dryncke ynough for one daye, for the people had water geuen them daylye in a measure. Then came the men and women, ponge per sonnes ad chyliden all vnto Asias, & sayde all with one voyce: God be iudge betwixte vs and the, for thou hast dealt euell with vs thou woldest not speake peaceably with the kynge of the Assyrians, therfore hath God solde vs in theyr handes, and there is no man to helpe vs where as we are brought downe before theyr eyes I thirst & great destruccyon. Therfore gather now together all I people that be in the ctyte, that we maye all pelde oure selues wyllyngly vnto I people of Holofernes: for better it is that we be captiue and prayse the Lord with our lyues, then to be slayne and perishe, and to be laughed to scoorne and shamed of euery man, when we see our wyues and chyliden dye before oure eyes. We take heauen and earthe thys daye to recorde, and the God of our fathers (whych punisheth vs accordyng to I descripyng of our synnes) and geue you war nyng, that ye geue vnto the ctyte now ito I power of Holofernes host, that oure ende maye be shorte with the swerde, whych els shall endure longe, for wante of water and for thyrst.

When they had spoken out these wordes there was a grete wepyng and howlyng in the whole congregacion, and that of euery man, and they cryed an whole houre longe vnto God with one voyce, sayenge: we haue synned with oure fathers, we haue done a myse, we haue dealt wyckedly. Thou that art gracious, haue mercy vpon vs, punish our vnyghtousnes with thynne awne scourge, and geue not those ouer that knowlege the, vnto a people whych knowe the not, lest they saye amoge the heathen: where is theyr God?

And when they were so weery with this cryenge and wepyng, that they helde theyr tinges, Asias stode vp with watrye eyes, and sayde: O take good hertes vnto you, (deare brethren) and be of good cheare, and let vs wayte yet these fyue dayes for mercy of the Lord: peradventure he shall cut awaye hys indignacyon, and geue glory vnto hys name. But if he helpe vs not when these fyue dayes are past, we shall do as ye haue sayde.

The viii. Chapter.

Of the deuotione woman Judith, which reproveth the ancientes because they tempted the Lord. She

also moueth them to encorage and herten the people, and sheweth her counsell agaynst the enemyes of the Jewes.

And it happened when these wordes came to I ears of Judith, a wyddowe, which was the daughter of Merari, the sonne of Idor, I sonne of Joseph, the sonne of Asias, the sonne of Clay, the sonne of Jammo, the sonne of Je deon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, I sonne of E-uam, the sonne of Nathania, the sonne of Salathiel, the sonne of Symeon, the sonne of Ruben. And her husband was called Hannas, which dyed in the dayes of the barlye harvest. For whyle he was byndynge the sheues together in the felde, the heate came vpon his head, & he dyed at Bethulia his ctyte & there was he buried besyde his fathers. Now was Judith hys desolate wyddowe thre yeares and six monethes. And in I hyer partes of her house she made her selfe a pre-up chambze, where she dwelt, beyng closed in with her maydens. She ware a smock of heare, and fasted all the dayes of her lyfe, excepte the Sabbathes, and newe mones and the solemne dayes that I people of Israel kepte. She was a very fayre and bewtifull persone. Her husband also had left her greater riches, a plenteous housholde, great vnumeable possessions and many catell. This Judith was a woman of a very good reporte with euery one, for she feared I Lord greatly, ad there was no body that spake an euell worde of her.

When thys Judith hearde, how Asias had promysed the people, that after the fyfte daye he wolde geue vnto the ctyte vnto the Assyrians, she sent for the elders Chambriz and Charmy, and when they came to her, she sayde: what thyng is thys, wherein Asias hath consented, that if God helpe not with in fyue dayes, he will geue ouer the ctyte to the Assyrians? What are ye, that ye tempte the Lord? This deuoyce optayneth no mercy of God, but prouoketh him vnto wrath and displeasure. Will ye set the mercy of I Lord a tyme and appoynte hym a daye after poure will?

Neuertheless, for so moche as the Lord is pacyft, lett vs rather repent, pourynge out teares, and beseechig him of grace. For God threateneth not as a man, nether will he be prouoked vnto wrath as the chyliden of men. And therfore lett vs bertely fall downe before hym, and serue hym with a meke spete, and with wepyng eyes saye vnto the Lord, that he deale with vs accordyng to hys awne will and mercy: that lyke as oure herte is now vexed, and brought lowe thowse the pryde of them, it maye so be comforted thowse hys grace: in so moche as we folowe not the synnes of our fathers, which

forsoke their God, & worshipped other gods: for the which synne they perished with the sword, were spoiled & brought to shame of all their enemies. As for vs, we knowe none other God but onely he, for whose comfort lett vs tary with mekenesse. he shall requyre and make inquisiciō for our blood from the veracions of our enemyes: he shall bringe downe all the hepten, that ryle vp agaynst vs, & put them to dishonour, euen the Lorde oure God.

Therefore deare brethren, seynge ye are honorable and elders in the people of God, vnto whom all the people haue respecte, ad vpon whom the lyfe of the people standeth, lyft vp their hertes with poure exhortaciō, that they may call to remembraunce, how oure fathers also in tymes past were tempted, that they myght be proued, yf they worshipped the Lord God a ryght. They ought to remembre, how oure father Abraham beinge tempted, and tryed thow many trybulacions, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beinge tryed thow many troubles, were founde stedfast in fayth. Agayne, they that receaued not theyr tētiōs wpyth the feare of God, but put the selues forth with vn-pacency and murmuringe agaynst God, perished by the destroyer, and were slayne of seruauntes. Therefore shuld not we vnderstande our ouercomynge, for the wyng that is done vnto vs: but to consyde, that all these punysshmentes are farre lesse then oure synnes and mysdedes. Seleuige also that thys correcciōn cometh vnto vs (as to the seruauntes of God) for amendement, and not for oure destrucciōn.

Then sayde Olias & the elders vnto Iudith: All that thou speakest, is true, and no mā can reprove thy wordes. Praye thou for vs now therfore vnto God, for thou art an holy woman, and fearest God. And Iudith sayd vnto them: Seyng, ye knowe that my wordes are of God, then proue my counsell & deuice, yf it be of God: & beleche God, that he wyl byng my counsell to good ende.

Thus haue I deuyled: he shall stāde this nyght before the porte, and I wyl go forth with Abrahams mayden. Praye ye therfore vnto God, that he wyl graciously remembre his people of Israel within fyue dayes, as ye haue sayd. As for the thyng that I go in hande with all, aske ye no questyōs of it, tyll I open it vnto you my self: do ye nothing els but praye vnto the Lord poure God for me. Then Olias the prince of the people of Iuda sayde vnto her: So thy waye in peace the Lorde be with the, that we maye be auēged of our enemyes. And so they wete from her agayne.

The ix. Chapter.

The prayer of Iudith for the hystorie.



Now when they were gone they wape, Iudith wente into hir closet, put on an hearrype smock, drawed ashes vpon hir head, fell downe before the Lord, & cried vnto hym, sayyng, O Lord God of my father. Smead, which gauest hym a swerde for a defence agaynst the enemyes, yf used vpolēce and wyllfulnes and that rauished yf vyrgine & put her to dys-honesty. Thou ygauest theyr wyues into a praye, and theyr daughters into captiuyte, ad all theyr praye for a spoyle vnto thy seruantes, which bare a zeale vnto y, helpe me wyddow, O Lorde my God, I beleche the. For thou hast done all thinges from the begynnyng: and loke what thou hast taken in hand ad deuyled, it came euer to passe. For all thy wayes are prepared, and thy iudgements are done i thy euerylastyng forknowledge. O loke now vpon the armyes of the Assyrians, lyke as it was thy pleasure somtyme to loke vpo the hoost of the Egyptians, when they beinge weapened, persecuted thy seruantes, and put theyr trust i theyr charrettes, horsmen, & in the multitude of theyr men of warre. But thou lokedest vpo their host, castyng a thyck darchnes before the: and when they came into the depe, the waters ouerwhelmed them.

Euen so Lord, lett it go with these, that trust in the power & multitude of theyr me of warre in theyr charrettes, arrowes & speares, and knowe not, that thou onely art our God, which destroyest warres fro y begynnyng, and that thou art the Lord. O lyft vp thyne arme now, lyke as euer from y begynnyng, and i thy power byng the power to naught, caule theyr myght to fall in thy wrath. They make theyr boast, y they will vnhalowe and desyle thy Sanctuary, and to wayst the tabernacle of thy name, & to cast downe the horne of thyne auter w theyr swerde, wyl to passe (O Lorde) that the pryde of the enemye maye be cut downe with his awne swerde, that he maye be take with the snare of hys eyes in me, and that I mayest smyte hi with y lypyes of my loue. O geue me a stedfast mynde, that I maye despyle him ad hys strength, & that I maye destroye hym.

Thys shall byng thy name an euerylastyng remembraunce, yf the hande of a woman ouerthrowe hym. For thy power (O Lord) stādeh not in y power of men, nether hast y eny pleasure i the strength of horses. There was neuer proude personne y pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare

heare me poore woman, callyng vpo the, & puttyn my trust in thy mercy. Remembre thy couenaunt, O Lord, and mynister wordes in my mouth, and stablysh this deuice in my hert, that thy house maye cōtynue styll in holynes, and that all the hepten maye knowe, that thou art God, ad that there is none other but thou.

The x. Chapter.

Iudith beareth her selfe to go to Holofernes. The deuising that the elders gaue Iudith. Holofernes is in loue with Iudith.



Now when she had left of cryeng vnto the Lorde, she rose vp from the place, where she had lye flat before the Lorde, & called her mayden, wet downe into her house, laped the hearrype cloth from her, put of the garmentes of hir wyddowhode, washed her body, anointed hyr selfe with precyous thinges, of swe-re sauoure, broyded and platted her heare, sett an hoone vpon hir heade, and put on soche apparell as belongeth vnto gladnesse, slippers vpon hir fete, armelletes, spages, earynges, synger rynges, ad decked her selfe with all hir best arape.

The Lorde gaue her also a specyall bewtye ad faynesse (for all this deckyng of hyr selfe was not done for eny voluptuousnesse and pleasure of the flesh, but of a ryght dyscrecyōn and vertue, therfore dyd the Lorde increase hir bewtye) so that she was exceadynge ampyable and wel sauoured in all mē eyes. She gaue hyr mayde also a botell of wyne, a pot with oyle, pottage, cake bred & chese, and wente hir waye.

Now when she came to the porte of the cytie, she founde Olias and the elders of the cytie waytyng there. Which whā they sawe her, they were astōnyed, & marueled greatly at her bewtye. Neuerthelesse, they asked no questyō at her, but let her go, sayyng: The God of oure fathers geue the his grace, and with his power perfourme all the deuyce of thy herte: that Ierusalē maye reioyse ouer the, and that thy name maye be in the nombre of the holy and ryghteous. And all they that were there, sayde with one voyce: so be it, so be it. Iudith made hir prayer vnto the Lorde, and wente oute at the porte, she and hir mayde.

And as she was goyng downe the mountayne, it happened that aboute the spyng of the dape, the spyres of the Assyrians met with her, and toke her, sayyng: whence comest thou? O whither goest thou? She answered: I am a daughter of the hebrues, ad am fled fro the, for I knowe, y they shal be geuen vnto you to be spoiled: because they thought scozne to yelde the selues vnto you that they myght fynde mercy i poure sight. Therfore, haue I deuyled by my selfe after

this maner: I wyl go before the prince Holofernes, and tell hym all the secretes, and wyl shew hym, how he maye come by them and wyne them, so that not one mā of hys hoost shall perishe.

And when these mē had hearde hir wordes, and consydered hir fayre face they were astōnyed (for they wondred at hir excellēt bewty) & sayd vnto her: thou hast saued thy lyfe by fyndyng out this deuyce, y thou woldst come downe to oure lorde: and be thou sure, that when thou comest vnto hym, he shall intreate the well, and thou shall please hym at the herte. So they brought her into Holofernes pauplyon, and tolde him of her. Now when she came in before hym, immediately he was ouercome ad taken with hir bewty. The sayd his seruantes: who wolde despyse y people of the Jewes, that haue so fayre wemen? Shuld we not by reaso fyght agaynst the for these? So when Iudith sawe Holofernes syttinge in a canapy, that was wrought of purple, sylke, gold, smaragde and precyous stones, she looked fast vpon hi, & fell downe vpon y earth. And Holofernes seruantes toke her vp agayne, at their lordes commaundement.

The xi. Chapter.

Holofernes requyeth of Iuda the cause of her comynge, wherby geueth hym a sutell answer.



Then sayd Holofernes vnto her: Be of good chere, & feare not in thyne hert, for I neuer hurte mā, y wold serue Nabuchodonosor y kinge. As for thy people, yf they had not despyled me, I shulde not haue lyft vp my speare agaynst y. But tell me now, what is the cause that y art departed from them, & wherfore art thou come vnto vs?

And Iudith sayde vnto hym: Spyr, vnderstande y wordes of thy handmayden: for yf y wylt do after the wordes of thy handmayden, the Lorde shall byng thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the lande lyueth, and as truly as his power lyueth, which is in y to the punysshment of all men that go wrogg, all men shall not onely be subdued vnto him thow the, but ad the bestes also of y feld. For all people speake of thy prudent actyuyte, and it hath euer bene reported, how y onely art good & myghtie in all his kyngdome, & thy discrecyōn is comended i al lādes. The thig is manifest also, y Achior spake, & it is wel knowne, what y comādest to do vnto him. For this is playne & of a suretye, y our God is so wroth w vs (by y reason of our synnes) y he hath shewed by hys prophetes vnto y people, how y for their synnes he wyl deluyne the ouer vnto y enemye. And for so moch as y chylde of Israel knoweth it, wethat

we that they haue so displeased they? God, they are soze afrayed of the.

They suffre greate hunger also, and for wante of water, they are ded now in a manner. Whereouer, they are appoynted to slaye all they? catell, that they maye dyyncke the bloude of them: and are purposed to spende all the holy dynammes of their God, which he hath forbydden them to touch, for coine, wyne and oyle. Sepyng now, that they do these thynges it is a playne case that they must nedes be destroyed. Which whē I thy handmayden perceaued, I fled from them, as the Lord hath sent me vnto the, to shew the these thynges. For I thy handmayden worshyppe God euen here now besyde the, and thy handmayden shall go forth, and I will make my prayer vnto God, as he shall tell me, when he wyll rewarde them they? synne, then shall I come and shewe the and hyunge the thozow the myddest of Ierusalem, so that thou shalt haue all the people of Israel, as I thepe without a shepherde: there shall not so moch as one dogg bark agaisst the, for these thynges are shewed me by the prouidence of God: and for so moch as God is displeased with them, he hath sent me to be the same.

These wordes pleased Holofernes & all his seruantes, which marueled at the wysdome of her, and sayde one to another: there is not soch a woman vpon earth, in bewtye and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hyther before thy people, that I mayest geue the to our hādes. And for so moch as thy promyse is good, yf thy God perfourme it vnto me, he shall be my God also, and thou shalt be excellent and greate in the courte of Nabuchodonosor, and thy name shall be spoken of in all the lande.

The. xii. Chapter.

Holofernes commaundeth that Judith be well treated. She despyeth licence to go out in the night season to praye, and obtayneth it. Agao is sent vnto her, to moue her to come into Holofernes to a banquet, and she cummeth. Holofernes is droncken.

When commaunded he her to goi whe-
Ure hys treasure laye, and charged that she shulde haue her dwellynge there, and appoynted what shulde be geuen her from hys table. Judith answered hym and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as now (lest I displease my God) but will eat of soch as I haue brought with me. Then sayde Holofernes vnto her: If these thynges that thou hast brought with the sayle, what shall we do vnto the? And Judith sayd: As truly as thou lyuest my lord, thy handmayden shall not spende all thyng, yll God haue brought to passe in my hand,

the thynges that I haue deuyfied.

So hys seruantes brought her into the tent, where as he had appointed. And as she was goynge in, she despyed that she myght haue leue to go forth by night & before daye to her prayer and to make intercessio vnto the Lord. Then commaunded Holofernes his Chamberlaynes, that she shulde go out and in at her pleasure, to praye vnto God those thre dayes.

And so in the nyght season she wete forth into a valley of Bethulia, and washed her selfe in the well water. Then wente she vp, and besought the Lord God of Israel that he wolde prospere her waye, for the deliuerance of hys people. And so she wente in, & remayned cleue in her tent, tyll she toke her meate in the eueninge.

Upon the fourth daye it happened, that Holofernes made a supper vnto hys seruantes, and sayde vnto Agao his chamber layne: Go thy waye, and counsell thys he-bzuelle, that she may be wyllyng to consent to kepe company with me. For it were a shame vnto all the Assyrians, that a woman shulde so laugh a mā to scorn that she were come from hym vnnedled with all. Then wente Agao vnto Judith, & sayde: Let not the good daughter be afrayed, to come to my lord, that she maye be honoured before hym, that she maye eate and dryncke wyne, and be mery with hym. Vnto whom Judith answered: Who am I, that I shulde saye my lordenape? whatsoeuer is good before hys eyes, I shall do it: and loke what is hys pleasure, that shall I thyncke well done, as longe as I lyue.

So she stode vp, and deckt her self wyth her apparell, and wente in, and stode before him. And Holofernes herte was whole moued, so that he bzent in desyre towarde her. And Holofernes sayd vnto her: Drike now and sytt downe, and be mery, for thou hast founde fauoure before me. Then sayde Judith: Syr, I wyll dryncke, for my mynde is merper to daye, then euer it was in all my lyfe. And she toke, and dyde eate, and dranke before hym, the thynges that her mayden had prepared for her. And Holofernes was mery with her, and drake more wyne, then euer he dyd afore in hys lyfe.

The. xiii. Chapter.

Holofernes sleapeth for very dronkenes, and Judith cutteth off hys heade, and goeth therwith to her auncle people of whom she is rescued with hope. They geue thanks vnto God, for they? deliuerance. Judith speaketh vnto Achior, which misseisth at her state do-
ne to Holofernes.

When it was late in the nyght, hys seruantes made haste euery man to hys lodgige. And Agao put the chamber dozes, and went hys

his waye, for they were all ouerladen with wyne. So was Judith alone in the chamber. As for Holofernes he laye vpon the bed all droncken, & of very dronkenes fell a slepe.

Then commaunded Judith her mayden, to stāde without before the doze, & to wayte. And Judith stode before the bedd, makinge her prayer with teares, and moued her lyp-
pes secretly, and sayde: Strengthen me, O Lord God of Israel, and haue respecte vnto the workes of my handes in this houre, that thou mayest set vp thy ctye of Ierusalem, lyke as thou hast promysed: O graunte that by the I may perfourme this, which I haue deuyfied thozow the belcue that I haue in the,

And when she had spoken this, she wente to the bedstede, and lowled the swerde that hanged vpon it, and drew it out. Then toke she hold of the bearye lockes of hys heade, and sayde: Strengthen me, O Lord God in thys houre, and with that, she gaue hym two strokes vpon the neck, and smote off hys head. Then toke she the canapp a waye, and rolled the deed body asyde. Immediately she gat her forth, and deliuered the head of Holofernes vnto her mayden, and bad her put it in her wallet.

And so these two wente forth together after they? custome, as though they wolde praye, and so passed by the hoost, and came thozow the valley vnto the porte of the ctye. And Judith cryed a farre of vnto the watchmen vpon the walles: Ope the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And when they heard her voyce, they called the elders of the ctye together. And they came al to mete her, lytle and greate, yonge & olde, for they thought not that she shulde haue come so soone. So they lyghted candels, and gathered aboute her euerychone: but she wente vp in to an hye place, and caused sylence to be proclaimed.

When euery man now helde hys tonge, Judith sayde: O prayse the Lord our God, for he hath not despyed, nor forsaken them, that put they? trust in hym, & in me his hand-
maide he hath perfourmed his mercy, which he promysed vnto the house of Israel: yee in my hand thys same nyght hath he slayne his enemy of hys people.

And with that she toke forth the head of Holofernes out of the wallet, and shewed it them, sayinge: Beholde the heade of Holofernes the captayne of the Assyrians, & this is the canapp, wherein he laye in his dronkenes: where the Lord oure God hath slayne him by the hande of a woman.

But as truly as the Lord liueth, his Angell hath kepte me, goynge thither, remaynyng there, & comynge hyther agayne from

thence. And the Lord hath not suffred me to be handmayde to be despyed, but without any fylthines of synne hath he brought me agayne vnto you: & that is greate victorie, so I am escaped, and ye deliuered. O geue thanks vnto hym euerychone, for he his gracio and hys mercy endureth for euer.

So they praysed the Lord altogether, & gaue thākes vnto hi. And to her they sayd: The Lord hath blessed the in hys power, for thozow the he hath brought our enemies to naught. And Dias the cheferuler of the people of Israel, sayd vnto her: Blessed art thou of the Lord the hye God, aboue all women vpon earth.

Blessed be the Lord, the maker of heauen & earth, which hath gyded a ryght to woude and to sympte of the head of a Captayne of oure enemies. For this daye he hath made thy name so honorable, & thy prayse shall neuer come oute of the mouth of men, which shall all waye remembre the power of the Lord, seige: thou hast not spared thynne a wne self, but put the in icopardy, considering the anguyth and trouble of thy people, and so hast helped they? fall before God our Lord. And all the people sayde: Amen, Amen.

Achior also was called, & he came. Then sayde Judith vnto him: The God of Israel vnto who I gauest witness, & he wolde be aūged of his enemies, eue he hath thys nyght thozow my hād smytten off the head of all the vnfaythfull. And that I mayest se it sois, beholde this is the head of Holofernes, which in his presumptuous pryde despyed the God of the people of Israel, & threatened the destruction, saying: whē the people of Israel is taken, I shall cause also to be stycke with the swerde. When Achior sawe Holofernes head, he fell downe vpon his face to the ground for very anguyth & feare, so he sowned w all. But after he was come agayne to himself, he fell downe before her, & prayled her saying: Blessed art thou of thy God in all the tabernacles of Jacob: for al the people that heare of thy name, shall prayse the God of Israel because of the.

The. xiiii. Chapter.

The counsell of Judith. Achior being an Hea-
then mā, turneth to God. The Assyrians are afrayed of the Jewes.

Judith sayd vnto all the people: Brethren, heare me. Styck vp thys heade vpon our walles, and when I shal cryse, take euery man hys waye, and fall out vpolently: not as though ye wolde go besyde them, but to renne vpon them, with violence. When the spyes in the tentesle this, they shall of necessity be compelled to fle backward, & to rāple vp they? captayne to the battayll. So whē their captaynes come into Holofernes pauphyon,
Wdd iii and

and fynde the deed body wrapped i þ bloud, fearfulness shall fall vpon them: and whē ye perceauē that they flye, folowe thē without all care, for God shall deliuer thē vnto you to be destroyed.

Then Achioz seynge the power of God which he had shewed vnto the people of Israel, fell off from his heathenish belefe, and put his trust in God, and let hym selfe be circumcised: and so was he nombred among þ people of Israel, he and al his posterite vnto thys daye.

Now as soone as it was daye, they sticke vpon Holofernes head vpon the walles, and every man toke hys weapon, & so they wente out with an horrible cry. Whē the spyes sawe that, they ranne vnto Holofernes tent. And they that were within the tente, came before hys chamber, and made a greate rushig to wake hym vp, because they thought with the noyse to haue rased him. For there durst not one of the Assyrians knocke, go in or open.

But when the captaynes and bypnces and all the chefe in the kynge of the Assyrians hoost came together, they layde vnto the Chamberlaynes. So poure waye in, ad wake him vp, for the myse are crepte out of theyr holes, and darre prouoke vs vnto battayll.

Then wente Agao into hys chamber, stode before the bed, and clapped with hys handes, for he thought he had bene slepyng with Judith.

But whē he had hearkened perfectly with hys eares, and coulde perceauē no steryng, he wente nyr to the bed, and lyft it vp, and thē sawe he þ deed body of Holofernes lyge there with oute a head, wel-tred in his bloud vpon the earthe. Then cryed he wth loude voyce, and with wepyng rent hys clothes, and wente into Judiths tent, and found her not: And so he leapte out vnto the people & sayd: oue woman of þ Jewes, hath brought all Nabuchodonosors people to shame. For lo, Holofernes lyeth vpon the ground and hath no head.

When þ chefe of the Assyrians hoost herd that, they rente theyr clothes, and there fell an intolcrable feare and tremblng vpon them, so þ theyr myndes were soze afrayed, And there was an excedyng greate crye in the whole hoost.

The. xv. Chapter.

The sight of the Assyrians. The pursute of Israel after them. Israel becometh reche, by the spynges of the Assyrians. Judith is praised of Joachim and of the people.

Now when all þ hoost herde þ Holofernes was headed, their mynde & counsell fell from them: and soch a feare came vpo them, that

they undertoke to defende them selues by flyng a waye: one spake not to another, but hanged downe theyr heades, left all behynd them, and made haste to escape from the Hebrewes: for they herde, that they were hastig to come after with theyr weapons, and so they fled by the wayes of the feldest, & thorow all the fote pathes of the dales.

And when the chyldren of Israel sawe that they fled, they folowed vpon them and wente downe with trompettes, blowyng and makynge a greate crye after them. As for the Assyrians, they had no ordre, & kept not the selues together, but fled theyr waye. Neuertheles, the chyldren of Israel fell vpo them with one company and ordre, and discomforted as many as they myght gett. And Olias sent messagers vnto all the cyties and countrees of Israel.

So all the regyons and euery cytye sent out theyr best men after them in harnesse, & smote them with the swerde, tyll they came to þ vttemost parte of theyr borders. And the other that were in Bethulia came into the tentes of the Assyrians, and toke all þ they which were fled had left behynd them, and so they founde greate good. And they that came agayne to Bethulia from þ battayll, toke with them soch thinges as had bene theyrs: there was no nombre of the castell, and of all costly Jewels, so that from the lowest vnto the hiest, they were al made ryche of the spoyles of them. And Joachim the hys preste at Jerusalem, came to Bethulia with all the elders, that they myght se Judith.

Now when she came out vnto them, they beganne all to prayse her with one voyce, sayinge: thou worshyppe of the cytye of Jerusalem, thou ioye of Israel, thou honoure of oure people, thou hast done manly, & thy herte is confortyd, because thou hast loued clenlynes and chastyte, ad hast knowne no man but thyne awne husbād: therfore hath the hande of the Lorde confortyd the, & blessed shalt þ be for ever. And all people sayde: so be it, so be it.

In thys ty dayes coulde the people of Israel scarce gather vp the spoyles of þ Assyrians. But all that beloged vnto Holofernes, and had bene hys, specially (whether it were of gold, of syluer, precyous stones, clothynge, and all ornaments) they gaue it vnto Judith. And al the people reioyced, both women, maydens, and yonge people, with pypes and herpes.

The. xvi. Chapter.

The songe of Judith for the victorie. After the victorie obtained, the people cometh to Jerusalem, to worshyp and prayse God.

Then

Then longe Judith thys songe vnto þ Lorde. Begynne vnto the Lorde vpo the tabyettes, syng vnto the Lorde vpon the cymbales. O syng vnto hym a new songe of thankesgeyng, be ioyfull & call vpon hys name. It is the Lorde that destroyeth warres, euen the Lorde is hys name. Which hath pitched hys tentes i the myddest of hys people, that he myght deliuer vs from the hand of all oure enemyes. Alur came out of the mountaynes of the North in the multitude of hys strenght. His people stopped the water brokes, and theyr horses couered the valleyes. He purposed to haue bent vp my lande, and to slaye my yonge men with the swerde.

He wolde haue carped a waye my chyldre and virgyns into captiuite, but þ almyghty lorde hyndred hym, and deliuered hym into the hādes of a woman, which brought hym to confusyon. For theyr myghtie was not destroyed of the yonge men. It was not the sonne of Titan that slew hym, nether haue the greate gyauntes set them selues agaynst hi: but Judith þ daughter of Merari with her sayre betwyte hath discōfited hym, and brought hym to naught. For she layed a waye her wyddowes garment, and put on the apparel of gladnesse to the reioyng of the chyldre of Israel. She anoynted her face, and bounde vp her heare in an hooue, to begyle hi. Her sylppers rauyned his eyes, her bewtie captiuated his mynde, with the swerde smote she of hys neck. The Persians were astonied at her stedfastnes and the Medes at her boldnes. Then howled the armyes of the Assyrians, when my symple appeared, dyde of thys. The sones of the daughters haue pearled thē thoroowe and slayne them as fugytyue chyldren: they perished in the battayll, for the very feare of the Lorde my God. Let vs syng a songe of thankesgeyng vnto the Lorde, a new songe of prayse wyll we syng vnto oure God.

Lorde, Lorde, thou arte a great God, myghty in power, whom no man may ouercome. All thy creatures shulde serue the: for thou spakest but the worde, and they were made: thou sentest thy spyte, and they were created, and no man can withstande thy voyce. The mountaynes shall moue from the foundations with the waters, the stonye rockes

shall melt before the lyke ware. But they þ feare the: shall be greate with the i all thynge. Mo vnto þ people that ryle vp agayst my generacyon, for the Almyghty Lorde will auenge hym selfe of them, and in the daye of iudgement wyll he vset them. For he shall geue fyre and wormes into theyr flesh, that they may burne and sele it for euermore.

After thys it happened, that after the victorie, all the people came to Jerusalem, to geue prayse and thankes vnto the Lorde. And when they were purposed, they offred all theyr bent sacryfices and theyr promysed offrynges. And Judith offred all Holofernes weapons, and all þ Jewels, that the people had geuen her, and the canopy that she toke from his bed, and hanged them vp vnto the Lorde. The people was ioyfull, as the vse is: and this ioye by reason of the victory with Judith, endured thre monethes.

So after these dayes, euery man wente home agayne, and Judith was i greate reputacyon at Bethulya, and ryght honoably taken in all the lād of Israel. Vnto her vertue also was chastyte ioynd, so tyat after her husbāde Manasses dyed, she neuer knewe man all the dayes of her lyfe. Vpon the hys solempne dayes she wente out with greate worshyppe. She dwelt in her husbādes house an hundred and fyue yere, & left her handmayden fre, and dyed, and was buryed belyde her husbāde in Bethulya. And all the people mourned for her seuen dayes. So longe as she lyued there was none that troubled Israel, and many yeres also after her death.

The daye wherein this victory was gotten, was solemply holden, and reckened of þ Jewes in the nombre of the holy dayes, and it is yet greatly holden of the Jewes euersence, vnto thys daye.

The ende of the boke of Judith.

ddd iiii

The reaste of the

Chapters of the booke of Esther
which are nether founde in the
Hebrie, ner in the Chaldee,

The. xi. Chapter, after the Latyn.

The dreame of Mardocheus.

Mardocheus p sonne of Jair, the
sonne of Seime, p sonne of Ci-
sei of the trybe of Benjamin, a
Jewe: which had his dwelling
in the ctyte of Susis, a man of
greate reputacyon, and excellent amōge al
them that were in the kynges court. (Ne-
uertheles, he was one of the prisoners, who
Nabuchodonosor p kyng of Babylon had
caried a waye from Ierusalem vnto Baby-
lon with Iechonias the kyng of Iuda.) In
the seconde yere of the raygne of great Ar-
taxerxes in the fyrst daye of the moneth Ni-
san, had this Mardocheus such a dreame: he
thought he herde a greate tempest, horrible
thoderclappes, earthquakes & greate vpyoure
in the lād, and that he sawe two greate dra-
gons, ready to fyght one agaynst another.
They crye was greate. At the which roa-
ryng and crye al heathen were vp, to fyght
agaynst the ryghteous people. And p same
daye was full of darknes ad very vnclae-
re, full of trouble and angush, pec a greate
fearfulnes was there in all the lande. The
ryghteous were amased, for they feared the
plage and euil that was deuyled ouer them,
and were at a poynte w them selues to dye.
So they cryed vnto God: and whyle they
were cryenge, p lytle well grewe into a great
ryuer and into many waters. And with p
it was daye, and the sunne rose vp agayne.
And the lowly were exalted, and deuoured
the gloriously and proude.

Now when Mardocheus had sene thys
dreame, he awoke, & mused stedfastly in his
herte, what God wolde do: ad so he desyred
to knowe all the matter, & his mynde was
therupon vntyll the nyght.

The. xii. Chapter.

Mardocheus biterech the treason deuyled agaynst
the kyng, and is therefore rewarded of hym.

At the same tyme dwelt Mardocheus
with Bagatha and Tares i the ky-
nges court the kynges Chamberlay-
nes and porters of the palace. But when he
hearde they deuyce, & had dyligently con-
sidered they ymagynacions, he percei-
ued that they wente aboute, to laye they
cruell handes vpon the kyng Artaxerxes
and so he certifyed the kyng therof. Then
caused the kyng to examen the two gel-
ded wyth tormentes. And when they had

graunted it, they were put to death.

This the king caused to be put in p Cra-
nycles for an euerlastyng remembraunce, &
Mardocheus wrote vp p same matter. So
the kyng commaunded that Mardocheus
shulde remayne in the court, and for thys
faythfulnesse of his, he gaue him a rewarde.
But Aman p sonne of Amadathu the Aga-
gite, which was holden in greate honoure &
reputacion in the kynges court vnder toke
to hurte Mardocheus and hys people, be-
cause of the two Chamberlaynes that we-
re put to death.

The. xiii. Chapter.

The coppe of the letters of Artaxerxes agaynst
the Jewes. The prayer of Mardocheus.

The great big Artaxerxes which
raigneth fro India vnto Ethio-
pia, ouer an hundred and seuē and
twenty lādes, sendeth his frēd-
ly salutation vnto all p Princes
and deuytes of the countrees, which be sub-
iecte vnto his domynion. Whē I was ma-
de lord ouer many people, and had subdued
the whole earth vnto my domynion, my
mynde was not with crueltie and wronge
to exalte my selfe by p reason of my power:
but purposed with equyte alwaye and gen-
tlynnes, to gouerne those that be vnder my
iurisdiccyn, and wholy to set them i a pea-
ceable lyfe, and therby to bypunge my kyng-
dome vnto tranquillite, that mē myght sa-
fely go thorow on euery syde, and to renue
peace agayne, which all men desyre. Now
whē I asked my counsellors how these thyn-
ges myght be brought to a good ende, there
was one by vs, excellent in wysdome, who-
se good will, tructh, & faythfulnes hath oft
bene shewed and proued (which was also p
pyncipall and next vnto the kyng). Amā
by name: which certifyed vs, how that i all
lādes there was scatred abrode a rebellyon
folke, that made statutes & lawes agaynst
all other people, ad haue all waye deuyled
the proclaimed commaundementes of kyn-
ges: ad how that for thys cause it were not
to be suffred, that such rule shulde contynue
by you and not to be put downe. Seynge:
now we perceaue the same, that this people
alone are contrary vnto enery man, vsinge
straunge and other maner of lawes, & with-
stande oure statutes and doynges, ad go a-
boute to stablish shrewed matters, that our
kingdome shuld neuer come to good estate,
and stedfastnes: Therefore haue we comaun-
ded, that all they p are appoynted in wy-
tyng and shewed vnto you by Amā (which
is ordeyned and sett ouer all oure landes)
and the most pyncypall next vnto the
kyng, and in maner as a father (shall with
they wyues and chyldren be destroyed and
roted oute wyth the swerde of they ene-
myes

myes and aduersaries: and that there shalbe
no mercy shewed, and no man spared. And
thys shalbe done the. xiii. daye of p moneth
(called Adar) of this yere, that they which
of olde (and now also) haue euer bene rebel-
lious, maye in one daye wyth vyolence be
thrust downe into the hel, to p intēt that af-
ter this maner, oure empire maye haue pea-
ce and tranquillite.

But Mardocheus thought vpon all the
woykes and noble actes of the Lorde, and
made his prayer vnto him, saying: O Lord
Lorde, thou valeant and almyghtie kyng
(for all thynges are i thy power,) and yf thou
wilt helpe & deliuer Israel, there is no man
that can withstande ner lett p: for thou hast
made heauen and earth, and what wonde-
rous thynges so euer is vnder the heauē: thou
art Lord of all thynges, and there is no man
that can resist thy maicstie (O Lord) Thou
knowest all thynges, thou wotest Lorde, p
it was nether of malice, ner presumptiō, ner
for eny desyre of glory, & I wolde not bowe
downe my selfe ner worshyp poud proude
presumptuous Amā (for I wolde haue bene
content, & that with good will, yf it myght
haue done Israel eny good, to haue kyte cue
his fotesteppes) but that I dyd it, because I
wolde not lett the honoure of a man in the
steade of the glorye of God, and because I
wolde worshyp none but onely p my Lorde.
And thys haue I done in no pryde ner pre-
sumpcyon.

And therefore O Lorde thou God & kyng,
haue mercy vpo thy people for they ymagin
how they maye bypunge vs to naught, yee
they mynde and desire is to destroye and to
ouerthrowe thy people, that hath euer bene
thyne inheritaunce of olde. O despyse not thy
poynt, which thou hast deliuered & brought
oute of Egypte for thyne awne selfe. Heare
my prayer, and be mercypfull vnto thy peo-
ple, whom p hast cholen for an heretage vnto
thy selfe. Turne oure complaynte and so-
rowe into ioye, p we maye lyeue O Lord, and
prayse thy name. O Lord, suffre not p mou-
thes of the that prayse the, to be destroyed.
All the people of Israel in lyke maner
cryed as earnestly as they coude vnto the
Lorde, for they death and destruccyn stode
before they eyes.

The. xiiii. Chapter.

The prayer of Esther for the deliuerance of her
and her people.

Elene Esther also beyng in the
battayll of death, resorted vnto
the Lorde, layed a waye her
gloriously apparell, and put on
the garmentes that serued for
syghthige and mournyng. In the steade of
precious oymntment, she scatred asches and
donge vpo her head: and as for her body, she

dumbled it wyth fastyng, and brought it
very lowe. All p places where she was won-
te to haue ioye afore, those fylled she wyth p
heare, & the plucte of her selfe. She prayed
also vnto the Lorde God of Israel wyth
these wordes.

O my Lorde, thou onely art oure kyng,
helpe me desolate woman, whych haue no
helper but the, for my misery and destruccyn
is harde at my hāde. Fro my yowth vp I ha-
ue herde oute of p kynred of my father, that
thou tokest Israel from amonge all people
(& so haue oure fathers of their fore elders)
p they shulde be thy perpetuall inheritaunce,
and loke what thou didest promise the, thou
hast made it good vnto them.

Now Lorde, we haue synned before the,
therfore hast thou geuen vs into the handes
of oure enemyes, because we worshypped
they goddes. Lorde, thou art ryghteous.
Neuertheles it satisfieth them not, that we
are in bytter and heuy captiuite and oppres-
sed amonge them, but thou hast layed they
handes vpon the handes of they goddes: so
that they begynne to take a waye. p thyng
that thou with thy mouth hast ordeyned and
appoynted, to destroye thyne inheritaunce,
to shut and to stoppe p mouthes of the that
prayse the, to quench the glory & worshyp
of thy house and thine aulter, and to open p
mouthes of the heathen, p they may prayse
the power and vertue of the goddes, and to
magnific the fleshy kynges for euer.

O Lord, geue not thy scepter vnto them
that be nothing, lest they laugh vs to scoone
in oure misery & fall: but turne they deu-
e vpo them selues, and punyssh him, that hath
begone the same ouer vs, and sett him to an
example. Thyncke vpon vs O Lorde, and
shew thy selfe vnto vs in the tyme of oure
distres and of oure trouble. Strenght me O
thou kyng of Goddes, thou Lord of all po-
wer, geue me an eloquent & pleasant speech
in my mouth before the Lyeon. Turne hys
hert into p hate of oure enemye, to destroye
him, and all such as consent vnto hym. But
deliuer vs with thy hande, and helpe me thy
hand mayde, which haue no defence ner hel-
per but onely the. Lorde, thou knowest all
thynges, p wotest that I loue not the glory
and worshyp of the vnyghteous, and that
I hate and abhorre the bed of the vncircum-
cysed and of all heathen.

Thou knowest my necessity, that I hate
the token of my preeminence and worshipp,
which I beare vpon my head, what time as
I must shew my selfe and be sene, and that I
abhorre it as an vncleane cloth, and that I
weare it not when I am quyte and alone
by my selfe. Thou knowest also that I thy
hande mayden haue not eaten at Amā's ta-
ble, and that I haue had no pleasure nor de-
lyte

lyte in the kynges feaste, that I haue not drinke the wyne of the drinckoffringes, and that I thy hāde mayden haue no ioye sence the dape that I was brought byther, vnto this dape, but onely in the Lord. O thou God of Abraham, O mighty God aboue al, heare the voyce of them, & haue none other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

The xv. Chapter.

Mardocheus moueth Hester, to go into the kynges, and make intercession for her people, and the perses: meth hys request.

Mardocheus also had Hester go in vnto the kyng, and praye for hyr people and for hyr countre. Remembre (sayeth he) p dapes of thy lowe estate, how thou wast noryshed vnder my hande: For Aman which is next vnto the kyng, hath geuen sentence of death agaynst vs. Call thou therfore vpon the Lorde, and speake for vs vnto the kyng, and deliuer vs from death. And vpon p thyrde dape it happened, that Hester layed a waye the mourninge garmentes, and put on her gloriuous apparell, & deckte her selfe goodly (after p she had called vpon God, which is p beholder and Sanyoure of all thynges) toke two maydes with her: vpo the one she leane her selfe, as one p was tender: the other folowed her, and bare the trayne of her vesture. The bypne of her bewtie made her face rose colour. The similitude of her face was chearful and amiable, but her herte was sorowfull for greate feare. She wete in thozow all the dozes, and stode before the kyng. The kyng satt vpon the trone of hys kyngdome, and was clothed i his goodly arape, all of golde and set with precious stones, & he was very terrible. He lyft vphys face, that shone in p clearnes, and loket grmly vpo her. Then fell the Quene downe, was pale and faynt, leane her selfe vpo the heade of the mayde that wente with her.

Neuertheles, God turned p kynges mynde that he was gentle, & he leaped out of hys seate for feare, & gat her in his armes, and held her vpo tyll she came to her selfe agayne. He gaue her lounge wordes also, and sayd vnto her: Hester, what is the matter? I am thy brother, be of good cheare thou shalt not dye: for oure commaundement toucheth the comos and not p. Come nye. And with p he helde vpo his golden rodd, and layde it vpon her neck, and embraced her frendly, and sayd: talke with me. The sayd she: I saue p (O Lord) as an Angell of God, & my hert was troubled for feare of thy maiesty and clearnesse: For excellent and wonderfull art thou (O Lord) and thy face is full of ampte. But as she was thus speakyng vnto him, she fell downe agayne for fayntnes: for the which

cause the kyng was afrayed, and all his seruantes comforted her.

The xvi. Chapter.

The coppe of the letters of Artaxerxes, wherby he reuoketh those which he fyrst sent forth.

The greate kyng Artaxerxes, which raigned fro India vnto Ethiopia ouer an hundreth & xxvii. landes, sendeth vnto the Bynces and rulers of the same landes, soch as loue him, hys frendly salutation. There be many p for the sondre frendshippes and benefites which are diuersly done vnto the for theyr worthyp, be euer the moze proude and hys mynded, and vnder take not onely to hurte our subiectes (for plentous benefites maye they not suffre, and begynne to ymagin some thing agaynst those that do them good, & take not onely all vnthankfulnes a waye from men) but in pryde and presumptio (as they that be vnmynedfull and vnthankfull for the good dedes) they go about to escape the iudgement of God, that seyth all thynges, which (iudgement) hateth & punyssheth all wyckednes. It happeneth oft also, that they which be set in offyce by p hys power, and vnto whom the busyness and causes of the subiectes are committed to be handled, waxe proude, and despyle them selues wyth sheddyng of innocent bloude, which byngeth them to intollerable hurte. Which also with false & disceatfull wordes and with lyeng tales, disceau and betraie the innocent goodnes of Bynces.

Now is it profytable and good, that we take hede, make search therat ter, and consider, not onely what hath happened vnto vs of olde: but the shamefull vnhonest, & norysome thynges, that the debites haue now taken in hande before oure eyes, and therby to beware in tyme to come, & we maye make the kyngdome quyte and peaceable for all men, and that we myght some tyme drawe it to a chaunge: and as for the thyng that now is present before oure eyes, to wythstande it, and to put it downe, after the moost frendly maner.

What tyme now as Aman the sonne of Amadathu p Macedonian (a straunger verely of the Persians bloude, and farre from oure goodnes) was come in amonge vs as an aleaunt, and had optayned the frendship that we beare towarde all people, so that he was called oure father, and had in hys honoure of euery man, as the next and principall vnto the kyng, he coude not for benete hym selfe from hys pryde, hath vnder taken not onely to robbe vs of the kyngdome, but of oure lyfe.

With many folde disceate also hath he desired to destroye Mardocheus oure helper & preferer,

The booke of wysdome,

The fyrst Chapter.

How we ought to searche and enquire after God, who be those that fynde hym. Of the holy goost, we ought to fyre from backbitynge & murmure, &c.



Sett poure affeccyō vpo rygh- teousnesse, pe that be iudges of the earth. Haue a good opinion of the Lorde, and seke hym in p synglenesse of herte. For he wil be founde of them p tempte him not, & appeareth vnto soch as put their trust in him. As for frowarde thoughtes, they separate from God, but vertu (p it be allowed) refourmeth the vnwyse. And why? wysdome shall not entre into afrowarde soule, ner dwell in the body that is subdued vnto synne. For p holy goost abhorreth fawnded nortoure, & withdra weth hym selfe from the thoughtes that are without vnderstandyng: and where wyckednes hath the vpper hāde, he flyeth from thence. For the sprete of wysdome is lounge, getle and gracypous, & wyll haue no pleasure in hym that speaketh euill wyth hys lyppes. For God is a wytnesse of hys repnes, a true searcher out of hys herte, and an hearer of hys toge. For the sprete of p Lorde fylleth the rounde compasse of the worlde: & the same that vpholdeth all thynges, hath knowledge also of the voyce.

Therfore, he that speaketh vnryghteous thynges, can not be hydd, nether maye he escape the iudgement of reproofe. And why? iniquyfiction shall be made for the thoughtes of the vngodly, and the reporte of hys wordes shall come vnto God, so that his wickednes shall be punished. For p care of gelousy heareth all thynges, and the noyse of the grudginges shall not be hydd. Therfore, beware of murmure, which is nothyng worth, and refrayne poure tonge from sleaude. For there is no worde so darch and secrete, p it shall goo for naught: and the mouth that speaketh lyes, slayeth the soule.

Deske not pour awne death in the erroure of your lyfe, destroye not your selues thorow the workes of your awne hādes. For God hath not made death, nether hath he pleasure in the destruccyon of the lounge. For he created all thynges, that they myght haue their beyng: pee all the people of the earth hath he made p they shuld haue health that there shulde be no destruccyon in them, and that the kyngdome of hell shulde not be vpo earth (for righteousnesse is euylastyng and immortall, but vnryghteousnesse byngeth death.) Neuertheles the vngodly call her

preferer, whych hath done vs good in all thynges: and innocēt Hester the lyke partaker of oure kyngdome, with all her people. For his mynde was (when he had taken the oute of the waye, and robbed vs of them) by this meanes to translate p kyngdome of the Persians vnto the of Macedonia. But we fynde, that the Jewes (which were accused of the wicked, that they might be destroyed) are no euell doers, but vse reasonable and right lawes: and that they be the chylde of the most hye lounge God, by whom the kyngdome of vs & oure progenitours hath bene well ordred hitherto. Wherfore, as for the letters and comaundementes, that were put forth by Aman the sonne of Amadathu, pe shall do well, yf pe holde them of none effect: for he that lett them vp and inuenced the, hāgeth at Sulis before the porte, with all his kynred, & God (which hath all thynges in his power) hath rewarded hym after hys deseryng.

And vpo thys pe shall publish and set vpo the cōpy of this letter in all places, that the Jewes maye feely and without hinderaunce holde them selues after the p awne statutes, and that they maye be helped, and that vpon the xiii. dape of the xii. moneth. Adar, they maye be auenged of them, which in the tyme of theyr anguysh and trouble, wolde haue oppressed them. For the God that gouerneth all thynges, hath turned to ioye the dape, where in the chosen people shulde haue perished.

Moreouer, amonge the hye solēpne dapes yf pe haue, pe shall holde this dape also with all gladnesse: that now and in tyme to come thys dape maye be a remembrance to good, for all soch as loue p prosperite of the Persians: but a remembrance of destruccyō to those that be sedycious vnto vs.

All cityes & landes that do not this, shall horribly perishe and be destroyed wyth the swerde and fyre, and shall not onely be nomore inhabited of men, but be abhorred also of the wyld beasts and foules.

The ende of the reast of the boke of Esther,

her vnto them both with wordes & workes: and whyle they thynke to haue a frende of her, they come to naught: for the vngodly that are confederate with her and take her parte, are worthy of death.

The.ii. Chapter.

The pynnyng of the wicked, and the councell agaynst the fapthfull.

And the vngodly talke and pynnyng thus amonge them selues (but not ryght:) The tyme of oure lyfe is but shott and teduous: and when a man is once gone, he hath no more ioye ne pleasure, nether knowe we any mā that turneth agayne from death: for we are borne of naught, and we shall be hereafter as though we had neuer bene. For oure byeth is as a smoke in oure noses, and the wordes as a sparck to moue oure herte. As for oure body, it shall be very asches that are quenched, and oure soule shall vanish as the soft ayre. Oure lyfe shall passe awaye as the trace of a cloude, and come to naught as the myst that is drine awaye with the beames of the Sonne, and put downe with the heate therof. Oure name also shall be forgotten by lytle & lytle, and no man shall haue oure workes in remembraunce.

For oure tyme is a very shadow & passeth awaye, & after oure ende there is no returning, for it is fast sealed, so that no man cometh agayne. Come on therfore, let vs enioye the pleasures that ther are, and lett vs soone vse the creature lyke as in yowth. Let vs fyll oure selues with good wyne & opyntment, and let there be no floure of the tyme go by vs. Let vs crowne oure selues with roses afore they be wythered. Let there be no fayre medowe, but oure lust go thorow it. Lett euery one of you be partaker of oure voluptuousnes. Let vs leaue some tokē of our pleasure in euery place, for that is oure porcion, els get we nothyng. Lett vs oppresse the pooze ryghteous, let vs not spare the wyrdow ner olde mā: let vs not regarde the heaues that are gray for age. Let vs laue of vnyghteousnesse be our auctorite, for þing that is feble is nothing worth. Therfore let vs defraude the ryghteous, and why? he is not for oure profyt, pee he is cleane contrary to oure doynges. He checketh vs for offending agaynst þ law, and schaundereth vs as trasgressours of all nurtour. He maketh his boast to haue the knowledge of God, pee he calleth him self Goddes sonne. He is the bewayer of our thoughtes: He greueth vs also to loke vpon him, for his life is not like other mens, his wayes are of another fashyon. He counteth vs but vayne personnes, he withdraweth hym selfe from oure wayes as fro fylthynes: he commedeth greatly the latter

ende of the lust, and maketh his boast that God is his father. Let vs se then yf his wordes be true, lett vs proue what shall come vpon hym: so shall we knowe what ende he shall haue. For yf he be þ true sonne of God he wyll receaue hym, and deliuer hym from the handes of his enemyes. Let vs examen hym with despytfull rebuke and tormentyng, that we maye knowe his dignite, ad proue his pacience. Lett vs condemne hym with the most shamefull death: for lyke as he hath spoken, so shall he be rewarded.

Such thynges do the vngodly pynnyng, and go astraye, for their awne wyckednes hath blynded them. As for the mysteries of God, they vnderstande the not: they nether hope for the rewarde of ryghteousnesse, ner regarde þ worship that holy soules shall haue. For God created mā to be vnderstode, pee after þ ymage of his awne lykenesse made he hi. Neuerthelesse thorow enuye of the deuill came death in to the worlde: and they that holde of his lyde, do as he doth.

The.iii. Chapter.

The conseruacion and assurance of þ ryghteous. The rewarde of the fapthfull.

At the soules of the ryghteous are in the hande of God, and the payne of death shall not touch the. In the syght of þ vntowse they appeared to dye, and they ende is taken for very destruction. The waye of the righteous is indaged to be vter destruction, but they are in rest. And though they suffre payne before men, yet is they hope full of immortalte. They are punished but in fewe thynges, neuerthelesse in many thynges that they be well rewarded. For God proueth them, and synedeth them mete for him selfe: pee as þ golde in the forname doth he trye them, and receaueth the as a bzent offeringe, and when the tyme cometh, they shall be looked vpon.

The ryghteous shall wyne as þ sparkes that renne thorow the red bushe. They shall iudge the nacyns, and haue dominion ouer the people, and they Lord shall raygne for cuer. They that put they trust in him, shall vnderstande the trueth, and soch as be fapthfull, will agree vnto him in loue: for his choicē shall haue gyftes and peace. But the vngodly shall be punished accordyng to they awne pynnyngs, for they haue despyled the ryghteous, and forsaken the Lorde.

Who so despyseth wyldome & nurtour, he is vnhappye, and as for the hope of soche, it is but vayne, they labours vnfrutefull, & they workes vnprofitable. They wyues are vndiscrete, and they chyldren most vngodly. They creature is cursed: Blessed is rather the baren and vnderfyled, which hath not knowne the synfull bedd: she shall haue frute

frute in the rewarde of the holy soules. And blessed is the gelbed, which with his handes hath wrought no vnryghteousnes, ner pynnyng wicked thynges agaynst God. For vnto him shall be geue þ speciall gift of fapth, and the most acceptable porcion in the temple of God. For glorious is þ frute of good laboure, and the rote of wyldome shall neuer fade awaye. As for the chyldren of aduouterers, they shall come to an ende, & the sede of an vnryghteous bedd shall be roted out. And though they lyue longe, yet shall they be nothing regarded, and their last age shall be without honoure. Yf they dye hastily they haue no hope, nether shall they be spokē to in the daye of knowledge. For horrible is the death and ende of the vnryghteous.

The.iiii. Chapter.

Of the chaste generacion of the fapthfull, and of they felicity. Of the death of þ ryghteous, and of the conseruacion of the vntapthfull.

How fapth is a chaste generacion with vertue: The memorie of the-ros is immortal, for it is knowne with God and with men. When it is present, me take example there at: and yf it goo awaye, yet they despye it. It is all waye crowned and holden in honour, and wynteth the rewarde of the vnderfyled batayll. But þ multitude of vngodly chyldren is vnprofitable, & the thynges that are planted with whordome, shall take no depe rote, ner lape any fast foundation. Though they be grene in þ braunches, for a tyme, yet shall they be shaken with þ wynde: for they stande not fast, and thorow þ vehemencie of the wynde they shall be roted out. For þ vnperfected braunches shall be broken, they frute shall be vnprofitable and sowre to eate, pee mete for nothyng. And why? all þ chyldren that are borne of the wicked, must beare record of þ wyckednesse agaynst their fathers & mothers, when they be asked. But though the ryghteous be ouertaken with death, yet shall he be in rest.

Age is an honorable thyng: neuertheles it standeth not onely in the length of tyme, ner in the multitude of yeares: but a mans wyldome is the graye heare, and an vnderfyled lyfe is the olde age. He pleased God, & was beloued of him: so that where as he lyued amonge synners, he translated him. Pee sodenly was he taken awaye, to the intent that wyckednesse shulde not alter his vnderstandyng, & that ypocrysie shulde not begyle his soule. For the craftye bewitchyng of lyes make good thynges darck, the vntedfastnesse also and wyckednes of voluptuous despye turne asyde the vnderstanding of the symple. Though he was soone deed, yet fulfilled he moche tyme: For his soule

pleased God: therfore hastened he to take hym awaye from amonge the wycked. This the people se, and vnderstande it not, they lape not by soche thynges in they hertes, how that the lounge fauoure and mercie of God is vpon his sainctes, and that he hath respect vnto his chosen.

Thus the ryghteous that is deed cometh: neth the vngodly which are lyupnge: and þ yowth that is soone brought to an ende, the longe lyfe of the vnryghteous. For they se þ ende of the wyse, but they vnderstande not what God hath deuyed for him, and wherfore the Lord hath taken hym awaye. And why? they se him and despyse him, therfore shall God also laugh the to scorne: So that they the selues shall dye here after (but without honour) yee in shame among the deed for cuer more. For without any voyce shall he burst those that be puffed vp, & remoue the from the foundacyons, so that they shall be layed waste vnto þ pest. They shall mourne, and they memozyall shall perpye. So they beynge afrayed shall remembre they synnes, and they awne wyckednesse shall be wyre them.

The.v. Chapter.

The constancy of the ryghteous before they perit: cures. The hope of the vntapthfull is vnderstandable and bapne. The blessednes of the fapthfull and godly.

When shall þ ryghteous stāde in great stedfastnesse agaynst soche as haue dealt extremely wyth them, and taken awaye they labours: When they se it, they shall be vexed wyth horryble fear, and shall wonder at the hastynesse of þ sodayne health: growinge for very distresse of mynde and shall sape within them selues, haunyng inwarde sorowe, and mournyng for very anguysh of mynde.

These are they, whom we somtyme had in derision, & icked vpon. We foolles thought they lyfe very madnesse, and they ende to be with out honour. But lo, how they are counted among þ chyldre of God, & they porcion is amonge the sayntes. Therfore we haue erred fro the waye of trueth, the lyght of ryghteousnesse hath not wynded vnto vs, and the sonne of vnderstanding rose not vpon vs. We haue wried our selues in the waye of wyckednesse and destruction. Tedious wayes haue we gone: but as for the waye of the Lorde we haue not knowne it.

What good hath oure pyde done vnto vs? What profyt hath the pompe of ryches brought vs? All those thynges are passed awaye lyke a shadow, and as a messenger rennyng before: as a wypp that passeth ouer the waues of the water, which when it is gone by, the trace therof cannot be foude nether the path of it in the floudes. As a byde.

bynde that sleeth thowow in the ayre, and no man can se eny token where she is slouen, but onely beareth the noyse of her wynges, bratinge the lyght wynde, partinge p ayre, thowow the vehemence of her goynge, and flyeth on bakynge her wynges, where as after warde no token of her waye can be founde. As lyke as when an arrowe is shot at a mark, it parteth p ayre, which immediatly cometh together agayne, so that a mā can not know where it wete thowow. Eue so we in lyke maner as soone as we were bozne, be ganne immediatly to drawe to oure ende, & haue shewed no token of vertue, but are consumed in oure awne wyckednesse.

C Soch wordes shall they that haue synned speake in the hell: for the hope of p vngodly is lyke a drie thysell floure (or dust) that is blowen awaye with the winde: lyke a thynne scomme that is scatred abrode with the storme: lyke as the smoke which is disperfed here and there w the winde, & as the rement braunce of a straunger p taricth for a dape, and the departeth. But the ryghteous shall lyue for euermore: their reward also is with the Lord: and their remembraunce with the best. Therefore, that they receaue a glorio⁹ kyngdome, and a bewtyfull crowne of the Lordes hande: for w hys ryght hande shall he couer the, and with hys awne holy arme shall he defende the. His gelouly also shall take awaye the harness, & he shall weapen the creature to be auēged of p enemies. He shall put on ryghteousnes for a breast plate, and take sure iudgement in steade of an helme. The inuincible shilde of equite shall he take, his cruell wrath shall he sharpen for a speare and the whole compase of the worlde shall fyght wth hym agaynst the vntowse.

D Then shall the thonder boltes go out of the lightnings, and come out of the rayne bowe of the cloudes to the place apoynted: out of p hearde stony indignacion there shall fall thyck hayles, and the water of the see shall be wroth agaynst them, and the floudes shall renne roughly together. Pee a mighty wynde shall stande by agaynst them, and a storme shall scatter them abrode. Thus p vnyghteous dealynge of the shall byynge all the lande to a wilderness, & wyckednes shall ouerthrowe the dwellinges of the myghtye.

The. vi. Chapter.

The callenge of kynge, wynges, and iudges: which are also exhorted to seache wysdome.

A Wysdome is better then strength, and a man of vnderstandynge is more worth then one p is strong. Heare therefore (O ye kynge) & vnderstande: O lerne pe that be iudges of the endes of the earth. Gene eare pe that rule the multitudes, & desire in moch people. For the power is geuen you of the

Lord, and the strength fro the best: which shall tepe poure worck: & searce out poure pmaginacions: how that pe beinge officers of his kingdome, haue not executed true iudgement, haue not kepte p lawe of rightcon-
B nes, nor walked after p wyll of God. Horribly & that ryght soone shall he appeare vnto you: for an harde iudgement shall they haue that beate rule. Wherepe is graunted vnto the symple, but they that be in auctorite shall be soze punished. For God which is lord ouer all, shall excepte no mans personne, ne ther shall he stāde i awe of any mans greatnesse. For he hath made the small & greates, & careth for all a lyke. But the myghty shall haue the sozer punishment.

Vnto you therefore (O ye kynge) do I speake, that pe mape lerne wysdome and not go amysse. For they p kepe hys ryghteousnes shall be ryghteously iudged, & they that are lerne in righteous thinges, shall fynde to make answer. Wherefore, set poure lust vpon my wordes, and loue them, so shall pe come by nourtour. Wysdome is a noble thinge, and neuer faydeth awaye: pee she is ealysene of the that loue her, and founde of soche as seke her. She preuenteth the that desire her, & she mape fynd shewe her selfe vnto the. Who so awaketh vnto her by tymes, shall haue no greates trouaple, for he shall fynde her syttinge readye at hys doores. To thynke vpon her, is perfecte vnderstandynge: and who so watcheth for her, shall be safe, ad p soone. For she goeth aboute, sekynge soch as are mete for her, she weth her selfe cherteth vnto them in their goynge, and meteth the wth all diligēce. For the vnfayned desire of reformation is her begynnynge: to care for nourtour is loue, and loue is the kepynge of her lawes. Now the kepynge of the lawe is perfeccion and an vncorrupte lyfe, and an vncorrupte lyfe maketh a man familiar with God. And so p desire of wysdome ledeth to the kyngdome euerlastynge. If poure delyte be the in royall seates and cepters (O ye kynge of the people) set poure lust vpo wysdome, that pe mape raygne for euer more. O loue the lyght of wysdome, all pe that be rulers of the people. As for wysdome what she is, and how she came vp, I wyll tell you, and wyll not hyde the mysteryes of God from you: but wyll seke her out from the begynnynge of the natuite, and byynge the knowledge of her into lyght, & wyll not kepe back the tructh: Nether wyll I haue to do wyth consumynge enuye, for soch a man shall not be partaker of wysdome. But the multytude of the wyse is the welfare of the worlde, & a wyse kyng is the vpholdynge of the people. O receaue nourtoure then thowow my wordes, and it shall do you good.

The

The. vii. Chapter.

Wysdome ought to be preferred before all thynges.

I My selfe also am a mortall mā, lyke as all other, and am come of the earthy generacyon of hym that was fyrst made, and in my mothers wombe was I shapened to be fleshy. In the tyme of ten monethes was I brought together in bloude thowow the seide of man, and the commodious apertye of slepe. Wth I was bozne, I receaued lyke ayre as other men, & fell vpo the earth (which is my nature) cryng and wepyng at the fyrst, as all other do. I was wrapped in swadlyng clothes, and brought vp with greates cares. For there is no kyng that hath had eny other begynnynge of byrth. All mē then haue one entraunce vnto lyfe, and one goynge out in lyke maner.

Wherefore I desyred, and vnderstanding was geuen me: I called, and the sprete of wysdome came into me. I sett more by her then by kyngdomes and royall seates, and counted ryches nothyng in comparison of her. As for precio⁹ stone, I compared it not vnto her: for all golde is but grauell vnto her, and syluer shall be counted but clape before her sight. I loued her aboue wellfare & beutye, & purposed to take her for my lyght for her lyght cannot be quenched. All good thynges came to me with her, & innumerable ryches thowow her handes. I was glad in the all, for thys wysdome went before me, ad I knew not that she is the mother of all good thinges. Now as I my selfe learned vnfaynedly, so do I make other men partakers of her, and hyde her ryches fro no man, for she is an infinite treasure vnto me, which who so vse, become partakers of the loue & frendshype of God, and are accepted vnto hym for the gyftes of wysdome.

God hath graunted me to talke wysely, and conueniently to handle the thiges that he hath graciously let me. For it is he, that ledeth vnto wysdome, and teacheth to vse wysdome a ryght. In his hand are both we & oure wordes: pee all oure wysdome, oure vnderstandynge and knowledge of all oure wordes. For he hath geuen me the true sciēce of these thinges: so that I knowe how the worlde was made, ad the powers of the elementes: the begynnynge, endynge and myddest of the tymes: how the tymes alter how one goeth after another, and how they are fulfilled, the course of the peare: the ordinaices of the starres: the natures & kyndnes of beastes: the furionnesse of beastes: the power of the wyndes: the pmaginacions of men: the diuersities of ponge plantes: p vertues of rotes, ad all soch thynges as are secrete & not loked for, haue I learned. For

the workmaster of all thinges hath taught me wysdome. In her is the sprete of vnderstandynge, which is holy, manyfolde, one onely, sotyll, curteous, discrete, quyk, vndepleyde, playne, swete, lounge the thynges p is good, sharpe, which forbiddeth not to do well, gentle, kynde, stedfast, sure, fre: haupnge all vertues, circumspecte in all thynges: receaupnge all spretes of vnderstandynge beynge cleane and sharpe. For wysdome is nymbler then all nymble thinges: she goeth thowow & attayneth to all thynges, because of her clenness. For she is the bryeth of the power of God, and a pure cleane expresyng of the clearnes of Allmyghtie God. Therefore can no vndepleyde thyng come vnto her: for she is the byghthenes of the euerlastynge lyght, the vndepleyde myrroure of the maiesty of God, and the pimage of his goodnesse. And for so moch as she is one, she maye do all thinges: and beynge stedfast her selfe she renueth all, and amonge the people conueryeth she her selfe into the holy soules. She maketh Godes frendes and prophetes for God loueth no man, but hym in whom wysdome dwelleth. For she is more beutye-ful then the Sunne, and geueth more lyght then the starres, and the dape is not to be compared vnto her: for vpon the dape cometh nyght. But wyckednesse cannot overcome wysdome, and foolishnes maye not be w her

The. viii. Chapter.

The effectes of wysdome.

Wysdome reacheth from one ende to another mightly, & lounge doth she orde all thinges. I haue loued her, and laboured for her, euen fro my youth vp: I did my diligēce to mary my selfe with her, soch loue had I vnto her beutye. Who so hath p company of God, commendeth her noblyte, pee the Lord of all thynges him selfe loueth her. For she is the scole maistrisse of the nourtour of God, and the choler out of his wordes. If a man wold desyre ryches in this lyfe, what is richer then wysdome, that worketh all thiges? Thou wylt saye: vnderstandynge worketh. What is it amoge all thinges, that worketh more then wysdome? If a man loue vertue and ryghteousnes, let him laboure for wysdome, for she hath great vertues. And why? she teacheth sobernes & prudence, righteousnes and strenght, which are soch thinges as men can haue nothyng more profitable in their lyfe. If a mā desire moch knowledge, she can tell p thinges that are past, and discerne thynges for to come: she knoweth the soteltyes of wordes, and can expounde darcke sentēces. She can tell of tokens and wonderous thynges, or euer they come to passe, and p endes of all tymes and

and ages. So I purposed after this maner: I wyll take her vnto my company, and com- me lounge with her: no doute she shall ge- ue me good counsell, and speake comforta- bly vnto me in my carefulnes & grefe. For her sake shall I be well and honestly taken amonge the comens and lordes of the coun- cell. Though I be ponge, yet shall I haue sharpe vnderstandynge, so that I shall be mar- uelous in the syght of grete me, and the fa- ces of princes shall wonder at me. When I holde my tonge, they shall byde my leasure, when I speake, they shall loke vpon me, and yf I talke moch, they shall lape their hādes vpon thei mouth. Moreover, by the mea- nes of her I shall obtayne immortallite, and leaue behynde me an euerlasting memoriall amōge them that come after me. I shall set the people in ordre, and the nacyns shall be subdued vnto me. Horrible tyrantes shall be afrayed, when they do but heare of me, a- mong the multitude I shall be counted good and myghty in batayll. When I come ho- me, I shall fynde reste with her: for her com- pany hath no bitternes, & her felouship hath no tedynousnes, but myght and ioye.

C Now when I considered these thynges by my selfe, and pondered them in my herte how that to be ioyned vnto wysdome is im- mortalyte, and grete pleasure to haue her frendshype: how that in the workes of her handes are infinite ryches: how that, who so kepeth company with her shall be wyle: & that he which talketh with her, shall come to honoure: I wente aboute sekynge, together vnto me. For I was a ladd of a rypp wytt, and had a good vnderstandynge.

But whē I grew to moze vnderstandyn- ge, I came to an vnderfyled body. Neuerthe- les when I perceaued that I coude not ke- pe my selfe chaste, excepte God gaue it me (and that was a poynte of wysdome also, to knowe whose gift it was) I stepped vnto f Lord, and besought him, and with my who- le herte I sayde after this maner.

The ix. Chapter.

A prayer of Salomon to obtayne wysdome.



God of my fathers, and Lorde of mercyes (thou that hast ma- de all thynges with thy worde, and ordeyned man thozow thy wysdome, that he shulde haue domynyon ouer the creature which thou hast made: that he shulde orde the worlde accordinge to equite and ryghteousnes, and execute iudgement with a true hert) geue me wysdome, which is euer about thy seate, and put me not out from amonge thy chyldren: for I thy seruauit and sonne of thy hande mayden, am a feble personne, of a shorte ty-

me, and to pouge to the vnderstandynge of iudgement and lawes. And though a man be neuer so perfecte amonge the chyldren of me, yet yf thy wysdome be not with him, he shall be nothig regarded. But thou hast cho- sen me to be a kyng vnto thy people, and the iudge of thy sonnes and daughters.

Thou hast commaunded me to buylde a temple vpon thy holy mount, & an aulter in the cite wherin thou dwellest: a lyknesse of thy holy tabernacle whych thou hast prepared from the begynnyng, & thy wysdome wyth the, which knoweth thy workes, which also was with the, when thou madest the world & knewe what was acceptable in thy syght and ryght in thy commaundementes. I sende her out of thy holy beaues and fro the trōne of thy maiesty, that she maye be with me, & laboure with me: that I maye knowe, what is acceptable in thy sight. For she knoweth and vnderstandeth all thynges: and she shall lede me soberly in my workes, and preserve me in her power. So shall my workes be ac- ceptable, and then shall I gouerne thy peo- ple righteously, and be worthy to syt in my fathers seate. For what mā is he, that may knowe f counsell of God? Or, who can thin- ke what the will of God is? For f thoughtes of mortall men are miserable and oure- forcastes are but vncertayne. And why? a mortall and corruptible body is heuy vnto the soule, and f earthy mansyon kepeth do- wne that vnderstandynge that muleth vpon many thynges. Very hardly can we discer- ne the thynges that are vpon earth, & grete labour haue we, or we can fynde f thynges which are before oure eyes. Who wyll then seke oute the groude of the thynges that are done in heauen? Oh Lorde, who can haue knowledge of thy vnderstandynge and mea- nyng, excepte thou geue wysdome, and sen- de thy holy goost from aboue: f the wayes of them which are vpon earth, maye be re- fourmed: that men maye learne the thynges that are pleasaunt vnto the, and be preser- ued thozow wysdome.

The x. Chapter.

The deliuerance of the ryghteous cometh through wysdome



Wysdome preserved the fyrst man, whom God made a father of the worlde, whē he was created alone brought hi out of his offence toke him out of the *moulde of the earth: & gaue hym power to rule all thynges. * When the vnyghteous wete a waye in his wrath fro this wysdome, f brotherhed perished tho- row the wrath of murthur. Agayne, when the *water destroyed f whole worlde, wyl- dome preserved f righteous thozow a poore tre, wherof he was gouerner her selfe. Mo- reouer whē wyckednes had gotten f vpper hande,

hande so f f naciōs were puffed vp w ppyde she knewe the ryghte, preserved him fault- lesse vnto God, and layed vpon sure mercy of his chyldren. She preserved the ryghteous, * whē he fled fro the vngodly that perished, what tyme as f fyre fell downe vpon the. v. cyties: Lyke as yet this dape f vnfrutefull waste, and smokyng lād geueth testimony of thei wyckednesse: yee, the vnyrpe & vn- timely frutes that growe vpon the trees.

And for a token of a remembraunce of the vnfaythfull soule, there standeth a pylle of salt, for all such as regarded not wysdome gat not onely this hurte, f they knewe not the thynges which were good, but also left behynde the vnto men, a memoriall of their foolishnes: so that in f thynges wherin they synned, they coude not be hydd. But as for such as take hede vnto wysdome, she shall de- lyuer them from sorowe.

* When the ryghteous fled because of hys brothers wrath, wysdome led hi the ryght waye, shewed him the kyngdome of God, gaue him knowledge of holy thynges, made him riche i his laboures, & brought to passe the thynges that he wente aboute. In f dis- ceatfulness of such as defrauded him, she sto- de by him, & made him ryche. She saued hi from the enemies, & defended him from the disceauers. She made hym stronge in bat- taily & gaue him the victorie, that he myght knowe, how that wysdome is stronger then all thynges. * When f ryghteous was sold, she forsoke him not, but deliuered hym fro synners. She wente downe with hym into the dongeon, and sayled him not in the ban- des: * tyll she had brought hym the scepter of the realme, ad power agaynst those that oppressed him. As for them that had accu- sed hym, she declared them to be lyers, and brought hym to perpetuall worshyp.

* She deliuered the ryghteous people ad faultlesse seide, from f naciōs that oppressed them. She entred into the soule of the ser- uauit of God, and stode by him in wonders and tokens agaynst the horrible king. She gaue the ryghteous the rewarde of thei la- bours, & led them forth a maruelous waye: on the dape tyme she was a shadowe vnto them, ad a lyght of starres in the night sea- son. * She brought the thozow f reed see, & carped them thozow the grete water. She drowned thei enemies i the see, & brought them out of the depe. So the ryghteous to- ke f spoyles of the vngodly. * and prayled thy holy name, O Lorde, & magnified thy victorious hand w one accorde. * For wyl- dome openeth the mouth of the domine, ad maketh the tonges of babes to speake.

The xi. Chapter.

The miracles done for Israel: The vengeance of synners. The grete power and mercy of God.

She ordeed thei workes in f hādes of the holy prophet: * so f they went thozow f wyldernes that was not inhabited, and pitched their tentes in f wast deserte. They stode agaynst their enemies, & were auēged of their aduersaries. * When they were thirstye, they called vpon the, ad water was geue the out of f most hye rock and thei thyrst was quēched out of f harde stone. For by f thynges, wher thozow their enemies were punyshed, were f chyldre of Israel helped in thei nede, to thei cōfort. For vnto the enemies f gauest mā's bloud in steade of liuynge water. And where as they had scarcenelle i f rebuke, whē the chyl- dren were slayne, thou gauest vnto thyne awne a plētous water vnloked for: decla- ryng by the thyrst that was at that tyme, how thou woldest byng thyne awne vnto honoure, and slape thei aduersaries.

* For when they were tryed and noztured with fatherly mercy, they knowledged how the vngodly were iudged, ad punyshed tho- row the wrath of God. These hast thou ex- hortet as a father, and proued the: but vnto the other f hast bene a boysterous kyng, layed hard to thei charge, & condēd the. Whether they were absent or present, their punyshmet was a lyke. For their grefe was double: namely, mournynge, and the remē- braunce of thynges past. But whē they per- ceaued f thei punyshmentes dyd the good, they thought vpon the Lorde, and wonde- red at f ende. For at f last they helde moch of hym, of whō i f out casting they thought scozne, as of an abiecte. Neuertheles, the ryghteous dyd not so when they were thyr- stie: but eue lyke as f thoughtes of f foolish were, so was also ther wickednes. * Where as certayne men now (thozow errour) dyd worshipe dome serpentes ad vayne beastes thou sendest a multitude of domine beastes vpon them for a vengeance: that they myght knowe, that loke where withall a man syn- neth, by the same also shall he be punyshed. * For vnto thy allmyghty hande, f made f worlde of naught, it was not vnpossible, to sende amonge them an heape of Beeres, or woode Lyons, or cruell beastes of a straunge kynde, loch as are vnkowne, or spoutt fire or cast out a smokyng breth, or spote horri- ble sparkes out of their eyes, which myght not onely destroye them with hurtyge, but also kyll the with their horrible syght. Yee, without these beastes might they haue be- ne slayne with one wynde, beyng persecu- ted of their awne workes, & scattered a broa- de thozow the breth of thy power.

Neuertheles, thou hast ordeed all thynges in measure, nōbre & weight. For f hast euer had great strength & might, & who maye w stande f power of thyne arme? And why? See lyke as

lyke as þe small thing þe the balaunce weyeth
so is the worlde before þe: þe, as a droppe of
þe morning dew, that falleth downe vpon
þe earth. Thou hast mercy vpon all, for thou
hast power of all thynges: * & makest the as
though thou sawest not the synnes of men,
because they shuld amende. For thou louest
all the thynges that are, and hatest none of
them whos þe hast made: nether dydest thou
ordeyne or make any thyng, of euell wyll.
How might any thing endure, if it were
not thy will? Or how coulde any thyng be
preserued, excepte it were called of the? But
thou sparest all, for all are thyne (O Lord)
thou louest of soules.

The. xii. Chapter.

The mercy of God towarde synners, the workes of
God are vntrepassable. So geueth scripture to rememb. us.

O Lord, how gracious and swete is
thy sperte in all thynges: Therefore
chastnest thou them measurably
þe go wyse, and warrest the cōcer-
ninge the thynges wherin they offende: thou
spakest vnto the (O Lord) & exhorte the
to leaue theyr wickednes, and to put theyr
trust in þe. * As for those olde inhabytors of
thy holy lāde, thou myghtest not awayne
the, for they comitted abhominable workes
agaynst the: as witchcraft, sorcery, ad-
olatry, they slew theyr awne children with-
out mercy: they dydeate vpon mens bowels, &
denoured the bloude: þe, because of soch ab-
hominaciōs, mysbelues & offeringes, thou
slewest the fathers of the desolate soules by
the handes of oure fathers: þe the land which
thou louest aboue all other, might be adwel-
lynge for the children of God.

Neuertheles, thou sparedst them also (as
men) & sendest þe forerunners of thyne hoost
euē hornettes to destroye them out by lytle
ad lytle. Not that þe wast unable to subdue
the vngodly vnto the ryghte i battayle,
or w cruell beastes, or with one rough word
to destroye the together: * But thy mynde
was to dyue them out by lytle ad lytle, ge-
uynge the tyme & place to amende: knowig
well, that it was an vnryghteous nacō &
wicked of nature, ad þe their thought might
neuer be altered. For it was a cursed se-
de fro þe begynnynge, & feared no man: Yet hast
thou pardoned their synnes. For who wyll
saye vnto the: why hast thou done that? Or
who will stāde agaynst thy iudgment? Or
who wyll come before thy face an auenger
of vnryghteous men? Or who wyll blame
the, if the people perish, whom thou hast
made? For there is none other God but þe,
* that carest for all thynges: that þe mayest
declare how that thy iudgment is not vn-
ryght. There darre nether kynge, ner tyraunt
in thy sight require accomptes, of the who
thou hast destroyed.

For so moch then as thou art ryghteous
thy selfe, þe ordrest all thynges ryghteously
* & punishest euē him that hath not deser-
ued to be punished, & takest him for a strai-
ger and an aleant in the lande of thy power.
For thy power is the begynnynge of rygh-
teousnes: and because thou art Lord of all
thynges, therfore art thou gracio vnto al.
When men thynke the not to be of a full
strength, thou declarest thy power: ad bold-
ly deliuerest thou them ouer that knowe þe
not. But thou Lord of power iudgest quiet-
ly, and ordrest vs with great wyldom, for
thou mayest do as thou wylt.

By soch workes now hast thou taught
thy people, that a man also shulde be iust &
louynge: and hast made thy chyldre to be of
a good hope: for euē when thou iudgest, þe
geuest roome to amende from synnes.
For in so moch as thou hast punished, and
with soch diligēce deliuered the enemyes of
thy seruantes, which were worthy to dye
(where thou sawest thou gauest them tyme and
place of amendement that they might turne
fro theyr wickednes) with how greate dili-
gence then punishest þe thyne awne children
vnto whole fathers thou hast sworn & ma-
de couenauntes of good promyses: So whe-
re as thou doest but chasten vs, thou puny-
shest our enemyes diuerse wayes, to þe intēt
that when we punishe, we shuld remembre
thy goodnesse: & when we our selues are pu-
nyshed, to put oure trust in thy mercy.

Wherefore, where as men haue lyued ig-
norantly & vnryghteously, thou hast puni-
shed the soze, euē thou sawest þe same thynges þe
theyr workes. * For they wete astraye
very longe in the waye of errour, & helde þe
beastes (which euē theyr enemyes despyled)
for goddes, lyuinge as children of no vnder-
standynge. Therefore hast thou sent a scozne
full punishment amonge the, as amonge the
children of ignorance. As for soch as wolde
not be reformed by those scoznes ad rebu-
kes, they felt the worst punishment of God
For the thynges that they suffered, they bare
them vnpatiently, beinge not content in
them but vnwillinge. And when they per-
ished by the same thynges that they toke for
goddes, they knowledged then, that there
was, but one true God, whome afore they
wolde not knowe: therfore came the ende of
theyr damnacyon vpon them.

The. xiii. Chapter.

All thynges be vayne, excepte the knowledge of
God. Idolaters and Idols are mocked.



Vayne are all men, which haue not
knowledge of God: * as were they
that out of the good thynges which
are sene, knewe not hym, þe of hym
selfe is euē lastynge. Nether toke they so
moch regarde of þe workes that are made,
as to

as to knowe, who was the craftermā of the
but some toke the fyre, some the wynde or
ayre, some the course of the starres, some the
water, some toke Sunne ad Moone, or the
lyghtes of heauen which rule the earth, for
goddes. But though they had soch pleasure
in their beuty, that they thought the to haue
bene goddes: yet shulde they haue knowne,
how moch more sayre he is that made the.
For the maker of beuty hath ordened all
these thynges. Or if they marueled at the
power and workes of them, they shulde ha-
ue perceaued thereby, that he which made
these thynges, is myghtyer then they.

For by the greatnesse and beuty of the
creature, the maker thereof may playnely be
knowne. Notwithstandynge they are the
lesse to be blamed, that seke God, ad wolde
fynde hym, and yet myse. And why? for so
moch as they go about in hys workes and
seke after them, it is a token, þe they regarde
and holde moch of his workes that are se-
ne: howbeit they are not wholy to be excu-
sed. For if they vnderstandynge & know-
ledge be so greate, that they can diserne the
worlde and the creatures, why do they not
rather fynde out the Lord thereof?

But vnhappye are they, and amonge the
deed is theyr hope, that call them Goddes
which are but the workes of mens hādes:
golde, syluer, and the thinge that is founde
out by conynge, the similitude of beastes,
or any vayne stōne that hath bene made by
hande of olde. * Or as whe a carpenter cut-
teth downe a tree out of the wodd, and pa-
reth of the bark of it conynge: and so with
the one parte maketh a vessel to be vsed, &
dresleth meate with the resydue. As for the
other parte that is left, which is profytable
for nothyng (for it is a croked pece of wodd
and full of knobbes) he carueth it diligently
thorow hys vanite, and accordynge to the
knowledge of hys conynge he geueth it so-
me propozcion, fashioneth it after the simi-
litude of a mā, or maketh it lyke some beast
straketh it ouer with redb, and paynteth it,
& loke what foule spot is in it he casteth so-
me coloure vpon it.

Then maketh he a conuenient tabernacle
for it, setteth it in the wall, & maketh it fast
with yron, prouidyng so for it, lest it hap-
pen to fall: for it is well knowne, that it can
not helpe it selfe: And why? it is but an yma-
ge, and must of necessity be helped.

Then goeth he & offereth of his goodes vn-
to it, for his chyldren and for his wyfe: he se-
keth helpe at it, he asketh coucell at it: he is
not ashamed to speake vnto it that hath no
soule: for health, he maketh his petitiō vn-
to him þe is lycke: for lyfe, he prayeth vnto
him that is deed: he calleth vpon hi for help
that is not able to helpe him selfe: & to sende

him a good iourneye, he prayeth him þe may
not go. And in all the thynges that he ta-
keth in hāde (whether it be to optayne any
thyng, or to worcke) he prayeth vnto hym,
that can do no maner of good,

The. xiiii. Chapter.

The detestacyon and abhominacyon of ymages.
A curse of them, and of hym that maketh them. The
ruelles that come of Idolatrye.



Ayane, another mā purposing
to sayle, and begynnynge to ta-
ke his iourneye thorow the ra-
gynge see, calleth for helpe vn-
to a stock, that is farre weaker
then the tree that beareth hi. For as for it,
coueteousnesse of moneye hath soude it out,
& the craftermā made it with his conynge.
But thy prouidence, O father, gouerneth
all thynges fro the begynnynge: * For thou
hast made a waye in the see, and a sure path
in the myddest of þe wanes: declaryng ther-
by, that thou hast power to helpe i all thin-
ges, yee though a man wente to the see with
out shyp, neuerthelesse, that the workes
of thy wyldome shulde not be vayne, * thou
hast caused an arke to be made: and therfore
do men committe theyr lyues to a small
pece of wodd, passynge ouer the see in a shyp,
and are lauchd.

* For in the olde tyme also whe the proude
gyauntes perished, he in who the hope was
left to increse the worlde) wente into the
shyppe, which was gouerned thorow thy
hand, and so leste sede behinde him vnto the
worlde. For happye is þe tree, where thorow
ryghteousnes cometh: but cursed is þe ydol
that is made with hādes, * yee both it and he
that made it. He, because he made it: and it,
because it was called God where as it is but
a fraple thyng. * For the vngodly and hys
vngodlynes are both lyke abhominable vn-
to God, Euē so þe worcke and he that ma-
de it also, shalbe punished together. Ther-
fore shal there a plage come vpon þe ydoles
of the heathen: for out of the creature of
God they are become an abhominacyon, a
temptacion vnto the soules of men, and a
snare for the fete of the vnwylle. And why, þe
sekyng out of ydoles is the begynnynge of
whoredome, and the bypnyng vpon of the is
the destruccyon of lyfe. For they were not
from þe begynnynge, nether shal they con-
tinue for euer. The welthy ydelnes of men
hath founde them out vpon earth, therfore
shal they come shortly to an ende. When a
father mourned for his sonne þe was taken
awaye fro hym, he made hym an ymage (in
all þe hāse) of hys deed sonne: & so begane to
worshyp hi as God, which was but a deed
man, & ordened his seruantes to offere vnto
hi. Chy by processe of tyme & thorow an vn-
gracious custome, this erroure was kepte:

as lawe, and tyrantes compelled men by violence to honour ymages. As for those þ were so farre of that men myght not wor- shipp them presently, they picture was brought fro farre (lyke the ymage of a king whom they wolde honour) to the intent þ with grete diligence they might worshipp him which was farre of, as though he had bene present. Agayne, the singular connyge of the craftesman gaue the ignorant also a great occasion to worshipp ymages. For þ workman willing to do hym a pleasure þ set him a worke, laboured with all his con- nyinge to make þ ymage of the best fashon. And so, thorow the beauty of the worke, the comen people was disceaued, in so moche þ they toke him now for a God, which a lytle afore was but honored as a man. And this was the erroure of mans lyfe, when men (ether for to serue theyr awne affectio, or to do some pleasure vnto kynge) ascribed vnto stones and stockes þ name of God, which ought to be geuen vnto no man.

Moreover, this was not ynough for the that they erred in the knowledge of God: but where as they lyued in the grete war- res of ignorance, those many & grete pla- ges called they peace. For ether* they flue theyr awne chyldren, & offered them, or dyd sacryfyce in þyngh season, or els helde vn- reasonable watches: so that they kepte ne- ther lyfe ner marriage cleane: but ether one flue another to death maliciously, or els gre- ued hys neyghboure wyth aduoutrye. And thus were all thynges mixte together, bloud, manslaughter, theft, dissimulation, corrup- tion, vnfaithfulness, sedycion, perjury, dis- quietynge of good men, vnthankfulness, de- filynge of soules, chaungynge of byrth, vn- stedfastnesse of marriage, ynorder of aduou- trye and vnclemesse. And why? the honou- ringe of abhominable ymages is the cause, the begynnyng and ende of all euell. For they that worshype Idols, ether they are mad when they be mercy, or prophetic lyces, or lyue vngodly, or els lyghtly forswear them selues. For in so moche as their trust is in þ Idols (which haue nether soule ner vn- derstandynge) though they sweare falsely, yet they thynke it shal not hurte them.

Therefore cometh a grete plage vpon them, and that worthely: for they haue an euell oppinion of God, geuynge hede vnto Idols, wearynge vniustly to disceauce, and despying ryghteousnes. For theyr swea- ringe is no vertue, but a plage of them that synne, and goeth cuer with the offence of the vngodly.

The xv. Chapter.

The voyce of the saythfull, prayenge the mercy of God, for whose graces sake they serue not Idols.

Blessed thou (O our God) art swete, lōg A sufferynge and true, and in mercy oꝝ. Drest thou all thynges.

Though we synne, yet are we thyne, for we knowe thy strength. If we synne not, then are we sure, that thou regardest vs. For to knowe þ, is perfecte ryghteousnes: Pec, to knowe thy ryghteousnes ad power, is the rote of immortalite. As for the thyng that men haue foude out thorow their euell science, it hath not disceaued vs: as the payn- tinge of the picture (an vnprofitable laboure) and carued ymage, with diuerse colours, whose syght entyseth the ignorant: so that he honoureth & loueth the picture of a deyd ymage that hath no soule.

Nevertheless, they that loue soch euell thynges, are worthy of death: they that trust in them, they that make them, they that loue them, and they that honoure them. The potter also taketh ad tempereth soft earth, laboureth it, and geueth it the fashon of a vessel, whatsoeuer serueth for oure vse: and so of one pece of claye he maketh some clea- ne vessel for seruike, & some contrary. But where to euery vessel serueth, that knoweth the potter him selfe. So with his wayne la- boure he maketh a God of the same claye: this doth euen he, which a lytle afore was made of earth hym selfe, and within a lytle whyle after (whē he dieth) turneth to earth agayne.

Notwithstandinge, he careth not the more because he shal labour, ner because his lyfe is short: but stryuethe to excell goldsmithes, the syluer smythes and coper smythes, & ta- keth it for an honour to make wayne thynges. For hys herte is athes, hys hope is but wayne earth, & his life is more vile the claye for so moche as he knoweth not his awne ma- ker, that gaue him hys soule to worke, ad bryethed in him the bryeth of lyfe. They coun- te oure lyfe but a pastyme, and oure conuer- sacion to be, but a market, and that men shulde euer be gettynge, and that by euell meanes. Now he that of earth maketh frag- le vessels and ymages, knoweth him selfe to offende aboue all other.

All the enemyes of thy people & that holde the in subieccio, are vnwyle, vnhappye, and excedyng proude vnto theyr awne soules, for they iudge all the Idols of the heathen to be goddes, which nether haue eye sight to se, ner noses to smell, ner eares to heare, nor fynge of hādes for to grope: & as for theyr fete, they are to slowe to goo. For mā made them, & he that hath but a borrowed sprete, fashioned them. But no mā cā make a God lyke vnto him: for seynge he is but mortall hym selfe, it is but mortall that he maketh with vnryghteous handes. He hym selfe is better then they who þe worshyppeth, for he lyued

he lyued though he was mortall, so dyd ne- uer they. Pec, they worshyppye beastes also, which are most miserable: for compare thi- ges that cannot fele vnto them and they are worse then those. Yet is there not one of these beastes, that with his syght can be- holde eny good thing nether haue they geue prayse ner thankes vnto God.

The xvi. Chapter.

The punishment of idolaters, and the benefy- tes done vnto the saythfull.

And these and soch other thynges ha- ue they suffered worthy punishment and thorow the multitude of bea- stes are they rote oute. In steade of the which punishmentes thou hast gra- ciously ordred thyne awne people, and geue the theyr desyre þ they longed for: a newe & straunge taste, * preparing the quayles to be theyr meate: to þ intent that (by the thynges which were thewed and sent vnto the) they that were so greedy of meate, might be withdrawen euen from the desyre that was necessary. But these withi thorte tyme we- re brought vnto pouerte, ad tasted a newe meate. For it was requisite þ (without eny excuse) destruccions shulde come vpon those which vled tyzanny, & to shewe onely vnto þ other, how theyr enemyes were destroyed.

For when the cruell woodnesse of the beastes came vpon them, they perished tho- row the stynges of the cruell serpentes.

Not withstandinge, thy wrath endured not perpetually, but they were put in feare for a lytle seasō, that they myght be reform- ed, haupnge a toke of saluacion, to reme- bre the comaundement of thy lawe. For he þ conuerted, was not healed by the thyng þ he lawe, but by the, O sauoure of all. So in this thou thewedst thyne enemyes, þ it is thou, which delyucrest from al euell. As for the * whē they were byttē w grethoppers and flies, they dyed, for they were worthy to perishe by soch. But nether the teeth of dra- gons ner of venimous wormes ouer cā thy chyldre, for thy mercy was cuer by the & hel- ped the. Therefore were they punished to re- membre thy wordes, but halfely were they healed agayne, lest they shuldfall ito so depe forgetfulness, þ they myght not vse thy hel- pe. It was nether herbe ner playster þ resto- red the to health, but thy worde (O Lord) which healeth all thynges. It is þ (O Lord) that hath the power of lyfe & death: thou leddest vnto deathes doze, and byngest vp agayne. But mā thorow wickednes flateh his awne soule, and when his sprete goeth forth, it turneth not agayne, nether maye he call agayne the soule that is take awaye. It is not possible to eschape thy hande. For the vngodly that wolde not knowe þ, were punished by þ strength of thyne arme: with

straunge waters, hayles and raynes were they persecuted, and thorow fyre were they consumed. For it was a wonderous thyng that fyre myght do more then water which quencheth all thynges: but the worlde is the auēger of the ryghteous. Some tyme was the fyre so tame, that þ beastes which were sent to punish the vngodly, bent not: and that because they shulde se and knowe, that they were persecuted with the punishment of God. And some tyme bent the fyre i the water on euery lyde, that it might destroye þ vnryghteous nacyon of þ earth. * Agay- ne, thou hast fed thyne awne people w sun- gels fode, & sent the byrd ready from heaue (without theyr laboure) beyngue very plea- sant and of good taste. And to shewe thy ry- ches & swetnesse vnto thy chyldren, thou ga- uest euery one theyr desyre, so þ euery man might take what lyked hym best. But the snowe and pleabode the violence of the fyre & melted not: that they myght knowe, that the fyre burnyng in the hayle and rayne, de- stroyed the frute of the enemyes: þ fyre also forgat his strength agayne: that the rygh- teous myght be noyshed. For the creature that serueth the (which art the maker) is se- arse in punishyng þ vnryghteous, but is ea- sy & gentle to do good, vnto soch as put their trust in the. Therefore dyd all thynges alter at the same tyme, and were all obedient vnto thy grace, which is the noyse of all thynges, accordynge to the desyre of them that had nede therof: that thy chyldre (O Lord) whom thou louest, myght knowe, * þ it is not nature and the growinge of frutes that fedeth men, but that it is thy worde, which preserueth them that put theyr trust in the. For loke what myght not be destroyed with the fyre, as soone as it was warmed with a lytle sunne beame, it melted: þ al mē might knowe, that thā kes ought to be geuen vnto the before the sunne ryse, and that thou oughtest to be worshipped before the daye springe. For the hope of þ vnthankfull shall melt awaye as the wynter ple, and perishe as water, that is not necessary.

The xvii. Chapter.

The iudgements of God vpon the Egyptians.

Create are * thy iudgements (O Lord) and thy counceils cā not be expressed: therefore mē do erre, that will not be reformed w thy wyldome. * For when þ vnryghteous thought to haue thy holy people i subieccio, they were bounde with the bandes of darcknes and longe nyght, vnto the rofe, thynkynge to escape the cuerlastynge wyldome. And whyle they thought to be byd i þ darcknesse of theyr synnes, they were scattered abrode i the very myddes of the darck couerpyng of forgetfulness, put to horrible feare and

Ecc iii wonderously

wonderously vexed: for the corner where they myght not kepe them from feare (because the sounde came downe and vexed them) yee, many terrible and straunge visions made them afrayed.

No power of the fyre myght geue them lyght, nether myght the cleare flammes of p starres lyghten p horrible nyght. For they appeared vnto them a sodayne fyre, very dzedeful: At the which (when they sawe no thig) they were so afrayed, p they thought the thig which they sawe, to be the moze fearfull. * As for p sozery & enchaute-mēt that they vied, it came to derision, and the proude wysdome was brought to shame.

For they that promised to dyue awaye the fearfulness and dzed from the weake soules, were lyk for feare themselves, and that with scozne. And though none of the wonderfeared the, yet were they afrayed at the beastes which came vpon them, & at p hyf-synge of the serpetes. In so moch that with t-eblyng they sowned, ad sayde they sawe not p aye, which no man yet maye escape.

For it is an heuy thynge, when a mans awne conscience beareth recorde of his wyckednes and condemneeth hym. And why? a vexed and wounded conscience, taketh euer cruell thynge in hād. * Fearfulness is nothing els, but a declaring that a mā seeketh helpe and defence, to anwere for hym selfe. And loke how moch lesse the hope is withi. the moze is the vncertentye of the mater, for the which he is punyshed. But they that came in the myghty nyght: slepte the slepe fell vpon them from vnder and from aboue: somtyme were they afrayed thozow the feare of the wonders, and somtyme they were so weake that they sowned with all: for an hasty & sodayne fearfulness came vpon the.

After warde, p eny of them had fallen, he was kepte and shut in prison, but without chaynes. But p eny dwelt in a byllage, p he had bene an hearde or husbandman he suffered intollerable necessite: for they were all bounde with one chayne of darknesse.

Whether it were a blasynge wynde, or a swete songe of the byrdes amonge the thynke branches of the trees, or the vehemence of hasty rynyng water, or greates noise of the fallynge downe of stoness, or the playenge and runnyng of beastes whom they sawe not, or the myghty noise of roaryng beastes, or the sownde that answereth agayne in the hye mountaynes: it made them sowne for very feare. For all the earth synned with cleare lyght, and no man was hyndered in his labour. Onely vpon them there fell a heuy nyght, an ymage of darknesse that was to come vpon the. Yee, they were vnto them selues the most heuy & horrible darknesse.

The fyre lyght that the Israelites had in Egypte The persecucion of the saythfull The Lord smote all the first borne of Egypte The synne of the people in the wilderness. Aaron stode betwixt the lyue and the dede, with his censoure.



Nevertheless, thy sayntes had a very greate lyght (p enemyes herde theyr voyce, but they sawe not the figure of them.) And because they suffred not p same thynge, they magnified p: ad they p were vexed afoze (because they were not hurte now) thanked the, and besought the (O god) that there myght be a difference. * Therfore had they a burnynge pyler of fyre to lede them in the vnkowne waye, and thou gauest them the Sunne for a fre gyft without eny hurt. Reason it was that they shulde want lyght, & be put in the prison of darknes, which kepte thy chyldre in captiuyte, by who the vncorrupte lyght of the lawe of the worlde was for to be geuen. * When they thought to slaye the babes of the ryghteous (one beinge layed out, and pserued to be leader vnto the other) * thou broughtest out p whole multitude of the chyldren, and destroyedst these in the myghty water. Of that nyght were oure fathers certified afoze that they knowynge vnto what othes they had geuen credence, myght be of good cheare. Thus thy people receaued the health of the ryghteous, but p vngodly were destroyed. For lyke as thou hast hurte oure enemies, so hast thou promoted vs whom thou caldest afoze. For the ryghteous chyldren of the good men offred secretly, & ordred the lawe of ryghteousnes vnto vntite: that p iust shulde receaue good and euell in lyke maner, synngng prayles vnto the father of all men. Agayne, there was herde an vnconuenient voyce of the enemyes, and a pyteous crye for chyldren that were bewayled. The master and the seruauant were punyshed in lyke maner. For they all together had innumerable that dyed one death.

Nether were p lpyng sufficient to bury p deed, for in p twinklyng of an eye, p noblest nacyō of them was destroyed. As oft as God helped them afoze, yet wolde it not make the beleue: but i the destruccō of the fyrst borne they knowledged, that it was p people of God. For whyle all thiges were still & whē the nyght was i the myddest of her course, thy Almyghty worde (O Lord) leapt downe from heauē out of thy royall trone, as a rough man of warre, i the myddest of the lāde that was destroyed: & p sharpe swerde perfourmed theyr straitē comādemēt, standynge and fylling all thynge with death: yee, it stode vpon the earth & reached vnto the heauē. Then the syght of the euell

euell dreames vexed them sodely, and fearfulness came vpon them vnauayres.

Then laye there one here, another there, half deed, half quyk, and shewed the cause of his death. For the visyō that vexed the shewed the these thinges afoze: so that they were not ignorant, wherfore they perished.

The tentacyō of death touched the ryghteous also, and amonge the multitude in p wilderness there was insurreccion, but thy wrath endured not longe. For the blamelesse man wente in all the hast, and toke the bat-tayll vpon him, brought forth the weape of his ministracyō: euen prayer and the censours of reconcilinge: sett him selfe agaynst the wrath, and so brought the misery to an ende: declaringe therby that he was thy seruauant. For he ouercame not the multitude with bodely power, ner with weapens of myght: but with the worde he subdued him that vexed him, puttyng them in remembrance of the othe and couenaunt made vnto the fathers. For when the deed were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, and parted the waye vnto lpyng. * And why? in his longe garment was all the beauty, and in the foure rowes of the stoness was the glory of the fathers grauen, and thy maiesty was wyrtten in the crowne of his heade. Vnto these the destroyer gaue place, ad was afrayed of them: for it was onely a tē-tacion worthy of wrath.

The .xix. Chapter.

The death of the Egyptians, and the greates hope of the Hebrewes. The meate that was geuen at the de-syre of p people. The elementes serue not onely to p will of God, but also to the will of man.



For the vngodly, the wrath came vpon them without mercy vnto the ende. For he knew before what shulde happen vnto them: how that (when they had consented to lett them go, and had sent out with greates diligence) they wolde repēte, and folowe vpon them. * For when they were yet moornyng and makynge lamentacion by the graues of p deed, they deuyled another foolysnes: so that they persecuted them in theyr flyng, whom they had cast out afoze with prayer. Moztly necessitye also brought them vnto thys ende, for they had cleane forgotten the thynge that happened vnto them afoze. But the thynge that was wantynge of theyr punyshment, was requysite so to be fulfilled vpon them with tormentes, that thy people myght haue a maruelous passage thozow, & that these might fynde a straunge death.

Then was euery creature fastyned agayne of newe, accordyng to p will of theyr ma-

ker, obepenge thy commaundementes that thy chyldre myght be kept without hurte. For the cloude ouershadowed theyr tentes, & the drye earth appeared, where afoze was water: so p in the reed see there was a waye without impediment, & the greates depe became a grene felde: wher thozow all p people wente p were defended wpth thy hand, seige thy wonderous and maruelous workes. For as p hozles, so were they fedd, and leapte lykelambes, praylinge p (O Lord) which haddest deliuered the: and why? they were yet myndefull of thy thynge, p happened whyle they dwelt in p lande: how the grounde brought forth flycs in steade of cattell: & how the rpuer scrawled with the multitude of frogges in steade of fpyshes.

But at the last they sawe a new creaton of byrdes, what tyme as they were discaued with lust, and despyed delicate meates. For when they were speakinge of theyr appetite, the quayles came vnto them fro the see, and punyshmentes came vpon the synners, not without the tokes which came to passe afoze by the vehemence of the streames: for they suffred worthely accordyng to theyr wickednes, they dealt so abhominably and churlyshly w straungers. Some receaued no vnkowne gesses, some brought the straungers into bondage that dyd them good. Besyde all these thynge there were some, that not onely receaued no straungers with theyr willes, but persecuted those also, & dyd them moch euell, that receaued them gladly. Therfore were they punyshed with p vlyndnesse, lyke as they that were couered with sodayne darknesse at the dores of the ryghteous, so p euery one sought the entraunce of hys doze.

Thus the elementes turned into them selues, lyke as when one tyme is chaunged vpon an instrument of musyk, and yet all the residue kepe theyr melody: which maye easely be perceaued, by the syght of the thynge that are come to passe. The drye lande was turned into a watery, and the thynge that afoze swamme i the water, wete now vpon p drye grounde. The fyre had power in the water (contrary to his awne vertue) & the water forgot his awne kynde to quenche. Agayne, the flammes of the noysome beastes hurte not the flesh of them that wete with them, nether melted they the ple, which els melteth lyghtly. In all thiges hast thou promoted thy people (O Lord) and brought them to honour: thou hast not despyed the, but all waye & in all places hast thou stande by the.

The ende of the boke of wyldome.

Eee iiii The

The boke of,
The boke of Jesus the sonne of Syrach/
which is called in latyn/Ecclesiasticus,

The Prologe of Jesus the sonne
of Syrach vnto hys boke.

Any and grete me haue declared wysdome vnto vs out of the lawe, out of the Prophetes and out of other that folowed them. In the which thynges Israell ought to be commended, by the reason of doctryne and wysdome: Therefore, they that haue it and reade it, shuld not onely them selues be wylle there thorow, but serue other also with teachyng and wyrtynge.

After that my graunde father Iesus had geue diligent labour to reade the lawe, the Prophetes and other boke that were left vs of oure fathers, ad had well exercysed hym selfe therein: he purposed also to wyrtynge some thyng of wysdome & good maners, to the intent that they which were wyllynge to learne and to be wysse, myght haue y more vnderstandyng, and be the more apte to leade a good conuersacyon.

Wherfore, I exhorte you to receaue it louyngly, to reade it with diligence, & to take it in good worth, though oure wordes be not so eloquent as the famous oratours. For the thyng y is wyrtyn in the hebreue tonge, soundeth not so well when it is translated into another speache. Not onely this boke of myne, but also the lawe, the Prophetes ad other boke sounde farre other wysse, then they do, whē they are spokē in their awne language.

Now in the xxxviii. yere When I came into Egypte in the tyme of Ptolomy Euergetes & continued there all my lyfe, I gat libertye to reade and wyrtynge many good thynges.

Wherfore, I thought it good and necessary, to bestowe my diligence and trauaile to interprete this boke. And consyderynge that I had tyme, I laboured and

dyd my best to perfourme thys boke, and to wyrtynge it vnto lycht:

that the straungers also which are dysposed to lerne, myght applye them selues vnto good maners and lyue accordyng to the lawe of the Lorde.

Ecclesiasticus.

The fyrst Chapter.

Wysdome procedeth and cometh of God. A prayse of the feare of God. A pte of the booke of Syrach.

* iiii. re. iii. b
and. iiii. b
Job. xxi. c
Jacob. i. a

Al wysdome cometh of God, the Lorde, and hath bene euer with hym, and is before all tyme. Who had nombred the sande of the see, y droppes of prayne, & the dayes of tyme? Who hath measured y heygth of heauen, y bredth of the earth, & the depnesse of the see? Who hath sought out y grounde of Goddes wysdome, which hath bene before all thynges?

* i. roma. xl. c
* Wysdome hath bene before all thynges, and the vnderstandyng of prudence from euerlastyng. (Gods worde in the heygth is the well of wysdome, and the euerlastyng comaundementes are the entraunce of her.)

Vnto whom hath the rote of wysdome bene declared? Or who hath knowen her wyrt? Vnto who hath y doctrine of wysdome bene discovered & shewed? ad who hath

vnderstande y many folde entraunce of her?

There is one: euen the best, the maker of all thynges, the Allmyghty, the kyng, of power (of whom men ought to stande greatly in awe) which sytteth vpon his throne, beinge a God of dominio: he hath created her thorow the holy goost: he hath sene her, nombred her, ad measured her: he hath poured her out vpon all hys workes, and vpon all flesh accordyng to hys gyfte: he geueth her ryche vnto the that loue hym: The feare of the Lorde is wysdome and triumphe, gladnesse and a ioyfull crowne: The feare of the Lorde maketh a mery hert, geueth gladnesse, ioye and longe lyfe. Who lo feareth the Lorde, it shall go well wyth hym at the last, and in y daye of hys death he shall be blessed.

The loue of God is honorable wysdome: loke vnto whom it appeareth, they loue yt, for they se what wonderful thynges it doth.

* The feare of the Lorde ys y begynnynge of wysdome, ad was made with the faythfull in the mothers wombe: yt shall go wyth the chosen women, and shalbe knowne of the ryghteous and faythfull. The feare of the Lorde is the ryght Gods seruyce, that pre-

serueth

Jesus the sonne of Syrach, Ho. xxxvii.

serueth and iustifieth the herte, and geueth myght & gladnesse. Who so feareth y Lorde shall be happy, and when he hath neede of cōforte, he shall be blessed. To feare God is the wysdome that maketh rich, and bygeth all good with her. She fylleth the whole house with her gyftes, and the garners with her treasure. The feare of the Lorde is the crowne of wysdome, and geueth plenteous peace and health. He hath sene her & nombred her: (both these are the gyftes of God) knowledg and vnderstandyng of wysdome hath he poured out as rayne, and the that helde her fast, hath he brought vnto honour.

D The feare of the Lorde is the rote of wysdome, and her braunches are longe lyfe. In the treasures of wysdome is vnderstandyng and deuocyon of knowledg, but wysdome is abhorred of synners. The feare of y Lorde dyspueh out synne: for he that is without feare cannot be made righteous, and his wylfull boldnes is his awne destruccyon. A patient man wyll suffre vnto the tyme, & then shall he haue y rewarde of ioye. A good vnderstandyng wyll hide his wordes for a tyme, & many mens lippes shall speake of his wysdome. In the treasurs of wysdome is y declaracyon of doctryne, but the synner abhorreth the worshippe of God. My sonne, yf thou desire wysdome, kepe the commaundement, and God shall geue her vnto the: for the feare of the Lorde is wysdome and nurture, he hath pleasure in fayth and louyng mekenesse, & he shall fill the treasures ther of. Be not obdurate and vnfaythfull to the feare of the Lorde, and come not vnto hym with a double hert. Be not an ypocrite in y syght of me, and take good hede what thou speakest. Marke well these thynges, lest y happē to fall and byryng thy soule to dishonoure, and so God discour thy secretes, and cast the downe in the myddest of the congregacyon: because thou woldest not receaue y feare of God, and because thy herte is full of faynednes and disceate.

The ii. Chapter.

He exhorte the seruantes of God to ryghteousnes, loue, vnderstandyng, and patience, & exhorte hym that feareth God, to beleue, to hope, and to loue, because God nether confoundeth ner forsaketh them y trust in hym. A curse vpon the felle, fere, and impacient of herte.

My sonne, yf thou wilt come into y seruyce of God, stande fast in ryghteousnes and feare, and arme thy soule to tēcyon: sette thyne hert and be patient: bowe downe thyne eare: receaue the wordes of vnderstandyng, and synke not a waye, whē thou art entyled. holde the fast vpo God, ioyne thy selfe vnto him, and suffre that thy life maye encrease at y last. Whatsoeuer happeneth vnto y

receaue it: suffre in heynesse, and be patient in thy trouble. * For lyke as golde & syluer are tryed in the fyre, euen so are acceptable me in y fornaice of aduersite. Welcme i God, & he shall helpe the: orde thy waye a ryght, and put thy trust in him. holde fast his feare and growe therein. O ye that feare the Lorde take sure holde of his mercy: synke not a waye from him, that ye fall not. O ye that feare y Lorde, beleue him, and your reward shall not be emptye. O ye that feare y Lorde, put your trust in him, and mercy shall come vnto you for pleasure. O ye y feare y Lorde, set poure loue vpon hym, and poure hertes shalbe lychtened.

Consyde the olde generacions of me (O y pe chylzen) & marke them well: * was the reuer eny one confounded, that put his trust in the Lorde? Who euer continued in his feare, and was forsake? Or whom dyd he euer despise, that called faithfully vpo him? For God is gracious & mercifull, he forgue thy synnes in the tyme of trouble, and is a defender for all them that seke him in the trouth. Who be vnto him, y hath a double hert, wyche lippes and euell occupied handes, and to the sinner that goeth two maner of wayes. Who be vnto the y are loose of herte, which put not their trust in God, & therfore shall they not be defended of hym. Who be vnto the that haue lost patience, forsaken y right wayes, and are turned back into frowarde wayes. What will they do, when the Lorde shall begynne to dysset them?

They that feare the Lorde, wyll not mistrust his worde, and they y loue hym, wyll kepe his commaundement. They that feare the Lorde, will seke out the thynges, that are pleasaunt vnto him, & they that loue hym: shall fulfyll hys lawe. They that feare the Lorde, wyll prepare theyr hertes, and humble their soules in his sight. They that feare y Lorde, kepe hys commaundementes, and will be patient tyll they se him self, sayyng: * better it is for vs to fall into y hades of y Lorde, then into the handes of men: for hys mercy is as grete as hym selfe.

The iii. Chapter.

To oure father and mother ought we to geue double honour. Of the blessing and curse of the father and mother. No mā ought ouer curpous ly to seache out the secretes of God.

The chylzen of wysdome are a congregacion of the righteous, and their exerceple is obedience and loue. Hecare me poure father (O my dreare chylzen) and do there after, that ye maye be safe. * For y Lorde wyll haue the father honoured of the chylzen: and loke what a mother commaundeth her chylde to do, he will haue it kepte. Who so honoureth hys father, his synnes shall be forgiven him: & he that honoureth

Ecc v noureth

nouret his mother is lyke one þ gathereth treasure together. Who so honoureth his father, shall haue ioye of his awne chylde: & whē he maketh his prayer he shall be herde. He þ honoureth his father, shall haue a lōge lyfe: and he that is obedyent for the Lordes sake, his mother shall haue ioye of hym.

B He that feareth the Lord, honoureth his father & mother, and doth the scrupce, as it were vnto the Lord him selfe. Honoure thy father in dede, in worde & in all paciēce, that thou mayest haue Gods blessing, & his blessing shall abyde with the at the last.

* Eccl. xxi. b.

* The blessing of the father buydeth vp the houses of the childe, but þ mothers curse roteth out the foundations. Reioyse not whē thy father is reproued, for it is not honoure vnto the, but a shame. For the wor- ship of a mā's father is his awne worship, & where the father is without honour, it is the dishonour of the sonne. My sonne, make moch of thy father i his age, and greue him not as longe as he liueth. And þ his vnder- standyng faple, haue pacience wth hym, and despise him not in thy strength. For the good dede þ thou shewest vnto thy father, shall not be forgottē, and when thou thy self wantest, it shall be rewarded the (& for thy mothers offence thou shalt be recompensed with good, yee it shall be founded for the in- ryghteousnes) and in the daye of trouble þ shalt be remembred: thy synnes also shall melt awaye, like as the ple in the fayre war- me wether.

C He that forsaketh his father, shall come to shame: and he that defiect his mother, is cursed of God. My sonne, pferourne thy worckes with louynge mekenesse, so shalt þ be loued aboue other mē. The greater thou art, þ more humble thy self (in all thynges) and thou shalt fynde fauour in the syght of God. For greate power belōgeth onely vnto God, and he is honoured of the lowlye.

* Plā. cxxxi. a.
* Psal. xxi. b.
* Roma. xii. a.

* Seke not out the thynges þ are aboue thy capacite, and searce not the grounde of soch thynges as are to myghte for the: but loke what God hath commaunded the: thynke vpon that all waye, and be not curpous in many of his worckes. For it is not nede- full for the, to se wth thyne eyes the thyn- ges þ are secrete. Make not thou to moche searce in superfluous thynges, and be not cu- rious i many of his worckes: for many thin- ges are shewed vnto the all ready, which be aboue the capacite of men. The medlinge w- soch hath begiled many a man, and tangled their wittes in vanite. Now he that loueth parell, shall perishe therein.

D An harde herte shall fare euell at the last: (and he that loueth daunger, shall perishe therein) an herte that goeth two wayes, shall not prospere: and he that is froward of herte

will ener be worse and worse.) A wycked herte shall be laden with sorowes, and the vn- godly synner wil heape one synne vpo an a- ther. The coscel of þ proude hath no healt for the plante of synne shall be roted out in the, and not knowne. The herte of hym that hath vnderstandyng shall perceaue þe thin- ges, and a good eare will gladly herken vnto wisdom. An herte that is wise and hath vnderstandyng, will abstayne from synnes, and increase i the worckes of righteoulnes. Water quencheþ burnyng fyre, & mercy reconcileth synnes. God hath respecte vnto him that is thanckfull: he thynketh vpon him agaynst þ tyme to come: so that whē he falleth, he shall fynde a stronge holde.

The. iiii. Chapter.

C Almes must be done with all meakenes. The studie of wisdom is her frute. A iudge ought to be mercifull, An exhortacion to eschue euell and to do good.

My sonne, * defraude not þ poore of his almes, and turne not awaye thyne eyes fro hym that hath nede. Despise not an hongry soule, and defie not the poore in his necessite: greue not the herte of him that is helpelesse, and with- drawe not the gift from the nedefull. Refuse not þ prayer of one that is in trouble, tur- ne not awaye thy face from the nedye. Cast not thyne eyes asyde from þ poore, for anye euell wyll, that thou geue hym not occasion to speake euell of the. For þ he complayne of the in þ vtternes of his soule, his prayer shall be herde: euen he that made him, shall heare him. Be courteous vnto the company of the poore, hūble thy soule vnto the elder, and bowe downe thy head to a man of wor- shippe. Let it not greue the to bowe downe thyne eare vnto þ poore, but paye thy dett, and geue him a frendly answere, and that w- mekenesse.

* Delpyer hym that suffreth wronge from the hāde of the oppreſſour, and be not saynt harted when thou syttest in iudgement. Be mercifull vnto the fatherlesse as a father, & be in steade of an hūbande vnto their mo- ther: so shalt thou be as an obediēt sonne of the hieſt, and he shall loue the more thē thy mother doth: Wylsome bresteth lyfe into her chylde, receaue them that seke her, & will go before the in the waye of righteou- nes. He that loueth her, loueth life: and they that seke her diligently, shall haue greate ioye. They that kepe her, shall haue the he- ritage of lyfe: for where she entreth in, there is the blessing of God. They that honoure her, shall be the seruantes of the holy one: and they that loue her, are beloued of God. Who so geueth eare vnto her, shall iudge þ weathe: and he that hath respecte vnto her, shall dwell safely.

He

C He that beleueth her, shall haue her in pos- session, and his generacion shall endure: for when he falleth, she doth go with hym, and choseth him among the best. Feare, dyle & temptation shall the bynge vpon him, and trye him in her doctrine: tyll she haue so pro- ued him in his thoughtes, that he commytt his soule vnto her. Then shall she stablishe hym, bynng the ryght waye vnto hym, ma- ke him a glad man, shewe him her secretes, and heape vpon him the treasures of know- ledge, vnderstandyng and ryghteousnes. But þ he go wrong, she shall forsake him, and geue hym ouer into the handes of his enemye.

D My sonne, make moch of thy tyme, eschue the thyng that is euell, and for thy lyfe sha- me not to saye the trueth. For there is a sha- me that bringeth synne, and there is a shame that bringeth worshippe and fauour. * Ac- cepte no person after thyne awne wyll, that thou be not confounded to thyne awne de- cape. Be not a shamed of thy neyghboure in his aduersite, and kepe not back thy coucell when it maye do good, nether hyde thy wys- dome in her bewty. For in the tōge is wys- dome knowne, so is vnderstandyng know- ledge and lerninge in the talkyng of þ wise, & stedfastnesse in the worckes of ryghteou- nes. In no wyse speake agaynst the worde of treuth, but be ashamed of the lyces of thine awne ignoraunce. Shame not to cōfesse thy- ne erroure, and submytte not thy selfe vnto euery man because of synne. Withstāde not the face of the mighty, & strue þ not against þ streame. But for ryghteousnes take pay- nes with all thy soule, & for the truth try- ue thou vnto death, and God shall fyght for the agaynst thyne enemyes. Be not hastye in thy tong, nether slack and negligēt in thy worckes. Be not as a lyon in thyne awne house, destroyng thy housholde folkes, and oppreſſing the that are vnder the. * Let not thyne hande be stretched out to receaue, and put when thou shuldest geue.

* Eccl. xxi. c.

* Act. xxi. g.

The. v. Chapter.

C In thynges maye we not put any confidence. The vengeance of God ought to be feared, and to re- pentance maye we not be slowe.

* Luke. xxi. c.
* Eccl. xxi. c.

Rust not vnto thy riches, & saye not: tush, I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeance and tempta- cyon.) Followe not the lust of thyne awne herte in thy strength, and saye not: tush, how haue I had strength, or who will bynng me vnder because of my worckes: for doubtles God shall auenge it. And saye not. I haue commytted no synnes, but what euell hath happened me: For the almyghtye is a pa- ciēt rewarder. * Because thy synne is forge- uē the, be not therfore without feare, nether

heape one sinne vpo another. * And saye not: tush, the mercy of the Lord is great, he shall forgue me my synnes, be they neuer so ma- ny. * For lyke as he is mercifull, so goeth wrath from hym also, and his indignacyon commeth downe vpon synners.

Make no tarpeng to turne vnto þ Lord, and put not of from daye to daye: for sode- nly shall his wrath come, and in the tyme of vengeance he shall destroye the. * Trust not in wycked riches for they shall not helpe the in the daye of punisshment & wrath. Be not caried about to euery wynde, & goo not into euery waye: for so doth the synner that hath a double tōge. Stāde fast in the waye of the Lord, be stedfast in thy vnderstandyng, abyde by the worde, ad folowe the worde of peace and righteoulnes. Be gentle to heare the worde of God, that thou mayest vnder- stande it, & make a true answere with wis- dome. * Be swift to heare, but slowe & pa- ciēt in geuyng answere. If thou hast vnderstandyng, shawe thy neyghboure an an- swere: If no, laye thine hād vpo thy mouth: lest thou be trapped in an vndiscrete worde, and so confounded. Honour and worshippe is in a mans wyse talking, but the tōge of the vndiscrete is his awne destruccio. * Be not a preuy accuser as longe as thou lyuest, and vse no sleaunders wth thy tōge. For shame and sorow goeth ouer the cheſe, & an euell name ouer him that is double tonged: but ye þ is a preuy accuser of other mē, shall be hated, enuyed and confounded. Se þ thou iustifie the small and greate alyke.

* 13. oue. f. a.
and. r. a.
Eccl. xxi. b.
Sopho. i. c.

* James. i. c.

* Eccl. xxi. b.

The. vi. Chapter.

C It is þ propriete of a synner to be euell tonged. The doctrine & good coscell of þ wyse is to be embraced, wyldome shuld be searched for. The preſect thereof.

Be not thy neyghbours enemye for thy frendes sake: for who so is euell shall be the heyre of rebuke and dishonoure, and whosoeuer beareth enuye & a double tōge offendeth. * Be not proude in the deuyce of thyne awne vnder- standyng (lest thy strength be hurt by foolp- nes, and) lest thy leaues wither, ad thy frute be destroyed, ad so thou be left as a drie tree (in the wilderness.) For a wycked soule de- stroyeth him that hath it, maketh him to be laughed to scoorne of his enemyes, (& byn- geth hym to the porciō of the vngodly.) * A swete worde multiplyeth frendes, and pa- cifieth them that be at variaunce, & a thak- full tōge will be plenteous in a good man. Holde frendshippe with many, neuer theles haue but one councler of a thousande.

Pþ thou gettest a frēde, * proue him fyrst, and be not hastye to geue hym credēce. For some man is a frēde, but for a tyme, & wyll not abyde in the daye of trouble. And there is some

* Rom. xii. a.
* Phil. ii. a.

* Eccl. xxi. b.

* Psal. xxi. b.
and. r. a.
Eccl. xxi. b.
Sopho. i. c.

is some frende that turneth to enemye, and taketh parte agaynst þe: & þe knowe eny hurt by þe, he telleth it out. * Agayne, some frende is but a companion at the table, and in the daye of nede he continueth not. But a sure frende wyl be vnto the euen as thyne awne selfe, & deale faythfully with thy hon-
* Eccl. xxi. a

derstandinge, gett the soone vnto hym, & let thy fote treade vpon the steppes of his do-
* 19. salm. i.

The. vii. Chapter.

We must forsake euell, and yet not forsake our sel-
ues. The behauiour of the wyse towarde his wyfe,
his frende, his chyldren, his seruantes, his father
and mother, the prestes, &c.

No euell, so shall ther no harme happen vnto the. Departe a waye from the thyng that is wycked, & no myfortune shall medle with þe. My sonne, lowe no euell thynges in the fo-
* 19. c. c. l. i. a

rowes of vnrightheousnes, so shalt thou not reape the seuen folde. Labour not vnto mā for any lordshype, nether vnto the kyng for the seat of honour. * Justifie not thy self be-
* Eccl. vii. a

fore God (for he knoweth the herte) and de- fire not to be reputed wyse in the presence of þe kyng. Make no labour to be made a iudge excepte it so were, that thou couldest mygh-
* Eccl. vii. a

tely put downe wyckednes: for þe thou shuldest stande in a we of the presence of þe mygh-
* Eccl. vii. a

tye, thou shuldest fayle in geuyng sentence. Offende not in the multitude of the cite, & put not thy selfe amonge þe people. * Bynde
* Eccl. vii. a

not two synnes together, for in one synne shalt thou not be vnpunished. Saye not: tush, God wyl loke vpon the multitude of my oblacions, and when I offere to the best God, he will accepte it.

We not saynt harted when thou makest thy prayer, nether slack in geuyng of almes. Laugh no man to scoorne in the heynesse of his soule, for God (which seyth all thynges) is he * that can byynge downe, and sett vp agayne. Accepte no lesyng agaynst thy bro-
* 1. Reg. i. a

ther, nether do the same agaynst thy frende. Use not to make any maner of lye, for the customes therof is not good. Make not many wordes, when þe art amonge þe elders: * & when thou prayest, make not moch bablyng.
* Matt. vi. a

* Let no labourious worke be tedious vnto the, nether the houn-
* Rom. xii. a

bandie whych the al-
* Eccl. xxi. a

mighty hath created. Make not thy boast in the multitude of thy wyckednes, but humble thy selfe eue from thine herte: & remembre þe the wrath that not be longe in tariyng, and that the vengeance of the flesh of the vn-
* Galat. vi. a

godly is a very fire & woyme. Seue not ouer thy frende for eny good, ner thy faythfull brother for the best golde.

Depart not fro a discrete and good wo-
* Galat. vi. a

man, that is fallen vnto the for thy porcion in the feare of þe Lord, for þe gift of her hone-
* 1. Reg. i. a

sty is aboue golde. * Where as thy seruant worcketh truly, intreate him not euell, ner the hirelinge that is faythful vnto þe. Loue a discrete seruante as thyne awne soule, defraude

defraude him not of his lybertie, nether lea-
* Eccl. xxi. a

ue him a pooze man. * If þe haue catell, loke well to them: and þe they be for thy profyt, kepe them. * If thou haue sonnes, bring the vp in nourture and lerning, and holde them in awe from their youth vp. If thou haue daughters, kepe theyr body, and thewe not thy face chereful towarde them. Marie thy daughter, & so shalt þe perfourme a weightie matter: but geue her to a man of understan-
* Eccl. xxi. a

ding. If thou haue a wyfe after thyne awne mynde, forsake her not: (but comynpte not thy selfe to the hatefull.) * Honour thy father frō thy whole hert: & forget not the sozoufull trauaple that thy mother had with þe: remembre þe thou wast borne thozow them, and how canst thou re-
* Eccl. xxi. a

compense them the thynges that they haue done for the? Feare the Lorde with all thy soule, & honoure hym mynysters. Loue thy maker with all thy strength, & forsake not his seruantes. Feare þe Lorde with all thy soule, & honoure his prestes. * Geue them their porcion of the fyre frutes and increase of the earth, lyke as it is commaunded the: (and reconcile thy selfe of thy negligēce w the lytle flock) geue them the shoulters, and their appoynted offringes and fyrltynges. Reache thyne hande vnto the pooze, & God maye blesse the w plenteousnes. * We lybe-
* Galat. vi. a

rall vnto all mē lyuinge, & yet let not but do good euen to them that are deed.

* Let not them þe wepe, be wythout com-
* Galat. vi. a

forte, but mourne w soch as mourne. * Let it not greue þe to vyset the sick, for that shal make þe to be beloued. Whatsoeuer thou ta-
* Galat. vi. a

kelt in hande, remembre the ende, and thou shalt neuer do amysse.

The. viii. Chapter.

Agaynst the better is no stryuing. Of the death of the: ne enemye mayste þe not reioyce, ner despyse thy neghy-
* Galat. vi. a

bours, ner the wordes of the wyfe.

Stryue not wyth a myghtye man, lest thou chaunce to fall into his handes. * Make no variaunce with a rich mā, lest he happen to bringe
* Galat. vi. a

vp an harde quarell agaynst þe. * If þe golde and siluer hath vndone many a mā, pec eue the hertes of kynges hath it made to fall.

Stryue not with a man that is full of wo-
* Galat. vi. a

des, and laye no styckes vpon his fyre. Kepe no company with the vnlearned, lest he geue thy hired an euell repute. * Despyse not a man that turneth him selfe a waye from syn-
* Galat. vi. a

ne, and cast him not in the teeth withall, but remembre that we are frayle euerychone. * Chyncke scozne of no mē in his olde age, for we waxe olde also. We not glad of the death of thyne enemye, but remembre þe we must dye all the sorte of vs (and sayne wold we come into ioye.) * Despyse not þe sermons

of soch elders as haue vnderstandyng, but acquaynte thy selfe with the wyse sentēces of them: for of them thou shalt lerne wydo-
* Eccl. xxi. a

me and the doctrine of vnderstandyng, and how to serue greate mē without cōplaint. So not from the doctryne of the elders, for they haue lerned it of their fathers. * For of them thou shalt lerne vnderstandyng, so that thou mayest make answer in the time of nede. * Kyndle not the coales of synners, (whan thou rebukest them) lest thou be bren in the fyre flammes of their synnes. * Respyt not the face of the blasphemour, that he laye not wayte for thy mouth. * Lende not vnto him that is myghtier then thy selfe: If thou lendest him, couete it but lost. We not suerty aboue thy power: þe thou be, then thyncke surely to paye it. So not to lawe with the iudge: for he wyl iudge accordyng to his awne honoure. * Trauaple not by þe waye with hym that his braynelesse, lest he do the euell: for he foloweth his awne wyfulness, and so shalt thou perissh thozow his foly.

* Stryue not with hym þe is angrie and
* Eccl. xxi. a

cruell, and go not with him into the wilder-
* Eccl. xxi. a

nes: for bloude is nothyng in his syght, and where there is no helpe, he shal murder the.

* Take no coucel at foolys, for they loue no
* Eccl. xxi. a

thyng but the thynges that please them sel-
* Eccl. xxi. a

ues. Make no counel before a stranger, for thou canst not tell what will come of it. Dye not thyne hert vnto euery man, lest he be vn-
* Eccl. xxi. a

thankfull to the, and put the to reprofe.

The. ix. Chapter.

The scopardes of chastenes are to be eschewed. An ol-
* Eccl. xxi. a

de frende is to be preferred before a newe. The glo: p and ryche of synners. A myghty man shal be bydden to gent. Labour is the cheste thyng in a woymes man, and wyl some in a yugge.

Not gelous ouer þe wyfe of thy bo-
* Eccl. xxi. a

some, þe she weve not some shewed
* Eccl. xxi. a

poynthe of wycked doctrine vpon the. * Geue not the power of thy life vnto a wo-
* Eccl. xxi. a

mā, lest she come in thy strenght, and so thou be confounded. Loke not vpon a woman þe is desyrous of many men, lest thou fall into
* Eccl. xxi. a

her snares. Use not the company of a womā þe is a player and a daunser, & heare her not, lest thou perissh thozow her entysyng. We-
* Eccl. xxi. a

holde not a mayde, that thou be not hurt in her bewty. * Cast not thy mynde vpon har-
* Eccl. xxi. a

lottes in eny maner of thyng, lest thou de-
* Eccl. xxi. a

stroye both thy selfe and thine heritage. So not aboute galyng in euery lane of the cite nether wādye thou abrode in þe stretes ther-
* Eccl. xxi. a

of. * Turne a waye thy face from a bewty-
* Eccl. xxi. a

full woman, and loke not vpon the faynes of other. * Many a man hath perished thozow the
* Eccl. xxi. a

bewtye of women, for thozow it the desyre is kyndled as it were a fyre. (An aduoute-
* Eccl. xxi. a

rous woman shal be troaden vnder fote as myxe,

why? & hyghest hatech sinners, and shal rewarde vengeance to the vngodly.

In prosperite, a frende shall not be knowne and in aduersite an enemye shall not be hyd. For whe a man is in wealth, it greueth his enemyes: but in heynenes and trouble a man shall knowe his frende. Trust neuer thyne enemy, for lyke as an yron rusteth, so doth his wickednes. And though he make moche croutching and knelyng, yet kepe well thy mynde, and beware of him. Set him not by the, nether let him syt at thy right hand: lest he turne him, gett into thy place, take thy rowme and seke thy seate, and so thou at y last remembre my wordes, & be pycked at my sayynges.

* Eccl. vii. a. and. xli. a.

* Wende not two synnes together, for there shall not one be unpunished. Whowill haue pitie of y charmer, that is stynged of the serpent, or of all soch as come nye the beastes? Eue so is it w him y kepeth company with a wycked man, and lappeth him selfe in his synnes. For a season wyll he byde wyth the, but yf thou stumbe, he tarieth not. An enemy is swete in his lippes, he ca make many wordes & speake many good thiges: yee he can wepe with hys eyes, but in hys herte he ymagineth, how to throwe the into y pytt: & yf he may fynde oportunitie, he will not be satisfied with bloud. If aduersite come vpo y, thou shalt fynde him there first, & though he ptefede to do the help, yet shall he vndermune the. He shal shake his head, and clappe his hades ouer y for very gladnes: & whyle he maketh many wordes, he shal desygne his countenance.

The. xlii. Chapter.

The companies of the proude and of the ryche are to be clicheued. The loue of God: yf he do company with the ryche.

Who so toucheth pyttch, shal be fylled with thall: and he that is familiar w the proude, shal clothe him selfe w pydde. He taketh a burthen vpon him, that accompanieth a more honorable man then him selfe. Therefore, kepe no familiarite with one that is richer then thy selfe. How agree the ketell and the pot together? for yf the one be smytten agaynst the other, it shall be broke. The ryche dealeth vnrygh- teously, & threatheneth withal: but y poure he yng oppressed & wrongeously dealt with- all, suffreth scarcenes, & geneth fayre wo- zes. If thou be for hys profyt, he vseth the: but yf thou haue nothyng, he shal forsake y. As longe as thou hast eny thing of thyne a wne, he shal be a good felow with the: yee, he shal make the a bare man, and not be so- ry for the. If he haue nede of the, he shal de- fraude the: and (with a prey mocke) shall he put the in an hope, and geue the all good

wordes and saye: what watest thou? Thus shall he shame the in his meate, vntill he ha- ue supte the cleane vpon thylse of thyse, ad at y last shall he laugh y to scozne. Afterward, when he seyth that thou hast nothyng, he shal forsake the, and shake his heade at the. (Submytte thy selfe vnto God, and wayte vpon hys hande.)

Beware, that thou be not disceaued and brought downe in thy symplenesse. Be not to humble in thy wisdom: lest when thou art brought lowe, y be disceaued thowow fooly- quies. If thou be called of a myghtye man, absent thy selfe, so shall he call the to him y more oft. Desease not y vnto him, that thou be not shutt out: but goo not y farre of, lest he forgett y. Withdraue not thy self fro his speach, but beleue not his many wordes. For w moch comunicaciō shall he tēpte the, & (with a prey mocke) shall he questyon the of thy secrettes. The vnnereyfull minde of his shal marck thy wordes, he shal not spa- re to do y hurte, & to put y in prison. Bewa- re, ad take good hede to thy selfe, for y wal- kest in parcel of thy ouerthrowyng.

Now when thou hearest his wordes, ma- ke y as though thou werest in a dreame, and wake vp. Loue God all thy lyfe longe, and call vpo him in thy nede. Euery beast loueth his like, eue so let euery mā loue his neygh- bour. All flesh will resorte to their lyke, and euery man will kepe company with soch as he is him self. But as y wolfe agreeth with the lambe, so doth y vngodly with the righ- teous. * What felyshipp shulde an holy man haue with a dogge. How can the ryche & the poure agree together? The wilde Ass is the Lyons praye in the wyldernes, euen so are poure men the meate of the ryche. Lyke as the proude mape not awake wyth lowly- nes, euen so doth the ryche abhorre the pou- re: If a ryche man fall, hys frendes set hym vp agayne: but when the poure falleth, hys aquapntaunce forsake hym. If a ryche man fall into an erreure, he hath many helpers: he speakech proude wordes, and yet men iustifye hym.

But yf a poure man go wronge, he is pu- nyshed: yee though he speake wisely, yet can it haue no place. When the ryche man spea- keth euery body holdeth his toge: and loke what he saith, they prayse it vnto the clou- des. But yf the poure mā speake, they saye: What felowe is thys? and yf he do amysse, they shal destrope him. Riches are good vnto him that hath no synne in his conscience, and pouerte is a wicked thing in the mouth of the vngodly. The herte of man chaigeth his countenance, whether it be in good or euell. A chearfull countenance is a token of a good herte, for els it is an harde thyng to knowe the thought.

The

The. xliii. Chapter.

The offence of the tongue. Man is but a bayne thyng, happy is he that cōtynneth in wyseboome.

Blessed is y man, * that hath not fallen w the worde of his mouth, and is not pycked with y consci- ce of sinne. Happy is he that hath no heynenes in his mynde, and is not fallen from his hope. It becometh not a couetous man and a nygarde, to be ryche: and what shulde a nygarde do w golde? He that with al his carefulness heapeth together vnrygh- teously, gathereth for other folkes, & ano- ther man shal make good chere w his goo- des. He that is wicked vnto hym selfe, how shulde he be good vnto other men? How can soch one haue eny pleasure of his goo- des? There is nothyng worse, then whe one disfaouerech hym self, and this is a rewar- de of his wyckednes. If he do eny good, he doth it not knowyng therof, and agaynst his wyll, and at the last he declareth his vn- graciousnes. A nygarde hath a wycked eye, he turneth awaye his face, & despyseth his a wne soule. * A couetous mā eye hath neuer ynough in the porcyon of wyckednes vntyll the tyme that he wyther awaye, and haue lost his a wne soule.

A wycked eye spareth bred, and there is scarcenes vpo his table. My sonne, do good to thy selfe of y thou hast, and geue the Loz de his due offerynges. Remembre that death tarieth not, & how that y couenaunt of the graue is shewed vnto the: for y couenaunt of this world shal dye y death. * Do good vnto thy frende before thou dye, and accor- dyng to thy abylyte reach out thyne hand, and geue vnto y poure. Be not disapoynted of the good daye, and let not the porcyon of the good daye ouerpasse the. Shalt thou not leaue thy trauayles and labours vnto other men? In the deuydyng of the herita- ge geue & take & sanctifye thy soule. Wor- ke thou ryghteousnes before thy death, for in the hell there is no meat to fynde. * All flesh shal fade awaye lyke grasse, and lyke a flouyng leafe in a grene tre. Some growe, some are cast downe: euen so is y ge- neracyon of flesh and bloude: one cometh to an ende, another is borne.

All transytoythynges shal faple at the last, and y worcker therof shal go withal. Euery chosen worke shalbe iustified, and he that medled withal, shal haue honour the- rin. Blessed is y man y kepeth hym in wyl- dome, ad exerceyth hym selfe in vnderstan- dyng, and with dyscrecyon shal he thynke vpon the foze knowledge of God. Which cōsidereth the wayes of wylsome in hys hert, hath vnderstandyng in her secrettes, goeth after her (as one that seketh her out) and cōtynneth in her wayes. He loketh in at

Eccl. vii. a. and. xli. a.

Eccl. vii. a. and. xli. a.

Eccl. vii. a. and. xli. a.

her wyndowes, and herkeneth at her dozes. He taketh his rest besyde her house, & faste- neth his stake in her walles. He shal pitch his tente nye vnto her hand, and in his tent shal good thynges rest for euermore. He shal let his chyldren vnder her couering, and shal dwell vnder her braunches. Un- der her couering shal he be defended from the heat, and in her glory shal he rest.

The. xlv. Chapter.

The goodnes that foloweth hym which feareth God, God reiecteth and casteth of the synner. God is not the auctor of euell.



De feareth God, will do good: & who so kepeth the lawe, shall optayne wylsome. As an ho- norable mother shall she mete hym, & as a virgyn shall she re- ceauie him. * With y bled of lyfe & vndersta- dyng shal she fede hym, & geue him y wa- ter of wholsome wylsome to dryncke. If he be constāt in her, he shal not be moued: yf he holde hym fast by her, he shal not come to confusyon. She shal byryng hym to ho- noure amonge his neyghbours, and in the myddest of the congregacyon shal she open his mouth. With y sprete of wylsome and vnderstandyng shal she fyll hym, and clothe hym w the garment of glory. She shal hea- pe the treasure of myrth & ioye vpon hym, and geue hym an euerylastyng name to he- ritage. Folysh men will not take holde vpo her: but soch as haue vnderstandyng, wyll mete her (Folysh men shal not se her) for she is farre from pryde & disceate. Men y go aboute w lyes, wyll not remembre her: but men of trouth shalbe founde in her, and shal prospere euen vnto the beholdyng of God. Prayse is not semely in y mouth of the vn- godly, for he is not sent of the Lord. For of God cometh wylsome, and the prayse shall stande by the wylsome of God, and shall be plenteous in a faythfull mouth, and y Loz- de shal geue her vnto hym.

Saye not y: It is the Lordes faute that I am gone by, for y shal not do the thyng y God hateth. Saye not y: he hath caused me to do wroge, for he hath no nede of y vngod- ly. God hateth all abhominacion of errour, & they that feare God wyll lone none soch. * God made man fro the begynnyng, & left him in y hand of his counsell. He gaue him his cōmaundementes & preceptes: yf y wylt obserue y cōmaundementes, & kepe acceptable faithfulness for euer, they shal preserue the. * He hath sett water & fire before the, reach out thyne hāde vnto which y wilt. Before man is lyfe & death, good & euell: loke what him lyketh, shalbe geuen him. For y wyl do me of God is greate and myghty in power, & beholdeth all men contynually. The eyes of y Lozde are vpon them that feare hym, Jfff and he

* Eccl. vii. a. and. xli. a.

* Eccl. vii. a. and. xli. a.

and he knoweth all the workes of man. he hath commaunded no man to do vngodly: neither hath he geuen any man space to synne.

The. xvi. Chapter.

Of vngodly and wicked chylde. No man can hyde hym selfe from God: An exhortacion to the craunge of instruccyon.

I Clype not thou in the multitude of vngodly chylde, and haue no pleasure in them, yf they feare not God. Trust not thou to thy lyfe, ad regarde not thy labours: for one sonne of feareth God, is better, the a thousande vngodly. And better it is for a man to dye without chylde, then to leaue behynde hym such chylde as are vngodly. For by one he hath vnderstandynge, maye a whole ctyte be vpholden, but though he vngodly be many, yet shal it be wasted thowow them. Many such thynges hath myne eye sene, & greater thynges the these haue I herde with myne eares. * In the congregacyon of he vngodly shall a fyre burne, & among vnsapthfull people shall the wrath be kyndled.

* Eccl. xxi. b.

The olde gyauntes optayned no grace for thynges, which were destroyed, trusting to thynges a wne strenght. Neither spared he the among who Loth which was a straunger, but smot the & abhorred the because of the pride of thynges wordes. He had no pytie vpon the, but destroyed all he people, & were so skoute in synne. * And for so moch as he ouerlawe not the fyre hundreth thousande, that gathered the felices together in he hardenes of their herte: it were maruell yf one hepyng hardnecked, shuld be free. * For mercy & wrath is w hym: he is both myghty to forgyue and to poure out displeasure. Lyke as his mercy is greete, euen so is his punysshment also, he iudgeth a man accordyng to his workes. The vngodly shall not escape in his spoyl, & the lōge paciēce of him that sheweth merce, shall not byde behinde. All merce shall make place vnto eueri man accordyng to he worthynes of his workes, & after he vnderstandynge of his pylgremage.

* Gene. vi. a.

* Gen. xxi. c.

* Job. xlii. c. and. xxi. f.

* Eccl. b. a.

Saye not thou: I wyll hyde my selfe fro God, for who wyll thynke vpon me from aboue? I shall not be knowne i so greete a heape of people, for what is my soule among so many creatures? Beholde, heauen, yee the heauen of heauens, the depe, the earth, and all that therein is, shall be moued at his presence: the mountaynes, the hylls, & the foundacyon of he earth shall shake for feare, when God visyfyeth them. These thynges doth no herte vnderstande, but he vnderstandeth eueri herte, & who vnderstandeth his wayes? No man seyth his secretes, and the moost part of his workes are secrete. Who wyll declare the workes of his rygh-

teousnes? Or who shalbe able to abyde them? For the couenaunt is farre from some, and tryenge out of men is in the ende. He that is humble of herte, thynketh vpon soche thynges: but an vnde and erroneous man casteth his mynde vnto folysh thynges.

My sonne, herken thou vnto me, and lerne vnderstandynge, and marche my wordes with thyne herte. I wyll geue the a sure doctryne, & plainly shal I instructe the (marke my wordes the in thyne herte: for in ryghteousnes of he spete do I speak of the wonders that God hath shewed among his workes from the begynnyng. And in he truely do I shew he knowledge of hym.) God hath sett his workes in good order from the begynnyng, and parte of them hath he sundred from the other. He hath garnysed his workes from euclastynge, and they be gympynges, accordyng to their generacyons. None of the hyndered another, nether was any of them dysobedient vnto his wordes. After this, God looked vpon he earth, and fylled it with his goodes. With all maner of luyngge beastes hath he couered the grounde, and they all shalbe turned vnto earthe agayne.

The. xvii. Chapter.

The creatyon of man, and the goodnes that God hath done vnto hym. Of faulmes and repentaunce.

God * Hope man of the earth, and made hym after his owne ymage, & turned hym vnto earthe agayne, and clothed him with his awne strength. He gaue him the nombze of dayes and certayne tyme, yee & gaue him power of he thynges that are vpon earthe. He made all they to stande in awe of hym, so that he had the domynyon of all beastes and foules. * He made out of hym an helper lyke vnto him selfe, & gaue them dyscrecyon and toge, eyes & eares, and a herte to vnderstande, and fylled them with instruccyon & vnderstandynge. He created for them also the knowledge of the spete, fylled their hertes with vnderstandynge, & shewed them good & euell. He sett his eye vpon they hertes, declaring vnto them his greete and noble workes: that they shulde prayse his holy name together, reioyse of his wonders, & be tellyng of his noble actes. * Besyde this he gaue them instruccyon, and the lawe of lyfe for an heritage.

* Gen. i. a.

* Gen. ii. a.

* Gen. iii. a.

* Gen. iv. a.

He made an euclastynge couenaunt with them, and shewed them his ryghteousnes & iudgementes. They sawe his glory with they eyes, and they eares hearde the maiesty of his voyce. And he sayde vnto them: beware of all vnrightheous thynges. He gaue eueri man also a commaundement concerninge.

conynge his neyghboure.

* Job. xlii. a. and. xxi. c.

* Eccl. xxi. b.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

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* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

They wayes are euer before hym, & are not byd from his eyes. * He hath set a rule vpon eueri people, * but Israel is y lōdes porcyon. All their workes are as he sunne, in he syght of God, and his eyes are alwaye lokynge vpon they wayes. All they vnrightheousnes are manifest vnto him, and all their wickednes are opē in his syght. * The mercy he a man sheweth is as it were a purse to him, and he grace that is geuen to man preseructh hym as the aple of an eye. * At the last shal he awake, & rewarde eueri man vpon his head, & shal turne them togeth into he nether most partes of he earth. * But vnto them he wyl repent, he hath geuen the waye of ryghteousnes. As for soch as be weake, he cōfōrteth them, suffreth the, and sendeth them the porcyon of the verite. * Turne then vnto the Lorde, forsake thy synnes, make thy prayer before the Lorde, do the lesse offence, turne agayne vnto he Lorde, forsake thyne vnrightheousnes, be an vtter enemye to abhominacyon, lerne to knowe the ryghteousnes & iudgementes of God, stande in he porcyon that is set forth for the and in the prayer of the moost hye God. Go in the porcyon of the holy worlde, with soch as be luyngge and geue thākes vnto God. * Who wyll prayse the Lorde in the hell? Abyde not thou in the error of the vngodly, but geue him thanckes before death. As for the deed, thanckfullnesse perpyshed from hym as nothyng. Geue thou thanckes in thy lyfe, yee whyle thou art luyngge & wholly shalt thou geue thanckes, & prayse God, and reioyse in his mercy. * How great is he luyngge kyndnesse of the Lorde, & his mercifull goodnesse vnto soch as turne vnto hym: for all thynges maye not be in man: and why he sonne of man is not immortal, & he hath pleasure in the vanyte of wickednes. What is more cleare then the sunne? Yet shal it fayle. Or what is more wicked then the thyng that fleth & bloud hath ymagyned: and that same shalbe reproued. The Lorde seyth he power of the hye heauen, and all are but earth & ashes.

The. xviii. Chapter.

The interlous workes of God, the mystry and wretchednes of man. Agayne God ought we not to complayne. Praye must we continually.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

I that luyeth for euermore, * made all thynges together. God one: he is righteous, & remayneth a victoruous hig for euer. * Who shal be able to expresse he workes of hym? Who wyll seke out he grounde of his noble actes? Who shal declare the power of his greatness? Or, who wyll take vpon hym to tell out his mercy? As for the wonderous workes

of the Lorde, there maye nothyng be taken from them, nothyng maye be put vnto them, nether maye the grounde of them be founde out. But when a man hath done his best, he must begynne agayne: and when he thynketh to become to an ende, he must go agayne to his labour. What is mā? What to is he worth? What good or euell can he do? * If the nombze of a mans dayes be almost an hundreth yere, it is moch.

* Job. xxi. c.

Lyke as he droppes of rayne are vnto the see, and as a grauell stone is in coparyson of the sande: * so are these few yeres to the dayes of euclastynge. Therefore is he Lorde pacyēt with them, and poureth out his merce vpon them. He sawe and perceaued the thoughtes and ymagynacions of they hert, that they were euell: therefore heaped he vpon his mercifull goodnes vpon them, and shewed them the waye of ryghteousnes. The mercy he a man hath, reacheth to his neyghbour: but he mercy of God is vpon all flesh. He chasteneth, he teacheth & nourtoureth: yee euen as a shepherde turneth agayne his flock, so doth he all them that receaue chastenyng, nourtoure and doctryne. * Mercy full is he vnto the, that stande in awe of his iudgementes.

* Job. xxi. c.

My sonne, when thou doest good, make no grudynge at it: and whatsoeuer thou geuest, speake no dyscōfōrtable wordes. Shal not he dew coole the heate? euen so is a word better then a gyft. * Is not a frendly word a good honest gyft? but a gracious man geueth them both. * A foolc shal cast a man in the tecth, and that roughly, and a gyft of the nygarde putteth out the eyes. Set the ryghteousnesse before thou come to iudgement. Lerne before thou speake, and goo to physyck or euer he lyck: * examen & iudge thy selfe, before the iudgement come, and so shalt thou fynde grace in the syght of God. Hūble thy selfe afore thou be lyck, & in tyme of thy dyscase shewe thy conuersacyon. * Let not to praye allwaye & stande not in feare to be reformed vnto death, for the rewarde of God endureth for euer. Before he prayest, prepare thy soule, & be not as one that tempted God. Thynke vpon he wrath: full indygnacyon that shalbe at he ende, and the houre of vengeance, when he shal turne awaye his face. * When he hast ynough, remembre the tyme of hunger: & when thou art ryche, thynck vpon the tyme of pouerte and scarcynesse.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

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* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

* Job. xxi. c.

From the mornyng vntyll the euenyng the tyme is chaūged, & all soch thynges are soone done in he syght of God. A wyle man feareth God in all thynges, & in he dayes of transgressyon he kepeth hym selfe fro synne. A discrete man hath pleasure in wysdome, and he he fyndeth her, maketh moch of her.

They that haue had vnderstandynge, haue dealt wysely in wordes, haue vnderstande the true thynges, and haue sought out wysely sentences and iudgements. * For lowe not thy lustes, but turne the from thyne awoe wyll. For yf thou geuest thy soule her desyers, it shall make thyne enemyes to laugh the to scoone. Take not thy pleasure in grete voluptuousnes, and medle not to moch wythal. Make not to grete cheare of thyng that thou hast wonne by auauntage, lest thou fall into pouerte, & haue no thyng in thy purse.

The. xix. Chapter.

Wysely and whoredome byng men to pouerise. In the wordes must thou vse discrecion. The discrecion of the wysdom of God and man, whereby y maye knowe what is in a man. Correccon must be vied without anger.

A Labouryng man y is geuen vnto bronckenes, shall not be ryche: and he that maketh not moch of small thynges, shall fall by lytle & lytle.

* Gen. xii. g. iiii. Reg. x. a

* Josu. xlii. c

Wysely men make wysely men rennagates, and put men of vnderstandynge to reprove: and he that accompanieth aduocaters, shall become a wycked man. Mothes & wormes shall haue hym to heretage, yee he shall be set vp to a greater example, and his soule shall be rotd out of the nombre. * He that is hasty to geue credence, is lyght mynded, & doth agaynst hym selfe. * Who so reioysyth in wyckednes, shall be punyshed: he y hateth to be reformed, his lyfe shall be shortned, & he that abhorreth bablyng of wordes, quencheth wyckednes. He that offendeth agaynst his awoe soule, shall repent it: and he that reioysyth in wyckednes, shall be punyshed.

* Eccl. xlii. d and. xlii. c.

* Eccl. xlii. d and. xlii. c.

Rehearse not a wycked & churlysh word twyle, and y shalt not be hyndered. Shew thy secretes nether to frende ner foe: and yf thou hast offended, tell it not out. For he shall herken vnto the & marck y: and when he fyndeth oportunitie, he shall hate y (and so shall he be allwaye aboute y). * If thou hast herde a worde agaynst thy neyghbour, let it be deed wythyn the: and be sure, thou shalt haue no harme thereby. A foole traunpeth with a word, lyke as a woman that is payned with bearynge of a chyld. Lyke as an arowe shot in a dogges thynghe, so is a worde in a foles herte. * Tell thy frede his faute, lest he be ignoraunt, and save: I haue not done it, or yf he haue spoken, that he do it nomoze. Reproue thy neyghboure, that he kepe his tonge, & yf he haue spoken, that he save it nomoze.

Tell thy neyghbour his faute, for oft tymes an offence is made, & geue not credence to euery worde. A man falleth somtyme with his tonge, but not with his wyll. For

* what is he, that hath not offended in his tonge: geue thy neyghbour warnynge, before thou threaten him, & geue place vnto the lawe of the Lord. The feare of God is all wysdome, and he that is a ryght wysely man, kepeth y lawe. As for the doctryne of wyckednesse, it is no wysdome, and the proudece of synners is no good vnderstandynge: it is but wyckednesse, & abhominaccon & a blasphemynge of wysdome. A simple man of small vnderstandynge y feareth God, is better then one y hath moch wysdome, & trasgesseth y lawe of y hys selfe. A crafty sottell man can be wysely, but he is vnyghteous, & wyth gyftes he wasteth the open & manifest lawe. A wycked man can behaue hym selfe humbly, and can douke with his head, & yet is he but a dysceauer wythyn. He bydeth his face, & dysguyseth it: & because he shulde not be knowne, he preuenteth the.

And though he be so weake that he can do y no harme, yet when he may fynde oportunitie, he shall do some euell. A man may be knowne by his face, & one y hath vnderstandynge, may be perceaued by y loke of his countenance. * A mans garmet, laughter, & goynge, declare what he is.

The. xx. Chapter.

Of correccion and repentance. Of the gyfte of the wysely man, and of the sole. Of synners.

Some man * reproveth his neyghbour oft tymes, but not in due season: Agayne, some ma holdeth his tonge, & he is wysely & dyscrete. It is moch better to geue warnynge and to reprove, then to beare euell wyll: for he y knowledgeth hym self opely, shall be preserued fro hurt & destruccyon. Lyke as when a gelded man thowow desyre & lust dyspleth a mayden, euen so is it with him that vseth violence: and vnyghteousnes in y lawe. * How good a thyng is it, a man that is reprovod to shew openly his repentance: for so shalt thou escape wyllfull synne.

Some man kepeth silence, and is founde wysely: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth his tonge, because he hath not y vnderstandynge of the language: & some man kepeth silence, waytynge a couenient tyme. * A wysely man wyll holde his tonge tyll he se oportunitie, but a waton and vnydiscrete body shall regarde no tyme. He that vseth many wordes, shall hurte his awoe soule: & he that taketh auctorite vpon hym vnyghteously, shall be hated. Some ma hath oft tymes prosperite in wycked thynges: Agayne, some man getteth moch, and hath harme & losse. There is some gyft y is nothig worth: Agayne there is some gyft, whose rewarde is double. Some man getteth a fal for beyng to proude, & some cometh to wysdome fro lowe estate.

estate. * Some man byeth moch for a lytle pryce, and must paye for it seuen folde.

A wysely man with his wordes maketh hym selfe to be loued, but the fauoure of foolles shall be poured out. The gyft of the wysely shall do the no good, for his eyes are seuenfolde. * He shall geue lytle, and save he gaue moch: he openeth his mouth and cryeth out, as it were one that cryeth out wyne. On dape he ledeth, to morow asketh he agayne, and soch a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yee euen they y eat my bread, speake no good of me. * How oft, & of how many shall he be laughd to scoone: he taketh a more perelous fall by soch wordes then yf he fell vpon the grounde: euen so shall the falles of wycked men come hastely. In y mouth of hym that is vntaught, are many vnconuenient & vnmete wordes. A wysely sentence shall not be allowed at y mouth of the foole, for he speaketh it not in due season.

Some man synneth not, because he hath not wherewithall, and in his reast he shall be stynged. Some man there is y destroyeth his awoe soule with shame, and for an vnwysely bodys sake destroyeth he it, and with acceptynge of personnes shall he vndo hym selfe. Some man promyseth his frede a gyft for very shame, and getteth an enemye of hym for naught. A lyfe is a wycked shame in a man, yet shall it be euer in the mouth of the vnwysely. A thefe is better, then a man y is accustomed to lye, but they both shall haue destruccyon to heretage. The condicions of lyers are vnhonest, and they shall be euer with them.

A wysely man shall byng hym selfe to honour with his wordes, * and he that hath vnderstandynge, shall be set by amonge grete men. * He that tyllteth his lade shall encrease his heape of corne: he that worketh ryghteousnes, shall be exalted, and he that pleaseth grete men, shall escape moche euell. * Rewardest and gyftes blynde the eyes of the wysely, & make hym domine, that he can not tell men they fautes. * Wysdome y is hyd, and treasure that is hoorded vp, what profyt is in them both: Better is he that kepeth his ignoraunce secrete, then a man that bydeth his wysdome.

The. xxi. Chapter.

Of the repentaunce of synne. We may not heape synne vpon synne. The boldnesse of an heretike. The ende of synners. Of the foole and of the wysely man. Of hym that curseth the deuell.

Monne, yf thou hast synned, do it nomoze: * but praye for thy foresynnes, that they maye be forgoen the. * He from synne, euen as from a serpent: for

yf thou comest to nye her, she wyll byte the. The tethe therof are as the tethe of a lyon to slep the soules of men. The wyckednes of man is as a sharpe two edged swerde, which maketh soch woundes that they can not be healed.

Stryfe and wrongeous dealynge shall waste awaye a mans goodes, & thowow proude a ryche house shall be brought to naught: so the ryches of y proude shall be rotd out. * The prayer of the poore goeth oute of the mouth, and cometh vnto the eares, and his vengeaunce (or defence) shall come, and that hastily. Whoso hateth to be reformed, it is a token of a vngodly personne: but he y feareth God, wyll remembre hym selfe. A myghty man is knowne a farre of by his tonge: but he that hath vnderstandynge, perceaueth that he shall haue a fall.

Who so buyldeth his house wyth other mens cost, is lyke one that gathereth stoncs in wynter. * The congregaccon of y vngodly is lyke stubble gathered together, they ende is a flume of fyre. The waye of y vngodly is set with stoncs, but in they ende is hel, darchnes, & paynes. He that kepeth the lawe, wyll holde fast the vnderstandynge therof, and the ende of the feare of God is wysdome & vnderstandynge. He that is not wysely, wyll not be taught in good: but y vnwysely man aboundeth in wyckednesse: and where bytternes is, there is no vnderstandynge. The knowledge of y wysely shall flowe lyke water that renneth ouer, & his counsell is lyke a fountayne of lyfe.

The hert of a foole is lyke a broken vessel, he can kepe no wysdome. When a man of vnderstandynge heareth a wysely worde, he shall commende it, and make moch of it. But yf a voluptuous man heare it, he shall haue no pleasure therein, but cast it behynde his back. The talckyng of a foole is lyke an heuy burthen by y waye: but to heare a wysely ma speake, it is a pleasure. Where a doute is in the congregaccon, it is asked at the mouth of y wysely, and they shall pondre his wordes in they hertes. Lyke as is a house that is destroyed, euen so is wysdome vnto a foole. As for the knowledge of y vnwysely, it is but darke wordes. Doctryne is vnto hym that hath no vnderstandynge, euen as fetters aboute his fete, and lyke many clees vpon his ryght hand. * A foole lyfteth vp his voyce with laughter, but a wysely man shall scarce laugh secretly.

Lernynge is vnto a wysely man a Jewell of golde, & lyke an armelet vpon his ryght arme. A foolyhe mans fote is soone in his neyghbours house, but one that hath experience, shall be ashamed at y personne of the myghty. A foole wyll pepe in at y wyndow into y house, but he that is wel nourished, yf he will

Wyll stande without. A foolysch man standeth herkenynge at the doze, but he that is wysse, wyll be ashamed.

The lyppes of the vnywysse wyll be telling foolysch thynges, but the wordes of soch as haue vnderstādyng, shalbe weyed in the balace. The hert of foolis is in their mouth, but the mouth of the wysse is in their herte. When the vngodly curseth the blasphemers he curseth hys owne soule. * A preuy accuser of other men shal desyle hys owne soule, and be hated of euery man: (but he that kepeth hys tonge & is dyscrete, shal come to honoure.)

The. xxi. Chapter.

The purgacion of the slouthfull. Of a foolysch sonne and daughter, we must haue dyscrecion how and to whom we ought to preache, of forswyng upon a deed. A foole is not to be much talked with all. Injuries and wronges do breake frendshyp and amptye.

A slouthfull body is moulded of a stone of claye, and euery man wyll speake to his dyspayse. A slouthful body is made of the donge of oxen and euery one that toucheth him must wash hys handes agayne. A mysfurnozed sonne is the dyshonoure of a father. A foolysch daughter shalbe lytle regarded. A wysse daughter is an heritage vnto her husbāde: but she that cometh to dyshonour, byngeth her father in heynnes. A daughter that is past shame, dyshonoureth both her father and her husband: a vngodly shal regarde her, but they both shal despile her. The playenge of a lycke is not mete where heynnes is, eue so is the correccion and doctryne of wysdome euer vnpleasant vnto foolis.

Who so teacheth a foole, is euen as one that gleweth a potherde together: as one that telleth a tale to hym that heareth him not, & as one that rayleth a man out of an heuy slepe. Who so telleth a foole of wysdome, is euen as a man, whych speaketh to one that is a slepe. When he hath tolde hys tale, he sayeth: what is a matter? When one dyeth, lamentacon is made for hym, because the lyght fapleth hym: euen so let men mourne ouer a foole: for he wanteth vnderstādyng. Make but lytle wepyng because of a deed: for he is come to rest, but the lyfe of the foole is worse then a deeth. Seuen dayes do men mourne for hym that is deed, but a lamentacon ouer a vnywysse & vngodly shuld endure all the dayes of theyr lyfe.

Talke not moch with a foole, and go not with hym that hath no vnderstādyng. Bewarre of hym, lest it turne the to trauayle, and thou shalt not be despyled whys synne. Depart from hym, & thou shalt fynde rest, and shalt not be drawen back into hys folyshnes. What is heuier then leader? And what shuld a foole be called els but leader?

* Sande, salt, & a lumpe of yron is easier to beare then an vnywysse, folysch, & vngodly man. Lyke as a band of wood boude together in a foudacion of a house canot be lowsed: euen so is it with a hert that is stablyshed in a thought of counsell. The thought of the wysse shal nether feare, ner be offended at any tyme.

Lyke as a fayre playstred wall in a town: after house, & an hys buyldyng, may not abyde a wynde & storme: euen so is a foles hert afrayed in his ymagynacon, he feareth at euery thyng, and cannot endure. (A wayeryng hart in a ymagynacon of a foole wyll not euer stond in awe, but he that abydeh in a comaundementes of God, wyll allwaye feare.) He that byngeth a mans eye, byngeth forth teares: and he that byngeth a hert, byngeth forth a meanyng & thought. Who so casteth a stone at the byrdes, frayeth them awaye: & he that blasphemeth his frend, breakeh the frendshyppe: though thou dreywest a swerde at thy frende, yet dyspayse not, for thou mayest come agayne to thy frende. If he speake sowrely, feare not, for ye may be agreed together agayne: excepte it be that a blasphemie him, disdayne hym, open his secretes and woude him traytorously: for all soch thynges shal dyspue awaye a frende.

We saythfull vnto thy neyghbour in his pouerte, that thou mayest reioyse with him also in his prosperyte. Abyde stedfast vnto hym in the tyme of hys trouble, that thou mayest be hepye with hym in hys heritage. Lyke as the vapour and smoke goeth out at the ouen before a fyre, euen so euell wordes, rebukes and threatenynges go before bloudsheddyng. We not ashamed to defende thy frende: as for me, I wyll not hyde my face from hym, though he shulde do me harme. Who so euer heareth it, shal beware of hym. * Who shal set a watch before my mouth, & a sure scale vpon my lyppes, that I fall not with them, and that my tonge destruye me not?

The. xxiii. Chapter.

A prayer agaynst pryde, lechery, and glotony. Of othes, blasphemie, and of wysse communycacyon. Of the chye kyndes of synnes. Agayn synnes procede of aduoutre. Of the feare of God.

O Lord, father and gouernoure of my lyfe, leaue me not in theyr ymagynacon and counsell. Oh lett me not fall in soch reprofe. Who wyll kepe my thought with the scourge, and the doctryne of wysdome in myne herte: that he spare not myne ignorance, that I fall not with them, lest myne ignorances increase, that myne offences be not many in nombre, and a my synnes excede not: lest I fall before myne enemyes, & so my aduersary reioyse. O Lord, father & God of my lyfe, leaue me not in

not in theyr ymagynacon. O let me not haue a proude looke, but turne awaye all voluptrousnes fro me. Take fro me a lustes of a body, let not the helyres of vncleennes take holde vpon me, and geue me not ouer into an vnchastite. O oblyuate mynde.

Hear me (O ye chyldre) I wyll geue you a doctrine, how ye shal orde your mouth: who so kepeth it, shal not perissh thorow his lyppes, ner be hurt thorow wicked wordes. As for a synner, he shal be taken in his awne vanyte: he that is proude & curled, shal fall therin. * Let not thy mouth be accustomed to swearyng, for in it there are many falles. Let not the namyng of God be continually in thy mouth: (and medle not with the names of sayntes, for a shal not be excused of the) for lyke as a seruaut which is oft purged cannot be without some soze, euen so whatsoeuer he be that sweareth & nameth God, shal not be cleane purged fro synne. I ma that vseth moch swearyng, shalbe fylled with wyckednes, & the plage shal neuer go from his house. If he begyle his brother, his faute shalbe vpon hym: yf he knowledg not his synne, he maketh a doble offence, & yf he sweare in wayne, he shal not be foude ryghteous for his house shal be full of plagis.

* The wordes of the swearer byngeth deeth (God graunte a if he not founde in the house of Jacob.) But they that feare God, eschue all soch, & lye not weltryng in synne.

* Use not thy mouth to vnholist and fylthy talkyng, for in it is a worde of synne. Remembre thy father & thy mother, when thou art set among great men: lest God forget the in theyr syght, and lest thou dotynge in thy custome, suffre rebuke, & wyth not to haue bene bozne, and so curse the dape of thy natyuite. * The man that is accustomed with the wordes of blasphemie, wyll neuer be reformed all the dayes of his lyfe. To synne wyse is to moch, but the thyrd byngeth wrath & destruccyon. An hote stomack cannot be quenched (euen lyke a burnyng fyre) tyll it haue swalowed vp somthyng: euen so an vnchast man hath no rest in hys flesch, tyll he haue kyndled a fyre.

All byed is swete to an whozomonger, he wyll not leaue of, tyll he haue hys purpose. A man that breaketh wedlock, & regardeth not his soule, but sayeth: * Cusch, who seyth me? I am compassed aboute with darchnes, I walles couer me, no body seyth me: whom nede I to feare? The byest wyll not remembre my synnes. He vnderstandeth not a his eyes se all thynges, for all soch feare of men byngeth awaye the feare of God from hym: for he feareth onely the eyes of men, and cōfydeth not that the eyes of the Lorde are cleare then the sunne, beholdyng all the wayes of men and the grounde of the depe,

and lokyng euen to mens hertes in secrete places. The Lorde God knewe all thynges: or euer they were made, and after they he brought to passe also he loketh vpo the all.

* The same man shalbe openly punysshed in the stretes of a cyte: & shalbe chased abrode lyke a ponge horse foale: and when he thynketh lest vpo it, he shalbe taken. This shal be put to shame of euery man, because he wolde not vnderstāde a feare of the Lorde. And thus shal it go also with euery wyse, that leaueth her husbāde, & getteth enherytaunce by a straunge mariage. * First, she hath bene vnfaythfull vnto the lawe of the byest: Secodly, she hath forsaken her awne husbāde. Thyrddly, she hath played the whoze in aduoutre, and gotten her chyldre by another man. She shalbe brought out of the cōgregacyon, and her chyldren shalbe lokod vpon. Her chyldren shal not take rote: & as for frute, her braunches shal byynge forth none. A shamefull reposte shal she leaue behynde hyr, and hyr dyshonoure shal not be put out. And they that remayne, shal knowe, that there is nothyng better, then the feare of God: and that there is nothyng sweter then to take hede vnto the comaundementes of the Lorde. A great worthyppe is it to folowe the Lorde, for loge lyfe shalbe receyued of hym.

The. xxv. Chapter.

A prayse of wysdome procedyng forth of the mouth of God. Of her wo:ches & place where she reaseth.

Wysdome shal prayse her self, and be honoured in God, & reioyse in the myddest of his people: In the cōgregacyon of a byest shal she open her mouth, and triumphe in the beholdyng of his power: In the myddest of her people shal she be exalted, and wondred at in the holy fulnesse. In the multitude of the chosen she shalbe comēded, and amonge soch as be blessed she shalbe praysed, and shal saye: I am come out of the mouth of the byest, fyrt bozne before all creatures. I caused a lyght that fapleth not to aryse in a heauen, and couered al the earth as a cloude. My dwelling is aboue in the hepyth, and my seate is in a pylle of the cloude. I my selfe alone haue gone rounde aboute a cōpasse of heauen, & pearced a grounde of a depe: I haue walked in a floudes of the see, and haue stande in all landes: my domynion is in euery people & in euery nacion, & with my power haue I troden downe the hertes of al, both hye & lowe.

In all these thynges also I sought rest, and a dwelling in some eueritaunce. So the creator of all thynges gaue me a comaundement: and he that made me, appoynted me a tabernacle, and sayde vnto me: Lett thy dwelling be in Jacob, & thyne inheritaunce Iff iii in Jf.

** Job. viii. c.* In Israel, & rote thy selfe amonge my cho-
** Eccl. xxi. a.* sen. * I was created from the begynnyng,
** Psal. cxxvii. a.* and before I wolde, and shall not leaue of
unto the world to come. * In I holy baby-
tacyon haue I serued before hym, & so was
I stablyshed in Syon. * In I holy cytye re-
sted I in lyke maner: and in Ierusalem was
my power. I toke rote in an honorable peo-
ple, euen in I porcyon of the Lorde & in hys
herptage, and kepte me in the fulnes of the
sapyntes. I am set vpon hye lyke a Cedar
vpon Litanus, and as a Cypress tre vpon
the mount Hermon. I am exalted lyke a pal-
me tre in Cadex, & as a rose plante in Ieri-
cho. As a fayre Olive tre in the felde, & am
exalted lyke as a plantyne tre by I water
syde. I haue geuen a smel in the stretes, as
the Cynamon & Balme, that hath so good
a sauour: pee a swete odoure haue I geuen
as it were Myrrer of the beest.

** Job. xv. a.* I haue made my dwellynges to smell as
it were of rosin, Galbanum, of Cloues, and
Incense, and as Libanus when it is not he-
wen downe, and myne odoure is as the pure
Balme. As I Cerebynte haue I stretched
out my bzaunches, and my bzaunches are I
bzaunches of honoure & loupge fauour. *
** Job. xiii. a.* As I vyne haue I brought forth frute of
a swete sauour, and my floures are I frute
of honoure and ryches. I am the mother of
bwyte, of loue, of feare, of knowledge and
of holy hope. * In me is all grace of lyfe
and trouth. In me is all hope of lyfe & ver-
tue. Come vnto me all ye I be despyous
of me & fyll your selues with my frutes: for
my sprete is sweter then hony, and so is my
inherytance more then I hony combe: the
remembraunce of me endureth for euermore.
They that eate me, shall haue the more ho-
ger, and they I dyspyck me, shall thyrst the
more. Who so herkeneth vnto me, shall not
come to confusyon: & they that worke in me,
shall not offende. They that make me to be
known, shall haue euerlastyng lyfe.

** Eccl. xxi. a.* All these thynges are I boke of lyfe, the
and. xxi. a. couenaunt of the best, and the knowledge
of the trouth. * Moses comaunded I lawe
in the preceptes of ryghteousnes for an he-
rytage vnto the house of Iacob, and comit-
ted I promyses vnto Israel. * (Out of Da-
uid hys seruaunt he ordered to rayse vp a
most myghty kyng, sytting in the seat of
honour for euermore.) * Chys fylleth with
wysdome lyke as the floude of Bysson, and
as the floude of Tygris, when the new fru-
tes are a growynge.

** Job. xiii. c.* Chys byngeth a plenteous understan-
dunge lyke Euphrates: and fylleth it vp, as
Iordane in the tyme of haruest. Chys ma-
keth nourture to breake forth as the lyght,
& as I water Cyhon in I haruest. The fyrst
hath not knowne her perfectly, nomore

shall I last seke out I ground of her. For her
thought is fuller then the see, and her coun-
cell is profounder then the greate depe.
I wysdome haue cast out floudes. I am
as a great waterboke out of I ryuer. I am
as the ryuer Doxir, and as a water conbyte
am I come out of the garden of pleasure.
I sayde: I wyll water I garden of my por-
ge plantes, and fyll the frute of my byrth.
So my water boke became exteadynge
greate, & my ryuer approached vnto the see.
For I make doctrine to be vnto all men as
lyght as the fayre moonyng, & I shall make
it to be euer I clearer. I wyll pearse thorow
all the lower partes of I earthe, I wyll lo-
ke vpon all soch as be a slepe, & lyghter: all
them I put theyr trust in the Lorde. I shall
yet powre out doctrine, lyke as prophete,
& leaue it vnto soch as seke after wysdome,
& their generacyons shall I neuer fayle, vnto
the holy euerlastyng world. * Behold, how
that I haue not laboured for my selfe onely
but for all them that seke after the treuth.

The. xlv. Chapter.

** Eccl. xxi. a.* Of these thynges whych please God, and of these
whych he hatech. Of nyne thynges that be not to be
suspect, and of the tenth: cheafely of the malice of a
woman.

In these thynges there are, that my sprete I
faouureth, whiche be also allowed befo-
re God and men. * The vynte of bye-
thzen, & I loue of neyghbours, * a man and
wyfe that agree wel together.

These thynges there be whiche my soule
hateth, and I utterly abhorre the lyfe of
them. A poore man that is proude. A ryche
man that is a lyar, & an olde body that
doteth, and is vnchaste.

If thou hast gathered nothyng in thy
youth, what wilt I fynde then in thyne age.
How pleasaunt a thinge is it, when gray
headed men are discrete, & when I elders can
geue good counsell: How comely a thyng
is wysdome vnto aged men: pee understan-
dunge & counsell is a gloriouse thyng. The
croune of olde men is to haue moche experie-
ce: & the feare of God is theyr worshippe.

There be nyne thynges, whych I haue
indged in my herte to be happye, & the teth
wyll I tell forth vnto men with my tonge.
A man I whyle he lyueth, hath tope of his
chyliden, and scyth I fall of hys enemyes.
Well is hym that dwelleth with an hous-
wyfe of understadyng, & that hath not
fallen with his tonge, & that hath not bene
fayne to serue soch as are vnmete for hym.
Well is hym, I fyndeth a faythfull frende:
and well is him, whiche talketh of wysdome
to an eare that heareth him. How great
is he, I fyndeth wysdome and knowledge:
Yet is he not aboue hym, I feareth I Lorde.
The

The feare of God hath set it selfe aboue all
thynges. Blessed is the man, vnto whom it
is graunted to haue the feare of God. Vnto
whom shal he be lyckened, that kepeth it fast?
The feare of God is the begynnyng of his
loue, and the begynnyng of fayth is to cle-
ue fast vnto it. The heynnes of the hert is al
the punysshment, & the wyckednes of a wo-
man goeth aboue al. All punysshment & pla-
ge is nothyng in comparisoun of the plage of
the hert, euen so all wyckednes is nothyng
to the wyckednesse of a woman.

** Eccl. xxi. a.* Whatsoeuer happeneth vnto a mā is no
thyng in coparison of it, that his euell wil-
lers do vnto hym: and all vengeaunce is no
thyng to the vengeaunce of the enemye.

There is not a more wycked heade then
the heade of the serpent, & there is no wyath
aboue the wyath of a womā. * I wyll rather
dwell with a lyon and dragon, then to kepe
house wyth a wycked wyfe. The wycked-
nesse of a womā chaungeth her face, she shal
moffel her countenaunce as it were a Beare,
& as a sack shal she shewe it amonge I negh-
bours. Her husbāde is brought to shame a-
monge his neyghbours, and whē he heareth
it, it maketh him to syghe. Al wyckednes is
but lytle to the wyckednes of a woman, the
porcyon of the vngodly shal fall vpon her.

** Eccl. xxi. a.* Lyke as to clymme vp a sandy waye is
to the fete of the aged, euen so is a wyfe full
of wordes to a styll quyet man. * Loke not
to narrowly vpo the bewtye of a womā, lest
thou be prouoked in desyre toward her. The
wyath of a woman is dishonoure and great
confusyon. Vnto a woman get the masterye, the
is the contrary to her husbāde. A wycked
wyfe maketh a soyr herte, an heuy counte-
naunce and a deed woūde. * (Weake hādes
and feble knees is a womā that byr husbāde
is not the better for.) Of the woman came
the begynnyng of synne, & thowoe her we
all are deed. Geue thy water no passage, no
not a lytle, nether geue a wycked womā her
wyll. Vnto the walcke not after thy hande, she
shall confounde the in the syght of thy ene-
myes. Cut her of then fro thy flesch, that she
do not alwaye abuse the.

The. xlv. Chapter.

** Eccl. xxi. a.* The praple of a good woman. Of the feare of these
thynges and of the fourth. Of the jelouse ad bron-
ken woman. Of two thynges that cause sorowe,
and of the thyrde whiche moueth wyath.

Ippye is the man that hath a
berteous wyfe, for the nombre
of his peares shal be dubble. An
honest woman maketh her hus-
bāde a ioyfull man, & we shall
fyll I peres of his lyfe in peace. A verteous
woman is a noble gyft, whiche shal be geuen

for a good porcyon vnto soch as feare God:
Whether a mā be rich or poore, he maye ha-
ue euer a mery herte, and a chearefull counte-
naunce. There be thre thynges that my hert
feareth, and my face is afrayed of I fourth.
Treason in a cytye, a sedicious people, and
noy some tonges, all these are heuyer then I
death. But whē oue is gelous ouer his wy-
fe, it byngeth payne and sorowe vnto the
hert: and a woman that telleth out all thin-
ges, is a scourge of I tunge. When one hath
an euell wyfe, it is euen as when an vnlyke
payre of oxen must draw together, * he that
getteth her, getteth a scorpyon. A bronken
woman is a greate plage, for she cannot co-
uer her a wyne shame.

** Eccl. xxi. a.* The whordome of a womā maye be kno-
wen in the pryde of her eyes and eye lyddes.
* If thy daughter be not shamefast, holde
her straitlye, lest she abuse her selfe thowoe
ouer moch lyberte. Beware of all the disho-
nestye of her eyes, and maruell not if she do
agaynst the. Lyke as one that goeth by the
waye & is thyrstie, so shal she ope her mouth
and dyspycke of euery nexte water that she
maye get. By euery hedge shal she fytt her
arowe. A loupge wyfe reioyseth her hus-
bāde, and fedeth hys bones wyth her wyl-
dome. A womā of fewe wordes is a gyfte of
God, and to al well nurtured myndes maye
nothyng be compared.

An honest and manerly woman is a gyft
aboue other gyftes, and there is no weyght
to be compared, vnto a mynde that can rule
it selfe. Lyke as the Sunne when it ariseth,
is an ornament in the hye heauē of I Lorde,
so is a verteous wyfe the bewtye of all her
house. Lyke as the cleare lyght is vpon the
holy candelstick, so is the bewtye of the face
vpon an honest body. * Lyke as the golden
pylers are vpo the sockettes of syluer, so are
the fayre legges vpon a woman that hath a
constant mynde. Perpetual are the founda-
cions I be layed vpon a whole stoupe rocke
so are the commaundementes of God vpon
the herte of an holy woman.

There be two thynges that greue my hert
and in the thirde is a displeasure come vpon
me. Whē an experte man of warre suffreth
scarlenes ad pouerte. When men of under-
standunge & wysdome are not sett by: And
when one departeth from ryghteousnes vn-
to synne. Who so doth soch, the Lorde hath
prepared hym vnto I swerde. There be two
maner of thynges, whych me thyncke to be
herde and perplous. A marchaunt can not
lyghtely kepe him from wygge, nether a ta-
uerner hym selfe from synne.

The. xlv. Chapter.

Of the poe that moue be ppe. The probacon of the man that feareth God. The unconstantie of a soule. The secretes of a synne are not to be vitered. The wicked punysshment edell, which resourceth vpon hym selfe.

Because of ponerte haue many one offended: ad he that seketh to be ryche, turneth hys eyes asyde. Lyke as a nape in the wall sticheth fast betwixte two stonies, euē so doth synne stiche betwixte the byer and the seller. If he holde hym not diligently in the feare of the Lorde, his house shall soone be ouerthrowne, Lyke as whan one syteth the sylthynes remaineth in synne: So remaineth there some vncleane thyng in the thought of man.

* Sap. iii. a
1. 10. iii. b

* Gen. vii. b

The out proueth p potters vessel, * so doth temptacion of trouble trye ryghteous men. * The tre of the felde is knowe by his frute, so is the thought of mans hert knowe by his wordes. Praple no man except thou haue herde him, for a mā is knowe by his wordes. If thou folowest ryghteousnes, thou shalt get her, ad put her vpon the as a fayne garment. And thou shalt dwell with her, ad she shall defende the for euer, and in the daye of knowledg thou shalt finde stedfastnesse. The bydes resorte vnto theyr like, so doth the trouth turne vnto the that be occupied withall. The lyon wayteth the praple: so do the synners lurke vpon p wordes of wyckednes. The talkyng of hym that feareth God, is nothyng but wyl dome: as for a fole he chaūgeth as the Moone. If p be amōg the vndiscrete, kepe thy worde to a conuenient tyme, but amōge soche as be wyse, speake on hardely. The talkyng of foolis is abhominacion, & their spoite is volupuousnesse ad misnurtoure. * Moch swerunge maketh the herte to stande vp: and to styue wpyth soch, stoppeth the eares.

* Eccl. xxi. b

* Eccl. xxi. b
and .xii. b

The styffe of the proude is bloudsheddynge, and theyr blaspheming is heuy to heare. * Who so discovereth secretes, leleth his credence, and fyndeth no frynde after hys wil. Loue thy frinde, ad bynde thy selfe in faythfulness with hym: but if thou be wyse, kepe thy secretes, thou shalt not gett hym agayne. For lyke as the man is that destroyeth hys enemye, so is he also that dealeth falsly in p frendshipp of his neyghboure.

Lyke as one that letteth a byde go out of his hande, cannot take her agayne: Euen so thou, if thou geue ouer thy frynde, thou canst not gett him agayne: For thou canst not come by hym, for he is to farre of. He is vnto the as a Roo escaped out of the snare, for his soule is wounded. As for woundes, they maye be bounde by agayne, & an eucl word maye be reconeyled: but who so be wyse, kepe the secretes of a frynde, there is no more hope to be had vnto hym.

* 10. x. b

* He that wycketh with the eyes, pmagi-

neth some euell, and noman shall take hym from it. Whē thou art present, he shall bylie commed and praple thy wordes: but at the last he shall turne his taylor, and schalder thy sayenge. Many thynges haue I hated, but nothyng so euell, for the Lorde him selfe also abhorreth socha one.

* Who so casteth a stone on hys, it shall fall vpon hys awne head: and he that smyteth with gyle, woundeth him selfe. * Who so diggeth a pyt shall fall therein: & he that layeth a stone in his neyghbours waye, shall stromble theron: & he that layeth a snare for another, shall be take in it him selfe. * Who so geueth a wicked nopsome cosicel, it shall come vpon hym selfe, ad he shall not knowe fro whence. The proude blasphemie, and are scoornfull, but vengeaunce lurketh for them as a lyon. They that reioyse at the fall of p ryghteous shall be taken in the snare, anguythe of hert shall consume them before they dye. Anger & rygousnes are two abhominable thynges, & the vngodly hath the both vpon him.

The .xxviii. Chapter.

We ought not to desyre vengeaunce, but to forgiue the offence. Of the bydes of the tonge, and of the daungers therof.

Who that seketh vengeaunce, shall fynde vengeaunce of p Lorde, which shall surely kepe hym hys synnes. * Forgiue thy neyghboure the hurte that he hath done the, & so shall thy synnes be forgiue the also, whē p prayest. A man p beareth hatred agaynst another, how darre he desyre forgiuenesse of God? He that seeth no mercy to a man which is lyke hym selfe, how darre he aske forgiuenesse of hys synnes? If he that is but flesch, beareth hatred and kepeth it, who wyl intreate for his synnes? Remembre the ende, ad let enmyte passe, which seketh death and destruccion, & abyde thou in the commaundementes. Remembre the commaundement, so shalt thou not be rygous ouer thy neyghboure. Thincke vpon the couenaunt of the byest, & forgiue thy neyghbours ignoraunce. * Bewarre of strife, and p shalt make thy synnes fewer. For an angrie man kindleth variaunce, ad the vngodly disquieteth frendes, and putteth discorde among them that be at peace. * The more wadd there is, p more vehemēt is the fyre: and the myghtier that mē be, the greater is the wrath: and the longer p strife endureth, the more it burneth.

A hastye byawlinge kindleth a fyre, ad an hastye strife sheddeth bloude: A tonge also that beareth false witnesseth death. If thou blowe the sparke it shall burne. If p syt vpon it: it shall go forth, and both these out of p mouth. * The schalderer & dubble tonged is cursed, for many one p frendes letteth

* Eccl. xxi. b

* Gen. vii. b
1. 10. iii. b
1. 10. iii. b

* Eccl. xxi. b
1. 10. iii. b

* Eccl. xxi. b
1. 10. iii. b

* Eccl. xxi. b
1. 10. iii. b

* Eccl. xxi. b

* Eccl. xxi. b

setteth he at variaunce. The thynde tonge hath disquieted many one, and druen them from one lande to another. Stronge cytycs of the riche hath it broken downe, and ouerthrowne the houses of greute men. (The strength of p people hath it brought downe and bene the decaye of myghtye nacpōns.) The thynde tonge hath cast out many an honest woman, & robbed the of theyr labours. Who so herkeneth vnto soch shall neuer finde rest, & neuer dwell safely. The stroke of the rod maketh edders, but the stroke of p tonge smyteth the bones in sunder. There be many that haue perished with the sword, but many mo thozowe the tonge.

Well is hym that is kepte from an euell tonge, and cometh not in the anger therof, which draweth not the pock of soche, and is not bounde in the bandes of it. For the pock therof is of pzon, and the bande of it of stele. The death therof is a very euell death: hell were better for one, then socha tonge. But the fyre of it maye not oppresse them that feare God, and the flamme therof maye not burne the. Socha forsaie the Lorde, shall fall therein: and it shall burne them, and noman shall be able to quenche it. It shall fall vpon them as a Lyon, and deuoure them as a leopard. Thou hedgest thy goodes wpyth thornes: why dost thou not rather make dozes and barres for thy mouth? Thou wepest thy golde and syluer: why dost thou not wepe thy wordes also vpon the balace? Bewarre, that thou syde not in thy tonge, and so fall before thyne enemyes, that lape wayte for the, (and thy fall be incurable, euen vnto death.)

The .xxix. Chapter.

We ought to lende oure money, and do almes. Of a faythfull man answeryng for his synne. Of lyberallite and hospitaletye.

Who so wyl thewe mercy, * lett hym lende vnto hys neyghboure: and he that is able, lett hym kepe the commaundement. Lende vnto thy neyghboure in tyme of his nede, & paye thou thy neyghboure agayne in due season. Kepe thy worde, and deale faythfully with him, and thou shalt alwaye fynde the thyng that is necessary for the. There haue bene many, that when a thyng was lent them, rekened it to be founde, and made them traunple and laboure, that had helped them. Whyle they receaue thyng, they kysse the bandes of soch as gyue them, and for theyr neyghbours good they hable their voyce. But when they shulde paye agayne, they kepe it back, and geue euell wordes, ad make many excuses by reason of the tyme: and though he be able, yet geueth he scarce

the halfe agayne, and rekeneth the other to be founde. And if he with holde not his moneye, yet hath he an enemy of hym, and that vndererued.

He payeth hym with cursynge and rebu-
de. He adgeueth hym euell wordes for his good dede. There be many one which are not glad for to lende, not because of euell, but they feare to lese the thyng that they lende. Yet haue thou pacience with the synple, and with holde not mercy from him. Helpe the poore for the commaundementes sake, and let hym not goe emptye from the, because of hys necessity. Lese thy money for thy brother and neyghbours sake, and burpe it not vnder a stone, where it rusteth ad corrupteth. * Gather thy treasure after the commaundement of the byest, and so shall it byng the more profyte then golde. * Laye vpon the almes in the hande of the poore, and it shall kepe the from all eucl. * A mans almes is as a purse with hym, and shall kepe a mans fauoure as the apple of an eye: and after warde shall it arple and paye euery man his rewarde vpon his head. It shall fyght for the agaynst thyne enemyes, better then the shyloc of a gy-aunte or spere of the myghtye.

* Eccl. xxi. b
1. 10. iii. b

* Eccl. xxi. b
1. 10. iii. b

* Eccl. xxi. b
1. 10. iii. b

* Eccl. xxi. b
1. 10. iii. b

* Eccl. xxi. b
1. 10. iii. b

A good honest mā is suertie for his neyghboure, but a wycked personne letteth hym come to shame. Forget not the frendshipp of thy suertie, for he hath geuen his soule for the. The vngodly despiseth the good dede of his suertie, and the vnteachfull and ignoraunt leaueth his suertie in daunger. Some man promyseth for his neyghboure: ad whē he hath lost his honesty, he shall forsaie him. Suertishyppe hath destroyed many a riche man, and remoued the as the waues in the see. Myghtie people hath it orpuen awaye, and caused the to wandre in straunge countrees. An vngodly man transgressyng the commaundement of the Lorde, shall fall into an euell suertishyppe: and though he force hym self to gett out, yet shall he fall into wdgement. Helpe thy neyghboure out after thy power, and beware, that thou thy selfe fall not in soch dett. * The cheste thyng that kepeth in thy lyfe, is water, ad byed, clothynge and lodgyng, to couer the shame.

* Eccl. xxi. b
1. 10. iii. b

Better is it to haue a poore luyng in a mans awne house, then delicate fare amōg the straige. * Be it lytle or moch that thou hast, holde the content withall, & thou shalt not be blamed as a vagabonde: for a myserable lyfe is it, to go from house to house: & where a man is fremde, he darre not open his mouth. Though one be lodged, ad haue meate and dryncke, yet shall he be taken as vntowrthy, and heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table for thy selfe, and fede me also of that thou hast. A waye thou

* Eccl. xxi. b
1. 10. iii. b

* Eccl. xxi. b
1. 10. iii. b

thou strange (so that he regardeth his honoure no more) my brother cometh into my house, & so he telleth hym the necessity of his house. These thynges are heuy to a man that hath understandyng: namely, the folye of dyng of the house, and that the lender calleth hym in the teth.

The xxx. Chapter.

Of the correction of chyldren. Of the comynode of health. Death is better then a folye full lyfe. Of the wylde wynde. Of the ioye & sorow of the hert.

Who so loveth his chyldre * holdeth him styl vnder correccion, that he maye haue ioye of him afterwarde and that he grieve not after his neyghbours dozes. * He y teacheth his sonne shall haue ioye in him, & nede not to be ashamed of him among his aquaintance. Who so enfourmeth & teacheth his sonne, greueth the enemye: and before his frendes he maye haue ioye of him. Though y father dye, yet is he as though he were not deed: for he hath left one behynde him that is lyke hym. In his lyfe he sawe hym and had ioye in hym, & was not sorry in his death, neither was he ashamed before the enemyes. For he left behynde him an avenger agaynst his enemyes, and a good doer vnto the frendes. For y lyfe of chyldren he shall vynde the woldes together, and his hert is greued at euery crye. An vntamed horse wyl be harde, & a wanton chyldre wyl be wylfull. If thou bring up thy sonne delicately, he shall make y a trayed: & if thou playe with hym, he shall byrge the to heynnes. Laugh not wyth hym, lest thou wepe with him also, and lest thy teth be set on edge at the last.

* Gene hym no lyberte in his yowth, & excuse not his foly. Bowe downe his necke while he is yonge, byt hym vpon the sydes while he is yet but a chylde, lest he waxe stubborne, and geue no more force of the, and so shalt thou haue heynnes of soule. Teach thy chyldre, and be diligent therein, lest it be to thy shame. Better is the poore byrge whole & stronge, then a man to be ryche, & not to haue his health: health and welfare is aboue al golde, & a whole body aboue all treasure. There is no ryche aboue a sounde body, & no ioye aboue the ioye of the hert. Death is better then a wretched lyfe, & eternall rest better then contynual syknes. The good thynges that are put in a close mouth are like as whe meate is layed vpon the graue.

What good doth the offerynge vnto an Idol? * For he can neither eate, tast, nor smel. Euen so is he that is chafed of the Lorde, & beareth the rebukes of iniquyte. He seyth wyth his eyes, & groweth lyke a gelded ma, that lyeth with a vyrgyn & sygeth. * Geue not ouer thy mynde into heynnes, and vexe not thy self in thine awne counsel. * The ioye

and chearfulness of the hert is the life of man, and a mannes gladnes is the prolonging of his dayes. Loue thine awne soule, and comforte thine hert: as for sorow and heynnes, dryue it farre fro y. * For heynnes hath slayne many a man, & byrgeth no profit. Zele & anger shorten the dayes of the lyfe: carefulness and sorow byrge age before y tyme. Vnto a mery hert euery thyng hath a good tast that he eateth.

The xxxi. Chapter.

Of the ought to geue diligent hede to honeste. Of them that take payne to gather ryches. The praye of a ryche man without a fault. We ought to be dyronken and folowe sobernesse.

Rauyle & carefulnes for ryches taketh a waye the slepe, & maketh the flesh to consume. When one lyeth & taketh care, he waketh euery wy, like as gret syknes breaketh the slepe. The ryche hath gret labour in gathering his ryches together, and then with the pleasure of his ryches he taketh his rest: and is refreshed. But who so laboureth and prospereth not, he is poore: & though he leaue of, yet is he a begger. He that loveth riches, shall not be satisfied: and who so foloweth corruption, shall haue ynough therof. * Many one are come in gret misfortune by the reason of gold, & haue founde theyr destruction before them. It is a tree of fallynge vnto them that offere it up, and all soch as be folysh fall thereyn. Blessed is the ryche, which is found without blemyshe, and hath not gone after golde, nor hoped in money & treasures. Where is there soch a one? and we shall commend hym, & call hym blessed, for greate thynges doth he among his people. Who so is tryed, & founde perfecte in soch thynges, shall be comended and prayled. Who myght offende, and hath not offended: Who coulde do euell, and hath not done it? Therefore shall his good be stablished, and the whole congregacion shall declare his almes. If thou sytt at a greate mans table, open not thy mouth wyde vpon it, and make not many wordes. Remember that an euell eye is a lyewe.

What thinge created is worse then a wicked eye? therefore wepeyth it before euery mans face: Laye not thine hand vpon euery thyng y thine eye seyth, & styue not w hym in the dysce. * Wonder by thy selfe what thy neyghboure wolde sayne haue, & be descrete in euery pointe. Eate the thing that is set before the manerly, as it becometh a man and eate not to moch, lest thou be abhorred. Leauethou of first of al, because of nourtoure, lest thou be he whom no man maye satisfye which maye turne to thy decaye. When y sytttest among many men, reach not thine hande out fyrst of all. * How wel content

is a wylde man with a lytle wyne: so that in slepe y shalt not be sycke therof, ner felle any payne. A wylde whollome slepe shall soch a one haue, & felle no inward grefe. Herseyeth up by tynes in the moynynge, & is wel at ease in him selfe. But an vnfacible eater slepeth vnquietly, and hath ache and payne of the body. If thou felest that thou hast eate to moch, aryse, goo thy waye, cast it of thy stomach, and take thy rest: and it shall ease the, so that thou shalt byrge no syknes vnto thy body.

Why sonne, heare me, and despyse me not: & at the last thou shalt fynde as I haue told the. * In all thy workes be diligent & quicke, so shall there no syknes happē vnto y. * Who so is liberal in dealynge out his meate, many men shall blesse him, & prayse hym with theyr lippes: & the same is a sure token of his loue & faythfulness. But he that is vnfaythfull in meate, the whole cite shall complayne of hym: and that is a sure experience of his infidelite & wyckednes. * Be not thou a wyne bybber, for wyne hath destroyed many a man. The fyre proueth the hard yron, & so doth wyne proue hertes of the proude, when they be dyronken.

Whyne sobriety dyronken, quyketh the lyfe of man. If thou dyronkest it measurably, thou shalt be temperate. What lyfe is it, that maye continue without wyne? (What taketh a waye the lyfe? euen death.) Wyne was made fro the begynnyng to make me glad (ad not for dyronkenes) Wyne measurably dyronke is a reioysing of y soule & body. (A measurable drinkynge is health to soule and body.) But if it be dyronken with excess, it maketh bytternes and sorow vnto the mynde. Dyronkenes fylleth the mynde of the folysh with shame and ruyne, minyseth the strength, and maketh woundes.

* Rebuke not thy neyghboure at the wyne, & despyse him not in his myrth. Geue hym no despytefull wordes, and plesse not vpon hym with contrary sayenges.

The xxxii. Chapter.

Of the discrecion and prayse of the preacher, and of the hearer. Of the feare, fayth, and confidence in God.

If thou be made a ruler, * pryde not thy selfe therein, but be thou as one of y people. * Take diligent care for the and loke wel therto: & when thou hast done all thy dewtye, syt the downe, that y mayest be mery wyth the, and receaue a crowne of honoure. Take wysely and honestly, for wysdome becometh the ryght well. Hynder not musike. Speake not, where there is no audyence: & poure not forth wysdome out of tyme, at an impoportune. A lyke as y Caruncle stone syneth that is set in golde, so doth a longe garbly the wyne feast: and as

the Smaragde that is set in golde, so is the sweetnes of Musike by the myrth of wyne. (Geue care, and be still, and for thy good be haueour thou shalt be loued.)

Thou yonge man, speake that becometh the, and that is profytable, & yet scarce whe thou art twyse asked. Comprehende moche with fewe wordes. In many thynges be as one that is ignorant, geue care, and holde thy tonge withall. If thou be amonge men of hyper auctoryte, despyre not to copare thy selfe vnto them: & when an elder speaketh make not y many wordes therein. Before y thonder goeth lyghtenynge, and before nourtoure and shamefastnesse goeth loue & fauoure. Stande up by tynes and be not the last: but get the home sone, & there take thy pastime, & do what thou wylt: so that thou do no euell, & despye no man, but for all thynges geue thackes, vnto him that hath made the, and replenished the with his goodes.

Who so feareth the Lorde, wyl receaue his doctrine: and they that get them to him by tynes, shall fynde grace. He that seeketh the lawe, shall be fylled withall. As for him that is but fayned, he wil be offended therat. They that feare the Lorde shall fynde the iudgement, and theyr ryghteousnes shall be kindled as a lyght. An vngodly man wyl not be reformed, but can helpe him self with the example of other in his purpose. A man of understandynge despyseth no good counsell: but a wylde and proude body hath no feare. (Ye eue when he hath dealt rashly w another man, but his awne doynges shall be his rebuke.) Why sonne, do nothing without aduysment, so that it not repent the after y dede. So not in the waye wher thou mayest fall, ner where thou mayest stumbe agaynst the stone. Geue not thy self into a laborious slippyng waye, and beware of thynne awne chyldren, (and take hede of them that be of thynne awne houtholde.) In all thy workes put thy trust in God, fro thy whole hert, for that is the keyynge of the commaundmentes. Who so beleueth Gods word, taketh hede to the commaundmentes: and he that putteth his trust in the Lorde, shall wante nothyng.

The xxxiii. Chapter.

Of the despyraunce of hym that feareth God. The answere of y wylde. The lyttell discrecion of a foole. What is in the hande of God, as the earth is in the hande of the potter. We ought not to dyspoule our selues, to become subject to other.

Here shall no euell happē vnto him that feareth God: but whe he is in temptation, the Lorde shall deliuer hym & kepe hym fro euell. A wylde man hateth not the lawe, but an ypocrite is as a thyp in ragynge water. A man of understandynge geueth credence vnto the lawe of God.

The Booke of

* Enc.ii.a

*130maif.c

*1. 202. 61. c

† Ecc. xxiij d

10 If thou set thy seruaunt to labour, thou shalt fynde rest. But yf thou let him go ydel he shall seke libertie. The yock ad the whyp bowe downe the harde neck, but tame thou thy euell seruaunte with bondes and correccon. Sende hym to labour, that he go not ydle: For ydelnesse bzigeeth moche euil. Set

*ccle.bbl

Of dycaimes, diuinations, and enchauntementes. we ought to confute vayne hope, and lpyng. The prayle of them that feare God. Of dyuere woorkes of men. God doth not allowe the woorkes of an vnfaithfull man.

22

23

C.

*119

Jesus the sonne of Syrach. Ho, xlviij.

10:00, Feb. 1964

no. xiii. c
ex. vii. b. c

¶ It is well done to praye, and to do sacrifice. The prayer of the fatherlesse, and of the widdows; and him that humbleth him selfe.

SECRET

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Letter 6

Table 2

८ *अनुवृत्ति.

* Tren. sic
Accu. r. a

A prayer to God in the person of a faithful man
with the people of a good woman.

me them that lyue so carelesse: and let them perpy that do thy people hurte. Smyte in londer the head of p. Dinees, that be our ene myes. Ad sape there is none other but we.

Wagame, p. they maye knowe, how that there is none other God but only thou, that they maye thew thy wonderous worckes; ad be thou thy peoples heretage, lyke as from the begynnyng. O Lord haue mercy vpon the people that hath thy name, ad vpon Israel. * who p. hast lphened to a fyrst bozne sonne. O be mercyfull vnto Jerusalem the cite of thy Sactuary, * the cyte of thy rest. Ipyll Sion with thy vspeakable vertues, & thy people with thy glory. Geue wytnes vnto thy creature, whom thou madest from the begynnyng, & rapse vp the prophccyes that haue bene shewed in thy name. Rewarde the that wayte for the, that thy Prophetes maye be foude saythfull. O Lord heare the prayer of thy seruantes, accordyng to the blessing of Aaron ouer thy people (ad gyde thou vs in p. waye of righteousness) * that all they whych dwell vpon the earth maye knowe, that thou art the. Lorde the eternal God, which is from euerlastyng.

Che hely deuoureth all meates, yet is one meate better then another. Like as p. tounge tasteth verryso, * so doth an herte of vnderstandinge marck false wordes. A frowarde hert geueth heupnes, but a man of experiece listeth hym vp agayne. The woman receaueth euery man, yet is one daughter better the another. A sayre wife reioyseth her husband, & a man loueth nothing better. Pf the be loupnge & vertuous with all, then is not her husbande lyke other men. He that hath gotten a vertuous woman, hath a goodly possession: she is vnto him an helpe, and p. ler wherupō he resteth. Where no hedge is, ther p. goodes are spoyled: & where no husbande is, there the frendles mourneth. Lyke as there is no credence geue to a robber, that goeth from one cytie to another: So is not the man beleued, that hath no nest, ad must turne in, where he maye abyde in the nyght.

Che. xxxvii. Chapter.

Chow a man shulde knowe frendes & counsellors, and search the company of a holy man.

Alery frēde sayeth: I wyl be frendly vnto hym also. But there is some frende, which is onely a frende in name. Remayneth there not heuines vnto death, when a cōpanyon & frēde is turned to an enemye? O most wicked presumption: from whence art thou spronge vp, to couer p. earth with falshe & disceat? * There is some cōpanyon which in prosperyte reioysseth with his frende: but in p. time of trouble, he taketh parte agaynst hym. There is some cōpanyon p. mourneth with

his frende for the hely sake: but whē trouble cometh he taketh holde of the wynde. For get not thy frende in thy mynde, and thinke vpo him in thy ryches. Seke no counsell at thy kynsmen, and hyde thy counsell fro soch as beare the no good wyl. * Euery counseller byngeth forth his counsell. Neuertheles, there is some p. counceleth, but for his awne profet: Beware of the counseller, and be aduised afore wherto thou wilt vse him, for he wil counsell for him selfe. Lest he cast the lot vpo the, & sape vnto the. Thy waye & purpose is good, & afterwarde he stāde agaynst the, and loke what shall become of the.

Alke no counsell at him, that suspecteth p. for an enemye, and hyde thy counsell fro soch as hate the. Alke no counsell at a woman cōcernyng p. thinges that she longeth for: ner at a fearfull and saynt herted body, in matters of warre: or at a marchaūt, how deare he will cheape thy wares towarde his: or at a hyper, of sellpge: Or at an enuious mā, of thanckesgeuynge: Or at the vnmerryful, of louing kindnes: (or at an vnhonest man, of honestye.) Or at a flouthfull, of working: Or at an hyzelyng which hath no house, or profyt or wealth. (An ydle body wolde not gladly heare spake of moche labour.) Take no soch folckes to counsell, but be diligent to seke counsell at a vertuous mā that feareth God, soch one as thou knowest to be a keper of the cōmaundemētes, which hath a mynde after thyne awne mynde, and is sozr for the when thou stomblest.

And holde thy counsell fast in thyne herte: for there is no mā moze saythful to kepe it: then thou thy selfe. For a mā mynde is so tyme moze disposed to tell oute, then seuen watchmen that syt aboue in an hye place lo kyng about the. And aboue all this praye the hyest, p. he wyl lede thy waye in saythfulness and trueth. Before all thy worckes aske counsell fyrst: ad or euer thou doest eny thyng, be wel aduised. There be foure thynges that declare a chaunged herte, wherout there springeth euell and good, death & lyfe, and a masterful tounge that habyleth moche. Some mā is apte and well instructe in many thinges, ad yet very vnprofyttable vnto him selfe. Some man there is, that can geue wyle and prudent counsell, and yet is he hated, and continueth a begger: for that grace is not geue him of God to be accepted. Another is robbed of all wylsome, yet is he wysse vnto him selfe, and the frute of vnderstandyng is commendable in his mouth.

Awyle man maketh his people wise, & the frutes of his wylsome sayle not. A wyle mā shal be plentifully blessed of God: & al they that se him, shal speake good of hi. The lyfe of man standeth in the nombze of the dayes, but the dayes of Israel are innumerable.

Awyle

Awyle man shal opteyne saythfulness and credence amonge hys people, and hys name shalbe perpetuall. Wylsome, proue thy soule in thy lyfe: and p. p. teeny euell thyng, geue it not vnto her. * For all thinges are not profitable for all mē, nether hath euery soule pleasure in euery thyng. Be not gredy in euery eatyng, and be not to hastyte vpon all meates. * For excelle of meates byngeth syknes, & glotony cometh at the last to an vnnearable heate. Thozow surfett haue many one perpyth: but he that dyeteth him selfe temperatly, proungeth his lyfe.

Che. xxxviii. Chapter.

CA physycion in syknes ought we to praye, and to fynde a physycion which healeth by prayer. The bewepynge of the deed. Sabnes, wylsome. Artificers of craftes.

Honoure p. Physycion: honoure him because of necessity. God hath created hym (for of the hyest cometh medycine) and he shal receaue giftes of the kyng. The wylsome of p. Physycion byngeth hym to great worshyppe, & in p. syght of the greate men of thys worlde, he shalbe honozably taken. The Lorde hath created medycine of the earth, and he that is wyle, wyl not abhorre it. * Was not the bytter water made swete with a tre: p. men myght learne to know p. vertue therof. The Lord hath geuen men wylsome, and vnderstandyng, p. he myght be honoured in hys wonderous worckes. With soch doth he heale men, and taketh awaye theyr paynes: Of soch doth the Apotecary make a confection yet can no man perfourme all his worckes. For of p. Lorde cometh prosperous wealth ouer all the earth.

Wylsome, despyse not thys in thy syknes, but p. praye vnto the Lord, and he shal make the whole. Leauē of from synne, and ordze thy handes a ryght, clense thine herte fro all wyckednes. Geue a swete lauoured offeryng, and p. fyne floure for a token of remembrance: make the offeryng fat, as one that geueth p. fyrst frutes, and geue rowme to the Physycion. For the Lord hath created him lett him not go from the, for p. haste nede of hym. The houre maye come, that p. sycke maye be helped thozow them, when they praye vnto p. Lorde, that he maye reconer, & gett health to lyue longer. He that synneth before his maker, shal fall into the handes of the Physycion.

Wylsome, bynng forth thy teares ouer the deed: and begynne to mourne, as pf thou haddest suffred greate harme thy selfe: and then couer his body after a cōuenient maner & despyse not his buryall. Enforce thy selfe to wepe, and prouoke thy selfe to mourne, * and make lamentacyon expediently, & that a daye or two, lest thou be euell spoken of:

and then cōfōrte thy selfe because of p. heupnes. * For of heupnes cometh death, the heupnes of the hert breaketh strength. Heupnes and pouerte greueth the herte in tentacyon & offence. Take no heupnes to herte, dryue it awaye, and remēbre the last thynges. Forget it not, for there is no turnyng agayne. Thou shalt do hym no good, but hurte thy selfe. Remēbre his iudgemēt, thyne also shalbe lyke wyle: vnto me pester daye, vnto p. to daye. * Let p. remembrance of p. deed cease in his rest, & cōfōrte thy selfe agayne ouer hym, sepnyng his sperte is departed from hym. The wylsome of p. scribe is at cōuenient tyme of rest: and he p. ceaseth from exercise and labour, shalbe wyle. He that holdeth the plough, and hath pleasure in proddynge, & dryupng p. oxen, and goeth aboute with soch worckes, he can speake of oxen: he setteth his herte to make forowes, & is diligent to geue the kyne fodder. So is euery carpēter also & worckmaster, p. labour: eth syll nyght & daye: he carueth, graucth & cutteth oute, & his desyre is in sondrye cōnyng thinges, his hert ymagineth, how he maye cōnyngly cast an ymage, his diligēce also & watchyng perfourmeth the worcke. The prouyngh in lyke maner bydeth by his stithye, & doth his diligence to labour the prou. The vapoure of the fyre kzeneth his flesh, & he must fyght w. the heate of the for nace. The noyse of p. hammer soundeth cuer in his eares, & his eyes loke syll vpon the thyng that he maketh. He hath set hys mynde there vpon, that he wyl make out his worcke, and therfore he watcheth, how he maye set it out, & bynng it to an ende.

So doth the potter syt by his worcke, he turneth p. whele aboute with his fete, he is diligēt and carefull in all doynges, and his labour & worcke is without nombze. He fashioneth p. clape with hys arme, and with his fete he tempereth it. Hys herte ymagineth how he maye make it pleasaunt, & his diligence is to clense the ouen. All these hope in their handes, and euery one thynketh to be cōnyng in his worcke. Without these maye not the cyties be maynteyned, inhabited ner occupied: yet come they not hye i the congregacyon: they vnderstande not the cōuenant of p. lawe: they cannot declare equitye and iudgemēt: they cannot fynde out the darcke sentēces, but thozow them shal the creature of p. worlde be mayntayned: theyr prayer concerneth onely the worcke and labour of cōnyng.

Che. xxxix. Chapter.

CA wyle man. The worckes of God. vnto the good, good thynges do profyt: but vnto the euell euill good thynges are such.

Egg bet hat

In that applieth hys mynde to vnderstande the lawe of God, doth diligently seke out the wysdome of them of the olde tyme, and exerceyth hym selfe in the prophetes. He kepeth the saynges of famous men, & preaseth to the vnderstandyng of darck sentences of wysdome. He seketh oute the myserie of secreete saynges, & exerceyth hym selfe therein continually. He doth seruike amonge grete me, & appeareth before y prince. He goeth into a straunge countre, & trauaileth thorow it: loke what good or euell is amonge men, he proueth it & seketh it out. He purpoiseth in his herte, to reioyce early vnto the Lord y made hym, & to praye before the hyest God. He openeth his mouth in prayer, & prayeth for hys synnes. When y grete Lord wyll, he shalbe fylled with y sperte of vnderstandyng, that he maye then poure out wyse sentences, & geue thankes vnto the Lord in hys prayer. He shal orde his deuice, and lede his knowledge a ryght, & geue hym vnderstandyng of secreete thynges. He shal helpe forth y science of his lernynge, and reioyce in the couenaunt of y lawe of y Lord. The whole congregacyon shal commend hys wysdome, and it shal neuer be put out. The remembraunce of hym shal neuer be forgoten, & his name shal continue from one generacyon to another. * His wysdome shalbe spoken of, amonge the people, and the whole congregacyon shal openly declare his prayse. Whyle he lyueth, he hath a greater name then a thousande besyde: and after hys death, y same name remayneth vnto hym. Yet wyll I speake of mo men of vnderstandyng, for I am full as the Moone.

Herken vnto me (ye holy vertuous chyl-dren) byng forth frute, as the rose y is plantyd by the brokes of the felde, and geue ye a swete smell as Libanus. Florish as y rosegard, synge a songe of prayse. O geue thankes vnto God ouer all his worckes. Geue glory and honoure vnto the Lord, shew his prayse with poure lippes. Pee euē with the songe of your lippes, with harpes and playnge, and in geupnge thankes vnto hym, sape after this maner. * All y worckes of the Lord are excedyng good, and all his commaundementes are mete and conuenient in due season.

A man nede not to sape: what is y? what is that? for at tyme conuenient they shal all be sought. At his commaundement the water was as a wall, & at the worde of his mouth the water stode still. * In his commaundement is euery thyng acceptable and reconcyled, and his health cannot be mynyshed. The worckes of all flesh are before him, and there is nothyng hyd fro his eyes. He seyth from euerlastyng to euerlastyng, & there

is nothyng to wonderfull or hye vnto hym. A man nede not to sape then, what is thys, or that? For he hath made al thynges to do good vnto man. His blessing shal renne ouer as the streame, and mofure y earth lyke a floude of water. Lyke as he maketh the water for drouth, so shal his wyth fall vpon the heathen.

His wayes are playne & ryght vnto the iust, but the vngodly stumbe at them. For the good, are good thynges created from the begynnyng, & euell thynges for y vngodly. * All thynges necessary for the lyfe of man are created from y begynnyng: water, fyre, yron & sale, meel, wheate, and hony, mylk & wyne, oyle & clothyng. * All these thynges are created for the best to the faythfull: But to the vngodly shal all these thynges be turned to the hurte and harme. There be spertes that are created for vengeaunce, & in their rygorousnes haue they fastened their tormentes. * In the tyme of the ende they shal poure out theyr strength, and pacifye the wyth of hym that made them. * Fyre, hayle, hunger & death: all these thynges are created for vengeaunce.

The teeth of wyldenoyfome beastes, the scorpions, serpentes, and y swerde are created also for vengeaunce, to the destruccyon of y vngodly. They shal be glad to do his commaundementes: and when nede is, they shal be ready vpon earth: & when theyr houre is come, they shal not ouerpasse the commaundement of the Lord.

Therfore haue I take a good corage vnto me from y begynnyng, and thought to put these thynges in wyrtynge, & to leaue them behynde me. * All y worckes of y Lord are good, and he geueth euery one in due season, & whan nede is, so y a man nede not to sape: thys is worse then that. For in due season they are all pleasaunt & good: And therfore prayse y Lord w whole hert and mouth, & geue thankes vnto his name.

The .xl. Chapter.

A many myseries lyght in a mannes lyfe. All thynges passe awaye, but a fyne and stable sayth remayneth. Of the blessing of the ryghteous, and prerogatyue of the feare of God.

A grete trauaple is created for all men, and an heuy yock vpon all men chyl-dren, from the dape that they go out of theyr mothers wombe, tyll they be buryed in (the earth) the mother of all thynges: namely, their thoughtes and ymaginacyons, feare of the hert, counsell, meditacyons, longynge and desyre, the dape of death: from the hyest that lyteth vpon the glorious seate, vnto the lowest and most symple vpon the earth: from hym that is gorgeously araped and weareth a crowne, vnto hym that is, but home-land

ly and simply clothed. There is nothyng but wyth, zeale, fearfulness, vniquietnes, and feare of death, rygorous, anger and stryfe. And in the nyght when one shulde rest and slepe vpon his bedd, the slepe chaunged hys vnderstandyng and knowledge. A lytle or nothyng is hys rest, in the slepe as well as in the dape of labour.

He feareth & is dysquyeted in the vspyon of his hert, as one that renneth out of a bat-tayll: and in the tyme of health he awaketh & marueleth that the feare was nothyng. Soch thynges happen vnto all flesh, both man and best: but leuen folde to y vngodly. * Moreover, death, bloudshedding, stryfe and swerde, opprellsion, honger, destruccyon and punyshment: * these thynges are all created agaynst y vngodly, & for theyr sake came y floude also. * All y is of y earth, shal turne to earth agayne: & all waters ebbe agayne in to y see. All byrdes & vnyrghtconlynes shalbe put awaye, but faythfulness & truethe shal endure for euer. The substance & goodes of the vngodly shalbe dyed vpon and syncke awaye as a water floude, & they shal make a sounde lyke a grete thoder in the rayne.

Lyke as the ryghteous reioyseth when he openeth his hande, so shal the transgressours be fayne, when theyr goddes vanysh and consume awaye. * The chyl-dren of the vngodly shal not obtayne many braunches, and the vncleane rotes vpon y hye rockes shalbe roted out before the grasse by the water syde & vpon the ryuer bankes.

Frendlynes and liberalite in the increase & blessing of God, is lyke a paradyse and garden of pleasure: soch mercy also & kyndnes endureth for euer. * To labour & to be content w that a man hath, is a swete pleasaunt lyfe: and that is to fynde a treasure aboue all treasures. To beget chyl-dren and to repayre y cctie, maketh a perpetuall name: but an honest woman is more worth then they both. Wyne and mynstrelsy reioyse the hert, but the loue of wysdome is aboue them both.

Wyspyng & harpyng make a swete noyse, but a frendly tonge goeth beyonde them both. Thyne eye desireth fauoure and bewtye, but a grene sede tyme, rather then they both. A frende and companyon come together at oportunitie, but aboue them both is a wyfe y agreeth with her husbande. One brother helpeth another in the tyme of trouble, but almes shal deluyre more then they both. Golde and syluer fasten the fete, but a good counsell is more pleasaunt then they both. Tempozall substance and strenght lyft vp y mynde: but the feare of the Lord more then they both. The feare of the Lord wanteth nothyng, and nedeth no helpe. The feare of the Lord is a pleasaunt gar-

den of blessing, & nothyng so bewtyfull as it is. My sonne, lede not a beggers lyfe, for better it were to dye then to begg. Who so loketh to another mans table, taketh no thought for his owne lyuige how to vpholde hys lyfe, for he fedeth hym selfe w other mens meat. But a wyfe and well nurtoured man wyll bewarre therof. Beggyng is swete in the mouth of the vnchamfast, but in hys bely there burneth a fyre.

The .xli. Chapter.

Of the remembraunce of death. Death is not to be feared. A curse vpon them that forsake the lawe of God. Good name and fame. An exhortacyon to geue hede vnto wysdome. Of what thynges a man ought to be ashamed.

Death, how bytter is the remembraunce of y, to a man that seketh rest and comforte in hys substantiaunce & ryches, vnto y man that hath nothyng to vexe him, and that hath prosperite in all thynges, pee vnto hym that yet is able to receaue meate. Death, how acceptable and good is thy iudgemēt vnto the nedefull, and vnto him whose strength fayleth, and that is now in his last age, & that in all thynges is full of care and fearfulness: vnto him also that is in dyspayre, and hath no hope ner pacience. Be not thou afrayed of death: remembre them that haue bene before the: and that come after the: thys is the iudgemēt of the Lord ouer all flesh. * And why woldest thou be agaynst thys pleasure of the hyest? Whether it be ten an hūdrēth, or a thousande peares: death asketh not how longe one hath lyued.

The chyl-dren of y vngodly are abominable chyl-dren, & so are they that kepe company with the vngodly. * The inheritance of vngodly chyl-dren shal come to naught, & theyr posterite shal haue perpetuall shame and confusyon. The chyl-dren coplayne of an vngodly father, and why: for his sake they are rebuked & despyed. Wo be vnto you (O ye vngodly) whyche haue forsaken the lawe of the hyest God: yf ye be borne, ye shal be borne to cursyng, yf ye dye, yf curle shal be poure porcyon.

All that is of the earth, shal turne to earthe agayne: so go the vngodly also out of the curle into destruccyon. The sorowe of men is in theyr body: but the name of the vngodly shal be put out, for it is nothyng worth. * Labour to get the a good name, for that shal contynue surer by the, then a thousande grete treasures of golde. A good lyfe hath a nombre of dayes, but a good name endureth euer.

My chyl-dren, kepe wysdome in peace: for wysdome that is hyd and a treasure y is not scie, what profyt is in the both. A man that dyeth hys folynnes, is better then Egg is a man

a man that hydehys wylfdoine. Therfore be ye turned at my wordes: for it is not good, in all thynges and alwaye to be ashamed. True sayth must proue & measure it.

Be ashamed of whoredome, before father and mother: Be ashamed of lesynge, before the pynte and men of auctorite: Of synne, before the iudge and ruler: Of offence, before the congregacyon & people: Of vnrpgh-tousnes, before a companyon and frende: Of theft, before thy neyghbours. * As for the trueth of God & hys counaunt, be not ashamed thereof.

Be ashamed to lye with thyne elbowes vpon þy bryd: Be ashamed to lye vpon bar lotes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take & not to geue: Be ashamed also to lye vpon another mans wyfe, and to make many try-fyng wordes with her mayden, or to städe by her bedsyde. Be ashamed to vpbryde thy frende: when thou geuest eny thyng, cast hym not in the tette withall.

The. xlii. Chapter.

Secrete mapes not be opened. The lawe of God must be taught. A daughter. A woman. God knoweth all thynges, yee euen the secretes of the herte.

Echearse not a thyng twyse, & dysclose not the wordes, þ thou hast herde i secrete. Be shame-fast and well manered in dede, so shall euery man fauoure the. Of these thynges be not thou ashamed, and accepte no personne to offende. Namely, of these thynges be not ashamed: Of the lawe of God, of the couenaunt, of iudgement: to bypunge the vngodly from hys vngodlynes vnto ryghteousnes, & to make hym a good man: to deale saythfully wyth thy neygh-boure and companyon: to distribute the heritage vnto the frendes: to be diligent to kepe true measure and weyght: to be content, whether thou gettest moch or lytle: to deale truly with tēporall goodes in bypunge and sellynge: to bypunge vpon chyldren wyllyng-ly: to correcte an euell seruaunt: to kepe that thyne is from an euell wyfe: to sett a locke where many handes are: what thou delyue- rest & geuest out to be kepte, to tell it, and to wepe it: to wypte vpon all thy outgeyng and receayunge: to enfourme the vlnerned and vndoyle: Of the aged, that are iudged of the ponge. If þ be diligent in these thynges, truly thou shalt be lerned & wyse and accepte of all men.

The daughter maketh þ father to watch secretly: and the carefulness that he hath for her, taketh awaye his slepe: yee in þ yowth, lest she shulde ouergrowe hym: And when she hath an huf bande, lest she shulde be hated: lest she shulde be despyled or rauyshed in

her virgynite, or gotten w chylde in her fa- thers house: Or (when she cometh to the man) lest she behaue her self not ryght, or co- tinue vnfrutfull. * If thy daughter be wä- ton, kepe her straitly, lest she cause thyne enemyes to laugh the to scozne, & the whole cytie to geue þ an euell reporte, & so thou be fayne to heare thy shame of euery man, & be confounded before all the people. * Beholde not euery bodys bewtye, & haue not moch dwellyng amonge women. For lyke as the wyne & moth cometh oute of clothynge, so doth wychednes come of women.

It is better to be with an euell man, then with a frendly wyfe þ putteth one to shame and rebuke. I wyll remēbre þ wordes of þ Lorde, and declare the thyng þ I haue sene. In þ wordes of the Lord are his wordes. The Sunne ouerloketh all thynges with his synne, and all his wordes are full of þ clearnes therof. Hath not þ Lord brought to passe, þ his sayntes shuld tell out all his wonderous wordes, which the Almyghty Lorde hath stablyshed: All thynges endure in his glory. He seketh out þ grounde of the depe and þ hert of men, and he knoweth all theyr ymaginacyon & wylfdoine. For þ Lor- de knoweth all sciēce, & he loketh into the to- ken of the tyme. He declareth the thynges that are past and for to come, and discloseth thynges þ are secrete. * No thought maye escape hym, nether maye eny worde be hyd from hym. He hath garnysed þ hys excellēt wordes of his wylfdoine, & he is frō euery- synge to euerylastynge. Vnto hym maye no thyng be added nether can he be minyshed, he hath none also of eny mans counsell. How amiable are all his wordes, and as a sparke to lye vpon. They lye all, & en- dure for euer: & when soeuer nede is, they are all obedient vnto hym. They are all dubble, one agaynst another: he hath made nothing þ hath faute or blemyshe. * He hath stably- shed the goodes of euery one: & who maye be satysfied w his glory, when he seyth it.

The. xliii. Chapter.

The summe of the creatyon of the wordes of God.

The glory of the heygth, is the fa- vour & cleare firmament, the bewtye of the heauen is hys glorious clearnes. The sunne when it appeareth, declareth the daye in þ goyng out of it, a maruelous wor- ke of the hysst. At noone it burneth þ earth and who maye abyde for the hefte therof? Whoso kepeth an ouen when it is hote, the tymes moze doth the Sunne burne vpon the mountaynes, when it bryeth oute the fy- rie beames & syneth with the bygthnes of it, it blyndeth the eyes. Great is the Lord that made it, and in his commaundment he causeth it to renne hastily.

The

The Moone also is in all, and at conue- nient season it sheweth the tymes, & is a to- ken of the tyme. * The token of the solkyne feast is taken of þ Moone, a lyght that my- nysheth & increaseth agayne. The Moone is called after the Moone, it groweth won- derously in her chaungynge.

The armye of heauen also is in þ heygth in the firmament of heauen it geueth a clea- re & glorious synne. Thys is the clearnes of þ starres, the bewtyfull apparell of hea- uen, the apparell that þ Lorde lyghteneth in the heygth. In his holy worlke they co- tinue in theyr ordre, & not one of them fay- leth in hys watch. * Loke vpon the rayne bowe, and prayse hym that made it: very bewtyfull is it in hys synne. He compaseth the heauen aboute w hys clearnes & glory, the hādes of the hysst haue bended it. Tho- row hys commaundement he maketh the snowe to fall, and the thonder of hys iudge- ment to synpe hastily. Thorow hys comma- dement þ treasures are opened, and the clou- des he as the foules. In hys power hath he strengthened the cloudes, and broken the hayle stones.

The mountaynes melt at þ syght of him, þ wynde bloweth accordynge to hys wyl. The sounde of hys thonder beateth þ earth, & so doth þ storme of the north: the whyrle wynde also lyghteth downe as a fethered foule, casteth oute and spredeth the snowe abroad: and as þ grethoppers that destrope all, so falleth it downe. The eye marueleth at the bewtye of the whytenesse therof, and the herte is afrayed at the rayne of it. He poureth out the frost vpon earth, lyke salt, and when it is frosen, it is as sharpe as the pyrke of a thysle.

When the colde Northwynde bloweth, harde Chyshall cometh of the water. He lyghteth downe vpon all the gatherynge together of water, & putteth on the waters as a brest plate. He deuoureth þ mountay- nes, and burneth the wyldernes: and loke what is grene, he putteth it out lyke fyre. The medycyne of all these is, when a cloude cometh hastily: and when a dewe cometh vpon þ heate, it shalbe refreshed agayne.

In hys worde he styllteth the wynde: In hys counsell he setteth þ depe, & (the Lord) Jesus planted it. They that sayle ouer the see, tell of þ paryls and harmes therof, and when we heare it with our eares, we mar- uell therat. For there be straunge wonde- rous wordes, diuerse maner of nyce bea- stes and whatsythes. Thorow hym are all thynges sett in good ordre and perfourmed and in his worde all thynges endure.

I speake moch, but I can not sufficiently attayne vnto it, for he him selfe sheweth the perfeccon of all wordes. We shulde prayse

þ Lorde after al oure power, for he is great in all hys wordes. The Lorde is to be fea- red, yee very greate is he, * and maruelous is hys power. Prayse the Lorde, and ma- gnifye him as moch as ye maye, yet doth he farre excede all prayse. * Magnifye him with all poure power, and labour earnest- ly, yet are ye in no wyse able sufficiently to prayse him. Who hath sene him, þ he myght tell vs: * Who can magnifye him so great- ly as he is? For there are hyd yet greater thynges then these be: as for vs, we haue se- ne but fewe of his wordes. For the Lord hath made all thynges, and geuen wylfdo- me to soch as feare God.

The. xliiii. Chapter.

The prayse of certen holy men, Enoch, Noe, Abraham, Isaac, and Jacob.

Et vs commēde the noble famous men, and the generacyon of oure fore elders and fathers. Many mo- re glorious actes hath the Lorde done, and shewed his great power euer sene the begynnyng. The noble famous men raygned in theyr kyngdomes, and bare ex- cellent rule. In theyr wylfdoine & vndersta- dyng, they folowed þ counsell shewed in the prophetes. * They led þ folke thorow the counsell and wylfdoine of þ Scrybes of the people. Wyse sentences are founde in theyr instruccyon. They sought þ sweteness and melody of musycke, and brought forth the pleasaunt songes in scripture. They were ryche also, and coude comforte and pacifye those that dwelt with them. All these were very noble and honorable men in theyr ge- neracyon, and were wel reported of in theyr tymes. These haue left a name behynde them, so that theyr prayse shall alwaye be spoken of. Afterward there were some, who se remembraunce is gone. * They came to naught & perished, as though they had ne- uer bene: & became as though they had ne- uer bene borne, yee and theyr chyldren also with them.

Neuertheles these are louyng men, who- se ryghteousnesse shall neuer be forgotten, but cōtinue by theyr posterite. Theyr chy- dren are an holy good heritage: Theyr sede endured fast in the couenaunt. For theyr sa- kes shall theyr chyldren & sede cōtinue for euer, & theyr prayse shall neuer be put doxi- ne. Theyr bodys are buryed in peace, but theyr name lyueth for euermore. The peo- ple can speake of theyr wylfdoine, & the con- gregacio can talke of their prayse. * Enoch walked ryght & acceptably before the Lor- de: therfore was he translated for an exam- ple of amēdemēt to the generacions. * Noe was a stedfast & ryghteous man, and in the tyme of wyath he became a reconceylynge.

Therefore was he left a remnant unto the earth, when flood came. An everlasting covenant was made with him, that all flesh should be perished of the water. Abraham was a great father of many people, in glory was there none like unto him. He kept the law of the best, and came into a covenant with him. He set a covenant in his flesh, and when he was pruned, he was found faithful. Therefore swore God unto him with an oath, that he would bless all people in his seed, that he would multiply and increase him as dust of the earth, & to exalt his seed as the stars: yee & that his seed should have possession, an inheritance of the land from sea to sea and from the river unto the borders of the world.

With Isaac did he stablish the same covenant, for Abraham his fathers sake. Yee that gracious blessing & health of all men, and covenant did he stablish with Isaac, and made it to rest upon the head of Jacob. He knew him in that he prospered him so well and richly, and gave him an heritage and sundred his portion by it selfe, & parted it among twelve tribes. Whereof full men brought he out of him, which found favour in the sight of all flesh.

The xlvi. Chapter.

The prayer of Moses, Aaron, and the Levites.

Moses be loved of God & men, whose remembrance is in the prayer: him the Lord made like in his glory of the sanctes, and magnified him, so that the enemies stood in awe of him, though his wordes he did great wonders. He made him great in the sight of kings, gave him commandement before his people, & showed him his glorious power. He stablished him with faithfulnes & mekenes, and chose him out of all men. For he herde his voice, and he led him in the darke cloud, & and there he gave him the commandementes, yee the lawe of life and wisdom that he might teach Jacob the covenant, and Israel his lawes.

He chose Aaron his brother also out of the tribe of Levi, exalted him, & made him such like. An everlasting covenant made he with him, and gave him the priesthood in his people. He made him glorious in beautyfull array, and clothed him with the garment of honour. He put perfect love upon him, and gave him strength. He decked him with lyde clothes, and a tunicle, with an overboddy robe also & a gyrdle. Round about made he him belles of golde, and that many: that when he went in, the sounde might be herde, & they might make a noise in the Sanctuary, and give people war-

ning. The holy garment was wrought and broderd with golde, purple, sapphire and purple. And in the breastplate there was a goodly worke, wherein was fastened light and perfectnesse.

Upon the same also there was a worke fastened, & set with costly precious stones, all bounde with golde: and thus he brought in his ministracion. The stones were fastened for a remembrance, after the nombre of the twelve tribes of Israel. Upon his mytre there was a plate of pure golde, a graven ymage of holynes, a famous and noble worke, garnished, and pleasaunt to loke upon. Before him were there sene no such fayre ornaments, and these it behoued him alwaye to use: There might none other put them on, but onely his children & his childrens children perpetually. Wherewith perfumed he his burnt offerings two tymes. Moses tyld his handes, and anointed him with holy oyle.

Thus was now confirmed him with an everlasting covenant, and to his seed, as the dayes of heauen, namely: that his children should alwaye minister before him, and performe the office of the priesthood, and wyse the people good in his name. Before all men lyfynge chose he him, & he should offer incense before the Lord, and make obours for a sweete savoure & remembrance, that he should reconcile the people of the Lord with him agayne. He gave him authority also in his commandementes and in the covenant, that he should teach Jacob the statutes and testimonies, and to enforce Israel in his lawe.

Therefore there stood by certayne agaynst him, & had enuye at him in the wilderness: namely, they that were of Dathan, & Abiram, & the furious congregacion of Chore. Thus the Lord sawe, and it displeased him, and in his wrathfull indignacion were they consumed. A great wonder did he vpon them, and consumed them with the fyre. Wherby thus, he made Aaron yet more honorable and glorious. He gave him an heritage, and parted the first frutes unto him. Unto him specially he appointed the bred for sustenance, (for the priestes dyd eat of the offerings of the Lord) thus gave he unto him & his seed. He had no heritage nor portion in the land and with the people. For the Lord him selfe is his portion and inheritance.

The thirde noble & excellent man is Phineas sonne of Eleazer, which pleased the God of Israel, because he had the zeale & feare of the Lord. For when the people were turned backe, he put him selfe forth right soone, and with a good will, to pacifie the wrath of the Lord towards Israel. Therefore

fore was there a covenant of peace made with him, & he should be principall among the righteous & the people, that he & his posterite should have the office of the priesthood for ever. (Like as there was made a covenant with David of the tribe of Juda, that from amonge his sonnes onely there should be a king.) And that Aaron also & his seed should be the heritage, to give us wisdom in our herte, to iudge his people in righteousness: that his goodes should not come in to forgetfulness, and their honoure might endure for ever.

The xlvi. Chapter.

The prayer of Josue, Caleb, and Samuel.

Only a strong battayll was Jesus sonne of Naue, which in steade of Moses the prophet was geuen to be captayne of the people, which accordynge unto his name was a great sauoure unto the electe of God, to punish his enemies that rose up agaynst Israel, & Israel might optayne the inheritance. How great, noble, & excellent was he, when he lyft up his hand, and drew out his swerde agaynst the Egyptians? Who stood so manly before him? For the Lord him selfe brought in his enemies. He stood not the sunne still at his commaundement, and one daye was as longe as two: he called upon the best and most myghty when his enemies pressed upon him on every syde, and the Lord herde him with the haile stones. They smote the heathen people myghtely, & in fallynge downe they flew all adversaries, so that the heathen knewe his host, and all his defence, that the Lord him selfe fought agaynst them, for he followed upon his myghty men of them.

In the tyme of Moses also, he & Caleb the sonne of Iephune, did a good worke, which stood agaynst his enemies, with helde the people from synne, & stilled the wicked murmuring. And of syxe hundred thousande people of fote, they two were preferred, to bringe them into the heritage, namely, a lande that floweth with mylke & hony. The Lord gave strength also unto Caleb, which remayned with him unto his age: so that he wente up into the hye places of the lande and his seed conquered the same for an heritage: that all the children of Israel might see, how good a thinge it is, to be obedient unto the Lord. And the iudges or rulers (every one after his name) whose hert wote not a whorng, nor departed from the Lord, and that forsoke not the Lord unfaythfully, whose remembrance hath a good reporte: Yee their bones flourish oute of their place, and their names shall neuer be chaunged,

(but honoure remaineth still with the children of those holy men.)

Samuel the prophet beloved of the Lord, & ordeyned a king, & anointed the princes over the people. In the lawe of the Lord ruled he, and iudged the congregacion, and the Lord had respecte unto Jacob. The prophet was founde diligent in his faithfulnes: yee in his faithfulnes was the faithfulnes of the vision knowne. He called vpon the Lord in all myghte, when his enemies persecuted vpon him on every syde, what tyme as he offered suckynge lambes. And the Lord thoudred from heauen & made his voice to be herde with a greates noise. He discomfited the princes of Tyre, and all the rulers of the Philistines. Before his last ende he made protection in the sight of the Lord, & his anointed, that he took neither substance nor good of any man, nor so much as a shoe, & no man might accuse him. After this he tolde, that his ende was at hande, & showed his kynge also his ende & death, and from the earth lyft he up his voice in the prophete, that the vngodly people should perishe.

The xlvi. Chapter.

The prayer of Nathan, David, and Salomon.

After warde in the tyme of king David, there rose up a prophet called Nathan: for like as fat is taken awaye from the offering, so was David chosen out of the children of Israel. He took his pastyme with the lyons, as with kyddes, and with beares like as with lābes. He was not a gaunte when he was yet but yonge, and took awaye the rebuke from his people: what tyme as he took the stone in his hande, and smote downe proude Goliath with the syngge. For he called vpon the best Lord, which gave him strength in his right hande, so that he overthrew the myghty gaunte in the battayll, that he might set up the borne of his people agayne. Thus brought he him to worshippe above all princes, and made him to have a good reporte in the prayer of the Lord, that he should wear a crowne of glory. For he destroyed the enemies on every syde, roted out the Philistines his adversaries, and brake the horn in sunder, like as it is broken yet this daye. In all his workes he praised the best and holiest, and ascribed the honour unto him. With his whole hert did he prayse the Lord and loued him that made him. He set syngers also before the altar, and in their tune he made sweete songes. He ordeyned to kepe the holy dayes worshipfully, and that the solempne feastes thow the whole peare should be honourably holden, with praylinge the name of the Lord.

The boke of

Lord, and with syngynge by tymes in the mornynge in the Sanctuary.

C * The Lord toke awaye his synnes, and exalted his horne for ever. He gaue hym the councail of kyngdome, and the throne of worshyppe in Israel. * After him there rose up yf wyle sonne called Salomon, & for hys sake he droue the enemyes awaye farre of. This Salomon raygned w peace in his tyme (for God gaue him rest fro his enemyes on euery syde, that he myght buylde him an house in his name, & prepare the Sanctuary for ever) lyke as he was well instructe i his yowth, & fylled with wylsome & vnderstandynge, as it were w a water floude. He couered & fylled the whole lande with similitudes & wyle prudent sentences.

D hys name wente abroad in yf Ales, because of his peace he was beloued. All landes marueled at his songes, prouerbes, similitudes, and at his peace, and at the name of the Lord God, which is called the God of Israel. * He gathered golde as tynne, & he had as moch syluer as leade. * He was moued in inordynate loue towarde wemen, and was overcome in affectyon. He stayned hys honoure & worshyppe, pcc his posterite despyled he also, in byngynge yf wrath of yf Lord vpon his chyldren, and sorowe after hys toye: so that his kyngdome was deuoyded, and Ephraim became an vnfaythfull, and an vncoustant kyngdome. * Neuertheles God forsoke not his mercy, nether was he vttterly destroyed because of hys workes, that he shulde leaue him no posterite.

C As for yf sede yf came vpon him, which he loued, he brought it not vttterly to naught but gaue yet a remnaunt vnto Jacob, and a rote vnto Dauid out of him. Thus rested Salomon with hys fathers, and out of hys sede he left behynde hym a very foolysheynes of the people, and soche one as had no vnderstandynge: * euen, Roboam, which turned awaye the people thowow his counsell, and Jeroboam the sonne of Nabat, * which caused Israel to synne, & shewed Ephraim the waye of vngodlynes: In so moch that their synnes and mysdedes had the vpper hāde so sore, that at the last they were dzyuen out of the lande for the same: Pee he sought out and brought vp all wyckednes, tyll the vengeance came vpon them.

The .xlvi. Chapter.

The prayse of Eliab, Elizeus, Iheremias, and Esay.

A Then stode vp * Eliab the prophet as a fyre, & his worde bzent lyke a creschet. He brought an hunger vpon them, & in his zeale he made them fewe in nombze. For they myght not awaye w the comaundementes of the Lord.

Therow the worde of the Lord he shute the heauen, * & thre tymes brought he the fyre downe. Thus became Eliab honorable in his wonderous dedes. Who maye make his boast to be lyke him? * One that was deedly rapled he vp from death, and in the worde of the hyst he brought him oute of the graue agayne. He cast downe kynge and destroyed them, & the honorable fro their seate. Vpon the mounte Synahe herde the punishment, & vpon Horeb the iudgement of the vengeance. He prophced recompensynge vnto kynge, * ordeyned prophetes after hym. * He was taken vp in yf storme of fyre, in a charet of horses of yf Lord. He was ordeyned in the repprounges in tyme to pacyfy the wrath of yf Lord, * to turne the hertes of the fathers vnto the chyldren, and to sett vp the trybes of Jacob agayne. Blessed were they that saw the, & were garryshed in loue: for we lyue in lyfe: (but after death we shall haue no such name.)

* Elias was couered in yf storme, but he-lyseus was fylled w his sprete. Whyle he lyued he was afrayed of no prynce, and no man myght overcome hym. There coude no worde disceauce hym, * & after his death his body prophced. * He dyd wōders i his lyfe, and in death were his workes maruelous. For all this, yf people amēded not, nether departed they fro they synnes: * tyll they were carped awaye prisoners out of yf lāde, & were scatred abroad in all countrees, so that of them there remayned, but a very lytle people, and a prynce vnto the house of Dauid. Howbeit some of them dyd ryght, and some heaped vp vngodlynes.

* Iheremias made his cytie strōge, coueped water into it, dygged thowow yf stony rocke with yron, & made vp a well by yf water syde. * In his tyme came Sennacherib vp, & sent Rabshakes, lyft vp his hāde agaynst Syon, and despyed them with greute pryde. Then trymbled they hertes and hādes, so that they sorowed lyke a woman trauaylyng woth chyld. So they called vpon the Lord, which is mercyfull, & lyft vp they handes before hym. Immediately the Lord herde the out of heauen: (he thought nomore vpo they synnes, ner gaue them ouer to they enemyes:) but deliuered them by the hande of Elay. * He smote the hoost of the Assyrians, and his angell destroyed them. For Iheremias had done yf thynge that pleased the Lord, & remayned stedfastly in the waye of Dauid his father. Which Elay was greute & faythfull in his visions. * In his tyme the Sunne wente backward, and he lengthened the kynge's lyfe. With a ryghte sprete prophced he, what shulde come to passe at the last: and to soche as were sorowful in Syon he gaue consolacyon, wherewith

Jesus the sonne of Syrach. Ifo. lili.

wherewith they myght confort them selues for euermore. He shewed thynge that were for to come and secrete, or euer they came to passe.

The .xli. Chapter.

Of Iosiah, Iheremias, David, Iheremias, Iosababel, Iosus, Iheremias, Enoch, and Joseph.

A The remembraunce of * Iosias is lyke as whan the apotycary maketh many precious swete smellynge thynge together. His remembraunce shal be swete as honny in all mouthes, and as the playeng of Musyck at a basket of wyne. He was appointed to turne the people agayne, and to take awaye all abhominacyons of the vngodly, he directed his herte vnto the Lord, and in the tyme of the vngodly he set vp the worshyppe of God agayne. All kynge's (excepte Dauid, Iheremias and Iosiah) comitted wickednes, for euen the kinges of Iuda also forsoke the lawe of God. For they gaue they horne vnto other, they honoure and worshyppe also to a straunge people.

Therfore was the electe cytie of yf Sanctuary bzent wth fyre, * & the stretes thereof laye desolate and waste: for they intreached Iheremy euell, whyche neuertheles was a prophet ordeyned from his mothers wōbe, that he myght rote out, breake of, * and destroye: ad that he myght buylde vp, & plant agayne. * Ezechiel sawe the glory of yf Lord in a vision, which was shewed hym vpon yf charrette of the Cherubins. For he thought vpon the enemyes in the rayne, to do good vnto soch as had ordeed their wayes a right. And the bones of the twelue prophetes flopyd fro out of they place: for they gaue comforte and consolacyon vnto Jacob, and deliuered them faythfully. * How shall we prayse Iosababel, which was as a ryng in the ryght hande?

* So was Jesus also yf sonne Of Iosede: these men in they tymes buylde the house and set vp the Sanctuary of yf Lord agayne which was prepared for an euermore worshyp. * And Iheremias is alwaye to be commēded, * which set vp for vs the walles that were broken downe, made the portes and barres agayne, and buylde oure houses of the new. * But vpon earth is there no man created lyke Enoch, for he was takē vpfro the earth. * And Joseph, which was lord of hys byethzen, and the vpholder of hys people: his bones were couered and kept. Seth and Sem were in great honour amonge the people: and so was Adam aboue all the beastes, whan he was created.

The .l. Chapter.

Of Symon the sonne of Onias

Symon * the sonne of Onias the hyst preste, whyche in hys lyfe sett vp the

house agayne, and in hys dayes made fast yf temple. The heygth of the temple also was founded of hym, the double buyldynge, and the hyst walles of the temple. In hys dayes the welles of water flowed out, and were excedynge full as the see. He toke care for hys people, and deliuered them fro destruction. He kepte his cytie and made it strong, that it shuld not be besieged. He dwelt in honoure and worshyppe amonge his people, & enlarged the entraunce of yf house, and the court. He gaue lyght as the mornynge starre in the myddest of the cloudes, and as the moote whā it is full. He shyned as the sunne in the temple of God. He is as byggt as the rayne bowe in the fayre cloudes, and flourisheth as the floures ad roses in the spring of the peare, and as lyllys by the ryuers of water: Lyke as the braunches vpon the moūt Libanus in the tyme of Sommer: as a fyre and incense that is kyndled. Lyke as an whole ornament of pure golde, sett with all maner of precious stones, ad as an Olyue tree that is frutefull, ad as a Cipres tree which groweth vp an hyst.

Whan he put on the garment of honoure, and was clothed wth all bewtys: whan he went to the holy aulter, to garnish the couerynge of the Sanctuary: whan he toke yf portions out of the prestes hande, he hym selfe stode by the herth of the aulter, and his byethzen rounde about in ordze. As the braunches of Cedze tree vpon yf mount Libanus, so stode they rounde about him. And as the braunches of the Olyue tree, so stode all the sonnes of Aaron in they gloze. And yf he myght suffyciently perfourme hys seruyce vpon yf aulter, and garnish the offryng of the hyst God, he stretched out hys hande, and toke of yf bypnyck offryng, and powred in of the wyne: so he powred vpon the botome of the aulter a good smell vnto the hyst prynce.

Then beganne the sonnes of Aaron to syng, and to blowe with trompettes, and to make a great noyse, for a remembraunce and prayse vnto the Lord. Then were the people afrayed, and fell downe to the earth vpo their faces, to worshyp the Lord their God. ad to geue thanckes to the almyghty God. They songe goodly also with their voyces, so yf there was a pleasaunt noyse in yf great house of the Lord. And the people in they prayer besought the Lord the hyst, that he wolde be mercyfull, tyll yf honour of yf Lord were perfourmed, thus ended they they ministryng & seruyce. Then went he downe and stretched out his handes ouer the whole multitude of the people of Israel, that they shulde geue prayse and thanckes out of their lippes vnto the Lord, & to reioyse in his name. He beganne yet once also to praye, that

he myght openly shewe the thankesgeyng before þe hyst, namely thus: O gene prayse and thankes (ye all) vnto the Lord our God, which hath euer done noble and great thynges: which hath increased oure dayes from our mothers wombe, and dealt wth vs accordyng to his mercy: that he wyl geue vs the ioyfulness of hert, and peace for oure tyme in Israhell. Which faythfully kepeth his mercy for vs euermore, and alwaye delyuereþ vs in due season.

There be two maner of people that I abhorre from my hert: as for the thirde, whom I hate, it is no people. They that spt vpon the mountayne of Samaria, the Philistynes, and the foolyshe people that dwell in Sichimis.

I Iesus the sonne of Syrach Eleazarus of Ierusalem, haue tokened vp these infor-macyons and doctrynes of wysdome and vnderstādyng in this booke, and poured out the wysdome of my herte. Blessed is he that excrcyseth hym selfe therein: and who so taketh soch to hert, shal be wyse for euer. If he do these thynges, he shal be stronge in all. For the lyght of the Lord ledeþ hym.

The. li. Chapter.

The prayer of Iesus the sonne of Syrach.

I wyl thanke the, O Lord ad kyng, and prayse the, O God my sauoure. I wylelde prayse vnto thy name: for thou art my defender and helper, ad hast preserved my body from destruction, from þe snare of traytorous tonges, and fro the lyp-pes that are occupied with lyes. Thou hast bene my helper, fro soch as stode vp against me, and hast delyuered me after the multitude of thy mercy, & for thy holy names sake. Thou hast delyuered me from the roaring of the that prepared them selues to deuoure me, out of the hādes of soch as sought after my lyfe: from the multitude of them þe troubled me, and went aboute to sett fyre vpon me on euery syde, so þe I am not bzert in the myddest of the fyre: from the depe of hell, from an vncleane tonge, from lypenge wordes, from the wycked kynges, and fro an vnyghteous tonge. My soule shal prayse the Lord vnto death, for my lyfe dzeuē npe vnto hell downwarde.

They cōpassed me rounde aboute on euery syde, and there was no man to helpe me. I looked aboute me, yf there were any man þe wold socoure me: but there was none. Then thought I vpon thy mercy, O Lord, and vpon thy actes that thou hast done euer of olde: namely, that thou delyuereþ soche as put theyr trust in the, and ryddest them out of the handes of the heathē. Thus lyft I vp my prayer from the earth, ad prayed for de-

lyueraunce fro death. I called vps the Lord my father that he wolde not leaue me without helpe, in the daye of my trouble and in þe tyme of the proude: I praysed thy name continually, yeldyng honoure & thankes vnto it: and so my prayer was herde. Thou sauest me from destruction, and delyueredest me from the vnyghteous tyme. Therefore, wyl I a knowledge and prayse þe, and magnifye the name of the Lord.

When I was yet but yonge, oz enen I went astraye, I despyed wysdome openly in my prayer. I came therefore before the tēple, ad sought her vnto the last. Then flozshed she vnto me, as a grape that is soone ripe. My hert reioysed in her, then went my fote the ryght waye, yee fro youth vp, sought I after her. I bowed downe myne eare and receaued her. I founde me moch wysdome: ad prospered greatly in her. Therefore wyl I ascrybe the glozy vnto him, that geueth me wysdome: for I am aduysed to do thereafter. I wyl be gelous co cleue vnto the thynges þe is good, so shal I not be confounded. My soule hath wrestled with her, & I haue bene diligēt to be occupied in her. I lyft vp myne handes an hpe, then was my soule lightened thozow wysdome, that I knowleged my folyshnes. I ordred my soule after her, she and I were one heart from the begynnyng and I founde her in clennessē. And therefore shal I not be forsaken.

My herte longed after her, and I gatt a good treasure. Thozow her the Lord hath geue me a new tōge, wherwith I will prayse hym. * Come vnto me ye vnierned, and dwell in the house of wysdome: withdraue not your selues from her, but talke and comen of these thynges, for your soules are very thyrtyshe. I opened my mouth, and spake. * Come ad bpe wysdome without money, bowe downe your neck vnder her yock, and poure soule shal receaue wysdome. She is harde at hande and is content to be founde. Behold, with your eyes, * how that I haue had but lytle labour, and yet haue founde moch reast. * Receaue wysdome, ad ye shal haue plenteousnes of syluer ad golde in possession. Let your mynde reioyse in his mercy, & be not ashamed of hys prayse. Worke hys worke by tymes, and he shal geue you your rewarde in due tyme.

The ende of the booke of Iesus the sonne of Syrach, whych is called in Latyne, Ecclesiasticus.

The booke of the

Prophete Baruch.

The first Chapter.

Baruch wrote a booke, duringe the captiuite of Babylon, wher he readde before Iechoniah and all the people. The Jewes sent the booke with money, vnto Ierusalem, to theyr other brethren: to the intent that they shulde praye for them.



And these are the wordes of the booke, whych were wyrtten by Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedechias, the sonne of Sedechias, the sonne of Iehchias, at Babylon in the xvjth yere, and in the seuenth daye of the moneth, what time as the Caldees toke Ierusalem, and bzert it vp with fyre.

And Baruch dyd reade þe wordes of this booke, that Iechoniah the sonne of Ioachim kyng of Iuda myght heare: and in the presence of all the people, that were come to beare the booke: yee and before all the noble kynges sonnes, before the lordes of the counsell and elders: and before the whole people, fro the lowest vnto the hyst: before all them that dwelt at Babylon, by the water of Soby. Which whā they herde it, wepte, fasted, and prayed before the Lord.

They made a collectio also of money, accordyng to euery mans power, and sent it to Ierusalem vnto Ioachim the sonne of Iehchias, the sonne of Salū preste, wth þe other prestes: and to all the people whych were w hym at Ierusalem, what tyme as they had gotten the ornamentes of the temple of the Lord (that were taken awaye out of þe temple) that they myght byngne the agayne in to the lande of Iuda, the tenth daye of þe moneth Siban: namely, syluer vessels (whych Sedechias þe sonne of Josiah kyng of Iuda had made) after that Nabuchodonosor kyng of Babylon had taken Iechoniah, wth all his princes, lordes, and all the people, ad led them captiue from Ierusalem vnto Babylon.

And they sayd: Behold, we haue sent you money, * to bpe you burnt offerynges & incense withall: make you vnierned bzed, ad offere for synne vpon the aulter of the Lord oure God. * And praye for the prosperyte of Nabuchodonosor kyng of Babylon, & for the welfare of Balthasar his sonne: þe theyr dayes maye be vpon earthe, as the dayes of heauē: that God also maye geue vs strength and lyghte our eyes, that we maye lyue vnder the defence of Nabuchodonosor kyng of Babylon, and vnder the proteccion of Balthasar his sonne: that we maye longe do the seruyce, and fynde fauoure in theyr syght.

Praye for vs also vnto the Lord oure God, for we haue synned agaynst the Lord oure God, and vnto this daye is not hys weath turned yet awaye fro vs. And se that ye red this booke (whych we haue sent vnto you to be rehearsed in the temple of the Lord) vps the hpe dayes, and at tyme conuenient.

Thus shal ye saye: * The Lord oure God is ryghteous, but we are worthy of confusion & shame: lyke as it is come to passe this daye, vnto all Iuda, and to euery one that dwelleth at Ierusalem: to our kinges, princes, prestes, prophetes and to oure fathers. We haue synned before the Lord oure God, we haue not put our trust in hym, ner geuen hym credence, we haue not obeyed hym, we haue not hearkened vnto þe voyce of þe Lord oure God, to walke in the commaundementes that he gaue vs. Sens the daye that he brought our forefathers out of the lande of Egypt vnto this present daye, we haue bene euer a myfelyng and an vnfaithful people vnto the Lord oure God: destroyeng our selues vtterly, and shynkyng backe, that we shulde not heare his voyce.

* Wherefore there are come vps vs great plagues and dyuerse curses, lyke as þe Lord dyuyd by Moses hys seruant: * whych brought our forefathers out of the lande of Egypt, to geue vs a lande, that floweth w mylch ad hony, lyke as it is to se this daye. Neuerthelesse, we haue not hearkened vnto the voyce of the Lord oure God, accordyng to all the wordes of þe prophetes, whome he sent vnto vs ad to our rulers: but euery mā folowed his awne mynde & wycked ymaginacyon: to offere vnto straunge goddes, & to do euell in the syght of the Lord oure God.

The. ii. Chapter.

The Jewes confesse that they sūfere Justly for theyr synnes. The true confession of the Jewes. The Jewes desyre to haue the wrath of God turned fro them. The Lord wyl that we obey vnto princes although they be cruel. He promyseth that he wyl call agayne the people from captiuite, ad geue them a newe and an euerydayng testamēt.

I O the * which cause the Lord oure God hath perfourmed hys deuyce, wherof he certyfyed vs, and oure heades that ruled in Ierusalem: yee and oure kinges, our princes with al Israel and Iuda. And soche plagues hath the Lord brought vpon vs, as neuer came to passe vnder the heauen lyke as it is fulfilled in Ierusalem, * accordyng as it is wyrtten in the lawe of Moses: that a man shulde eate the flesh of hys awne sonne, and the flesh of hys awne daughter. Moreover, he hath delyuered them into the handes of all the kynges, that are rounde aboute vs (to be confounded and desolate) and scatred them abrode in al landes and nacions. Thus are we broughte

Beneath and not aboue, because we haue syn-
ned agaynst the Lorde our God, & haue not
bene obediēt vnto his voyce. * Therefore the
Lorde our God is ryghteous, and we wyth
our fathers (as reals is) are brought to ope
shame, as it is to se thys dape. And as for
these plagues that are come vpon vs al ready,
the Lorde had deuyled the for vs: yet wolde
we not praye vnto the Lorde our God, that
we myght euery man turne fro his vngod-
ly wayes. So the Lorde hath caused such pla-
ges to come vpon vs: for he is ryghteous in
all his workes, which he hath commaunded
vs: which we also haue not done, ner herke-
ned vnto his voyce, for to walke in the com-
maundementes of the Lord, that he hath ge-
uen vnto vs.

* And now, O Lord God of Israell, thou
that hast brought thy people out of the land
of Egypte with a myghty hande, wyth to-
kens and wondres, wyth thy great power &
out stretched arme: ad hast gotten thy self a
name, as it is come to passe thys dape. O
Lord our God, we haue synned, we haue do-
ne wickedly, we haue behaued our selues vn-
godly in al thy ryghteousnesses. Turne thy
wrath from vs (we beseeche the) for we are
but a few left among the hepythen, where the
Lorde hath scatred vs. * Heare our prayers (O
Lorde) and our peticions, byngge vs out of
captiuyte, for thyne awne sake: gett vs fa-
uoure in the lyght of the, which haue led vs
alwaye: that all landes maye knowe, & thou
art the Lorde our God, and that Israell and
hys generacyon calleth vpon thy name.

O Lord, loke downe from thy holy house
vpon vs: enclpne thyne eare, and heare vs.
* For the deed that be gone downe to theyr
graues, ad whose soules are out of their bo-
dys, ascribe vnto the Lord, nether prayse
ner righteoumakynge: but the soule that is
vexed for the multitude of her synnes, which
goeth on heuely and weakely, whose eyes
begynne to faile: pee loch a soule ascribeth
prayse and ryghteousnesse vnto the Lorde.

O Lorde, we poure out our prayers before
the, ad requyre mercy in thy lyght, O Lord
our God: not for eny godlynesse of our fore-
fathers, but because thou hast sent oute thy
wrath and indignacion vpon vs: accordyng
as thou dydest threaten vs, by thy seruau-
tes the prophetes, sayenge:

Thus sayeth the Lorde: Wo be downe
your shulders and neckes, and serue the kyng
of Babylon, so shall ye remayne still in the
lande, that I gaue vnto your fathers. Ye ye
wyll not do thys, ner heate the voyce of the
Lorde your God, to serue the kyng of Ba-
bylon: I shall destroye you in the cyties of Ju-
da, within Ierusalem and wythout. I wyll
also take from you the voyce of myrth & the
voyce of ioye, & voyce of the bypdegromie ad

the voyce of the bypde, and there shall no mā
dwell more in the lade. But they wolde not
herken vnto thy voyce, to do the kyng of
Babylon seruyce: and therefore hast thou per-
fourned the wordes that thou spakest by thy
seruantes the prophetes: namely, that the
bones of oure fathers shulde be translated
out of theyr place.

And lo, now are they layde out in the heat
of the sunne, and in the colde of the nyght, &
deed in greate mysery, wyth hunger, wyth
sweard, wyth pestilence & are clene cast forth.
As for the tēple wherin thy name was cal-
led vpon, thou hast layde it wast, as it is to
se this dape: & that for the wickednes of the
house of Israell and the house of Iuda. O
Lorde our God, thou hast intreated vs af-
ter al thy goodnes, & accordyng to all that
great loupnge mercy of thyne, lyke as thou
spakest by thy seruant Moses, in the dape
whan thou dydest commaunde hym, to wypte
thy lawe before the chyldre of Israell, saying:

* Ye wyll not herke vnto my voyce, then
shall this great multitude be turned into a
very small people, for I wyll scatre them a-
bode. Not wythstandynge I am sure that
this folke wil not heare me: for it is an hard
necked people. But in the lande of their cap-
tuyte, they shall remembre them selues, ad
lerne to knowe, that I am the Lorde theyr
God, whan I geue them an herte to vnder-
stande, and eares to heare. Then shall they
prayse me in the land of their captiuyte: ad
thyneke vpon my name. Then shall they tur-
ne them from theyr harde backes, and from
their vngodlynes. Then shall they remem-
bre the thynges, that happened vnto theyr
forefathers, whych synned agaynst me. So
wyll I byngge them agayne into the lande,
which I promysed with an ooth vnto theyr
fathers: Abraham, Isaac, ad Jacob: & they
shal be lordes of it, pee I wil increace them,
and not minyssh the. * And I wyll make an-
other couenaunt with them: soch one as shal
endure for euer: namely, that I wil be theyr
God, and they shal be my people: and I wyll
nomore dryue my people the chyldren of Is-
raell, out of the lande that I haue geuen the.

The. iii. Chapter.

The people contynue in theyr prayer begonne for
theyr deliuerance. He prayeth wythoutme vnto the
people, shewing that so great aduersities came vnto
them for the despayre therof. Only God was the
sunder of wylsome. Of the incarnation of Christ.

And now, O Lord almyghty, thou
God of Israell: our soule that is in
trouble, and oure sprete that is be-
red, cryeth vnto the: heare vs (O
Lorde) and haue pitie vpon vs, for thou art
a mercifull God: be gracious vnto vs, for
we haue synned before the. Thou endurest
for euer, shulde we then vterly perishe?
O Lorde

O Lorde almyghty, thou God of Israell:
heare now the prayer * of the deed Israeli-
tes and of theyr chyldren, whych haue syn-
ned before the, and not herkened vnto the
voyce of the Lorde their God, for the which
cause these plagues hange now vpon vs. O
Lorde, remembre not the wickednes of our
forefathers, but thinke vpon thy power ad
name now at this tyme: for thou art the Lord
our God, and the (O Lorde) wyll we pray-
se. * For thou hast put thy feare in oure her-
tes, to the intent that we shuld call vpon thy
name, and praise the in our captiuyte: & that
we myght turne fro the wyckednes of oure
forefathers, that synned before the.

Behold, we are yet this dape in our cap-
tuyte, where as thou hast scatred vs, to be
an abhomy nacion, curse, and synne: * lyke
as it hath happened vnto oure fathers also,
because of all theyr wickednesse and depar-
tyngge from the.

O Israell, heare the edmaundementes of
lyfe: pondre the well with thyne eares, that
thou mayest lerne wylsome. But how hap-
peneth it Israell, that thou art in thyne ene-
mies land: thou art waxe olde in a straunge
countre, ad despyled wyth the deed. Why art
thou become lyke them, & go downe to their
graues? Eue because thou hast * forsake the
well of wylsome. For ye thou haddest wal-
ked in the waye of God truly, & shuldest haue
remained still safe in thyne awne lande.

* Lerne then where discrecyon is, where
vertue is: where vnderstandyng is: that thou
mayest knowe also from whence cometh
longe lyfe, a necessary luyng, the lyght of
the eyes, and quyetnes. Who euer founde
out her place: or who came euer into hys
treasures.

Where are the princes of the heathen be-
come, and soch as ruled the beastes vpon the
earth? They that had their pastyme wyth the
foules of the ayre, they that hoorded by syl-
uer and gold (wherin men trust so moch) ad
made no ende of their gatheringe: What is
become of the that coynd syluer, and were
so carefull, and coude not byngge their wo-
kes to passe? They be roted out, & gone dow-
ne to hell, and other men are come vp in their
steades. Vponge men haue sene lyght, & dwelt
vpon earth: but the waye of reformatio ha-
ue they not knowne, ner vnderstode the pa-
thes therof: nether haue their chyldren recei-
ued it, pee right farre is it from the. It hath
not bene herde of in the lande of Canaan, ne-
ther hath it bene sene at Cheman.

The Agarenes sought after wylsome,
but that which is earthly, lyke as the mar-
chantes of the lande do. They of Cheman
are conynge also, and they labour for wil-
some and vnderstandyng: but the waye of
true wylsome they knowe not: nether do

they thinke vpon the pathes therof. O Israell
how great is the house of God: & how large
is the place of his confessio: * Great is he, &
hath none ende: pee & vnmeasurable. What
is become of those famous grauntes, that
were so great of bodyes, and so worthy men
of warre? Those had not the Lorde chosen,
nether haue they founde the waye of reforma-
cyon, therefore were they destroyed: ad for so
moch as they had no wylsome, they peris-
hed because of theyr foolysnesse.

Who hath gone vp into heauen, to take
wylsome there, and brought her downe fro
the cloudes? Who hath gone ouer the see to
fynde her, and hath chosen her aboue golde,
ad so brought her byther? No man knoweth
the wayes of wylsome, nether is there eny
that can seke out her pathes. But he the wo-
teth all thynges, knoweth her, and he hath
foude her out w his foreknowledge. * Thys
same is he which prepared the earth at the be-
gynnyng & fylled it with all maner of fou-
les & beastes. * When he sendeth out the lyght,
it goeth: and when he calleth it agayne, it
obeyeth hym wyth feare. The starres kepe
theyr watch, and geue theyr lyght, pee and
that gladly. When he calleth them they saye:
here we be. And so wyth chearfulnesse they
shewe lyght vnto hym that made them.

* This is oure God, & there shall none other
be compared vnto hym. It is he that hath
founde out all wylsome, and hath geuen her
vnto Jacob his seruant, and to Israell hys
beloued. * Afterward dyd he shewe him selfe
vpon earth, and dwelt amonge men.

The. iiii. Chapter.

The rewarde of them that kepe the lawe, and the pur-
posment of them that despayle. A comfortyng of the
people begynne in captiuyte. A complaine of Ieru-
salem, and vnder the figure therof, of the church. A
consolacion and comfortyng of the same.

Thys is the booke of the commaunde-
mentes of God, and the lawe that en-
dureth for euer. All they that kepe it,
shal come to lyfe: but soch as forsake it, shal
come to death. Turne the O Jacob, and ta-
ke holde of it: walke by this waye thow we
hys byghnesse and myne. Seue not thyne
honoure to another, and thy wysdomme to a
straunge people. O Israell, * how happye are
we, sayng the God hath shewed vs soch thyng-
ges as are pleasaunt vnto hym: Be of good
chere, thou people of God, O thou auncient
Israell. * Now are ye solde amonge the heathen,
howbeit, not for your vter destruction: but
because ye prouoked God the Lorde to wrath
and displeasure, therefore were ye deliuered
vnto your enemies: for ye displeased the euer-
lastyng God that made you, offeringe vnto
deuils & not to God. Ye haue forgotten hym
that brought you vp, and your nurse haue
pe

pe greued, O Jerusalem.

Whan the lawe of the wrath of God was commynge vpon you, the sayde: herken O ye that dwell aboute Syon, for God hath brought me into great heuynesse: and why? I se I captyuite of my people, of my sonnes and daughters, which the euerlastyng God wyll bypunge vpon them. Wythiope dyd I noyly the, but now must I leaue the wyth wepyng and sorow.

Let no man reioyce ouer me wyddowe & forsaken: which for the synnes of my chyldre am desolate of enery mā. For why? they departed from the lawe of God: they wold not knowe his ryghteousnes, ner walke in the waye of his commaundementes: and as for the pathes of the truth and godlynesse, they had no lust to go in them.

O ye dwellers aboute Syon: come, and let vs call to remembraunce the captyuite, & the euerlastyng God hath brought vpon my sonnes & my daughters. * He hath brought a people vpon the from farre, an vncircumcised people and of a straunge langage: whych nether regarde the olde, ner vntie the yong.

These haue carped awaye the deare beloued of my wyddowes, leauyng me alone, both desolate and childles. But alas, what can I helpe you? Now he that hath brought these plagues vpon you, deliuer you also fro the handes of our enemyes.

So your wape (O my chyldren) go your wape: for I am desolate & forsaken. * I haue put of the clothynge of peace, ad put vpon me the sack cloth of prayer: and for my tyme I wyll call vpon the moost hyest. Be of good cheare O my chyldren: crye vnto the Lord, and he shal deliuer you from the power of the prynces, your enemyes.

For verely, I haue euer a good hope of your prosperous health: yee a very gladnes is come vpon me from the holy one, because of the mercy that ye shall haue of oure euerlastyng saupoure.

Wyth mourning and wepyng dyd I let you go from me, but withiope and perpetuall gladnes, shal the Lord bypunge you agayne vnto me. Lyke as I neyghbours of Syon sawe your captyuite from God. Eue so shal they also se shortly poure health in God, which shal come on you with great honoure and euerlastyng worshyppe.

O my chyldre, * suffre patiently the wrath that shal come vpon you. For the enemye hath persecuted the, but shortly thou shalt se his destruccyon, and shalt treade vpon his necke. Wyth derlynges haue gone rough harde wayes, for they are led awaye as a flocke that is scattered abrode wyth the enemyes. But be of good comforte (O my chyldren) and crye vnto the Lord: For he that led you awaye, hath you yet in remembraunce:

and lyke as ye haue bene mynded to swarue from your God, * so shall ye now endeuour your selues. x. tymes more, to turne agayne and to seke hym. For he that hath brought these plagues vpon you, shal bypunge you euerlastyng ioye agayne with your health. Take a good herte vnto the, O Jerusalem: for he which gaue the that name, exhorteth the so to do.

The wycked doers that now put the to trouble, shal perishe: and soch as haue reioyced at thy fall, shal be punyshed. The cypres whom thy chyldren serue, and that haue carped awaye thy sonnes, shal be correct. For lyke as they be now glad of thy decaye (and reioyse at thy fall) so shall they mourne in theyr awne destruccyon. The ioye of theyr multitude shal be taken awaye, and theyr cheare shal be turned to sorowe. For a fyre shal fall vpon the from the euerlastyng God longe to endure: and it shal be inhabited of deuils for a great season.

The. v. Chapter.

Jerusalem is moued vnto gladnes for the retourne of her people, and vnder the figure thereof, the church.

Jerusalem, loke aboute the towarde the east, and beholde the ioye that commeth vnto the from God. For lo, thy sonnes (whō thou hast forsaken, and that were scattered abrode) come gathered together, from the east and west, reioysynge in the worde of the holy one, vnto the honoure of God.

But of thy mournynge clothes (O Jerusalem) and thy sorow, and decke the wyth the worshyppe and honoure, that commeth vnto the from God, with euerlastyng glory. God shal put the garment of righteouslyesse vpon the, and sett a crowne of euerlastyng worshyppe vpon thine head: for vpon the wyll God declare his bypghtnesse, that is vnder the heauen. Yee an euerlastyng name shal be geuen the of God, wyth peace of ryghteousnesse, and the honoure of Goddes feare.

Aryse, O Jerusalem, stande vpon hye: loke aboute the towarde the east, and beholde thy chyldren gathered from the east, vnto the west: whych reioyce in the holy worde, haupnge God in remembraunce. They departed fro the onfore, and were led awaye of theyr enemyes: but now shal the Lord bypunge them carped with honoure, as chyldren of the kyngdom. For God is purposed to bypunge downe all stoute mountaynes, yee and all hye rockes, to fyll the valleys, and so to make them euen wyth the grounde: that Israel maye be diligit to lye vnto the honoure of God. The woddes and all pleasaunt trees shal ouershadow Israel, at the commaun-

commaundement of God. For hyther shall God bypunge Israel with ioyful myrth, and in the lyght of his magestye: with the mercy and ryghteousnes, that commeth of him selfe.

The. vi. Chapter.

A copie of the epistle that Jeremie sent vnto the Jewes, whych were led awaye prisoners by the kyng of Babilon: wher in he certifieth them of the chynge, that was commaunded hym of God.

Because of the synnes that ye haue done agaynst God, ye shall be * led awaye captyue vnto Babilon, eue of Nabuchodonosor the kyng of Babilon. So whan ye become into Babilon, ye shall remayne there many yeres, ad for a longe season: namely seuen generacions: and after that wil I bypunge you awaye peaceably from thence. Now shal ye se in Babilon, goddes of golde, of syluer, of wode and of stone, bozne vpon mens shoulders, to cast out a fearfulnesse before the heathen. But loke that ye do not as the other: be not ye afrayed, and let not the feare of them ouercome you.

Therfore, whan ye se the multitude of people worshypynge them behynde ad before, saye ye in your hertes: O Lord, * it is thou, that oughtest only to be worshipped: Myne Angell also shal be with you, and I my selfe wyll care for your soules. As for the tymbre of those goddes, I carpenter hath polisyed them: yee gylded be they, ad layed ouer with siluer, yet are they but vayne thynges, and canot speake. Lyke as a wech that loueth peramours is trymply deckte, eue so are these made & hanged with golde. Crownes of golde verely haue they: goddes vpon their heades: so the prestes them selues take golde and syluer from them: and put it to theyr awne vles: yee they geue of the same vnto harlots, and trymme theyr whores withall: agayne, they take it from the whores, and decke theyr goddes therewith. * Yet cannot these goddes deliuer the selues fro rust and mothes. When they haue couered them wyth clothynge of purple, they wyppre their faces for the dust of the temple, wherof theyr is moch among the. One hath a sceptre in his hande, as though he were iudge of the coultre: yet can he not slaye soch as offende him. Another hath a sweard or an are in his hande, for all that is he nether able to defende hym selfe from battaylle, ner from murderers.

Wyth this ye maye vnderstande, that they be no goddes: therfore se that ye nether worshyppe them, ner feare them. For lyke as a vessel that a man vseth, is nothyng worth when it is broken, euen so is it wyth theyr goddes. When they be set vpon in the temple, theyr eyes be full of dust, thowowe the fete of

those that come in. And lyke as I doers are shut in rounde aboute vpon hym that hath offended the kyng. Or as it were a dead body kepte besyde the graue. Euen so the prestes kepe the doers with barres and lockes, lest their Goddes be spoyled with robbers. They set vpon candels before them (yee verely and that many) wherof they canot se one but eue as blockes, so stand they in the temple. It is sayde, that the serpentes and wodmes, whych come of the earth, gnawe out their hertes, eatyng them and theyr clothes also, ad yet they felc it not. Theyr faces are black thowowe the smoke I is in the temple. The oules, swalowes, and bydes fle vpon the, yee & I catteres runne ouer theyr heades.

Wyth this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them be wyppull: for all that, except some body byght of their rust, they wyll geue no myne: and whē they were cast into a fourme, they felt it not.

They are bought for money & haue no byrth of lyfe wythin them. * They must be borne vpon mens shoulders, as those that haue no fete: wherby they declare vnto men, that they be nothyng worth. * Cōfounded be they then that worshyppe the. For yf they fal to the grounde, they cannot ryse vp agayne of them selues. Yee though one helpe them vp and set them ryght, yet are they not able to stande alone: but must haue ppropes set vnder the lyke deed me. As for the tyng that is offred vnto them, their prestes sell it, and abuse it: yee the prestes wyues take therof, but vnto the lycke and pooze they geue no thyng of it, the women wyth chyldre and the menstruous laye handes of their offrynges: Wythys ye maye be sure, that they are no goddes, therfore be not ye afrayde of them. From whence commeth it the, that they be called goddes? The women sytt before the goddes of syluer, golde and wode, and the prestes sytt in theyr temples, haupnge ope clothes, whose heades ad beerdres are shaued and haue nothyng vpon their heades: roring and cryeng vpon their goddes, as me do at the feast, when one is deed.

The prestes also take awaye the garments of the ymages, and deck their wyues ad chyldre wythal. Whether it be good or euil that eny man do vnto, the they are not able to recompence it: they can nether sett vp a king ner put hi downe. In lyke maner they maye nether geue ryches, ner rewarde euil: * Though a man make a vowe vnto them and kepe it not, they wyll not requyre it. They can saue no man from deat, nether deliuer the weake from the myghty. They cannot restore a blinde man to his sight, ner helpe eny man at his nede. They can shew no mercy to the wyddowe, ner do good to the fatherlesse

* Sap. xliii. c.

* Isa. xliiii. a.

* Eccl. i. b. a.

* Deut. xliii. c.
Jeremie. v. b.

* Deut. xliii. c.
III. a.
Isa. xliiii. a.

* II. re. xli. b.

The songe of the

the children, which were put into the
hote brennyng oven. The commen
translacyn readeth thys songe
in the.iii. Chap. of Daniel.



And they walked in symphony
best of pflame, praysonge
Gods magnifyge p Lord.
Asarias stode vp, & prayde
on this maner. Euen in the
myddest of p fyre opened he
his mouth, & sayde: Blessed
be p (O Lord God of oure fathers) ryght
worthy to be prayled & honoured is p name
of thyne for euermore: for p art ryghteous i
all the thynges p thou hast done to vs: Pce,
saythfull are all thy woorkes, thy wayes
are ryght, ad all thy iudgementes true. In
all p thynges p p hast brought vp vs, & vp
p holy cytie of oure fathers (euen Ierusalem)
p hast executed true iudgement: pce accor-
dyng to ryght ad equyte hast p brought all
these thynges vp vs because of oure synnes.

For whyp we haue offended, & done wy-
kedly, departynge fro the: * In all thynges
haue we trespassed, ad not obeyed thy coma-
ndementes, ner kepte the, nether done as p
hast bydd vs, p we might prosper. * Wher-
fore, all that thou hast brought vp vs, and
euery thig that thou hast done to vs, thou
hast done the in true iudgement: As in dely-
uerynge vs into p handes of oure enemyes,
amonge vngodly and wycked abhomyaci-
ons, & to an vnyghtuous kyng, pce p most
frowarde vpon earth. And now we maye
not open oure mouthes, we are become a sha-
me & reprofe vnto thy seruauntes, ad to the
that woorthyppe p. Yet for thyne names sake
(we beseeche the) geue vs not vp for euer,
bryake not thy couenaunt, and cake not a
waie thy mercy from vs, for thy beloued
Abraham sake, for thy seruaunt Isaac sake
and for thy holy Israels sake. To who thou
hast spoken & promised * that thou woldest
multiplie the p seide as p starres of heauen,
and as the lande that lyeth vpon the see sho-
re. For we (O Lord) are become lesse then
enye people, and be kepte vnder thys daie i
all the world, because of oure synnes: So p
now we haue nether pynne, duke, prophet,
burntofferynge, sacryfyce, oblacion, incense,
ner Sanctuary before the.

Reuert helesse, in a contryte herte and an
humble sprete let vs be receaued, p we maye
opteyne thy mercy. Lyke as in p burnt offe-
ryng of rammes and bullockes, & lyke as in
thousandes of fat lambes so lett oure offe-
ryng be in thy syght this daie, that it maye
please p, * for there is no cofusion vnto the,
p put there trust i the. And now we folowe

the with all oure herte, we feare the, & sche
thy face. But vs not to shame, but deale w
vs after thy lounge kindnesse, & according
to p multitude of thy mercyes. Welouer vs
by thy myracles (O Lord) and get thy na-
me & honoure: that all they which do thy ser-
uauntes euell, maye be cofounded. Let them
be ashamed thow thy almyghty power,
& let they strength be broke: that they maye
knowe, how p thou only art the Lord God,
& honoure worthy thow out all p worlde.

And the kynges seruauntes that put the
in, ceased not to make the ouen hote wyth
wyld fyre, dyse strawe, pitch and fagottes
so that the flame wete oute of the ouen vpo
a xlii. cubytes: pce it toke awaye & bryt vp
those Caldees, that it gat holde vpo besyde
the ouen. But the Angell of the Lord cam
downe into the ouen to Asarias and hys fe-
lowes, and smote the flamme of the fyre out
of p ouen, and made the myddest of the ouen
as it had bene a colde wynde blowynge: so p
the fyre nether touched them, greued them,
ner dyd them hurte. Then these thre (as out
of onc mouth) prayled, honoured, and blec-
sed God in the forname, sayenge,

* Blessed be thou, O Lord God of oure fa-
thers: for thou art prayled and honoured wo-
thy, pce and to be magnified for euermore.
* Blessed be p holy name of thy glory, for it
is worthy to be prayled, and magnified in
all worldes. Blessed be thou in the holy te-
mple of thy glory, for aboue all thynges thou
art to be prayled, p & more the worthy to
be magnified for euer. Blessed be p in p tro-
ne of thy kingdome, for aboue all p art wo-
thy to be well spokē of, & to be more then ma-
gnified for euer. Blessed be thou, that lokest
thow the depe, and syttest vpon p Cheru-
byns: for thou art worthy to be prayled, ad
aboue all to be magnified for euer. Blessed
be thou in the firmament of heauen, for thou
art prayle and honoure worthy for euer.

All ye woorkes of p lord: spake good of
the Lord, prayse hym, & set hym vp for euer
* O ye angels of p Lord, spake good of
the Lord, prayse him, & set hym vp for euer.
O ye heauens, spake good of the Lord:
prayse hym, and set hym vp for euer.

All ye waters that be aboue the firma-
ment, spake good of the Lord: prayse him
and set hym vp for euer.

All ye powers of p Lord, spake good of
the Lord, prayse hym, & set him vp for euer.
* O ye Sunne & Moone, spake good of p
Lord: prayse hym, and set him vp for euer.

O ye starres of heauen, spake good of the
Lord: prayse hym, and set him vp for euer.

* O ye howers & dew, spake good of the
Lord: prayse hym, and set him vp for euer.

All ye wyndes of God, spake good of p
Lord: prayse hym, and set him vp for euer.

hby De

fatherlesse. They goddes of wood, stone,
golde, and syluer, are but euen as other sto-
nes, that be hewen of the mountayne. They
that woorthyppe them, shall be confounded.
How shulde they then be taken for goddes?
Pce how darre men call them goddes? And
though the caldees woorthypped them not,
hearyng that they were but domme & could
not speake. Yet they them selues offe vnto
Well, and wolde sayne haue hym to speake:
as who saye, they coulde fele, that maye not
moue. But when these men come to vnder-
standing, they shal forsake the, for their god-
des haue no felynge. A greute sorte of we-
men gyde wyth coardes, spt in the stretes,
and burne olyue beries. Now p one of them
be coucyed awape, and lye wytheny soch as
come by: the casteth her neyghbours in p teth,
because she was not so woorthelye reputed,
ner her coarde broken. Whatsoeuer is done
for them, it is but in wayne and lost. How
maye it then be thought o sayde, that they
are goddes? Carpenters and golde smythes
make them, nether be they eny other thig
but eue what the woorkemen wyll make of
them. Pce the golde smythes the selues that
make them, are of no longe continuance.
How shulde then the thynges that are made
of them, be goddes? Clayne therfore are the
thynges (pce very same is it) p they leaue
behynde them for they prosper. For as
soone as there cometh eny warre or plage
vpon them, then the prestes ymagin, where
they maye hyde them selues with the. How
can men thynke then that they be goddes,
which nether maye defende them selues fro
warre, ner delyuer them from myffortune?
For seynge they be but of wood, of stone, of
syluer and of golde: all people and kynges
shall knowe herafter that they be but vayne
thynges: pce it shal be opely declared, that
they be no goddes: but eue the very woorkes
of mens handes, and that God hath nothing
to do with them. (It is manifest then that
they are no goddes, but the woorkes of mens
handes, and no worke of God in the.) They
can set no kyng in the lande, ner geue rayne
vnto men. They can geue no sentence of a
matter, nether defende the lande fro wrong.
For they are not able to do so moche as a
crowe, p lyeth betwixte heauen and earth.

When there happeneth a fyre into the
house of those goddes of wodde, and syluer,
and of golde, the prestes wyll escape and sa-
ue them selues, but the goddes burne as the
balkes therin. They cannot withstode eny
kyng or battel: how maye it the be thought
or graunted, p they be goddes? Moreover,
these goddes of wodde, of stone, of golde and
syluer maye nether defende them selues fro
theues ner robbers: pce the very wycked are
stronger then they. These stripe them out of

their apparell, that they be clothed withall,
these take they golde and syluer from the,
and so get the awaye: yet can they not helpe
the selues. Therfore it is moche better for a
man, to be a kyng, & so to shewe his power:
or els a profitable vessel in a house, wherein
he that oweth it might haue pleasure: pce or
to be a doze in a house, to kepe soch thynges
safe as be therein, the to be soch a vayne god.
The Sunne, the Moone and al the starres,
seyng they geue they thynne and lyght, are
obediēt, and do men good. When the lyght-
enynge glysteth, all is cleare. The wynde
bloweth in euery countre: and whā God co-
maundeth the cloudes to go rounde aboute
the whole world, they do as they are bydde.
When the fyre is sent downe from aboue ad
comaunded, it burneth vp hylles & woddes.
But as for those goddes, they are not lyke
one of these thynges, nether in bewty nether
strength. Wherfore men shulde not thynke
ner saye that they be goddes, seynge they cā
nether geue sentence in iudgment, ner do me
good. For so moche now as ye are sure, that
they be no goddes, then feare them not. For
they can nether speake euil ner good of kin-
ges. They can shewe no tokens in heauen for
the hepyth, nether thynne as the Sunne, ner
geue lyght as the Moone: pce the vnrea-
nable beastes are better then they, for they
can get them vnder the rose, and do the sel-
ues good. So can ye be certifyd by no ma-
ner of meanes, that they be goddes: therfore
feare them not. For lyke as a scarcrowe in
a garden of herbes kepeth nothyng, euen so
are they goddes of wod, of syluer and gold:
and lyke as a whytethorne in an orcharde,
that euery byrde sitteth vpon: pce lyke as a
deed body that is cast in the darcke. Eue so
is it wyth those goddes of wodde, syluer and
golde. By the purple ad scarlet whych they
haue vpon them, and soone saydeth awaye,
ye maye vnderstande, that they be no god-
des: pce they them selues shall be consumed
at the last, whych shall be a great confusion
of the land. Blessed is the godly man,
that hath no ymages and woorthyp-
peth none, for he shal be farre
from reprofe.

The ende of the prophete
Baruch, which is not
in the Canon of the
Hebrye.

* Gene. x. c.
m. c. xxi. b.
Deu. x. d

* 1. Pet. ii. a
Roma. x. c.
2. Co. xxi. b.
Roma. ix. g.

* 1. Cor. i. iii.

* 1. Co. i. xxi.

* 1. Cor. ii. c.
and. c. l. i. b.

* 1. Co. x. l. i.

* 1. Pet. i. c. x.

O pe fyre & heate. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe wynter & sommer. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe dewes & frostes. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe frost & colde. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe yle and snowe. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe nyghtes and dayes. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe lyght and darcknesse. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe lyghtenynge and cloude. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe let the earth speake good of the Lord: prayse hym, and let hym vp for euer.

O pe mountaynes & hylles. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe grene thynges vpon the earth. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe welles. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe sces and floude. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe whalles and all that moue i the waters. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe foules of the ayre. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe bestes & catell. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe children of men. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe prestes of the Lord. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe prestes of the Lord. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe prestes of the Lord. speake good of the Lord: prayse hym, and let hym vp for euer.

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O pe prestes of the Lord. speake good of the Lord: prayse hym, and let hym vp for euer.

O pe prestes of the Lord. speake good of the Lord: prayse hym, and let hym vp for euer.

Here dwelt a man in Babylō, cal-
led Joachim, & toke a wyfe, who-
se name was Susanna, & daugh-
ter of helchia, a very faire womā
and soch one as feared God. Her father and
her mother also were godly people & taught
theyr daughter accordynge to the lawe of
Moses. Now Joachim (her husbāde) was
a greater rch mā, and had a fayre orcharde
ioryng vnto hys house. And to him reso-
ted the Jewes comely, because he was a mā
of reputacyon amonge them. The same yea-
re were there made two iudges, soch as the
Lorde speaketh of: All the wyckednesse of
Babylō, cometh from the elders (that is)
from the iudges, whych seme to rule the peo-
ple. These came oft to Joachim's house, and
all soch as hadeny thyng to do in the lawe
came thither vnto them.

Now when the people came agayne at af-
ter noone. Susanna went into her husban-
des orcharde, to walke. The elders seinge
thys, that she went in daylye, and walked:
they burned for lust to her, yee they were al-
most out of theyr wyttes, and cast downe
theyr eyes, that they wuld not se heauē, ner
remembre, that God is a ryghteous iudge.
For they were both wounded with the loue
of her, nether durst one shewe another his
grete. And for shame, they durst not tell her
theyr iordynate lust, that they wolde sayne
haue had to do w her. Yet they layed way-
te for her earnestly from daye to daye, that
they myght (at the leest) haue a syght of her
And the one sayde to the other: Up, lett vs
goo home, for it is dyner time. So they wēt
theyr waye from her.

When they returned agayne, they came
together, enquerynge out the matter betwixe
them selues: yee the one tolde the other of hys
wycked lust. Then appoynted they a tyme,
when they myght take Susanna alone.

It happened also that they spyed oute a con-
uenient tyme, when she went forth to wal-
ke (as her maner was) & no body wyth her,
but two maydens, & thought to wash her
selfe in the garde, for it was an hote season:
And there was not one person there, excepte
the two elders, that had hyd them selues to
beholde her. So she sayde to her maydens: go
ferme oyle and sope, and put the orcharde
doze, that I maye wash me. And they dyd
as she bad them, and shut the orcharde doze,
ad went out them selues at a backe doze, to
fet the thyng that she had comaunded: but
Susanna knewe not, that the elders laye
there hyd within. Now when the maydens
were

were gone forth, the two elders gat the vp:
and ranne vpo her, sayng: now the orchard
dozes are shut, that no man can se vs: we ha-
ue a lust vnto the, therfore consent vnto vs.
and lye wyth vs.

If thou wylt not, we shall byrnye a testi-
moniall agaynst the: that there was a poge
felowe with the, and that thou hast sent a-
waye thy maydens fro the for the same cau-
se. Susanna syghed, & sayde: Alas. I am
in trouble on euery syde. Though I folowe
your mynde, it wyl be my death, & yf I co-
sent not vnto you, I ca not escape your ha-
des. Well, it is better for me, to fal ito your
hāde wythout the dede doyng, then to syn-
ne in the syght of the Lorde: and with that,
she cryed out with a loude voyce: the elders
also cryed out agaynst her.

Then ranne there one to the orcharde do-
re, and smote it open. Now when the serua-
ntes of the house herde the crye in the or-
charde, they rushed i at the backe doze, to se
what the matter was. So when the elders
tolde them, the seruantes were greatly asha-
med, for why: there was neuer soch a repor-
te made of Susanna. On the morow after
came the people to Joachim her husbāde,
& the two elders came also, full of myscheu-
ymagynacyō agaynst Susanna, to byrnye
her vnto death, & spake thus befoze the peo-
ple: Sende for Susanna & daughter of hel-
chias, Joachim's wyfe. And immediatly they
sent for her. So she came wyth her father &
mother, her chyldren & all her kynred. Now
Susanna was a tender person, and merue-
lous fayre of face. Therfore the wycked mē
comaunded to take of the clothes fro her
face (for she was couered) that at the leest,
they myght so be satisfied i her beutie. The
her frendes, yee and al they that knewe her,
beganne to wepe.

These two elders stode vp in the myddest
of the people, & layed theyr handes vpon
the heade of Susanna: which wepte, and lo-
ked vp towarde heauen, for her herte had a
sure trust in the Lord. And the elders sayde:
As we were walkynge in the orcharde alo-
ne, thys woman came in with her two may-
dens: whom she sent awaye from her, & spar-
red the orcharde dozes: with a ponge felowe
(which there was hyd) came vnto her, and
laye with her. As for vs, we stode in a cor-
ner of the orcharde. And when we sawe this
wyckednes, we ranne to her: and perceaued,
that they had medled together. But we coulde
not holde hym, for he was stronger then we:
thus he opened the doze ad gat hym awaye.

Now when we had taken thys woman,
we asked her, what ponge felowe this was:
but she wolde not tell vs. This is the mat-
ter, and we be wytnesses of the same.

The come sozte beleued them, as those that

were the elders and iudges of the people, ad
so they condēned her to death. Susanna cryed
out with a loude voyce, and sayd: O euerla-
stige God, thou sercher of secretes, & that
knowest all thynges afoze they come to pas-
se: thou wotest, that they haue bozne false wit-
nes agaynst me: & beholde, I must dye, whe-
re as I neuer dydeny soch thynges, as these
men haue malyciously inuēcted agaynst me.
And the Lorde herde her voyce. For whē she
was led forth to death, the Lorde rapted vp
the sprete of a poge child, whose name was
Daniel, whych cryed with a loude voyce: * I
am cleane from this bloude. The all the peo-
ple turned them towarde hi, & sayd: What
meane these wordes, that thou hast spokē?
Daniel stode in the myddest of them, & sayd:
Arc ye soch faoles, O ye children of Israel,
that ye can not discerne ner knowe the tru-
eth? Ye haue here condēned a daughter of Is-
rael vnto death, and knowe not the tructh
wherfore: So o spt on iudgemēt agayne, for
they haue spokē false wytnesse, agaynst her.

Wherfore the people turned agayne in all
the haste. And the elders (that is, the princi-
pall heades) sayd vnto hi: come spt downe
here amonge vs, and shewe vs this matter,
seynge God hath geuen the as grete honoure
as an elder. And Daniel said vnto the: Put
these two asyde one from another, and then
shall I heare the. Whē they were put asun-
der one from another, he called one of them
and sayd vnto hym: O thou olde cankerde
carle, that hast vled thy wyckednesse so log:
thyne vngreace dedes which thou hast do-
ne afoze, are now come to lyght. For thou
hast geuen false iudgements, thou hast op-
pressed the innocent, & letten the gyltye go
fre where as yet the Lord sayeth: * The inno-
cēt & ryghteous se thou slaye not. Well thā,
yf thou hast sene her tell me vnder what tre-
se wast thou them talkynge together: he an-
swered: vnder a Holbery tree. And Daniel
sayde: very well, now thou lyste euen vpon
thyne head. Lo the messaunger of the Lord
hath reccaused the sentence of hym, to cut the
in two. Then put he hym asyde, & called for
the other, & sayde vnto hym: O thou sede of
Canaan, but not of Juda: thyneynesse hath
dysceaued the, ad lust hath subuerted thyne
herte. Thus dealte ye afoze with the daugh-
ters of Israel, and they (for feare) consented
vnto you: but the daughter of Juda wolde
not abyde poure wyckednesse. Now tell me
thā vnder what tree dydest thou take the, spea-
kyng together: he answered: vnder a pō-
granate tree. Then sayde Daniel vnto him:
very wel, now thou lyste also eue vpon thy-
ne head. The messaunger of the Lorde stan-
deth wayting with the swerde, to cut the in
two and to slaye you both.

Wyth that, all the whole multitude gaue
praise to a grete

* psal. cxlvi. a
cxlvii. a and
cxlviii. a
apoc. xii. c

* Jer. vi. c
Ela. viii. a

* psal. cxlvi. a

* Jer. vi. c
Ela. viii. a

* Jer. vi. c
Ela. viii. a

The story of Bell.

Mal. xlii. a a grete shoute, & prayled God, * which al-
waye deliuered them that put theyr trust i
hym. And they came vpon the two elders
(whom Daniel had conuyete wyth theyr
awne mouth: & they had geuen false wyt-
nesse) & dealte wyth them, euen lyke to yf as
they wolde haue done with their neyghbou-
res: yee they dyd * accordyng to the lawe of
Moses, and put the to death. Thus y inno-
cent bloude was saued the same daye.

* Deu. xli. a
* Deu. xli. a

Then helchiah & his wyfe prayled God,
for theyr daughter Susanna, with Joachim
her husbande and all y kyndred: & there was
no dishonestye founde in her. From y daye
forth was Daniel had in grete reputation
in the syght of the people. (And kyng
Astyages was layed with his fa-
thers, and Cyrus of Persya
reigned in his steade.)

The ende of the story of Susanna.

The story of Bell / &

of the Dragon, which is the. xliii.
Chapter of Daniel after
the Latyn.

Mal. xlii. a Daniel dyd eate at y kynges
table, & was had in reuerence
aboue all his frendes. There
was at Babylō an ymage,
called Bel: & there were spēt
vpon hym euery daye. xii. ca-
kes. xl. shepe, & dyngre grete
pottes of wyne. hym dyd y kyng wyth
hym selfe, & wente daylye to honour hi: but
Daniel wythshipped hys awne God. And y
kyng sayde vnto hym: why dost not y wor-
shyppe Bel? he answered & sayde: * Becau-
se I maye not worshyppe thynges y be made
w handes, & but the lyuynge God, which ma-
de heauē & earth: & hath power vpon al fleche.
The kyng sayde vnto hym: thynkest y not
that Bel is a lyuynge God? & seyst thou
not how moch he eateth and dryncketh eu-
ery daye: Daniel smyled, and sayde: & kig,
disceane not thy selfe: for thys is but made
of claye within, & of metall wythout, * ne-
ther eateth he euer any thyng.

* Deu. xlii. c.
and. v. a
Exod. xx. a
I Deu. xlii. a
Mat. xlii. a

* Eccl. xlii. c.

Then the kyng was wroth, & called for
his prestes, and sayde vnto them: If ye tell
me not who is thys, that eateth vpon these ex-
penses, ye shall dye: but yf ye cā certifie me
that Bel eateth the, then Daniel shall dye,
for he hath spokē blasphemy agaynst Bel.
And Daniel sayd vnto the kyng: let it so be
accordyng as thou hast sayde: The prestes
of Bel were. lxx. besyde theyr wyues & chil-
dren. And the kyng wente with Daniel in
to the temple of Bel. So Bels prestes sayd
Lo, we wyll go out, and set thou the meate

there (y kyng) and poure in the wyne: the
quitt the doze fast, and scale it wyth thynne
awne sygnet: and to morow when thou co-
mest in, yf thou fyndest not that Bel hath
eaten vpon all, we wyll suffre death: or els Da-
niel, that hath lyed vpon vs. The prestes
thought them selues sure ynough, for vnder
the altare they had made a preynt in traunce,
and there wente they in euer, & dyd eate vpon
what there was.

So when they were gone forth, the kyng
set meates before Bel. Now Daniel had co-
maunded his seruantes to bringe all theys,
& these he syfted thorow out all the temple,
that the kyng myght se. Then wente they
out, and sparred the doze, scalynge it wyth y
kynges sygnet, & so departed. In the nyght
came the prestes wyth theyr wyues & chyl-
dren (as they were wote to do) & dyd eate & dryn-
cke vpon al. In the mornynge by tymes at
the breake of the daye, the kyng arose, and
Daniel wyth hym. And the kyng sayd: Da-
niel, are the scales whole yet? he answered:
Yee (y kyng) they be whole. Now as soone
as he had opened y doze, the kyng looked in
to the aultare, and cryed wyth a loude voy-
ce: Create art thou O Bel, & with the is no
disceate. The laughed Daniel, and helde the
kyng that he shulde not go in, and sayd: We
holde the pauement, marke well, whose fo-
testepes are these? The kyng sayd: I se the
forestepes of men, women and chyl-
dren.

Therfore the kyng was angrie, and to-
ke the prestes, with theyr wyues and chyl-
dren, and they shewed hym the preynt dozes,
where they came in, & dyd eate vpon such thyng-
ges as were vpon y aultare. For the whych
cause the kyng slewe the, & deliuered Bel
into Daniels power, which destroyed hym
and his temple.

And in that same place there was a great
Dragon which they of Babylon worshyp-
ped. And the kyng sayd vnto Daniel, sayest
thou that this is but a God of metall also?
lo, he lyueth, he eateth & dryncketh: so that
thou canst not saye, y he is no lyuynge God,
therfore worshyppe hym. Daniel sayd vnto
the kyng: I wyll worshyppe the Lord my
God, * he is the true lyuynge God: as for this
he is not the God of lyfe. But geue me lea-
ue (y kyng) and I shall destroye thys Dra-
gon without swearde or staffe. The kyng
sayd: I geue y leaue. The Daniel toke pitch
fatte and heartye woll, & dyd sette them to-
gether, and made lompes therof: this he put
in the Dragons mouth, and so the Dragon
burst in sonder: and Daniel sayd: lo there is
he whom ye worshypped. When they of Ba-
bylon herde y, they toke grete indignacion
and gathered them together agaynst y kyng,
sayinge: The kyng is become a Jewe
and he hath destroyed Bel, he hath slayne the

* Jeram. li. a
* Jeram. li. a

Dan. xlii. c.

C

And of the dragon.

No. lix.

the Dragon, and put the prestes to death.
So they came to the kyng, and sayd: let vs
haue Daniel, or els we will destroye the and
thyng house.

Now when the kyng sawe, that they rus-
shed in so sore vpon hym, and that necessite
constrayned him, * he deliuered Daniel vnto
them: which cast hym into the Lyons denne,
where he was lyre dayes. In the denne there
were seuen Lyons, and they had geuen them
euery daye two bodyes & two shepe: whych
then were not geuen them, to the intent that
they myght deuoure Daniel.

There was in Jewry a prophete called
Abacuc, which had made potage, and broke
bred in a depe platter, and was goynge into
the felde, for to bringe it to y reapers. But
the Angell of the Lord sayde vnto Abacuc
go carpe the meate that thou hast lto Babyl-
lon, vnto Daniel, which is i the Lyons denne.
And Abacuc sayde: Lord, I neuer sawe
Babylon: and as for the denne, I knowe it
not. * Then the Angell of the Lord toke hi
by the toppe, and bare hym by the heare of
the head, and (thorow a myghtie wynde) set
him in Babylon vpon the denne. And Aba-
cuc cried, sayenge: O Daniel * y seruant of
God, haue, take y break fast, that God hath
sent the. And Daniel sayde: O God, halt y
thought vpon me: well, thou neuer faplest
them that loue the. So Daniel arose, & dyd
eate: and the Angell of the Lord sett Aba-
cuc in his awne place agayne immediatly.

* Jer. xlii. a

* Jer. xlii. a
* Jer. xlii. a

Upon the seventh daye, the kyng wente
to be wepe Daniel: and whē he came to the
denne, he looked in: and beholde, Daniel sat i
the myddest of the Lyons. Then cryed the
kyng wyth a loude voyce, sayig: Create art
thou, O Lord God of Daniel: * & he drewe
hym out of y Lyons denne. * As for those that
were the cause of hys destruccyon, he dyd
cast the into the denne, and they were deuou-
red in a moment before his face.

* Jer. xlii. a
* Jer. xlii. a
* Jer. xlii. a

After thys, wrote the kyng vnto all peo-
ple, kynredes and tinges, that dwelt in all
countreys, sayenge: peace be multiplyed vpon
you. My commaundement is, in all the do-
minio of my realme: that men feare & stāde
in awe of Daniels God, * for he is y lyuynge
God, which endureth euer: hys kyngdome
abydeth vncorrupte, and his power is euer-
lastynge. It is he that can deliuer and
saue: he doth wonders and marue-
lous worckes in heauen and in
earth, for he hath saued Da-
niel from the power of
the Lyons.

* Dan. xlii. c.
* Dan. xlii. c.
* Dan. xlii. c.

The ende of the story of Bel.

The prayer of Manas

ses kyng of Iuda, when he was hol-
den captiue in Babylon.



Lord Almighty, God of oure
fathers, Abraham, Isaac and Ja-
cob, and of the ryghteous scade
of them: whych hast made hea-
uen and earth, wyth all the or-
nament therof, whych haste ordered the see
by the worde of thy comaundement: whych
hast shutte vpon the depe, and hast sealed it for
thy fearfull and laudable name, whych all
men feare, & tremble before the face of thy
vertue, and for the anger of thy threatynge,
the which is importable to synners. But y
mercy of thy promys is grete and vncor-
cheable: for thou arte the Lord God most
hygge, aboue all the earth, long suffrynge, &
exceedynge mercifull, & repentant for the
malice of me. Thou Lord after thy good-
nes hast promysed repētance of y synners
of synners: and thou that arte the God of y
ryghteous, hast not put repētance to the
ryghteous Abraham, Isaac, and Jacob, vnto
them that haue synned agaynst the: But
becaule I haue synned aboue the nombre of
the sandes of the see, and that myne iniqui-
ties are multiplyed, I am humbled with ma-
ny bandes of yron, and ther is in me no brea-
thynge. I haue prouoked thynge anger, and
haue done euill before the, in commyttyng
ge abhominacions and multiplying offen-
ces. And now I bowe the knees of my hert,
requyrynge goodnes of the O Lord I ha-
ue synned, Lord I haue synned, and knowe
myne iniquyte. I desyre the by prayer, O
Lord forgeue me: forgeue me and destroye
me not wyth myne iniquytes, nether do
thou alwayes remēbre myne euilles to pu-
nysh them, but saue me (whyche am vnwor-
thy) after thy grete mercy: and I wyll
praple the euerlastynge, all the
dayes of my lyfe: for all the
vertue of heuen prayseth
the, and vnto the be-
longeth glorye,
wold be with
oute ende.
Amen.

hhy iii The

The fyyst booke of
the Machabees.

The fyyst Chapter.

After the death of Alexander the kynge of Macedonia, Antiochus takeh the kyngdom, & many of the chyl- dren of Israel make couenaunt wth the Gentiles. An- tiochus subdueth Egypte and Jerusalem vnto his do- minion. Jerusalem beinge burne maketh lawes of her owne, and fo: hyddeth to kepe Soddes lawes. Antiochus setteth vp an Altare ouer the altar of God.



After that Alexander the sonne of Philyppe, kyng of Macedo- nia wente forth of the lade of Cethim, & slewe Dari⁹ kyng of the persyas and Medes: It happened, that he toke greates warres in hade, wane very many stroge cy- ties, & slewe many kynges of p^rarth: gopng thorow to p^rendes of p^r worlde, and gettynge many spoyle of p^r people: In so moch, p^r the worlde stode in greates awe of hym, & ther fore was he proude in his herte. Now whan he had gathered a myghty stronge host, & subdued p^r landes & people wth they^r prin- ces, so p^r they became tributaryes vnto him: he fel syck. And whē he perceaued p^r he must nedes dye, he called for his noble estates (whych had bene brought vp wth hym of chyl- dren) & parted his kyngdome amōge the, whyle he was yett alpye. So Alexander raygned. xii. yere, and then dyed.

After his death fell the kyngdome vnto his princes, and they optayned it euery one in his rowme, and caused them selues to be crowned as kynges: and so dyd they^r chyl- dre after them many yeres, and moch wy- ckednesse increased in p^r worlde. Out of these came the vnglacypous rote, noble Antioch⁹ the sonne of Antiochus the kyng (whych had bene a pledge at Rome) and he raygned in the C. xxxvii. yere of the empyre of the Grekes.

In those dayes wete there out of Israell wycked men, whych moued moch people wth they^r coucell, saye:ge: Lett vs go & make a couenaunt wth the heathen, p^r are rounde aboute vs: for lence we departed fro them, we haue had moch sorow. So thys deuypce pleased them well, and certayne of p^r people toke vpō the for to go vnto p^r kyng, which gaue the lycence to do after the ordinaunce of p^r heathen. Then set they vp an opē scole (at Jerusalem) of the lawes of the heathen & were nomore cypcumysed: but forsoke p^r holy Testamente, & toynd them selues to p^r heathē, & were cleane solde to do myschete. So when Antiochus beganne to be mygh- tie in his kyngdome, he wente aboute to op- tayne p^r lade of Egypte also that he myght haue the domynio of two realmes. Upon this entred he into Egypte wth a stroge host,

wth charrettes, elephantes, horseme and a greates nombre of wyppes, and beganne to warre agaynst Ptolomy the kyng of Egp- pte. But Ptolomy was afrayed of hym, ad fled: and many of his people were woful- ly to death. Thus Antiochus wane many stro- ge cyties, & toke awaye greates good out of the lande of Egypte.

And after that Antiochus had synpten Egypt, he turned agayne in the C. llii. yea- re, & wente towarde Israel, & came vp to Je- rusalem wth a myghty people: & etred prou- dly into the Sanctuare, and toke awaye the golden altare, p^r candylstycke and all the or- namentes ther of, the table of the shewbzed, the pouryng vessel, the chargers, the golden spones, the vayne, p^r crownes, and golde ap- parell of the temple, & brake downe all. He toke also the siluer & golde, the p^recious Je- welles, & the secrete treasures that he founde. And when he had take awaye all together, caused a greates murthar of men, and so ful- fylled his malycious pynde, he departed into his awne lande.

Thus there arose greates heynesse and misery in all p^r lande of Israel. The princes & the elders of the people mourned, the pon- ge men and the maydens were despyled, and the fayre beute of women was chaunged: the bypdegrome and the bypde toke them to mournynge: the lande and those that dwelt therein, was moued: for all the house of Ja- cob was brought to confusio.

After two yeres the kyng sent his chefe treasurer vnto p^r cities of Juda, which came to Jerusalem wth a greates multitude of peo- ple, speakeinge peaccable wordes vnto the but all was disceate: for whā they had geue hym credence, he fel sodenly vpon the cytie, & smote it soze, ad destroyed moch people of Israel. And when he had spoyled the cite, he set fyre on it, castynge downe howles and walles on euery syde. The women and their chyl- dre toke they captiue, & led awaye their catel. Then buylded they p^r cytie of David wth a greates ad thynke wall, & wth mygh- tie towres, and made it a stronge holde for them. Besyde all this they set wycked peo- ple and vngodly mē to kepe it, soared it wth weapens & vntayles: gathered the goodes of Jerusalem, ad layed them vp there: thus became it a theupcastell.

And thys was done to laye wayte for the people that went into the Sanctuare, and for the cruell destruccyon of Israel. Thus they shed innocent bloude on euery syde of p^r Sanctuare, and despyled it: In so moch that the cytiesyns were fayne to departe, and the cytie became an habitacyon of straungers, beyng desolate of her awne seide, for her aw- ne natyues were fayne to leaue her. Her Sa- ctuare was cleane wasted, her holy dayes were

were turned into mournynge, her Sabba- thes were had in derisyon, and her honoure brought to naught. Loke how greates glo- ry was afore, so greates was her confusio, & her loye turned in to sorowe.

Antiochus also the kyng sent out a co- mission vnto all his kyngdome, that al the people shulde be one. The they left euery mā his lawe, and all the heathen agreed to p^r commaundement of kyng Antiochus: Pee many of the Israelites consented there vnto, offerynge vnto Idols, & despylinge the Sab- bath. So the kyng Antiochus let his mel- saungers wth his commissyon vnto Jeru- salem, & to all the cyties of Juda: that they shulde folow the lawes of the heathen, and forbad ether burnt offerynge, meat offeringe or peace offeringe to be made in the temple of God, and that there shulde no Sabbath ner hye feast daye be kepte: but commaunded, p^r the Sanctuare & the holy people of Israel shulde be despyled.

He commaunded also that there shulde be sett vp other altares, tēples & Idols: to of- fre vp swynes flesch & other vnclene beastes: that men shulde leaue they^r chyl- dren vncir- cumcised, to despyle they^r soules wth al ma- ner of vnclēnesse and abhominacyōs: p^r they myght so forget the lawe, & chaunge all the holy ordinaunces of God: & that whosoeuer wolde not do accordynge to the comaunde- ment of kyng Antioch⁹, shulde suffre death. In lyke maner commaunded he thorow out all his realme, and sett rulers ouer the peo- ple, for to compell them to do these thinges commaundyng the cyties of Juda to do sa- crifyce vnto Idols.

Then wente the people vnto the heathē by heapes, forsoke the lawe of the Lord, ad comytted moch euell in the lande: pec ad cha- ced out p^r secrete Israelites, which had hyd them selues in corners and p^reuyp places.

The xv. daye of the moneth Callen, in the C. lvi. yere, sett kyng Antiochus an abho- minable Idol of desolacyon vpo the altare of God, and they buylded altares thorow out all the cyties of Juda on euery syde, be- fore the dozes of the houses, and in the stre- tes: where they brent incense, and dyd sacri- fyce. And as for p^r booke of p^r lawe of God, they brent them in the fyre, and ret them in peces. What soeuer he was that had a boke of the Testament of the Lord found by hi, pec whosoeuer endeuored hymselfe to kepe the lawe of the Lord, the kynges comaun- demēt was, that they shulde put hym to de- ath. And thorow his auctorite they execu- ted these thinges euery moneth, vpo p^r peo- ple of Israel that were founde in the cyties.

The fyue and twente daye of the mo- neth what tyme as they dyd sacrifyce vpo p^r altare (whych stode in p^r steade of p^r altare

of the Lord) accordynge to the commaun- dement of kyng Antiochus, they put cer- tayne women to death, which had caused they^r chyl- dre to be circumcised: Not only p^r, but they hanged vp the chyl- dren by the nec- kes thorow out all they^r houses, and slewe the circumcisers of them.

Pet were there many of the people of Is- rael, whych determined in them selues, that they wolde not eate vnclene thynges: but chose rather to suffre death, then to be defi- led wth vnclene meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And thys greates tyranny increased very soze vpon the people of Israel.

The ii. Chapter.

The mournynge of Machabias and his sonnes for the destruccyon of the holy cytie. They refuse to do sacri- fyce vnto Idols. The zeile of Machabias for the lawe of God. They are slayne and will not fight agayne be- cause of the Sabbath daye. Machabias dyngie comma- undeth his sonnes to speke by the worde of God after the example of the fathers.

In those dayes there dyd stāde vp one Machabias the sonne of Symeon the prest (out of p^r kynred of Iorais) from Jerusalem, and dwelt vpon p^r mount of Modin, & had v. sonnes: Iohn called God- dis Symeon, called Chasi: Judas, otherwi- se called Machabeus: Eleazer, other wyse called Abarō: and Jonathas, whose spyna- me was Apphus. These sawe the euell, that was done amōge the people of Juda ad Je- rusalem. And Machabias sayd: wo is me, alas that euer I was borne, to se thys mise- ry of my people, and the p^rteous destruccio of the holy cytie: and thus to lye so tēpl, it be- inge delpyured into the handes of the enemy- es. Her Sanctuare is come into the power of straungers: her temple is, as it were a mā that hath lost his good name: her p^recyous ornamentes are carped awaye captiue. Her olde men are slayne in the stretes, & her yonge men are fallen thorow p^r swerde of the enemyes.

What people is it, that hath not some pos- sessyon in her kyngdome? Who hath not gotten some of her spoyle? All her gloze is taken awaye. She was a fre womā, & now she is become an handmayde. Beholde oure Sanctuare, oure beuetye & honoure is wa- sted awaye, & despyled by p^r Gentiles. What helpeth it vs then to lyue? And Machabi- as rete his clothes, he and his sonnes, & put sackcloth vpon them, & mourned very soze.

Then came the men thither whych were sent of kyng Antiochus, to compell soch as were fled into the cytie of Modyn, for to do sacrifyce and to burne incense vnto Idols, and to forlake the lawe of God. So, many of the people of Israel consented and encl- yned vnto the, but Machabias and his son- nes remayned stedfast. Then spake p^r com- mander

* Jud. i. b.

* Dan. vii. a. and. vii. b.

* i. mac. vii. a.

* Deu. vii. a. Jud. ii. a.

* Jer. xliii. c.

* i. mac. iii. b.

* i. i. Regum. vii. b.

* i. mac. v. a.

* i. i. mac. vi. a.

* i. i. mac. vi. a.

* i. i. mac. vi. a.

* i. i. mac. vi. a.

* i. i. mac. vi. a.

* i. i. mac. vi. a.

* i. i. mac. vi. a.

* i. i. mac. vi. a.

myfponers of kynge Antiochus, and layde vnto Mathathias: Thou art a noble man, of hys reputacyon and greate in this cytie, haupngesayre chyldezen and byethen. Come thou therfore fyft, and fulfyll þe kynges comaundement, lyke as all the heathen haue done, yee and the men of Iuda, and soch as remaine at Jerusalem: so shalt thou and thy chyldezen be in þe kynges fauoure & enryched with golde, syluer & greate rewardes.

Mathathias answered, and spake wyth a loude voyce. Though all nacions obeye þe kyng Antiochus, and fal awaye euery man from keepynge the lawe of the fathers: though they consente to his comaundementes, yet will I and my sonnes & my byethen, not fall from the lawe of oure fathers. God forþyd we shulde, that were not good for vs, that we shulde forsake the lawe and ordinaunces of God, and to agre vnto the comaundement of kynge Antiochus. Therefore we wyl do no such sacrifice, nether breake þe statutes of oure lawe, to go another waie. And when he had spoken these wordes, there came one of the Jewes, whych openly in the sight of al, dyd sacrifice vnto the Idols vpon the aulter in the cytie of Iudon, acor dyng to the kynges comaundement.

When Mathathias sawe this, he greued hym at the herte, so that hys raynes shoke wythall, & hys wyath kyndled for very zeale of the lawe. Wyth that, he start vp, & kylled the Jewe besyde the aulter: yee & slewe the kynges commysponer, that compelled hym to do sacrifice, & destroyed the aulter at the same tyme: soch a zeale had he vnto þe lawe of God. Lyke as Phinehes dyd vnto zabdi þe sonne of Salom, And Mathathias cryed wyth a loude voyce thozow the cytie, sayenge: Wylso is feruent i the lawe, & wil kepe the couenaunt, let him folowe me. So he and his sonnes fled into the mountaynes, & left all that euer they had i the cytie. Many other godly me also departed i to þe wilderness wyth the chyldezen, they wyues & they catell, and remainyd there: for þe tyranny increased soze vpon them.

Now when the kynges scrutautes, and the hoost, whych was at Jerusalem in þe cytie of Dauid herde, þe certayne men had broken the kynges comaundement, and were gone they wape to the wilderness into secrete places & that there were many departed after them: they folowed vpon them, to fyght agaynst them i the Sabbath daye, & sayde: Wyl ye yet rebell? Get you hence, and do the comaundement of kynge Antiochus & ye shall lyue. They answered: We wyl not go forth, nether wyl we do the kynges comaundement, to defyle the Sabbath daye. Then beganne they to fyght agaynst them, neuerthelesse they gaue the none other an-

swer, nether cast they one stone at the, nether made fast they þe places, but sayde: We wyl dye all in oure innocency, heauen and earth shall testifie with vs, that ye put vs to death wrongeously. Thus they fought agaynst them vpon the Sabbath, & slewe both men & catell, they wyues & their chyldezen, to the nombze of a thousande people.

When Mathathias and his frendes herde this, they mourned for them ryght sore and sayde one to another: If so be that we all do as oure byethen haue done, & fyght not for oure lyues & for oure lawes agaynst þe heathen: then shall they the soner rote vs out of þe earth. So they concluded amonge the selues at the same tyme, sayenge: what soeuer he be that cometh to make battayll wyth vs vpon the Sabbath daye, we wyl fyght agaynst hym, & not dye al, as oure byethen þe were murthured so hapnously. Wpō this came the Synagoge of the Jewes vnto the stronge men of Israel, all soch as were feruent i the lawe. And all they that were fled for persecucion, came to helpe them, and to stande by them: In so moch that they gathered an hoost of men, and slewe the wycked doers in theyr gelousy, and the vngodly me i theyr wyath. Some of the wycked fled vnto the heathen, and escaped.

Thus Mathathias & his frendes wente aboute, and destroyed the aulter, and circumsyde the chyldezen, that had not yet receaued circumsydon: as many as they founde within the costes of Israel: and tolowed myghtely vpon the chyldezen of pryde, & this acte prospered i theyr handes: In so moch, that they kepte the law agaynst the power of the Gentiles & the kynges, and gaue no ouer theyr domynion vnto wycked doers.

After this when the tyme dyetwe on fast, that Mathathias shulde dye, he sayde vnto his sonnes: Now is pryde and persecucion increased, now is the tyme of destruccyon & wyathfull dyspleasure: wherfore (O my sonnes) be ye feruent in the lawe, and ioparde your lyues for the Testamēt of the fathers dyd in theyr tyme, so shal ye receaue greate honoure and an euerlastyng name.

Remember Abraham, was not he founde saythfull in tentacyon, and it was reckened vnto hi for ryghteousnes? Joseph i tyme of hys trouble kepte the comaundement & was made a lord of Egypt. Phinehes our father was so feruent for þe honoure of God, that he optayned the couenaunt of an euerlastyng pzeithode. Josue for fulfyllige þe worde of God, was made the captayne of Israel. Caleb bare recorde befoze þe congregacyon, and receaued an heretage. Dauid also in his mercyfull kyndnesse, optayned the trone of an euerlastyng kyngdome.

Elas

Elas beinge gelous & feruent in the lawe, was taken vp into heauen. Hananias, Alas and Misael remainyd stedfast in fayth and were deliuered out of the fyre. In lyke maner Daniel beyng vngylt, was saved from the mouth of the Lyons.

And thus ye maye consyde thozow out all ages sence þe worlde begane, that whosocuer put their trust in God, were not overcome. I care not ye the þe wordes of an vngodly man, for his gloze is but donge and wormes: to daye is he set vp, and to morow is he gone: for he is turned into earth, & hys memorial is come to naught. Wherefore (O my sonnes) take good hertes vnto you, and quyte your selues lyke men in the lawe: for ye do the thynges that are comaunded you in the lawe of the Lord your God, ye shall optayne greate honoure therein.

And beholde, I know that your brother Symon is a man of wysdome: se þe ye gene eare vnto him alwaye, he shal be a father vnto you. As for Judas Machabeus, he hath euer bene myghty and stronge fro his youth vp: let him be your captayne, and ordze the battayll of the people: thus shall ye byrynge vnto you all those that fauoure the lawe, & se that ye auenge the wronge of your people, and recompence the heathen agayne, & applye your selues whole to the comaundement of the lawe. So he gaue them hys blessinge, and was layed by hys fathers: & died in the .c. & xlvi. yere at Iudon, where hys sonnes buried hym in hys fathers sepulchre, and all Israel made greate lamentacyon for hym.

The .iii. Chapter.

Judas is made ruler ouer the Jewes. He killeth Appollonius & Seron þe prince of Syria. The confederacyon of Judas towardes God. Judas deterrith them to fyght agaynst Pylas, whom Antiochus had made captayne ouer his host. The prayer of the abtyners.

When rode vp Judas Machabeus in his fathers steade, & all hys byethen helped hym: and so dyd all they that helde wyth hys father, & fought wyth cherefulness for Israel. So Judas gat hys people great honoure: he put on a best plate as a giante, & arayed hym selfe with hys harness, and defended the hoost wyth hys swearde. In his actes he was lyke a Lyon, & as a Lyons whelp roaringe at his praye. He was an enemye to the wycked, & hunted the out: & bent vp those that vexed his people: So that hys enemyes fled for feare of hym, & all the woorkers of vngodlynes were put to trouble: soch lucke and prosperyte was in hys hade. This greued diuerse kynges, but Jacob was greatly reioysed thozow his actes, and he gatt hym self a greate name for euer.

He wente thozow the cityes of Iuda, destroyinge the vngodly out of them, turning

awaye the wyath from Israel, and receauynge soch as were oppressed: and the fame of him wete vnto the vttemost parte of the earth. Then Appollonius (a prynce of Syria) gathered a myghty greate hoost of the heathen & out of Samaria, to fyght agaynst Israel. Whych when Judas perceaued, he wente forth to mete hym, fought wyth him, slewe him, and a great multitude with him, the remnaunt fled, & he toke their substance. Judas also toke Appollonius a wne swearde, and fought wyth it all hys lyfe longe.

Now when Seron (another prynce of Syria) herde saye, þe Judas had gathered vnto him the congregacyon & church of the faythfull, he sayde: I will get me a name & a prayse thozow out þe realme: for I wyl go fyght wyth Judas, & them that are wyth hym, as many as haue despyled the kynges comaundement. So he made hym ready, and there wete wyth him a greate myghty hoost of vngodly, to stande by him, and to be auenge of the chyldezen of Israel. And when they came nye vnto Bethoron, Judas wente forth agaynst them wyth a small company. And when his people sawe soch a great goost befoze them, they sayde vnto Judas: how are we able (beinge so fewe) to fyght agaynst so great a multitude and so stronge, seinge we be so weery, and haue fasted all this daye?

But Judas sayde: It is a small matter for many to be overcome w fewe: yee there is no difference to the God of heauen, to deliuer by a greate multitude or by a small company: for þe victozy of the battell standeth not in the multytude of the hoost, but the strength cometh from heauen. Beholde, they come agaynst vs with a presumptuous and proude multitude, to destroye vs, oure wyues and oure chyldezen, and to robbe vs. But we will fight for oure lyues, & for oure lawes, & the Lord hym selfe shall destroye them befoze oure face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes, he leapt sodenly vpon the. Thus was Seron smytten, and his hoost put to flight, and Judas folowed vpo them beyonde Bethoron vnto the playne felde: where there were slayne epyght hundreth men of them, and the resydue fled into the lande of the Philistynes. Then all the heathen on euery syde were afrayed for Judas and his byethen: so that the rumoure of hym came vnto the kynges eares, for all the Gentyles coude tell of the warres of Judas.

So when kynge Antiochus hearde these tidynges, he was angry in his minde: wherfore he sente forth, and gathered an hoost of his whole realme, very stronge armyes: and opened hys treasury, and gaue hys hoost a yeaeres wagges in hande, commaundynge them

Act. v. b.

2 Cor. iiii. c.

Num. xxi. b.

11. Reg. v. c.

1. Macc. i. c.

11. Reg. v. c.

Daniel. iii. d.

Daniel. vi. e.

2. Macc. x. b.

2. Macc. x. b.

2. Macc. x. b.

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2. Macc. x. b.

them to be ready at all tymes.

Neuerthelesse when he sawe, that there was not moneye ynough in his treasuries, and þe thow the discorde and persecucion, whych he made in the lande (to put downe the lawes that had bene of olde tymes) hys customes & trybutes of the lande were mynyshed: he feared that he was not able for to beare the costes and charges any longer, nor to haue such gyftes, to geue so liberally as he dyd afore, more then the kynge that were before hym.

Wherefore, he was hery in his mynde, and thought* to go into Persides, for to take tributes of the lande, & so to gather moche moneye. So he left Lysias (a noble man of the kynge's bloude) to ouersee the kynge's busynesses, from the water Euphrates vnto the borders of Egypte: & to kepe well his sonne Antiochus, tyll he came agayne.

Moreover, he gaue him half of his host, and Elephanes, comytted vnto him euery thyng of hys mynde, concernynge those whych dwelt in Iuda and Ierusalem: that he shulde sende out an armye agaynst them, to destroye and to rote out the power of Israel and the remnant of Ierusalem: to put out their memorye from that place, to set straungers for to inhabyt all theyr quarters, and to parte theyr lande amonge the. Thus the kynge toke the other parte of the host, and departed from Antioch (a cite of hys realme) ouer the water of Euphrates, in the hundredeth and xlvij. yere, and went thow the hys countrees.

* 1. mac. vi. a

* 7. osph. ca. x. lib. antiq.

* 11. mach. viii. d

* And Lysias chose vnto hym Ptolomy the sonne of Doriminius, Picanor and Gorgias myghty men, and the kynge's frendes. These he sent with. xl. thousande fote men & vii. thousande horsmen, for to go into the lande of Iuda & to destroye it, as the kynge commaunded. So they wete forth wpyth all their power, and came to Emmaus into the plaine felde. When the marchauntes hearde the rumoure of them, they & theyr seruantes toke very moche syluer & gold, for to bye the chyldre of Israel to be their bonde men: There came vnto them also yet moo me of warre on euery syde, out of Siria and from the Palestynes.

Now when Judas & hys brethren sawe þe trouble increased, & that the host drew nye vnto their borders considering þe kynge's wordes which he commaunded vnto the people: namely, that they shulde utterly waste and destroye them: They sayde one to another: Let vs redress the decaye of oure people, let vs fyght for oure folke and for oure Sanctuary. Then the congregacion were soone ready gathered to fyght, to praye & to make supplicacion vnto God for mercy & grace.

* 1. mach. i. d

* As for Ierusalem, it laye voyde, & was

as it had bene a wyldernesse. There wente no man in nor out at it, and the Sanctuary was troden downe. The altars kepte the castell, there was the habitation of the heathen. The myrth of Jacob was take awaye, the pyper and the harpe was gone fro amonge them.

The Israelites gathered them together, and came to Maspha before Ierusalem: for in Maspha was þe place* where they prayed afore tyme in Israel. So they fasted þe dave & put sackclothes vpon them, cast asches vpon their heades, rete their clothes, & layde forth the bookes of the lawe (wherout the heathen sought the lykenesse of theyr ymages) and brought þe prestes ornaments, the fyrstlings & the tithes. They sett there also þe abstepners (whyche had fulfilled theyr dayes) before God, and cryed wpyth a loude voyce towarde heauen, sayynge: What shall we do with these? and whyther shall we carry them awaye? For thy Sanctuary is troden downe and despyled, thy prestes are come to heynesse and dyshonoure: and beholde, the heathen are come together for to destroye vs. Thou knowest what thynges they ymagin agaynst vs. How may we stande before the, excepte thou (O God) be oure helpe?

They blew out the trompettes also wpyth a loude voyce. The Judas ordered* captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fyfthe, and ouer ten. But as for such as buylded the houses, marped wyues, planted them vyneyardes, and those þe were fearfull: he commaunded them euery man to go home agayne, accordynge* to the lawe, so the host remoued, and pyched vpon the southsyde of Emmaus.

And Judas sayde: Arme poure schues, be stronge (O my chyldren) make you ready agaynst to morow in the mornynge, that ye maye fyght wpyth these people, which are agreed together to destroye vs and oure sanctuary. Better is it for vs to dye in battail, than to se oure people and oure sanctuary in such a myserable case: * Neuerthelesse, as thy wyll is in heauen, so be it.

The. iiii. Chapter.

Judas goeth agaynst Gorgias which lieth in waite. He putteth Gorgias and his host to flight. Lysias inuadeth Jewry, but Judas dyspueeth him oute. Judas purifyeth the temple and dedycateth the altare.

When toke Gorgias fyue thousand men of fote, and a thousande of the best horsmen: & remoued by nyght, to come nye where the Jewes host laye, & so to slaye them sodenly. Now þe men that kepte the castell, were the conueyers of them. Then arose Judas to sympte the chefe & principall of þe kynge's host at Emmaus, for the army was not yet come together. In the meane season came Gorgias by nyght in to Judas



* 1. mac. viii. b

* 1. mach. viii. b

* 1. mach. viii. b

* 1. mach. viii. b

* 1. mach. viii. b

* 1. mach. viii. b

to Judas tentes: & when he founde no man there, he sought them in the mountaynes, & thought they had bene fled awaye, because of hym. But when it was dave, Judas thewed hym selfe in the felde wpyth thre thousande men only, whych had nether harnesse nor swerdes to their myndes.

But on the other syde, they sawe that the heathen were myghtie and well harnessed, and their horsmen aboute them, and all these well experte in fettes of warre. Then sayde Judas to the me that were with him: Feare not ye the multitude of them, be not afrayed of their violence runnyng: remembre, how oure fathers were deliuered* in the reed see, when Pharaos folowed vpon them wpyth a greate host.

Each so lett vs also crye now towarde heauen: and the Lord shall haue mercy vpon vs, and remembre the couenaut of oure fathers, pec & destroye this host before oure face this dave: And all þe heathen shall know, that it is God hym selfe, whych deliuereth and saueh Israel.

Then the heathen lyft vp their eyes: and when they sawe that they were comynge agaynst them, they went out of their tentes into the battayll: and they that were wpyth Judas, blew vpon the trompettes. * So they buckled together, and the heathen were dyscomfyted and fled ouer the playne felde: but the hymnost of them were slayne. For they folowed vpon them vnto Maresmoth, and in to the felde of Judea towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne wpyth his host, and sayde vnto the people: Be not greedy of the spoyle, we haue yet a battayll to fyght: for Gorgias & hys host are here by vs in the mountaynes, but stande ye fast agaynst oure enemyes, & ouercome them: then maye ye safely take þe spoyle.

As Judas was speakynge these wordes, beholde there appeared one parte of the vpon the mount. But when Gorgias sawe that they of hys partye were fled, and the tentes bent vp (for by the smoke they myght vnderstande what was done) they perceauynge this, were very sore afrayed: and when they sawe also that Judas and hys host were in the felde ready to strike battayll, they fled euerychone into the lande of the heathen.

So Judas turned agayne to spoyle the tentes, where they gatt moche golde and syluer, precious stones, purple & great ryches. Thus they went home, and songe a psalme of thankesgeuynge, and praysed God in heauen: * for he is gracious, & hys mercy endureth for euer: And so Israel had a greate victory in that dave.

* 1. mach. viii. b

* 1. mach. viii. b

Now all the heathen that escaped, came

and tolde Lysias euery thinge as it happened. Wherefore Lysias was sore afrayed, & greued in his minde, because Israel had not gotten soch myffortune as he wolde they shulde, nether as þe kynge commaunded. The nexte yere folowing, gathered Lysias thre scoze thousande cholen men of fote, and fyue thousande horsmen, to fyght agaynst them.

So they came into Jewry, and pyched their tentes at Bethozor, where Judas came agaynst them with ten thousande me. And when he sawe so great & myghtie an host, he made his prayer and sayde: Blessed be thou (O Saupoure of Israel) * whych dydest destroye þe violent power of the gyaunte, in the hande of thy seruant Dauid, * and gauest the host of the heathen into the hande of Ionathas (the sonne of Saul) and of hys weapen bearer.

But thys host now into the hande of thy people of Israel, and let them be confounded in their multitude and horsmen. Make them afrayed, & dyscomfote the boldnes of their strenght, that they maye be moued thow their destruccio. Cast them downe thow the swearde of thy louers, then shall all they that knowe thy name, prayse the wpyth thankesgeuynge.

So they stroke the batell, and there were slayne of Lysias host, fyue thousande men. Then Lysias seynge the dyscomfetyng of hys men, and the manynesse of the Jewes, how they were ready, ether to lyue or to dye lyke men: he wete vnto Antioche, and chose out men of warre: that whan they were gathered together, they might come agayne into Jewry. Then sayd Judas and his brethren: behold, our enemyes are dyscomfyted: Let vs now go by, to cleanse and to repayre the Sanctuary.

* Upon thys, all the host gathered them together, and wente vpon into mount Syon. Now whan they sawe the Sanctuary layed waste, þe altare despyled, the doores bent vp, þe shrubbes growynge in the courtes, like as in a wod or vpon mountaynes, pec & þe prestes Celles were broken downe: They rente their clothes, made great lamentacion, cast asches vpon their heades, fell downe flat to the grounde, made a greate noyse wpyth the trompettes, and cryed towarde heauen.

Then Judas apoynted certayne men to fyght agaynst those which were in þe castell till they had cleansed the Sanctuary. So he chose prestes þe were vndeptyled, soch as had pleasure in the lawe of God: and they cleansed the Sanctuary, and bare out the defiled stones into an vncleane place. And for so moche as the altare of burnt offerynge was vnhallowed, he toke aduplement, what he myght do w all: so he thought it was best to destroye it (lest it shulde happe to do the eny shame).

* 1. mach. viii. b

* 1. mach. viii. b

* 1. mach. viii. b

same) for the heathen had defiled it, & therefore they brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conuenient place: tyll there came a prophet, to shewe, what shulde be done wyth them.

I* So they toke whole stones accordyng to flawe, & buylded a new aulter soch one as was before, & made vp a Sanctuary wythin & without, & halowed the house & the courtes. They made new ornamente, & brought the candlestick, the aulter of incense, & the table in to the temple. The incense layed they vpon the aulter, & lyghted the lampes which were vpon the candlestick, & they myght burne in the temple. They set the shewbread vpon the table, & haged vp the vayne, and set vp the temple, as it was afore. * And vpon the xxv. daie of the ix. moneth, which is called the moneth of Casleu, in the xlviii. yeare: they rose vp by tymes in the mornynge for to do sacrifice (accordyng to the lawe) vpon the new burnt offering aulter that they had made: after the tyme and season that the heathen had defiled it. The same daie was it set vp agayne, with songes, psalms, harpes and cymbales.

C And all the people fell vpon their faces, worshippynge & thankynge God of heauen, which had geuen them the victorie. * So they kepte the dedicacion of the aulter. viii. daies, offeringe burnt sacrifices & thankofferings with gladnesse. They deckt the temple also w crownes & shildes of gold, & halowed the portes & celles & haged doores vpon the. Thus there was very great gladnes amonge the people, because the blasphemy of the heathen was put awaye. So Judas & his brethren w the whole congregacion of Israel, ordeyned, * the tyme of the dedicacion of the aulter shulde be kepte in his season fro yeare to yeare, by the space of. viii. daies, fro the xxv. daie of the moneth Casleu: wyth myght and gladnesse.

And at the same tyme buylded they vp the mount Syon wyth hie walles and stronge towres rounde aboute: lest the Gentiles shuld come and treade it downe, as they dyd afore. Therefore Judas sett men of warre in it, to kepe it: and made it stronge, for to defende the. * Bethlura: that the people myght haue a refuge agaynst the Edomites.

C The v. Chapter.

Judas buylded the heathen that go aboute to destroye Israel, & is holpen of his brethren Simon & Jonathan. He ouerthroweth the citie of Ephron, because they benygne hym passage thowow it.

I* Happened also when the heathen rounde about herd, how that the aulter & the Sanctuary were sett vpon their olde estate: it displeased them very sore, wherfore they thought to destroye the generacion of Jacob that was amonge them: in so much that they beganne to slaye and to persecute certayne of the people.

* Then Judas fought agaynst the chyl- dren of Esau in Idumea, and agaynst those which were at Arabathane (for they dwelt rounde aboute the Israelites) where he slew and spoyled a greate multitude of them. He thought also vpon the malice and unfaithfulness of the children of Beniamin, how they were as snare and stoppe vnto the people, and how they layed wayte for them in the hie waye: wherfore he sent them vp in to towres, and came vnto them, destroyed them utterly, and bent vp their towres, wyth all that were in them.

Afterwarde wente he agaynst the chyl- dren of Ammon, wherof he founde a myghty power & a greate multitude of people, with Timothy ther captayne. So he stroke many battayls with them, which were destroyed before him. And when he had slayne them, he wanne Gazer the cite, wyth the towres belongynge therto, and so turned agayne into Jewry. The heathen also in Galaad gathered the together, agaynst the Israelites that were in their quarters, to slaye them: but they fled to the castell of Dathemā, and sent letters vnto Judas & his brethren sayinge: The heathen are gathered agaynst vs on euery syde, to destroye vs, & now they make them for to come, and laye sege to the castell, wherunto we are fled, and Timothy is the captayne of their host: come therefore, and deliuer vs out of their handes: for there is a greate multitude of vs slayne all ready. Pee and oure brethren that were at Tabin, are slayne & destroyed (well nye a thousande men) and their wyues, their chyl- dren and their goodes haue the enemyes led awaye captiue.

Whyle these letters were yet a readyng, beholde, there came other messengers from Galilee, with rote clothes: which tolde euen the same tydynge, and sayde, that they of Ptolomays, of Cyprus and of Sydon were gathered agaynst the, and that all Galilee was filled with enemyes to destroye Israel.

* Whē Judas & the people herde this, they came together (a greate congregacion) to denye, what they myght do for their brethren, that were in trouble & beleged of their enemyes, And Judas sayd vnto Simon his brother: chouse the out certayne men, and go deliuer thy brethren in Galilee: As for me & my brother Jonathan, we will go into Galaadithim. So he left Josephus the sonne of Zachary, and Azarias to be Captaynes of the people, and to kepe the remnant of the host in Jewry, and commaunded them, sayinge: Take the ouersyght of this people, and let ye make no warre agaynst the heathen, vntill the tyme that we come agayne. And vnto Symon he gaue thre thousande men, for to go into Galilee, but Judas hym selfe had

eyght thousande in Galaadithim.

C Then wente Symon into Galilee, & stroke diuerse batelles wyth the heathen: whom he discomfited, and folowed vpon them vnto the porte of Ptolomais. And there were slaine of the heathen all most. iii. thousande men. So he toke the spoyles of them, and caried awaye the Israelites, that were in Galilee and Arabatis, wyth their wyues, their chyl- dren and all that they had, & brought them in to Jewry wyth greate gladnesse. Judas Machabeus also and his brother Jonathan wente ouer Iordane, ad traunpled. iii. dayes iourney in the wyldernesse: Where the Arabithes met them, and receaued them louingly, and tolde them euery thyng that had happened vnto their brethren in Galaadithim, and how that many of them were beleged in Barasa, Bosoz, Alimis, Casphoz, Hageth and Carnaim (all these are stronge walled and myghtie greates cities) and that they were kepte in other cyties of Galaad also: & to morow they are appointed to bryge their host vnto these cyties, to take them, & to wyne them in one daie.

So Judas and his host turned in all the haste in the wyldernesse towarde Bosoz, and wane the cite, slew all the males with the swerde, toke all their goodes, and sett fyre vpon the cite. And in the nyght they toke their iourney from thence, and came to the castell: And by tymes in the mornynge whē they looked vp, beholde, there was an innumerable people bearynge laders and other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battayll beganne, and that the noyse therof wente vprange in to the heauen, and that there was so greate a crye in the cite: he sayd vnto his host: fyght this daie for your brethren. And so came behynde their enemyes in thre companyes, and blew vpon the trompettes, and cryed in their prayer to God.

But as soone as Timotheus host perceaued that Machabeus was there, they fled from him, and the other slew them downe ryght so: so that there were kyled of them the same daie, almost eyght thousande men. Then departed Judas vnto Maspha, layed sege vnto it, and wanne it, slew all the males in it, spoyled it, and set fyre vpon it. From thence wete he and toke Casbon, Hageth, Bosoz, and the other cyties in Galaad.

D After this gathered Timothy another hoste, which pitched their tentes before Raphon beyonde the water. Judas also sent to spy the hoste, & they brought him worde agayne, sayinge: All the heathen that be rounde aboute vs, are gathered vnto him, and the host is very great: Pee they haue byrd the Arabians to helpe them, & haue pitched

their tentes beyonde the water, and are ready to come & fyght agaynst the. So Judas wente on to mete them.

And Timothy sayd vnto the captaynes of his host: when Judas & his host come nye the ryuer: if he go ouer first, we shal not be able to withstāde him: for why? he will be to stronge for vs. But if he darre not come ouer, so that he pitch his tente beyonde the water: the will we go ouer, for we shal be stronge ynough agaynst him. Now as soone as Judas came to the ryuer, he appoynted certayne scribbs of the people, & commaunded them, sayinge: se that ye leaue none behinde vpon this syde of the ryuer, but let euery mā come to the battayll. So he wente fyrst ouer vnto them and his people after him.

And all the heathen were discomfited before him, and let their weapons fall, & rāne into the temple that was at Carnaim. Whych cite Judas wanne, and bent the temple with all that were in it: So was Carnaim subdued, and myght not withstāde Judas. Then Judas gathered all the Israelites that were in Galaadithim, from the left vnto the most, wyth their wyues and their chyl- dren (a very greate host) for to come into the lande of Israel.

* So they came vnto Ephraim, which was a myghtie, greate and stronge cite, and laye in their waye. For they coulde not go by it, nether of the ryght hande ner of the left, but must goo thowow it. Neuerthelesse they that were in the cite, wolde not let the go thowow, but walled vp the portes with stones. And Judas sent vnto them with peaceable wordes sayinge: Lett vs passe thowow your land, & we maye goo into oure awne countre: there shall no body do you harme, we will but only go thowow on fote. But they wolde not let them in.

Wherfore Judas commaunded a proclamation to be made thowow oute the hoste, that euery man shulde kepe his ordre: and so they dyd their best lyke valcaunt men.

And Judas beleged the cite all that daie and all that nyght, and so wanne it: where they slew as many as were males, and destroyed the cite, and spoyled it, and wente thowow all the cite ouer the place where they were slayne. Then wēt they ouer Iordane in to the playne felde before Bethsā. And Judas helpe the forwarde the behynde, and gaue the people good exhortacion all the waye thowow, tyll they were come into the lande of Juda. Thus they wente vp vnto the mount Syon, where they offred with myght & thanksgyvinge: because there were none of them slayne, but came home agayne peaceably.

Now what tyme as Judas & Jonathan were in the lande of Galaad, and Symon ther brother in Galilee before Ptolomays: Then

Then Josephus & some of zachary and Asaryas the captaynes, hearing of the actes that were done and of the battels that were broken, sayde: Lett vs get vs a name also, and go fyght agaynst the heathen that are rounde aboute vs.

If So they gaue theyr hoost a commaundement, and wente towarde Jamna. Then came Gorgyas & his men out of the cite, to fyght agaynst them: Josephus also & Asaryas were chased vnto y borders of Jewry, & there were slayne that daye of the people of Israel. ii. M. men: so y there was a great misery amonge y people, & al because they were not obedient vnto Judas and his brethren, but thought they shulde quyte the felices maffully. Neuertheles they came not of the side of these men, by whom Israel was helped. But the me that were with Judas, were greatly commended in the syght of all Israel and all heathen, where so euer they name was herde vpo, & the people came vnto them, byddynge them welcome.

After this wente Judas forth wyth his brethren, and fought agaynst the childre of Esau, in the lande plyeth toward the south where he wanne the cite of Hebron and the townes that lye besyde it: & as for y walles and towres rounde aboute it, he bzent them vp. Then remoued he to go into the lade of the Philistines, and wente thowow Samaria. At the same tyme were there many prestes slayne in the battayll, whych wylfully and without aduysment wente out for to fyght to get the honoure. And when Judas ca to Azot in y Philistines lande, he brake downe theyr aultares, bzent the ymages of their Idols, spoyled y cyties, & came againe into the lande of Juda.

The. vi. Chapter.

Antiochus wyllyng to take the cite of Elymas for a praye is dyspued awaye of the cite. He falleth into spekenes & dyeth. His sonne Antiochus is made kynge. The besyge of y towne of Syon. Eupator cometh into Jewry wyth a great armye. The boldnesse of Eleazar.

When kynge Antiochus traunayled thowow the hye countrees, he herde y Elymas in Persia was a noble & plenteous cite in syluer & gold, & that there was in it a very riche temple: where as were clothes, cote armoures & myldes of golde, whych Alexander the sonne of Philippe kynge of Macedonia (that raygned fyrst in Greke londe) had left behynde hym. Wherfore he wente about to take the cite & to spoyl it, but he was not able: for the cite lynes were warned of it, & fought w him. And so he fled & departed wyth greate heupnesse, and came agayne into Babylon. Moreouer there came one whych brought him tydynge in Perside, that his hoostes which were in the lande of Juda, where dy-

uen awaye, and how that Lysias wet forth fyrst wyth a greate power, & was dyspued awaye of the Jewes: how y they had wonne the victorie, & gotten greate goodes out of the hoostes y perished: how they had broken downe the abhominacyon, whych he set vp vpo the altare at Jerusalem, and fenced the Sanctuary with hye walles, lyke as it was afore: yee and Bethsura his cite also.

So it chaunced, that when the kynge had herde these wordes, he was afrayed and greued very soze. Wherfore he layed him downe vpon his bed, and fell sicke for very sozowe: ad all because it had not happened as he had deuised. And there contynued he longe, for his greue was euer, more & more, so that he sawe he must nedes dye. Therfore he sent for his frendes, & sayde vnto the: the slepe is gone fro myne eyes, for the very sozow and vexacion of herte that I haue. For when I couldre in my mynde the greate aduersyte y I am come vnto, & the floudes of heupnesse which I am come in, where as afore tyme I was so mery, & so greatly set by (by reason of my power) Agayne, consyderinge y euell y I haue done at Jerusalem, fro whence I toke all y ryches of golde & syluer y were in it, and sent to fetch awaye the inhabytours of Jewry wythout any reason why: I knowe, y these troubles are come vpon me for y same cause. And beholde, I must dye wyth greate sozow in a straunge lande. The called he for one Philippe a frende of his, whom he made ruler of all his realme, & gaue him the crowne, his roabe & his ryng: y he shulde take his sonne Antiochus vnto him, & bynge hym vp, tyll he myght raygne hi self. So the kynge Antiochus dyed there, in the. cxlii. yere. When Lysias knewe that the kynge was deed, he ordened Antiochus his sonne. (*Whoe he had brought vp) to raygne in his fathers steade, & called hym Eupator. Now they that were in the castell (at Jerusalem) kepte in the Jewes round about the Sanctuary, & sought euer styll to do them harme for the strengthenyng of the heathen.

Wherfore Judas thought to destroye the, and called all the people together, that they might laye sege vnto the. So they came together in the. Cl. yere, & beseged them, layinge forth theyr ordinaunce and instrumetes of warre. Then certayne of them that were beseged, wente forth (vnto whom some vngodly me of Israel ioynded them selues also) and wet vnto the kynge, sayinge: how longe wyll it be, or thou punyssh and auenge oure brethren? We haue euer bene mynded to do thy father serupce, to walke in his statutes, and to obeye his commaundementes: Therfore oure people fell from vs, and wherforeuer they founde any of vs, they slewe them: (and spoyled oure enheritaunce) and they haue

haue not only medled wyth vs, but with all oure countrees: and beholde, this daye are they beseginge the castell at Jerusalem, & haue made vp the ströge holde in Bethsura: And yf thou doest not preuente them ryght soone, they wyll do more then these, & thou shalt not be able to ouercome them.

When y kynge herde this, he was very angrye, and called all his frendes, the captaynes of his fote men, and of all his hoostmen together. He byzded men of warre also out of other realmes & out of the fles of the see, which came vnto hym. And the nobze of his host was an hundreth thousande fote men, & twentye thousande horsmen, & xxii. Elephantes wel exercised to battail. The same thowow Idumea vnto Bethsura, & beseged it a longe season, and made dysuerse instrumetes of warre agaynst it. But y Jewes came out ad bzent the, and fought lyke men. Then departed Judas fro the castell at Jerusalem, & remoued y host toward Bethsura caran ouer agaynst the kynges armye.

So the kynge arose before the daye, and brought the power of his host into y waye to Bethsacaran, where y hostes made the to y battayll, blowynge the tropettes. And to prouoke the Elephantes for to fight, they shewed them the sappe of reed grapes & molberies. And deuised the Elephantes amonge the hoste: so y by euery Elephante there stode a. M. men well harnessed, & helmettes of stele vpon theyr heades: yee vnto euery one of the Elephantes also, were ordened. v. C. horsmen of the best, which wayted of the Elephante, goynge where so euer he wete, and departed not from hym. Euery Elephante was couered with a stronge tower of wod, where vpon were. xxii. valaunte me with weapens to fight, and within was a man of Inde to rule the best.

As for the remnant of the horsmen, he sett them vpo both the sydes in two partes with trompettes, to prouoke the hoste, ad to sterc vp loch as were slowe in the armye. And when the sunne shone vpo their shildes of golde and stele, the mountaynes glistered agayne at them, and were as bright as the cressettes of fyre. The kiges hoost also was deuyned, one parte vpon the hye mountaynes, the other lowe beneth: so they went on, takynge good hede, and keepynge theyr ordre. And all they that dwelt in the lade, were afrayed at the noyse of their hoost, when the multitude wente forth, & when the weapens smote together, for the hoost was both great & myghy. Judas also & his hoost entred into the batayll, & slew. vi. C. me of the kynges armye. Now when Eleazar y sonne of Saura dyd se one of y Elephantes deckte w the kynges badge, & was a more goodly beast the other: he thought y kynge shuld

be vpo him, & leoparde hi self to deluyce his people, and to gett hym a perpetuall name.

Wherfore he ranne with a corage vnto the Elephante in y middelt of the hoost, smytynge the do. one of both y sydes, & slewe many aboute him. So wente he to the Elephantes fete, & gat him vnder him, & slewe hym: then fell the Elephante downe vpo him, & there he dyed. Judas also & his men seing y power of the kynge & the myghtye violence of his hoost, departed fro them. And y kinges armye wete vpo agaynst the towarde Jerusalem, & pitched their tetes in Jewry besyde mount Sidon. Moreouer, the kynge toke truse with them that were in y Bethsura.

But when they came out of the cyte (because they had no vitales within, & the lade laye vntilled) the kynge toke bethsura, & set me to kepe it, & turned his hoost to the place of the Sanctuary, & layed siege to it a greate whyle. Where he made al maner ordinaunce: handbowes, fyrie dartes, rackettes to cast stones, scorpios to shotte arrowes, & flynges. The Jewes also made ordinaunce agaynst theirs, and fought a longe season.

But in the cyte there were no vptaples, for it was the seuenth yere of the warres, & those heathen y remayned in Jewry, had eaten vp all their stoare. And in the Sanctuary were few me lefte, for y hunger came so vpo the, that they were scattered abzoade euery man to his a wne place.

So when Lysias hearde that Philippe (*Whoe Antiochus the kynge wyle he was pet luyng. Had ordened to bynge vp Antiochus his sonne, that he myght be kynge) was come agayne out of Persia & Grece with the kiges hoost, & thought to optaine the kyngdome. He gat him to the king in all the haste, & to the captaynes of the hoost, & sayde: we decrease daply, & oure vptales are but small: Agayne, the place that we laye sege vnto, is very ströge, & it were oure parte to se for the realme. Let vs agre wyth these men, and take truce with them, and with all theyr people, ad graunte them to lye after theyr lawe, as they byd afore. For they be greued & do all these thynges agaynst vs, because we haue despyed theyr lawe. So the kynge and the prynces were content, & sent vnto them to make peace, & they receaued it. Now whe the kynge & the prynces had made an othe vnto the, they came out of y castell, and the kynge wente vp to mount Syon. But when he sawe that the place was well fenced, he brake the othe that he had made, & commaunded to destroye the wall rounde aboute. Then departed he in all the haste, and returned vnto Antioche, where he founde Philippe haupng dominion of the cite. So he fought agaynst hym, and toke the cite agayne into his handes.

The vii. Chapter.

Demetrius raygneth after he had killed Antiochus & Lysias. He troubleth the children of Israel chozow & counsell of certen wycked personnes. The prayer of Judas against Micanor. Judas killeth Micanor, after he had made hys prayer.

In the Cii. yere came Demetrius the sonne of Seleucus from the cytie of Rome with a small cōpany of men, vnto a citie of the lee coast, & there he bare rule. And it chanced, y^e while he came to Antioche the citie of his wyge-nitours, his host toke Antiochus & Lysias, to brynge them vnto him. But whē it was tolde hym, he sayd: let me not se theyr faces: So the hoost put them to death. Now when Demetrius was set vpon the trone of hys kyngdome, there came vnto hym wycked & vngodly mē of Israel: whose captayne was Alcimus, that wolde haue bene made hys prest: These men accused y^e people of Israel vnto the kyng, sayinge: Judas & hys brethren haue slayne thy frēdes, and dryuen vs out of our awne lāde. Wherfore, sende now some man (to whom thou geuest credence) that he may go and se all the destruccyon, which he hath done vnto vs & to the kynges lande, and lett him be punished with all hys frēdes and fauourers.

Then the kyng chose Bachides a frende of his, which was a man of greate power in the realme (beyonde the greate water) and faythfull vnto the kyng: and sent him to se the destruccyon that Judas had done. And as for that wycked Alcimus, he made hym hys prest, and commaunded hym to be auctored of the children of Israel. So they stode vp, and came with a greate hoost into the lande of Iuda, sendynge messaungers to Judas & hys brethren, & speakynge vnto them with peaccable wordes: but vnder disceate.

* i. mach. 5. * Wherfore Judas & hys people beleued not theyr saying, for they sawe that they were come with a greate hoost.

After this came the scribes together vnto Alcimus & Bachides, trustinge the best vnto them. And fyrst the Alideans requyred peace of thē, sayinge: Alcimus the prest is come of the sede of Aarō, how can he disceauce vs? So they gaue thē lōynge wordes, & swore vnto them, & sayde: we wyl do you no harme: nether your frēdes: & they beleued them. But the very same daye toke they lx. men of them & slewe them accordynge to the wordes that are wyrtten: * They haue cast the flesch of thy sayntes, & shed their bloude rōnde about Ierusalem, & there was no mā y^e wolde burye them. So there came a greate feare and dzedc amōge the people, sayinge: there is nether treuth nor ryghteousnesse in thē, for they haue broken the appoyntement and othe y^e they made. And Bachides removed his hoost from Ierusalem, and pytched

his tente at Betzecha: where he sent forth, & toke many of them that had forsaken hym: he slewe many of the people also, and cast them into a greate pytt. Then commytted he the lande vnto Alcimus, and left men of warre with hym to helpe hym, & Bachides hym self wēt vnto the kyng. And thus Alcimus defended his hys presthode: & all such as vexed Israel resorted vnto hym: In so moche that they optayned the lande of Iuda, and dydmocheuell vnto the Israelites.

Now when Judas sawe all the myschefe that Alcimus and his cōpany had done (ye more then the heathen thē selues) vnto the Israelites: he wente forth rōnde about all the borders of Iewry, and punished those vnsaythfull rennagates, so that they came nomore out into the cōntre. So when Alcimus sawe, that Judas and his people had gotten the vpperhāde, and that he was not able to abyde them: he wente agayne to the kyng, and sayde all the worst of them that he coude. Then the kyng sent Micanor, one of hys chiefe prynces (whych bare euell wyl vnto Israel) and commaunded him, that he shoulde utterly destroye the people.

* So Micanor came to Ierusalem with a greate goost, and sent vnto Judas and his brethren with frendly wordes (but vnder disceate) sayēge: there shall be no warre betwixte me & you: I wyl come with a fewe men, to se how ye do, with frēdschyppe. Upon this he came vnto Judas, and they saluted one another peaceably: but y^e enemies were appoynted to take Judas by violence. Neuertheles it was tolde Judas, that he came vnto hym but vnder disceate: wherfore he gat hym awaye from him, and wolde se hys face nomore. Whē Micanor perceaued that hys counsell was betrayed, he went out to fight agaynst Judas, helpe Capharsalama: where there were slayne of Micanors hoost. v. M. men: and the resydue fled vnto the castell of David.

After this came Micanor vp vnto mount Syon: and the prestes with the elders of the people wēt forth to salute hym peaceably, & to shewe hym the burnt sacrifices that were offered for the kyng. But he laughed thē and y^e people to scozne, mocked them, defiled their offerings, & spake disdainfully, yee and swore in hys wyoth, sayenge: * If Judas and hys hoost be not delpyered now in to my hādes, as soone as euer I come agayne (I fare well) I shall burne y^e thys houle. With that, wente he out in agreate anger. Then the prestes came in, and stode before the aulter of the temple, wepyng & sayēge. * For so moch as thou (O Lorde) hast chosen this houle, that thy name myght be called vpon therin, & that it shoulde be * an house of prayer and petition for thy people: Be a- uenged

benged of this man & his hoost, & let them be slayne with the sword: remēbre the blasphemies of them, and suffre them not to cōtinue any longer.

When Micanor was gone from Ierusalem, he pitched his tente at Bethozon, and there an hoost met hym out of Syria. And Judas came to Adara with thre thousand men, & made his prayer vnto God, sayeng: O Lorde, * because y^e messaungers of kyng Senacherib blasphemed y^e, the angell went forth, and slewe an hundred foure score and fyue thousande of them. Euen so destroye thou thys hoost before vs to daye, y^e other people maye knowe how that he hath blasphemed thy Sanctuare: & punish hym accordynge to hys malyciousnesse.

And so the hostes stroke the felde, the thyrtyene daye of the monethe * Adar: and Micanors hoost was dysconfited, & and he him self was fyrst slayne in the battaylle. When Micanors men of warre sawe that he was kylled, they cast awaye theyr weapons and fled, but the Iewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowynge with y^e trōpettes, and makynge tokens after them. So y^e Iewes came forth of all y^e towncs there aboute, and blew out theyr hornes vpon them, and turned agaynst them. Thus were they all slayne, and not one of them left.

Then they toke theyr substance for a pray, and smote of Micanors heade and his ryght hande (which he helde vp so proude-ly) and brought it with them, & hāged it vpon afoze Ierusalem. Wherfore, the people were exceedingly reioyced, and passed ouer that day in greate gladnesse. And Judas ordeyned, that y^e same daye (namely y^e thyrtynth daye of the moneth Adar) shoulde be kepte in myrth euery yere. Thus the lāde of Iuda was in rest a lytle whyle.

The viii. Chapter.

Judas consyderyng the power and godly posspe of the Romaynes maketh peace with them. The rescript of the Romaynes sent vnto the Iewes.

Judas heard also the fame of the Romaynes, that they were myghty & valeaunt men, & agreeable to all thynges y^e are required of them, & make peace w^{al} men, which come vnto them, and how they were doughty men of strength. Welsydes y^e it was tolde him of theyr battaylles, and noble actes which they dyd in Galacia, how they had conquered them, and brought them vnder tribute: and what great thynges they had done in Spayne, how that w^{al} theyr wysdome & soldier behauour they had wonne y^e Rynnes of silver & gold y^e are there, & optayned all y^e lāde, with other places farre from them: how

they had dysconfyted & slayne downe y^e kyn- ges y^e came vpon them, from the uttermost parte of y^e earth, and how other people gaue thē tribute euery yere. How they had slayne & ouercome Philip and Perles kynges of Cethim, & other mo (in battaylle) which had brought theyr ordynauce agaynst thē: how they dyscōfyted great Antiochus kyng of Asia (that wolde nedes fyght w^{al} them) haupnge an hundred & twenty Elephātes, with horsemen, charettes, and a very great hoost: how they toke hym selfe alpye, & ordeyned hym (with such as shuld raygne after him) to paye thē a greate tpybute. * yee, and to fynde them good suertyes & pledge: helydes all thys, how they had taken from hym India, Media, and Lydia (his best lādes) and geuen them to kyng Eumenus. Agayne, how they perceauynge y^e the Grekes were cōpyng to vere thē: sent agaynst thē a captayne of an hoost, which gaue thē battaylle, slewe many of them, led awaye theyr wyues and chyldren captiue, spoyled thē, toke possession of theyr lande, destroyed theyr stronge holdes, and subdued them to be theyr bonde men, vnto thys daye. Moreover, how that as for other kyngdomes and Iles, which somtyme withstode them, they destroyed them, and brought them vnder theyr domynon. But helped euer theyr awne frendes and those that where confederat with them, and conquered kyngdomes both farre and nye: & that whosoever herde of theyr renowne, was afrayed of them: for whom they wold helpe to their kyngdomes, those raygned: & whom it lyked not them to raygne, they put him downe. And how they were come to greate preeminence: haupnge no kyng among them, nether any man clothed in purple, to be magnified there thoro- w, but had ordeyned them selues a perla- mēt, where in there sat thre hundred & twenty Senatours daylye vpon the counsell, to dyspatch euer y^e busynesse of the people, & to kepe good ordre. And how that euery yere they chose a Mayre, to haue y^e gouernance of all theyr land: to whom euery man was obedient, & there was nether euell wyl nor dyscōpyon amonge them.

Then Judas chose Eupolenus y^e some of Ihon the sonne of Jacob, and Jason the sonne of Eleazar, & sent them vnto Rome for to make frendshyppe and a bōde of loue with them: that they myght take fro them the bōdage of y^e Grekes, for y^e Iewes sawe, that the Grekes wolde subdue y^e kyngdome of Israel. So they went vnto Rome (a very greate iourney) & came into y^e perla- mēt, and sayd: Judas Machabeus with his brethren and y^e people of y^e Iewes hath sent vs vnto you, to make a bōde of frēdschyppe and peace w^{al} you, & ye to note vs as pour louers

and frendes. And þe matter pleased the Ro-
maynes right wel, wherfore it was written
vp: of the whiche þe Romaynes made a wy-
tynge in tables of brasse, and sent it to Jeru-
salem: that they myght haue by them a me-
moriall of the same peace & bonde of frend-
shipp after this maner. God saue þe Romay-
nes and the people of the Jewes both by see
and by land, and kepe the sweard and enemy
fro the for euermore. If there come first eny
warre vpon the Romaynes or eny of theyr
frendes thow out all theyr dominyon, the
people of the Jewes shall help them (as the
tyme requyret) & that w all theyr hertes.
Also they shall nether geue nor sende vnto
theyr enemyes vitayles, weapens, money
ner shippes: but fulfyll this charge at þe Ro-
maynes pleasure, & take nothyng fro them
therfore. Agayne yf the people of þe Jewes
happen fyrst to haue warre, the Romaynes
shal stonde by them w a good wyll, accordyn-
ge as þe tyme wyll suffre. Nether shall they
geue vnto þe Jewes enemyes, vitayles, wea-
pens, money ner shippes. Thus are the Ro-
maynes content to do, and shall fulfyll their
charge without eny disceate.

Accordynge to these articles, the Romay-
nes made the bonde with the Jewes. Now
after these articles (sayde they) yf eny of the
parties wyll put to the, or take eny thyng
from them: they shall do it w the consent of
both: & what soeuer they adde vnto them or
take from them, it shall stande fast. And as
touchynge yeuell that Demetrius hath do-
ne vnto the Jewes, we haue written vnto
hym, sayenge: wherfore layest þe thy heu-
pocke vpon þe Jewes oure frendes & louers?
If they make eny cōplayne of the agayne
vnto vs, we shall defende them, and fyght
with the by see and by lande.

The ix. Chapter.

After the deeth of Apcanor, Demetrius sendeth his
arme agaynst Judas. Judas is slayne. Jonathas is
put in the steade of hys brother. The strete betwene
Jonathas and Bachydes. Alcimus is taken with the
palpe and dyeth. Bachydes retourneth agayne into the
kyng. He cometh vpon Jonathas by the counsell of cer-
tain wycked personnes, and is overcome. The treuce of
Jonathas with Bachydes.

In the meane season whē Demetrius
was slayne in the felde, he proceeded
further to fede Bachydes and Alcimus a-
gayne into Jewry, & those that were in the
ryght wyng of his hoost, with them. So
they went forth by the waye þe ledeth vnto
Galgala, and pitched theyr tentes before
Mefaloth which is in arbelleis, and wanne
the cytie & slewe moche people. In the fyrst
moneth of the Clij. yere, they brought
theyr hoost to Jerusalem, and rose vp & ca-
me to Bcrea, with .xx. M. footmen, & .ii. M.
horsemen.

Now Judas had pyched his tēte at Lay-
sa, with thre thousande chosen men. And
when they sawe the multitude of the other
army that it was so greute, they were soze
afrayed, and many couped them selues out
of the hoost. In so moch that there abode no
mo of them but eyght hundred men. When
Judas sawe þe hys hoost fayled hym, and that
he must nedes fight: it brake his herte, that
he had no tyme to gather them together:
wherfore the man was in extreme trouble.
Nethertheless, he sayde vnto them, that re-
mayned with hym. Up, lett vs go agaynst
oure enemyes, peraduenture we shalbe able,
to fyght with them. But they wolde haue
stopped hym, sayenge: we shall not be able,
therfore lett vs now saue oure lyues, & tur-
ne agayne to our brethren and then will we
fyght agaynst the, for we are here but fewe.
And Judas sayde: God forbyd, þe shulde
fle from them. Wherfore, yf oure tyme be
come, lett vs dye manfully for our brethren,
and lett vs not stayne oure honoure. Then
the hoost remoued out of þe tentes, and stode
agaynst them. The horsemen are deuyded
in two partes: the syng casters & archers
wente before þe hoost, and all the myghtye
men were formost in þe felde. Bachydes him-
selfe was in þe ryght wyng of þe battayll, ad
the hoost drewe nye in two partes, & blew
the trompettes. They of Judas syde blew
the troppettes also, & the earth shoke at the
noyse of þe hostes, & they stroke a felde from
the morow tyll nyght. And when Judas
sawe þe Bachydes hoost was strongest of þe
ryght syde, he toke with hym all the hardy
men, & brake þe ryght wyng of theyr ordre,
& folowed vpon them vnto þe mount Azot.

Now when they which were of the left
wyng, sawe that þe ryght syde was discōfy-
te, they persecuted Judas & them þe were w
hym. Then was there a soze battaylle, for
many were slayne & wounded of both þe par-
ties. Judas also him selfe was kyled, & the
remnant fled. So Jonathas and Symon
toke Judas theyr brother, and buryed hym
in his fathers sepulchre in þe cytie of Modin.
And all þe people of Israel made greute la-
mentacyon for hym, & mourned longe, sayenge:
Alas, that thys worthy shulde be slayne,
which deliuered þe people of Israel. As for
other thynges perceyninge to þe battaylles
of Judas, þe noble actes that he dyd & of hys
worthynesse: they are not wyrtten, for they
were very many.

And after þe deeth of Judas, wycked men
came vp in all þe coastes of Israel, and there
arose all soch as woꝝke vngodlynesse. In
those dayes was there a greute dearthe in þe
lande, and all the countre gaue ouer them
selues and theyr vnto Bachydes. So Ba-
chydes chose wycked men, and made them
lordes

lordes in þe land. These sought out & made
search for Judas frendes, and brought them
vnto Bachydes: which auenged hi self vpo
them with great despyte. And there came so
great trouble in Israel, as was not sens þe
tyme that no prophete was sene there.

Then came all Judas frendes together,
and sayde vnto Jonathas: For so moch as
thy brother Judas is deed, there is none ly-
ke him to go forth agaynst our enemyes, a-
gaynst Bachydes, & soch as are aduersaries
vnto oure people. Wherfore thys daye we
chose the for hi, to be oure prync & captayne
to orde oure battaylle. And Jonathas to-
ke þe gouernance vpon hym at the same ty-
me, and ruled i steade of hys brother Judas.
Whē Bachydes gatt knowledge therof, he
sought for to sleie hym. But Jonathas and
Symon his brother, perceauinge that, fled
into the wilderness of Chema with al their
company, and pyched theyr tentes by the
water pole of Asphar.

Which when Bachydes vnderstode, he ca-
me ouer Jordane with all his hoost vpon þe
Sabbath day. Now had Jonathas sent his
brother Ithon (a captayne of the people) to
praye hys frendes the Nabuthytes, þe they
wolde lende them their ordinaunce, for they
had moch. So the chyldre of Jambry came
out of Madaba, and toke Ithon and al that
he had, and wete theyr waye withal. Then
came worde vnto Jonathas & Simon hys
brother, that the chyldren of Jambry made
a greute mariage, and brought the bride fro
Madaba with greute pompe: for she was
daughter to one of þe noblest prynces of Ca-
naā. Wherfore they remembred the bloude
of Ithon their brother, and wete vp and hid
the selues vnder the shadowe of the moun-
tayne.

So they lift vp theyr eyes, and looked, &
beholde, there was moch a do, and great re-
payre: for the bridegrome came forth, & hys
frendes and hys brethren met them w tym-
panes, instrumētes of musicke, and many
weapens. Then Jonathas and they þe we-
re with him, rose out of their lounkyng pla-
ces agaynst them, and slewe many of them.
As for the remnant, they fled into þe moun-
taines, and they toke all theyr substā-
ce. Thus the mariage was turned to moꝝ-
ninge, and the noyse of theyr melody into la-
mentacyon. And so when they had auenged
þe bloud of theyr brother, they turned agay-
ne vnto Jordane.

Bachydes hearynge thys, came vnto the
very border of Jordane with a great power
vpo þe Sabbath daye. And Jonathas sayd
to hys companye, let vs get vp, and fyght
agayne oure enemyes: for it stādeth not with
vs to dape, as in tyme past: Beholde, oure
enemyes are in our waye, the water of Jor-

dane vpon the one syde of vs, wth bankes,
fennes and woddes of the other syde, so that
there is no place for vs to departe vnto.

Wherfore crie now vnto heauen, that ye
maye be deliuered fro þe power of your ene-
myes. So they stroke þe battaylle. And Jo-
nathas stretched out hys handes to smyt
Bachydes, but he fled backwarde. Then Jo-
nathas & they þe were with him leapte into
Jordane, and swymmed ouer Jordane vnto
hym, and there were slayne of Bachydes si-
de that daye, a thousande men.

Therfore Bachydes wth his hoost tur-
ned agayne to Jerusalem, and buylde vp þe
castels and strong holdes that were i Jew-
rye, Jericho, Emaus, Bethozon, Bethell,
Chamnata, Phara and Copo, w hys wal-
les, with portes and with lockes: & let men
to kepe the, that they myght vse theyr ma-
lyce vpo Israel. He walled vp Bethsurath,
Gazarah and the castell at Jerusalem also
and prouided the wth men and vitayles.
He toke also the cheffest mens sonnes in the
countre for pledges, and put them in the ca-
stell at Jerusalem to be kepte.

Afterwarde in the hundred fiftye & thre
yere in þe secōde moneth, Alcimus comaun-
ded, that þe walles of the ynnmost Sanctua-
ry shuld be destroyed, and the buyldinges of
þe prophetes also. And when he beganne to
destroie them, þe thynges þe he wete aboute,
were hyndered, for he was smyttē w a pal-
sey, and his mouth shut, so that he coulde no
more speake ner comaunde eny of his house
concernynge his busynesse. Thus dyed Alci-
mus in greute mysery at þe same tyme. And
whē Bachydes sawe that Alcimus was deed,
he turned agayne to the kyng, and so þe lāde
was in rest two yeres. Then all the vngodly
men held a counsell, sayenge: Behold,
Jonathas and his company are at ease, and
dwell without care. Wherfore let vs brige
Bachydes hyther, and he shall take them al
in one nyght.

So they wente and gaue Bachydes this
counsell, which arose to come with a greute
hoost, and sent lettres pryncely to his adhe-
res, whiche were in Jewrye, to take Jona-
thas & those þe were w hym: but they myght
not for þe other had gottē knowledge of the-
yr deuyce. And Jonathas toke fyfty me of þe
countre (whiche were þe ringleaders of the)
and slewe the. Then Jonathas and Simō
wth theyr cōpany departed vnto the cytie
Bethbessen whiche lyeth in the wyldernes,
& repayred þe decaye therof, & made it strōg.
When Bachydes knewe thys, he gathered
all hys hoost, and sent worde to them that
were of Jewry. Then came he and layed se-
ge to Bethbessen & fought agaynst it a long
season, & made instrumētes of warre. Now
Jonathas left his brother Simō in þe cytie,
Juii and

and wente forth hym selfe into the fildre, & came with a certayne nobye, & flewe Odares and his brethren and the children of Bhaseron in theyr tentes: so that he beganne to be stronge, and to increase in power.

As for Symon and his companye, they wente out of the citty, and went by the iurmentes of warre, & fought agaynst Basydes, and discōfyt hym. And Basydes was soze vered, because his counceyl and traunayl was i wayne. Wherefore he was wroth at the wycked men (that gaue hym counceyl to come into theyr lāde) and slewe many of them. Then purposed he with his company to go awaye into his awne countre: wherof whē Jonathas had knowledge, he sent embassitours vnto hym, for to make peace w hym, and that he shuld deliuer hym his prisoners agayne. To the whych Basydes cōsented gladly, and dyd accordynge to his desyre: yee and made an othe, that he shulde neuer do hym harme al the dayes of his lyf. So he restozed vnto hym al the prisoners that he had taken out of the lāde of Iuda, & then turned and wente his waye into his awne lāde, nether proceded he eny further to come vnto the borders of Iuda. Thus Israel had nomore warre. And Jonathas dwelt at Machemas, and beganne there to gouerne the people, and destroyed þ vngodly men out of Israel.

The .x. Chapter.

Demetrius desyeth to haue peace with Jonathas Alexander moueth warre agaynst Demetrius. Demetrius is slayne. The frendshyppe of Ptolomeus & Alexander.

* Joseph. ca. vi. lib. viii.

In the hundred and thre scoze yere came Alexander þ sonne of noble Antiochus and toke Ptolomeus, whose cytespyns receaued him, and there he raygned. When Demetrius herde therof, he gathered an exceeding greāt hoost, and went forth agaynst him to fyghe. Wherefore Demetrius sent lētters vnto Jonathas with lōuyng wordes, and prayled him greatly. For he sayde: we will first make peace with him, before he bynde hym selfe wth Alexander agaynst vs: els he shall remembre þ euell that we haue done agaynst hym, his brother & his people. And so he gaue Jonathas leue to gather an hoost, to make weapons, and to be confederat wth hym, & commūded the pledges that were i the castell, to be deliuered vnto hym.

Then came Jonathas to Ierusalem, and red the lētters in the audience of all the people, and of them that were i the castell. And therfore were they soze afraied, because they herde, that þ kyng had geuen hym lycence to gather an hoost. Thus were the pledges deliuered vnto Jonathas, whych restozed

the to theyr elders. Jonathas also dwelt at Ierusalem, and beganne to buylde vp & to repayre the citty: commādyng the workmen, to wall it, and the mount Sion round aboute with fre stone, to be a stronge holde, and so they dyd. As for þ heathen that were i þ castles which Basydes had made by theyr fled: so that euery man left þ place, and wēt into his awne countre. Only at Bethsura remayned certayne of þ Jewes, whych had forsaken þ lawe and commaundementes of God, for Bethsura was theyr refuge.

Now when kyng Alexander herde of the promyses that Demetrius had made vnto Jonathas, and when it was tolde hym of þ battels and noble acten, whych he and his brethren had done, and of the greāt traunayles that they had takē, he sayde: where shall we fynde soch a man? well, we wyll make him our frende, and be cōfederat wth hym. Upō this he wrote a lēttr vnto hym, with these wordes: kyng Alexander saluteth his brother Jonathas. We haue herde of the, þ thou art a valeant man, and mete to be our frende: wherefore this daye we ordeyne the to be the hye prest of thy people, and to be called the kynges frēde. (Upon this, he sent hym a purple clothyng, and a crowne of golde) that thou mayest conspyre what is for oure profyt, and kepe frendshyppe towarde vs.

So in the seuenth moneth of the hundred and thre scoze yere vpo the solempne feast daye of the tabernacles, Jonathas put þ holy rayment vpon him. Then gathered he an hoost, and made many weapons. Which whē Demetrius herde, he was maruelous sorry, & sayde: Alas, what haue we done, that Alexander hath preuēted vs in gettyng þ frēdshyppe of the Jewes, for his awne defence? Yet will I wyte lōuyngly vnto them also, yee and promyse them dignities and rewardes, þ they maye be of my lyde. Whereupon he wrote vnto the these wordes. Kyng Demetrius sendeth greting vnto þ people of þ Jewes. Where as ye haue kepte your cōuenant towarde vs, & cōtynued in our frendshyp, not enclpyning to our enemyes, we were glad, when we herde therof. Wherefore remayne styll, & be faythfull to vs: & we shall well recōpense you for þ thynges, þ ye haue done on oure part: we shall release you of many charges, & geue you rewardes. And now I dyscharge you & all þ Jewes frō tributes, I forgeue you þ customes of salt, and release you of þ crowne taxes, of the thyrde parte of seide, & half of þ frute of trees, which is myne awne dewtye. These I leaue for you, frō this daye forth: so þ they shal not be taken of the lande of Iuda ner of the thre cyties whych are added ther vnto out of Samaria and Galylee, from this daye forth for euer.

For enermore. Ierusalem also with al thynges be longyng thereto, shal be holy and fre, yee þ tythes and trybutes shall pertaine vnto it. As for the power of þ castell which is at Ierusalem, I remyt & geue it vnto þ hye prest, that he maye set i it soch mē, as he shal chole to kepe it. I frely deliuer al the Jewes that are prisoners thozow out all my realme: so þ euery one of the shal be free from payng any trybute, yee euen of their catell.

All the solempne feastes, Sabbathes, new moones, the dayes appoynted, the thre dayes before & after the feast, shal be fre for all the Jewes in my realme: so that in them no man shal haue power to do eny thyng, or to moue any busynesse agaynst any of the in any maner of cause. There shall thyrty thousande also of the Jewes be wyrtten by in the kynges hoost, and haue theyr wages payed, as all other men of warre of the kynges shulde haue: and of them shal be ordeyned certayne, to kepe þ kynges strong holdes: yee and some of the shal be set ouer the kynges busynesse, that they maye faythfully deale w the same. The Jewes also shal haue princes of theyr awne, and walcke in theyr awne lawes, as the kyng hath commaunded in the lande of Iuda.

And the thre cyties that are fallen vnto Jewry from þ countre of Samaria & Galylee: shal be taken as Jewry, and be vnder one: nether be subiecte to any straunge Lord, but to the hye prest. As for Ptolomeus and the lande perteynyng thereto, I geue it vnto the Sanctuary at Ierusalem, for the necessary expences of the holy thynges. Moreover, I wyll geue euery yere fyftene thousand Syckles of syluer out of þ kynges checker (which pertaineth vnto me) to the worke of the temple: yee and loke what remayneth (which they þ had oure matters in hand in tymes past, haue not payed) þ same shal they geue vnto them also. And besydes all this, the fyue thousand Syckles which they toke yearly of the rentes of the Sanctuary, shal belonge vnto the prestes that do seruyce.

Item, whosoever they be that fle vnto þ temple at Ierusalem or within the liberties therof, where as they are fallen into þ kynges dainger for eny maner of busynesse, they shal be pardoned and all the goodes that they haue in my realme, shal be fre. For the buyldyng also and repayring of the worke of the Sanctuary, expenses shal be geuen out of the kynges Checker: yee and for the makynge of the walles rounde aboute Ierusalem, for þ breakyng downe of the olde and for the lēttyng by of þ stronge holdes in Jewry, shal the costes and charges be geuen out of the kynges Checker.

* I. mac. viii.

* But when Jonathas and the people

hearde these wordes, they gaue no credence vnto them, nether receaued them: for they remembred the greāt wyckednesse that he had done vnto Israel, and how soze he had vered them. Wherefore, they agreed vnto Alexander, for he was a pryncce that had dealt frendly wth them, and so they stode by hym all waye. * Then gathered kyng Alexander a greāt hoost, and brought his armye agaynst Demetrius. So the two kynges stroke bataylle together, but Demetrius host fled, and Alexander folowed after and fell vpon them. A myghty soze felde was it, contynuyng tyll the Sonne wente downe, and Demetrius was slayne the same daye.

* Joseph. b. lib. viii.

And Alexander sente ambassitours vnto Ptolomeus the kyng of Egypte with these wordes, sayenge: For so much as I am come agayne to my realme, and am set in the trone of my progenytours, and haue gotten the domynyon, ouercomed Demetrius, conquered the lande, and stryke a felde wth hym, so that we haue discōfyt both hym and his hoost, and spt in the trone of his kyngdome. Let vs now make frēdshyppe together, geue me thy daughter to wyfe: so shall I be thy sonne in lawe, and both geue the rewardes, and her greāt bygnite. Ptolomeus the kyng gaue answer, sayenge: happy be the daye wherein thou arte come agayne to the lande of thy progenytours, and set in the trone of thy kyngdome. As now wyll I fulfill thy wytyng: but mete me at Ptolomeus, that we maye se one another, & that I maye mary my daughter vnto the accordynge to thy desyre. So Ptolomeus wente out of Egypte wth his daughter Cleopatra, and came vnto Ptolomeus in the Cxii. yere: where kyng Alexander met him, and he gaue Alexander his daughter Cleopatra, & married the at Ptolomeus with greāt wysshyppe, lyke as the maner of kynges is to be. The wrote kyng Alexander vnto Jonathas, that he shulde come and mete hym. So he wrote honorably vnto Ptolomeus, and there he mete the two kynges, and gaue them greāt presentes of golde and syluer, and founde fauoure i theyr syght. And there came together agaynst Jonathas certayne wycked men & vngacious personnes of Israel, makynge complayntes of hym, but þ kyng regarded the not. As for Jonathas, the kyng commaunded to take of his garmentes, and to clothe hym i purple: and so they dyd. Then þ kyng appoynted hym to spt by hym, and sayde vnto his princes: Go with hym into þ myddest of the citty, and make a proclamacyon, that no man complayne agaynst him of eny matter, and that no man trouble hym for eny maner of cause.

* Josephus. ca. vi. lib. vii. Antio.

* Josephus. ca. vi. lib. vii. Antio.

So it happened, that when hys accusers sawe the worlhyppye which was proclaimed of hym, and that he was clothed in purple: they fled euerychone. And the kynge made moch of hym, wrote hym amonge hys chere frendes, made hym a duke, and partaker of hys domynion. * Thus Jonathas went awayne to Jerusalem with peace & gladnes. In the xlv. yere came Demetrius the sonne of Demetrius frō Creta to hys fathers lande: wherof whē Alexander herde tell, he was ryght sozpy, and returned vnto Antioche. And Demetrius chose * Appollonius, (whych had the gouernance of Celosyria) to be hys captayne.

So he gathered a greate hoost and came vnto Iamnia, and sente word vnto Jonathas the hys preste, sayeng: Darrest I with- stand vs thy self alone? As for me, I am but laughed to scozne and shamed, because thou proudest thy strength agaynst vs in y mo- untaynes. Now therfore, yf thou trustest in thyne awne strength, come downe to vs in- to the playne felde, and there let vs proue our strenght together: thou shalt fynde, that I haue valeaunt mē of warre wyth me and shalt knowe who I am, and the other that stande by me.

Whych saye, that your fote is not able to stāde before oure face, for thy fathers haue bene twise chaced to the y aduē lade. And now, how wilt y be able to abyde so greate an hoost of horsmen and fotemen in the fel- de, where as is nether rocke, stone ner place to fle vnto?

When Jonathas herd the wordes of Ap- pollonius, he was moued i hys mynde: wher- fore he chose tente thousand men, and wen- te out of Jerusalem, and Symon hys bro- ther met hym for to help hym. And they pit- ched theyr tētes at Joppa, but y cytie kepte hym forth, for Joppa was an holde of Ap- pollonius. Then Jonathas layed sege to it, and they that were in the cytie, for very fea- re let hym in: and so Jonathas wanne Jop- pa. Appollonius hearinge of thys toke thre thousand horsmen, with a greate hoost of fote, and wente as though he wold go to A- zotus, and came immediatly to the playne felde: because he had so many horsmen, and put hys trust in thē. So Jonathas folowed vpon hym to Azotus, and there they stroke the battaylle. Now had Appollonius lefte a thousand horsmē behynde them pryncely in the tētes. And when Jonathas knewe that soch wayte was layed behynde them, they went rounde aboute the enemyes hoost and shot darteres at the people frō the moynge to the euenynge. As for Jonathas people, they kepte theyr ordze as he had commaun- ded them, and the enemyes horses were euer labouringe.

Then brought Tymon forth hys hoost, & set them agaynst the fote men. For the hor- men were wery all ready. So he discoryted them, and they fled. And they that were sca- tred in the feld, gat thē to Azotus, and ca- me into the temple of Wagon theyr Idoll, y they myght there saue theyr lyues. But Jo- nathas let fyre vpon Azotus and all the cy- ties rounde aboute it, and toke theyr goodes and * bzrent vp the temple of Wagon, wyth all them that were fled into it.

Thus were slayne and bzrent well nye. viii. M. men. So Jonathas remoued the hoost from thence, and brought them to Ascalon: where the men of the cytie came forth, & met hym with greate worlhypp. After this wēt Jonathas and hys hoost awayne to Jerusa- lem, with greate substaunce of good. And when kynge Alexander herde these thynges he thought to do Jonathas more worlhypp and sent hym a colar of golde, as the vse is to be geuen vnto soch as are of the kynges next bloude. He gaue hym also the cytie of Accaron (with the landes belongynge ther- to) in possession.

The xi. Chapter.

The difference betwixt Ptolomeus and Alexander hys sonne in lawe. The deeth of Alexander. Demetrius raygneth after the deeth of Ptolomeus. Symon is beseged of Jonathas. Demetrius seynge that no man resisted hym, sendeth his armye agayne. Tri- phon moueth Antiochus agaynst Demetrius. De- metrius is deliuered by the succour of Jonathas. After hys deliuerance he breaketh hys couenaunt that he had made.



And the kynge of Egypte gathe- red an hoost (lyke the lande that lyeth vpo y see shore) and many wyues: * & v. c. aboute thozow di- scate to optayne y kyngdome of Alexander, & to loyne it vnto hys awne real- me. Vpo thys he toke hys iourney into Si- ria, & was lettē into the cyties, and mē came forth to mete hym: for kynge Alexander had commaunded them so to do, because he was hys father in lawe. Now whē Ptolomey en- tred into eny cytie, he lefte men of warre to kepe it, and this he dyd thozow out all the cities. And when he came to Azotus, * they shewed hym the temple of Wagon and Azotus that was bzrent vp, with the other thyn- ges whych were destroyed, the deed bodys cast abrode, & y graues that they had made by y waye syde, for soch as were slayne in y felde. And tolde y kyng that Jonathas had done all these thynges, to y intēt they might get hys euell wyll. But the kynge sayde not a worde therto. And Jonathas met the kynge wyth greate honour at Joppa, whe- re they saluted one another, and toke theyr rest. So whē Jonathas had gone w y kyng vnto the water that was called Cleuthe- rus, he turned agayne to Jerusalem.

* Joseph. cap. vii. lib. viii.

* Joseph. cap. vii. lib. viii.

Now

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Nowe Ptolomey had gotten the domynion of the cyties vnto Seleucia vpon y see coast, pynagynge wyched counceils agaynst A- lexander, and sent ambassitours vnto Deme- trius, sayeng. Come, let vs make a bond be- twyxe vs, so shall I geue the my daughter that Alexander hath, and thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my daughter, for the goeth aboute to slep me. And thus he sleaundred Alexander, because he wolde haue had hys realme.

Thus he toke hys daughter from hym, gaue her vnto Demetrius, and forsoke A- lexander, so that his malysce was openly kno- wne. And Ptolomey cam to Antioche, where he set two crownes vpo hys awne head: the crowne of Egypt and of Asia. In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebel- led agaynst him. But when Alexander herde of thys, he came to warre agaynst hym. So kynge Ptolomey brought forth hys hoost & met hym with a myghty power, and chaced him awaye. Then fled Alexander into Ara- by, there to be defended, and kynge Pto- lomes honour increased. And zabdici y Ara- bian smote of Alexanders head, and sent it vnto Ptolomey. But the thys daye after, dyed kynge Ptolomey hym selfe: and whom he had sett in the strōge holdes, were slayne of those that were wythin the cyties. And Demetrius raygned in the hundred and se- uen and syrtie yere.

At the same tyme gathered Jonathas thē that were in Jewry, to laye sege vnto the ca- stell whych was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then wente there certayne vngodly per- sonnes (whych hated their awne people) vn- to kynge Demetrius, and tolde hym that Jo- nathas beseged the castell. So whē he heard it, he was angrie, and immediatly came vn- to Ptolomais, and wrote vnto Jonathas, that he shulde not laye sege to the castell, but come and speake wyth him in all the haste. Neuertheles, when Jonathas herde this, he commaunded to besēge it. He chose also cer- tayne of the elders and prestes of Israel, and put him selfe in the parell, and toke with him golde, syluer, clothyng, and diuerse presen- tes: & wente to Ptolomais vnto the kynge, and founde hym gracyous.

And though certayne vngodly men of hys awne people made cōplaintes vpon him, yet y kyng intreated hym, * lyke as hys prede- cessours had done before: and promoted hym in the syght of all his frendes, cōfyrmed hym in the hys presthode with all y worlhypp y he had afore, and made him hys chere frēde. Jo- nathas also despyed the kyng, that he wolde make Jewry fre, * w the thre head cyties of

* Joseph. cap. vii. lib. viii.

* Joseph. cap. vii. lib. viii.

Samaria and the landes pertaynyng ther- to: vpon thys dyd Jonathas promysse hym thre. C. talentes. Where vnto y kyng cōsen- ted, & gaue Jonathas wytyng of the same, conteyning these wordes: Kynge Demetrius sendeth greetynge vnto his brother Jonathas & to the people of the Jewes. We sende you here a cōpy of the lettre which we dyd wyte vnto oure eldēt Lathenus, concernynge you that ye shulde knowe it.

Kynge Demetrius sendeth greetynge vnto Lathenus hys eldēt. For the saythfulnesse y oure frendes the people of the Jewes kepe vnto vs, and for the louynge kyndnes whych they beare towarde vs: we are determyned to do thē good. Wherfore we ordeyne all the coastes of Jewry with thre cyties, Lydda & Ramatha (whych are added vnto Jewrye from Samaria) and all the landes pertay- nyng there vnto, to be frely separated for soche as do sacrificy in Jerusalem: both concer- nyng the paymentes whych the kynge toke yearly afore tyme, and the frutes also of the earth and trees. As for other tythes and tri- butes that belonged vnto vs, we discharge them therof from thys tyme forth. In lyke manner we graunte vnto them all the custo- mes of salt and crowne taxes, whych were brought vnto vs. And this fredome shall they haue fyrm and stedfast, from thys ty- me forth for euermore. Therfore se that ye make a cōpy of these our lettres, and deliuer it vnto Jonathas: that it maye be kepte vpo the holy mount in a convenient place.

After thys, when Demetrius the kynge sawe that his lande was in rest, and that no resystaunce was made him: he sent awaye all his hoost, euery man to hys awne place, ex- cepte an army of straungers, whō he brought from the Ales of the heathen, wherfore all hys fathers hoost had euell wyll at hym. * Nowe was there one Triphon (that had be- ne of Alexanders parte afore) whych when he sawe that all y hoost murmured agaynst Demetrius: he wente to Emalcuel the Ara- bian (that brought vp Antiochus the sonne of Alexander) and laye sege vpon hym, to de- liuer hym this yōge Antiochus: y he myght raygne in hys fathers steade. He tolde hym also, what great euell Demetrius had done, and howe his men of warre loued him not: & so remayned there a longe season.

And Jonathas sent vnto kynge Deme- trius, to dyue them out whych were in the castell at Jerusalem, and in the other refu- ges, for they dyd Israel greate harme. So Demetrius sent worde vnto Jonathas, sa- yeng: I wyll not only do these thynges for y and thy people, but at tyme conuenient I wil do both the and thy people great worlhypp. But nowe thou shalt do me a pleasure, yf y wilt sende me men to helpe me: for all myne

* Joseph. cap. vii. lib. viii.

In this armye

armye is gone fro me. So Ionathas let him the thousand stronge men vnto Antioche, & they came vnto Pkyng, wherefore the kyng was very glad at their comming. But they that were of the cytie (euen an hundred and twenty thousande men) gathered the together, and wold haue slayne the kyng, which fled into his court, and the cytelins kepte the stretes of the cytie, and beganne to fyght.

Then the kynge called for the Jewes bel-
ye, whych came vnto hym all together, and
wente abrode thowme the cytie, and slewe
the same daye an hundred thousande men: set
fyr vpb the cytie, gat many spoyles in that
daye, and deliuered the kynge. So whē the
cytelyns sawe that the Jewes had gotten
their wyll of the cytie, & they them selues di-
sapoynted of their purpose, they made theyr
supplicacion vnto the kynge, sayeng: Grant
vs peace, and let the Jewes cease fro trou-
blyng vs and the cytie, and vpon this they
cast awaye theyr weapens. Thus they made
peace, and the Jewes gatt great worthyp-
in the syght of the kinge, and in the syght of all
that were in hys realme, and were spoken of
thowme out the kynngdome: and so they ca-
me agayne to Ierusalem wpth great goodes.

¶ So the kynge Demetrius sat in the throne of hys kyngdome, and had peace in his lāde: Neuerthelesse, he dyssembled in all that euer he spake, and wythdrew hym selfe fro Ionathas, nether rewarded hym acknowledging to the benefites which he had done for him, but troubled hym very sore. After thys came Tryphon agayne wyth yonge Antiochus, whych raygned and was crowned kynge. Then there gathered vnto hym all the men of warre, whō Demetrius had put away: these fought against Demetrius, which fled and turned his backe. So Tryphon toke the Elephātes, & wāne Antioche. And yōg Antiochus wrote vnto Ionathas, saynge: I con fynde the in thy prestode, and make the ruler of .iiij. countres, & thou mayest be a frēde of the kynges.

Upon this he sent hym golden vessels to
be serued in, and gaue hym leue to drynke in
golde, to be clothed in purple, and to were a
collar of golde, he made hys brother Symō
also captayne, fro the coastes of Tyrrus vnto
the borders of Egypt. Then Ionathas to
ke his iourney, and wete thorowe the cyties
beyond the water of Iordane, & all the mē
of warre of Syria gathered them vnto him
for to helpe him. So he came vnto Ascalon,
and they of the cytie receaued hym honora-
bly, and from thence wente he vnto Gaza,
but they wolde not lett hym in: wherfore he
layed sege vnto it, burnynge vp and spoy-
lynge the places that were aboute the cytie.

And the cytesyns of Gaza submitted the
19 schies unto Jonathas, which made peare in

the, but toke of they? soimes to pledge, sent them to Ierusalem; and wente thozowe the cowntre vnto Damaskus. Nowe whē Ionathas herde that Demetrius princes were come into Cabes (which is in Galilee) wyth a greate hoost, purpolsynge to put Demetrius out from medlynge in the realme: he came agaynst them, and lesse Symon hys brother in the lande: whych came to Bethsura, and layed sege to it a longe season, and discomfitted the. So they desyred to haue peace with hym, whych he graunted them, and afterwarde put them out from thence, toke the cite, and sett men to kepe it. And Ionathas wth his hoost came to the water of Genesar, and by tymes in the moornyng gatt them to the playne felde of Azot.

And beholde, the hostes of the Heathen met them in the felde, and layed watch for them in the mountaynes: so that when Ionathas came against them, the other (which were layed to watch) rose out of theyr places, and fought, and they that were of Ionathas syde, fled euery man: and there was not one of them left, except Hathathias the sonne of Absalomus, & Judas the sonne of Caphi the captayne of the host. Then Ionathas rente his clothes, layed earth vpon his head, made his prayer, and turned agayne to the in the felde: where they fought together, & he put them to flight. Nowe when his a wne me, that were fled, sawe this: they turned agayne vnto hym and helped him to followe vpon all their enemyes vnto their tentes at Cades. So there were slayne of the Heathen the same daye thre thousande men, and Ionathas turned agayne to Ierusalem.

The. xij. Chapter.

¶ Jonathan sendeth Ambassadors to Darius and to
the people of Sparta to renew their covenant of frend-
ship. Jonathan putteth to flight the princes of De-
metrius. Jerophon taketh Jonathan by decree.

Nonathas seying that þ tyme was
mete for hym, chose certayne men
and sent the vnto Rome for to sta-
blysh to renue the frendshipp
with the. he sent letters also vnto
Sparta, and to other places in lyke ma-
ner. So they wente vnto Rome, and entred
into the counsell, & sayde: Jonathas the hye
preste and the people of the Jewes sent vs
vnto you, for to renue the olde frendshipp and
bonde of loue: & þo thys the Romaynes ga-
ue them fre passortes, that men shulde lede
them home into the lade of Iuda peaceably.
And thys is the copy of the letters that Jo-
nathas wrote vnto the Spartians.

Jonathas the hye pries^t wth the elders, pres-
tes, & the oth^r people of the Jewes, sende
gretynge vnto the Spartians their brethren.
There were letters sente longe agoo vnto
Dinas the hye pries^t, fro Arius, wherby than
captained

assigned among you: that ye are our brethren; as the vespunge made ther vpon, speaketh: And Onias entreated the embassitour that was sent, honorably, and receaued the letters: where in there was mencion made of the bonde of loue and frendshyppe.

25. But as for vs, we haue no suche wrytynges:
for why? we haue the holy booke of scripture
in oure handes to our comforte. Neuerthe-
les, we had rather sende vnto you, for the re-
mynge of the brotherhode and frendshyppe:
lest we shulde be straunge vnto you: for it is
longe; sens the tyme y^e sent worde vnto
vs. Wherefoze in the sacrificys that we offre
and other cerimonys vpo the hye solempne
dayes and other, we alwaye remembre you
without ceassyng (lyke as reason is, and as
it becommeth vs to thyncke vpon our bre-
thren) yee and are ryght glad of youre p^{ro}-
sperous honoure.

And though we haue had great troubles
and warres, so that the hynghes aboute vs
haue foughten against vs: yet wolde we not
be greuous vnto you, ner to other of our lo-
uers and frendes in these warres. For we
haue had helpe from heauen, so that we are
deliuered, and oure enemies subdued. Where-
fore we chose Numenius the sonne of Antio-
chus and Antipater the sonne of Jason, and
sent them vnto the Romaynes, for to renue
the olde bonde of frendshyppe and loue with
them. We comaunded them also to come vn-
to you to salute you, and to delyuer you oure
lettres, concernynge the renouacyon of oure
brotherhode. And now we shall do ryghte
well, to geue vs an answer there vnto.

C And this is the copy of the wyptynge, which Arius the kynge of Sparta sent vnto Onias. Arius kynge of the Spartians sendeth greetynge vnto Onias the hye prest. It is founde in wyptynge, that the Spartians and Jewes are brethzen, and come out of the generaciō of Abrahā. And nowe for so moch as this is come to oure knowledge, ye shall do well, to wypte vnto vs of your p[ro]sp[er]itye. As for vs, we haue wypttē oure myn-
de vnto you: Oure catell and goodes are yours, & yours ours. These thynges haue we commaunded to be shewed vnto you.

When Ionathas hearde, that Demetrius
prynces were come forth to fyght agaynst
him, with a greater host then afore, he went
from Ierusalem, and met them in the lande
of Bethan, for he gaue them no space to come
into his awne countrey. And he sent spies vn-
to their tentes, which came agayne and tolde
him, that they were appoynted to come vpon
him in the nyght season. Wherefore when the
sunne was gone downe, Ionathas comma-
unded his men to watche all the nyght, and
to be ready wth weapons for to fyght: and set
D watchmen rounde aboute the host. But

When the aduersaries herde that Ionathas was ready with his men to fy battayll, they feared, and were afraied in their hertes, and kyndled fyres in their tentes; brake vp, and gat the awaye. Neuertheles Ionathas and his cōpany knewe it not tyll the mornynge; for they sawe the fyres burnynge.

Then Jonathas folowed vpo them, but he myght not ouertake them, for they were gone ouer the water Eleutherns. So Jonathas departed vnto þe Arabiās (which were called Sabadel) ſawe the, and toke their goodes. he proceeded further alſo, and came vnto Damascus, and wente thorowe all þe countre. But Simō his brother toke his iourney and came to Aſcalon and to the nexte ſtrōge holdes: departynge vnto Joppa, and wantte it. For he herde that they wolde ſtāde of wemetrus partye: wherfore he ſet mē of warre in the cpte, to kepe it. After this came Jonathas home agayne, and called the elders of þe people together: and deuyſed wiþ them for to bylde vp the ſtronge holdes in Jeruſy, & the walles of Jeruſalē, to ſer vp an hve wall betwixt the caſtell and the cpte, for to ſeparate it from the cpte, that it myght be alone, and that men ſhulde nether bye nor ſell in it.

¶ Upō this they came together for to buy-
de vp the ctyie, and for so much as the wall
vpon the broke of the west syde (called Ca-
phetah) was fallen downe, they repayred it.
And Simon set vp Adiabab in Sephelah, &
made it strōge settinge portes & lockes vpo
it. Nowe when * Triphon purposed to rap-
tune in Asya, to be crowned, and to slay the
kyng Antiochus: he was afrayed that Jo-
nathas wolde not suffre hym, but fyght a-
gainst him. Wherefore he wente about to sa-
ke Ionathas, and to kyll hym.

So he departed, and came vnto Beth-
 san. Then wente Ionathas forth agaynst
 hym to the battayll with fourtye thousande
 chosen men, and came vnto Bethsan also.
 But when Triphon sawe that Ionathas
 came wpyth so greate an hoste to destroye
 him, he was afrayed: and therfore he recea-
 ued him honorably, commēded him vnto all
 hys frendes, and gaue hym rewardes, and
 commaunded his men of warre to be as obe-
 dient vnto him as to him selfe.

And sayde vnto Ionathas: why hast thou
caused this people to take such traunple, se-
pyng there is no warre betwyxe vs? Ther-
fore sende the home agayne, and chosse certay-
ne men to wayte vpon the, and come thou w-
me to Bofomais: for I wyll geue it þe, with
the other stronge holdes, men of warre and
their officers: As for me, I must departe, this
is onely the cause of my conpyng. Ionathas
beleued him, and dyd as he sayde, puttynge
awaye his host, which wente in to the lande
of Iuda. he kepte but .iiij. ¶ by him, where-

of he sent. ii. M. into Galile, and one. M. wente with him selfe.

Nowe as soone as Ionathas entred into Ptolomais, the cytelys spard the gates of the cytie, and toke him, and slewe all them with the swerde, & came in with him. Then sent Crispion an host of fote men and horsemen into Galilee and into the greete playne felde, to destroie all Ionathas company. But when they knewe that Ionathas was take, and all they sayne that wayted vpon hym: they toke counsell together, and came forth ready to the battayll. So when they whych folowed vpon the, sawe that it was a matter of lyfe, they turned backe agayne. As for the other, they wente into the lande of Juda peaceably, & bewayled Ionathas, and them that were with hym ryght sore. And Israel made great lamentacion. Then all the heathen that were rounde aboute the, sought to destroie them. For they sayde: nowe haue they no captayne, nor any man to helpe the. Therefore lett vs overcome them, and rote out their name from amonge men.

The. xiiij. Chapter.

After Ionathas was taken. Symon is chosen captayne, of whom Crispion takynge hys chyldre and money for the redemption of Ionathas, kyleth hym and hys chyldren. The graue of Ionathas. Crispion kyleth Antiochus, and possedeth the realme. Demetrius taketh fruce wth Symon. Symon wynneth Gaza. He possedeth the towre of Syon. He maketh his sonne John Captayne.

Nowe when Symon herde y Crispion gathered a great hoste, to come into the lande of Juda, & to destroie it: and sawe that the people was in great fearfulness and care: he came vnto Ierusalem, and gathered the people together, and gaue them exhortacyon, sayinge: Ye knowe what greete battayls I and my brethren and my fathers house haue fought for the lawe and the Sanctuary, and what manner of troubles we haue sene: thowow occasyon wherof * all my brethren are slayne for Israels sake, and I am left alone. And nowe lett not me spare myne awne lyfe in any maner of trouble, for I am no better then my brethren: but wyll auenge my people and the Sanctuary, oure chyldren and oure wyues: for all the heathen are gathered together, to destroie vs of very malice.

At these wordes the hertes of the people were kyndled together, so that they cryed w a loude voyce, sayinge. Thou shalt be oure captayne in steade of Judas and Ionathas thy brethren, ordre thou oure battell, & whatsoever thou commaundest vs, we shall do it. So he gathered all the men of warre, makinge haste to synke all the walles of Ierusalem, which he made stronge rounde aboute. Then sent he Ionathas the sonne of Absa-

loms with a fresh hoste vnto Joppa, which he gaue them out that were in the castell, and remayned there him selfe. Crispion also remoued from Ptolomais w a greete armye, to come in to the lande of Juda, and Ionathas w him in warde. And Symon pitched his tentes at Addus before the playne felde.

But when Crispion knewe that Symon stood vpon in steade of hys brother Ionathas, & that he wolde warre agaynst him: he sent messengers vnto hym, sayinge: Where as we haue kepte Ionathas thy brother, it is for money that he is dwynge in the kynges accompte, concernynge the busynesse that he had in hande. Wherefore sende now an. C. talentes of syluer and his two sonnes for suretye, that when he is litten forth he shall not forsake vs: and we shall sende hym agayne. Neuerthelesse Symon knewe, that he dissembled in his wordes: yet commaunded he the money and chyldren to be deliuered vnto him: lest he shulde be y greater enemye agaynst the people of Israel: and saye, because he sent him not y money and the chyldren, therefore is Ionathas deed.

So Symon sent him the chyldren and an hundred talentes, but he dissembled, & wolde not let Ionathas go. Afterwarde came Crispion into the lande, to destroie it, and went rounde about by the waye, that ledeth vnto Ador. But where soeuer they wete, theyther wete Symon and his hoste also. Nowe they that were in the castell, sent messengers vnto Crispion, that he shulde make haste to come by the wyldernes, and to sende them vnto the castell. And Crispion made ready all hys horsemen, to come that same nyght. Neuerthelesse it was a very greete snowe, so that he came not in Gaaladithim. And whē he drew npe Baschama, he slewe Ionathas and his sonnes there, and then turned for to go home into his awne lande.

Then sent Symon for to set his brothers deed coarce, and buryed it in Modin hys fathers cytie. So all Israel bewayled hym w greete lamentacyon, and mourned for hym very longe. And Symon made vpon the sepulchre of his father and his brethren, a buyldynge hys to loken vnto, of fre stone behynde and before. & set vpon leue pylles, one agaynst another (for his father, his mother and foure brethren) and set great pylles rounde aboute, with armes vpon them for a perpetuall memory, and carued theyppes beynde the armes: that they myght be sene of men saylynge in the see. The sepulchre which he made at Modin, standeth yet vnto this daye.

* Nowe as Crispion wēt forth to walke w the yonge kyng Antiochus, he slewe hym traitorously, & raygned in his steade, crowning hym selfe kyng of Asia, and dyd much euill in the lande. Symon also buylte vpon the castles

castles in Jewry, makinge the strong with hye towres, great walles, portes and lockes and layed vpon wyttayles in the strong holdes. And Symon chose certayne men, & sent them to kyng Demetrius: to besyde him, that he wolde discharge the lande from all bondage, for Crispion had spoyled it very sore. Where vpon Demetrius the kyng answered him, and wrote vnto hym after this maner.

Demetrius the kyng sendeth greetinge vnto Symon the hye prest hys frende, with the elders and people of y Jewes. The golden crowne and precious stone that ye sent vnto vs, haue we receaved: and are ready to make a stedfast peace with you, pee and to wyte vnto oure officers, for to release you, concernynge the thynges wherin we made you fre: and the appoyntment that we make with you, shall be firme and stable. The stronge holdes which ye haue buylded, shall be youre awne. As for any ouerspyght or fauote comytted vnto this daye, we forgiue it, & the crowne tax that ye ought vs also. And where as was any other tribute i Ierusalem, it shall now be no tribute: and loke who are mete among you to be in oure counte, let them be wyrtten vp, that there maye be peace betwyxte vs.

Thus the pock of the heathen was taken from Israel, in the hundredth and seuentieth yere. And the people of the Jewes beganne to wyte in theyr letters & actes on this maner. * In the fyrst yere of Symon the hye prest, and prince of the Jewes.

In thole dayes went Symon vnto Gaza, and beseged it rounde aboute, where he set vpon ordynance of warre. And waune a towre, which he toke. So they that gatt in to the towre leapt into y cytye, whych was in a greete feare: In so moch that the people of the cytye rente their clothes, and clymmed vpon vpon the walles with theyr wyues and chyldren besechyng Symon to be at one with them sayinge.

Whereas vs not after oure wickednes, but be gracious vnto vs, and we shall do y scrupce. Then Symon for very pytie, wolde fyght nomore agaynst them, but put them out of the cytie, and caused the houses (wherin the Images were) to be clesed, and so entred the cytye wth psalmes of prayse, geuyng thankes vnto the Lord. So when he had cast all abhominacyons out of the cytie, he set soch mē in it as kepte the law of God, and made the cytie stronge, and buylded a dwellynge place for him selfe.

Now when they in the castell at Ierusalem were kepte so straitly, that they coude not come forth into the countre, and myght nether bye ner sell: they were very hungrye, and many of them famished to death: In so moch that they besought Symon to be at one

with them, which he graunted them. So he put them out from thence, and clesed the castell from fylthynesse. And vpon the xxiiij. daye of the seconde moneth in the. C. lxxi. yere they entred into it wth thankesgeuyng and braunches of palme trees, wth harpes, crowdes, cyrnals, and lutes, syngeynge psalmes, and songes of prayse vnto God, for that the greete enemy of Israel was overcome.

And Symon ordeyned, that y same daye shuld be kepte euery yere in gladnesse, and made stronge the hyll of y temple that was beynde the castell, where he dwelt hym selfe with his company. Symon also perceauing that Ihon his sonne was a myghtie man of armes, made him captayne of all the hostes and caused him to dwell at Gaza.

The. xliij. Chapter.

Demetrius is overcome of Arsaces. Symon being captayne there is greete quietnes in Israel. For ceasinge of frendshipp with the Romaynes and with the people of Sparta is reuocd.

In the. C. lxxii. yere gathered kyng Demetrius his host, and departed vnto Media, to gett hym helpe for to fyght agaynst Crispion. Now when Arsaces the kyng of Persia and Media herde, y Demetrius was entred wth in hys borders: he sent one of his princes to take him alyue: and to bryng hym vnto hym. So he wente and slewe Demetrius hoste, toke hym selfe, brought hym to Arsaces, whych kepte hym in warde. And all the lande of Juda was in rest, so longe as Symon lyued, for he sought the wealth of his people, therefore were they glad to haue hym for theyr ruler, and to do hym worshippe all waye.

Symon wane the cite of Joppa also for an haue towne, and made it an entrance vnto the Iles of y see. He enlarged the borders of his people, and coquered them more land: he gathered vpon many of theyr people that were prisoners: he had the dominion of Gaza, Betsura and the castell, whych he clesed from fylthynesse, and there was no man that relisted him: So that euery man tyllid hys grounde in peace, the lande of Juda and the trees gaue their fruite and increace. The elders sat all in iudgement, and toke theyr deuice for the wealth of the lande: the yonge men put on worshippe and harnesse vpon the. he prouided vntalles for the cytyes, and made goodly stronge holdes of them: so that the fame of hys worshippe was spoken of vnto y ende of the worlde. * For he made peace thowow out the land, and Israel was full of myrrh and tope.

Euery man sat vnder his vyne and fygg trees, and there was no man to fraye them awaye. There was none in y lande to fyght agaynst the, for then the kynges were overcome.

come. he helped those that were in aduersy-
te among his people, he was diligent to se
lawe kepte: as for such as were vngodly ad
wycked, he toke them awaye. he set vp the
Sanctuary, and encreased the holy vessels
of the temple.

When the Romaynes and Sparcians
had gotten worde, that Ionathas was deed
they were right soyy. But when they hearde
that Symon his brother was made hys prest
in hys steade, & how he had wonne the lande
agayne with the cities in it: they wrote vn-
to him in tables of brasse, to renue the frend-
shipp, and bonde of loue, which they had ma-
de afore wth * Judas and * Ionathas hys
brethren. Which writings were red before
the congregacion at Jerusalem.

And this is the cōpy of the lettres, that
the Sparciā sent: The Senatours and ci-
tefins of Sparta sende greting vnto Simō
the great prest, with the elders, prestes, &
the other people of the Jewes their brethren:
When your ambassytours that were sent
vnto oure people, certyfied vs of your wor-
shipp, honoure and prosperous wealth: we
were glad of theyr cōmynge, and haue wryt-
ten the carauide which they spake before the
councell of the people: namely, that Nume-
nius the sonne of Antiochus, And Antipa-
ter sonne of Jason Jewes ambassytours
are come vnto vs, for to renue the olde frend-
shipp with vs. Upon this the people consen-
ted, that the men shuld be honorably intre-
ated, and that the cōpy of theyr carauide shul-
de be writte in the speciall bookes of the peo-
ple, for a perpetuall memory vnto * Spar-
ciāns: yee and that we shulde sende a cōpy of
the same vnto Symon & great prest. After
this dyd Simō sende Numenius vnto Ro-
me, wth a golden chylde of a thousande pounde
weight, to cōfirme the frendshipp wth the: which
when * Romaynes vnderstode, they sayde:
What thackes shall we receyue agayne vn-
to Symō & his childe? For he hath stabli-
shed his brethren, & ouercome * enemies of Is-
rael. Wherefore, they graunted him to be fre.
And all this wrote * Jewes in tables of brasse,
& naped it vnto * pillars vpon * mounte
Syon. The cōpy of the wrytinge is this.

The. xliii. daye of * moneth * Elul in the
Clxxii. yere in * third yere of Simō hys
prest, in * great cōgregacion the prestes, ru-
lers of * people, & elders of * cōtre at Asa-
rame, were these wordes openly declared.

For so moch as there was moch warre in
our land, therfore Simon the sonne of Ma-
tathias (come of the children of Iareb) and
his brethren put them selues in parell, and
resisted the enemyes of theyr people: & theyr
Sanctuary & lawe myght be maynteyned,
and dyd theyr people great worship: Jona-
thas in lyke maner, after that he had gouer-

ned hys people & bene their hys prest: dyed,
and lyeth buried besyde hys elders.

After that wold theyr enemyes haue trod-
den their holy thinges vnder fote, destroyed
their lande, and utterly waisted their San-
ctuary. Then Symon withstode them, and
fought for his people, spēt moch of hys awne
money, weapened the valeant men of hys
people, gaue them wages, made stronge the
cities of Iuda, wth Bethsura that lyeth
vpon the borders of Ieruzalem (where the ordi-
nauce of theyr enemyes laye somtyme) and
set Jewes there for to kepe it.

he made fast Joppa also, which lyeth vpon
the see, & Gaza that bordreth vpon Azotus
(where * enemies dwelt afore) & there he set
Jewes to kepe it: and whatsoeuer was mete
for the subduynge of the aduersaries, & layed
he therein. Now whē the people sawe the no-
ble actes of Symon, & what worshippe, he
purposed to do for the, his godly behauoure,
& faithfulness which he kepte vnto the, and
how he fought by all wayes & wealth of his
people, because he dyd all this, therfore they
chole him to be theyr price & hys prest. And
in his tyme they prospered well by him, so
the heathen were take out of theyr lande: &
they also which were in * cōtrie of Iuda at
Jerusalem in the castell (where they wēt out
and despoiled all thinges that were about the
Sanctuary, & dyd greate harme vnto clen-
lynnes) and Symon put men of the Jewes in
it, for the defence of the lande and cōtrie, and
set vp the walles of Jerusalem.

And kyng Demetrius confirmed hym in
his hys presthode, made him his frēde, & dyd
him great worshippe. For he herde that the
Romayns called the Jewes theyr frendes,
louers & brethren: how honorably they recea-
ued Symons ambassytours: how the Jewes
& prestes consented that he shulde be theyr
price & hys prest perpetually (tyll God rap-
sed vnto the true prophet) & that he shulde be
theyr captaine, to care for the Sanctuary, &
to set officers vpon the workes therof, ouer
* land, ouer the weapens, ouer the houses of
defence, to make prouision for the holy thin-
ges, & to be obeyed of euery mā, & all * wry-
tinges of the land to be made in hys name: &
he shulde be clothed in purple & golde, & that
it shulde be lausfull for none of the people nor
prestes to breake eny of these thynges, to w-
stande his wordes, ner to call eny congrega-
cion in the land without him: that he shulde
be clothed in purple, & weare a colar of gold:
And yf ther were eny which disobeyed or bra-
ke this ordinaunce, & he shulde be punyshed.

So all the people consented to allowe Si-
mon, and to do accordynge to these wordes:
Symon also him self toke it vpon him, and
was contente to be * hys prest, the captayne
and prince of the Jewes and prestes, and to
gouerne

gouerne them all. And they commaunded to
make this wrytinge in tables of brasse, and
fasten it vnto the compasse of the Sanctua-
ry in an open place: and to laye vp a cōpy of
the same in the treasury, that Symon & hys
posterite myght haue it.

The. xv. Chapter.

Antiochus maketh a couenaunt of frendshipp with Symon, & Tripho is persecuted. The Romaynes write letters vnto kynges and narbons in the defence of the Jewes. Antiochus refuseth the helpe that Symon sent hym, breaketh hys couenaunt.

Demetrius sent letters fro * Jles of
the see, vnto Symon & hys prest and
prince of the Jewes, and to all * people con-
fyrminge these wordes: Antiochus hys kyng
sendeth gretyng vnto Symō the hys prest
and to the people of the Jewes. For so moch
as certayne wicked mē haue gotten * kyng-
dome of oure progenitours, I am purposed
to chalenge * realme agayne, and to restore
it to the olde estate.

Wherefore I haue gathered a great host,
& made shippes of warre: & I maye goo thro-
row the cōtre, & be auenged of the which
haue destroyed oure land, and waisted many
cities in my realme. And therfore now I ma-
ke the see also fro all the tributes, wherof al
kinges my progenitours haue discharged &
and fro other customes (wherfro they haue
released) whatsoeuer they be: Yee I geue
* leaue to synpte money of thyne awne win-
thy lande. As for Jerusalem, I wyll that it
be holy and free: & all the weapens and houses
of defence which thou hast buylded & kepest
in thine hādes, shall be thyne. Where as eny
thing is or shall be owynge vnto the kyng,
I forgeue it, fro this tyme forth for euer-
more. And whē we haue optayned our king-
dome, we shall do * thy people and the temple
great worshippe: so * your honoure shall be
knowne thorow out the whole worlde.

In the. Clxxiii. yere wente Antiochus
into his fathers lande, & all the mē of warre
came together vnto hym, so that fewe were
left wth Triphon. So * kyng Antiochus fo-
lowed vpon hi, but he fled vnto Doza, which
lieth by the see syde: for he sawe * there was
mischeffe commynge vnto him, & that his host
had forsake him. Then cam Antiochus vn-
to Doza with an hundred and twety thou-
sande mē of armes vpon fote, & eyght thou-
sande horsē. So he cōpaied the citie rōnde
about, & * shippes came by the see. Thus
they vexed the citie by land & by water, in so
moch * they suffred no mā to go in nor oute.

In the meane season came * Numenius
(& they that had bene with him) from * citie
of Rome, hauinge lettres wrytten vnto the
kynges and prouinces, wherin were cōtey-
ned these wordes: Lucius & Mayze of Ro-

me sendeth greting vnto Ptolomy * kyng.
The ambassytours of the Jewes our frendes
beyng sent from Symon the hys prest and
from the people of the Jewes, came vnto vs
for to renue the olde frendshipp, and bonde
of loue, brought a chylde of golde weyeng a
thousande pounce, which we were contente
to receaue of them. Wherefore we thought it
good to wryte vnto the kynges and prouin-
ces, to do them no harme, nor to take parte
agaynst them, theyr cities ner cōtreces, ne-
ther to maintene their enemyes agaynst the.
If there be eny wycked personnes therfore,
fled from their cōtre vnto you, deliuer the
vnto Symon the hys prest, that he maye pu-
nish them accordynge to theyr awne lawe.

The same wordes wrote the Romaynes
also vnto Demetrius * kyng, to Attalus,
Araba, Arsaces & to all regions: as Sam-
sanes, to the of Sparta, Delo, Sidos, Silos,
Caria, Samos, Pamphilia, Lycia, Alicar-
nassum, & to the Rhodes, to Scaselis, Coo,
Sida, Arado, Gortina, Cnydus, to Cypres
and to Cyren. And of euery lettre they sent
a cōpy to Symon & hys prest and to the peo-
ple of the Jewes. So Antiochus the kyng
brought his host vnto Doza * seconde tyme
to take it: where he made diuerse ordinaun-
ce of warre, & kepte Triphon in, that he shuld
not come forth. He sent Symon to Antio-
chus two thousande chosen men to help him
with gold, syluer and other plenteous geere:
Penerthelesse, he wolde not receaue them,
but brake all * couenaunt which he made wth
Symō afore, & withdrew him self fro him.

He sent Athenobius also a frende of hys
vnto Simō, for to reason with him, saying:
Ye withholde frome Joppa & Gaza (with the
castell that is at Jerusalem) which are cy-
ties of my realme, whose borders ye haue de-
stroyed, & done greate euell in the lande, ha-
uyng the dominacion in many other places
of my kyngdome. Wherefore deliuer now *
cities which ye haue taken, with * tributes
of the places that ye haue rule vpon without
* borders of Jewry: Or els geue my syue tu-
dret halentes of syluer, yee and for * harme
that ye haue done in * cities & for the tribu-
tes of * same, other syue hundred halentes.
If no, we shall come and fyght agaynst you.

So Athenobius the kynges frende came
to Jerusalem, & whē he sawe the great wor-
shipp and honoure of Symon in gold, syluer
& so great plenty of ornaments: he marue-
led, and tolde Symon as * kyng commaun-
ded hym. Then answered Symon and sayd
vnto hym: * As for vs, we haue nether ta-
ke other mens lādes, ner withholde the, but
onely oure fathers heritage, which oure ene-
myes had vnyghtcously in possession a cer-
tayne tyme. This heritage of oure fathers
haue we chalenged in processe of tyme. And
where

* i. ma. biii. c
i. and. xii. a

* August.

* Machab.
xiii. b

* Jud. xi. c. b

The fyrst Booke

where as thou cōplaynest concernyng Joppa and Gaza, they dyd great harme to oure people and in oure lande, yet wyll we geue an. C. talentes for them.

Neuertheles Athenobius answered hym not one word, but turned agayne wrothfully vnto the kyng, & tolde him all these wordes, and the great dignite of Symon, with all that he had sene, and the kyng was very angrie. In the meane tyme fled Crithon by whype vnto Dithoisida. Then the kyng made Cendebeus captayne of the sec coast, & gaue him an host of fote men and horsmen, commaundynge him to remoue the host towarde Jewry, and to buylde vp the cytie of Cedron, to make vp the portes, and to warre agaynst the people of the Jewes. As for the kyng hym selfe, he folowed vpon Crithon. So Cendebeus came vnto Jamnia, and beganne to vere the people, to treade downe Jewry, to take the people prisoners, to slaye them, and to buylde vp Cedron: where he sett horsmen and other men of warre, that they myght come forth and go thozow the stretes of Jewry, lyke as the kyng had commaunded hym.

The xvi. Chapter.

Cendebeus the captayne of Antiochus hote to put to flight the sonnes of Symon & Ptolomeus & sonne of Abobus by letch Symon & his. ii. sonnes at a banquet. John killeth them that lye in waite for hys lyfe.

When came Jhon by from Gaza, and tolde Symon his father, what Cendebeus had done amonge theyr people. Vpon thys called Symon two of hys eldest sonnes, Judas and Jhon, and sayd vnto them: I and my brethren and my fathers house, haue euer fro our youth vp vnto this daye, foughten agaynst the enemyes of Israel, and God gaue vs good fortune to deliuer Israel off tymes. And now for so moch as I am olde, be ye in steade of me & my brother, to go forth and fyght for oure people, & the helpe of God be with you. So he chose. xx. fighting men of the countre, with horsmen also, which wente forth agaynst Cendebeus, and rested at Modin.

In the moornyng they arose, and went in to the playne felde: and beholde, a myghty great host came agaynst them, both of fote men and horsmen. Now was there a water broke betwixte them, and Jhon remoued the host towarde them. And when he sawe that the people was afrayed to goo ouer the water broke, he wente ouer fyrst hym selfe: and the men seinge this, folowed hym.

Then Jhon set his horsmen and fote men in ordre, the one by the other, for theyr enemies horsmen were very many. But when they blewe vpon the prestes trompettes, Cendebeus fled w his hoste, wherof many were slayne, and the remnaunt gat them to theyr

stronge holde. Judas also Jhons brother was wounded at the same tyme. And Jhon folowed still vpon the enemyes, tyll he came to Cedron which he buylde. The enemyes fled also vnto the towres that were in the felde of Azotus, and those dyd Jhon burne vp. Thus there were slayne. ii. M. men of them, and Jhon turned agayne peaceably into Jewry.

And in the felde of Jericho was Ptolomey the sonne of Abobus made captayne: which because he had aboundance of syluer and golde (for he had married the daughter of Symon the prest) waxed proude in hys mynde, and thought to conquere the lande, ymagining falsly agaynst Symon and his sonnes, to destroye them. Now as Symon was goyng aboute thozow the cyties, that were in the countre of Jewry, and caring for the: he came downe to Jericho with Mathathias and Judas his sonnes, in the. Cxxxvii. yere in the. xi. moneth called Sabat. The Ptolomey the sonne of Abobus receaued the (but with disceate) into a stronge house of hys called Doch, whych he had buylde, where he made them a banquet.

So when Symon and hys sonnes were merry and had drōcken well, Ptolomey stode vp with hys men (whom he had byd there) and toke their weapons, entred into the banquet house, and slewe Symon with his two sonnes, and certayne of his seruantes. Soch great vnfaythfulnesse dyd Ptolomey in Israel, and recompensed euell for good. Then wrote this Ptolomey the same vnto kyng Antiochus, requyringe him, that he shuld sende hym an host to helpe him: and so shuld he deliuer hym the lande, with the cyties and tributes of the same. He sent other men also vnto Gaza, for to take Jhon: and wrote vnto the captaynes to come to him, and he shulde geue them syluer, golde and rewardes. And to Jerusalem he sent other, to take it, & the Sanctuary.

Then ranne there one before, and tolde Jhon in Gaza, that his father & his brethren were slayne, & how that Ptolomey had sent to slaye hym also. When Jhon herde this, he was sore abashed, and layed handes of them that were come to destroye hym, and slewe them: for he knewe, that they went aboute to kyll hym.

As for other thynges concernyng Jhon: of hys warres, of hys noble actes (wherin he behaued hym selfe manfully) of the buyldinge of walles which he made, and other of his dedes: They are writen in the cronicles of hys presthode, from the tyme forth that he was made hys prest after hys father.

The ende of the fyrst booke of the Machabees.

The

Of the Machabees,

No. lxxii.

The second booke

of the Machabees.

The fyrst Chapter.

An epistle of the Jewes that dwelt at Jerusalem sent vnto them which dwelt in Egypte, wher in they exhorte them to geue thanckes for the death of Antiochus. Of the tyme that was bydde in the prayse of Nehemias.

The brethren of the Jewes which be at Jerusalem, and in the lande of Jewry, with vnto those brethren of the Jewes that are thozow out of Egypte: good fortune, health and peace.

God be gracys vnto you, and thyncke vpon his couenaunt that he made with Abraham, Isaac and Jacob his sayntful seruantes: and geue you all soch an herte, that ye maye loue and serue him, pee and perfourme hys wyll withan whole herte and of a wyllynge mynde: he open poure hertes in hys lawe and in hys commaundementes, sende you peace: heare poure prayers, be at one with you, and neuer forsake you in tyme of trouble. This is here our prayer for you.

What tyme as Demetrius raigned, in the. Clix. yere, we Jewes wrote vnto you in the trouble and violēce that came vnto vs. In those yeres, after that Jason departed oute of the holy lande and kyngdome, they bzēt vp the portes, & shed innocent bloude. Then made we our prayer vnto the Lorde, and were hearde: we offred: and lyghted the candels, setting forth cakes and bred. And now come ye vnto the feast of tabernacles in the moneth Casleu.

In the. Cxxxviii. yere, the people that was at Jerusalem and in Jewry, the counsell and Judas hym selfe, sent thys whollsome salutation vnto Aristobolus kyng Ptolomeys master, which came of the generaciō of the anoynted prestes: and to the Jewes that were in Egypte: In so moche as God hath deliuered vs from greute pears, we thanke hym hylpe. In that we resysted to myghtie a kyng. And why: he brought me out of Persis by heapes, to fyght agaynst vs and the holy cite. For as he was in Persis (namely, the Captayne with the greute host) he perished in the temple of Paneas, beyng disceaued thozow the deuice of Paneas prestes. For as he was purposed to haue dwelt there, Antiochus and hys frendes came thither, to receaue moch money for a dowry. So whē Paneas prestes had layed forth the money, he entred with a small company into the compasse of the temple, ad so they shut the temple.

Now whē Antiochus entred by opening the preynt inraunce of the tēple, the prestes

stoned the captayne to death, hewed the in peces that were with hym, smote of theyr heades, and threwe them out. In al thynges God be praysed, whych hath deliuered the wycked into our handes.

Where as we now are purposed to kepe the purification of the temple vpon the. xxi. daye of the moneth Casleu, we thought necessary to certifie you therof: that ye also myght kepe the tabernacles feast daye, ad the daye of the fyre, whych was geuen vs when Nehemias offred, after that he had set vp the temple and the aulter. For what tyme as oure fathers were led awaye vnto Persis, the prestes (whych then sought the honoure of God) toke the fyre pryncely fro the aulter, and byd it in a valley, where as was a depe dyke: and therein they kepte it, so that the place was vnknown to euery man. Now after many yeres when it pleased God that Nehemias shulde be sent from the kyng of Persia, he sent the chylders chyldren of those prestes (which had byd the fyre) to seke it. And as they tolde vs they founde no fyre, but thicke water. The commaunded he them to drawe it vp, & to bring it hym, and the offerings withal. Now whē the sacrifices were layed on and ordred, the prest Nehemias commaunded to sprynckle them and the wod with water. When thys was done, ad the tyme come that the Sunne shone, which afore was byd in the cloude: there was a great fyre kyndled. In so moch that euery man marueled. Now all the prestes prayed, whyle the sacrifice was a makinge. Jonathas prayed first, and the other gaue answer.

And Nehemias prayer was after thys maner: O Lorde God maker of all thynges thou fearfull and stronge, thou ryghteous and mercyfull, thou that art onely a gracious kyng, onely lyberall, onely iust, Almyghty and euerlastyng, thou that deliuerest Israel from al trouble, thou that hast chosen the fathers and halowed them: receaue the offeringe for the whole people of Israel, preserue thyn awne porcion, and halowe it, gather those together, that are scattered abrode from vs: deliuer them that are vnder the heathens bondage, loke vpon the whych are despyed and abhorred; that the heathen maye knowe and se how that thou art our God: Punyshe them that oppresse, and proudly put vs to dishonoure. Set thy people agayne in thy holy place: lyke as Moses hath spoken.

And the prestes songe Psalmes of thankesgeuyng, so long as the sacrifice endured. Now when the sacrifice was bzēt, Nehemias commaunded the greute stonnes to be sprynckled with the residue of the water. Which whē it was done, there was a rynde led a

led a flammie of them also: but it was consumed thowoe & lyght, that shyned from the aulter. So when this matter was knowne, it was tolde & kynge of Persia, & in the place where & prestes, which were led awaye, had hys pyre, there appeared water in steade of pyre, and that Nehemias & his company, had purfied the sacrefices withall. Then the kynge consyderynge & ponderynge the matter diligently, made hym a temple to proue the thyng that was done. And when he founde it so in dede, he gaue the prestes many gyftes & diuerse rewardes, yee, he toke them with his awne hand and gaue them. And Nehemias called & same place Nephtar, which is as moch to saye as a clensynge: but many men call it Nepht.

The.ii. Chapter.

How Jeremy hyde the tabernacle, the Arke, and the aulter in the hill. Of the.ii. booke of Jason con- tained in one.

It is founde also in the wytynges of Jeremy the prophet, that he commaunded them which were caried awaye, to take pyre, * as it is sayde afore. * He commaunded them also, that they shuld not forget the lawe and commaundmentes of the Lorde, and that they shulde not erre in theyr myndes, when they se ymages of syluer and golde with theyr ornametes. These and soch other thynges commaunded he them, and exhorted them, that they shulde not lett the lawe of God go out of theyr hertes.

It is wyrtten also, how the prophet (at the commaundment of God) charged them to take the tabernacle, & the arke w them: and he wente forth vnto the mountayne, where Moses clymed vp, * & sawe the herptage of God. And when Jeremy came there he founde an open caue, wherein he layed the tabernacle, the arke, & the aulter of incense, and so stopped the hole. There came certayne men together also folowynge hym, to marcke the place, but they could not fynde it. Which when Jeremy perceaued, he reproued them, saying: As for & place, it shalbe vnkowne, vntyll the tyme & God gather his people together agayne, & receaue them vnto mercy. Then shal God shew them these thynges, & the maiesty of the Lorde shal appeare, * and & cloude also lyke as it was shewed vnto Moses: and lyke as when Salomon despyred, that the place myght be sanctified, and it was shewed hym.

For he beyng a wyse man, handled honorably & wysely, offerynge vnto God in the halowynge of the temple, when it was finished. * And lyke as when Moses prayed vnto the Lorde, the fyre came downe from heauen, & consumed & burnt offerynge: Euen so

prayed Salomon also, * and the fyre came downe from heauen, and consumed the burnt-offeringe. And Moses sayd: because the sin-offeringe was not eaten, therefore it is consumed. In lyke maner Salomon kept the de- dycacyon (or halowynge) eyght dayes.

In the Annotations and wytynges of * Jeremy, were these thynges put also: and how he made a lybrary, and how he gathered out of all countrees the booke of the prophetes, of Dauid, the Epistles of the kyn- ges, and of the presentes. Euen so Judas also, loke what he lerned by experience of warre, and soche thynges as hath happened vnto vs, he gathered them all together, and so we haue them by vs. If ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we then are ab- oute to celebrate the purgification, we haue wyrtten vnto you. Therefore ye shal do wel, if ye kepe the same dayes. We hope also, that the God (whych deliuered hys people, and gaue them al the herptage, kyngdome, presthode and Sanctuary * that he promysed them in the lawe) shal shortly haue mercy vpon vs, and gather vs together fro vnder the heauē into his holy place: for he hath saued vs from great perils, and hath clen- sed the place.

As concernynge Judas Machabeus and hys brethren, the purgification of the great temple, the dedication of the aulter, yee, and of the warres that concerne noble Antio- chus and * Eupator his sonne, of & hyppyn- ges that came downe from heauē vpon those, which manfully defended the Jewes. For though they were but fewe, yet defended they the whole lande; droue awaye the ene- mies host, reconered agayne the temple, that was spoken of thowoe out all the worlde deliuered the cytye, doyng the best, that the lawe of the Lorde which was put downe, myght wyth all tranquylte be restored agayne vnto the Lorde, that was so mercy- full vnto the. As touchynge Jason also of Cyren, we haue vndertake compendiously to bring into one boke, the thynges that were comprehended of hym in pye. For we consyderynge the multitude of the booke, and howe harde it shulde be for them that wolde medle with stozies & actes (ad that because of so diuerse matters) haue vndertake so to comprehend the stozies: that soch as are dis- posed to reade myght haue pleasure & pa- ssume therein: and that they whych are dili- gent in soche thynges, myght the better thincke vpon them: yee and that whosoever reade them, myght haue profyt therby.

Neuerthelesse, we oure selues that haue medled with this matter for the shortning of it haue taken no smal labour, but great diligence, watchynge and traunple. Lyke as they

as they that make a feast, wolde sayne do other men pleasure: Euen so we also (for ma- ny mens sakes) are very well cōtēt to take the labour, where as we maye shortly com- prehende, the thynges that other men haue truly wyrtten.

For he & buyldeth an house anewe, must proude for many thiges, to & whole buyl- dyng: but he that paynteth it afterwarde, seketh but only what is comly, mete & con- ueniet to garnish it wythall. Euen so do we also in lyke maner. And why? he that begi- neth to wyrtte a stozie for & pyre, must wyth his vnderstandynge gather the matter to- gether, set hys wordes in orde, and diligēt- ly seke out of euery parte: But he that after warde will shorten it, vseth few wordes, & toucheth not the matter at the largest. Let thys be sufficient for a prologe, now wyll we begine to shewe the matter: for it is but a folysh thyng to make a longe prologe, & to be shorte in the stozie it selfe.

The.iii. Chapter.

Of the honour done vnto the temple by the kynges of the Gentyles. Symon uttereth what treasure is in the temple. Heliodorus is sent to take them awaye. He is strecken of God, & healed at the prayer of Onias.

What tyme as the holy cyte was inhabited i all peacc & wealth, and whē the lawes were yet ve- ry well kepte. (For so was it or- dained by Onias & hys prest & other godly me & were enemies to wycked- nesse) It came therto, * that euen the kyges & princes the selues dyd the place great wor- shyppe, & garnished the temple with greate gyftes: In so moch that Seleucus kynge of Asia of his awne rentes, bare all the costes belongynge to the seruice of the offerynge. Then * Simon of & tribe of Ben Jamin, a ruler of & temple, laboured to worcke some myscheke i & cite: but & hys preste resisted hi. Neuerthelesse when he myght not ouer- come Onias, he gat hym to * Appolonius & sone of Cherla (whych the was chefe Lord i Celosyria and Phenices) and tolde hym, & the treasury in Jerusalem was full of innu- merable money, & how that the comō goo- des (whych belonged not vnto the offeryn- ges) were excedinge greate also: yee & how it were possible, that all these myght come vnder the kynges power.

Now when Appolonius had shewed the kynge of the moneye, as it was tolde hym: & hys called for Heliodorus his steward, & sent hym with a commaundement, to bring hym the same money. Immediately Heliodo- rus toke hys iourney, but vnder a coloure, as though he wolde go thowoe Celosyria and Phenices to viled & cyties, but hys pur- pose was to fulfyll the kyges pleasure. So when he came to Jerusalem, ad was louny- gly receaued of the hys prest into the cyte: he

tolde what was determynd concernynge the moneye, and shewed the cause of hys co- ming: he asked also, if it were so i dede. The hys prest tolde him, that there was soch money layed vp for the vpholdinge of wyd- dows and fatherlesse chylde, & how that a certayne of it belonged vnto hys can? Co bias a noble man: and that of al the moneie (whych & wycked Simon had bewrayed) there were. iiii. hundred talētes of syluer, & ii. hundred of golde: yee and that it were vn- possible for those mens meanynge to be dis- ceaued, that had layed vp the moneye in & place and temple (whych is had in worshyp thowoe the whole worlde) for the mainte- nance and honoure of the same. Wher vnto Heliodorus answered, that the kynge had commaunded hym in any wyse, to bypunge hym in the money.

So at the dape appoynted, Heliodorus entred into the temple to orde thys matter. But there was no small feare thowoe out & whole cytie. The prestes fell downe befo- re the aulter in theyr vestimētes, and called vnto heauen vpon hi, * whych had made a lawe concernynge stuffe geuen to kepe, that they shulde be safely preserued for soch as co- mitte the vnto keepynge. Then who so had looked the hys prest in the face, it wold haue greued hys herte: For hys countenance and the chaungynge of his coloure, declared the inwarde sorowe of hys myde. The mā was all in heynesse, and his body in feare: wher- by they that looked vpo hym, myght percea- ue & grefe of his herte. The other people al- so came out of theyr houses by heapes vnto & comon prayer because & place was lyke to come into confusyon. The worme came toge- ther thowoe & stretes, with heartye clothes aboute theyr brestes.

The vyrgyns also that were kepte i. rāne to Onias, some in the walles, other some lo- ked out of the wyndowes: yee they all helde vp theyr handes toward heauen, & prayed. A miserable thyng was it, to loke vpo the comen people, & the hys prest beyng in soch trouble. But they besought almighty God that the goodes whych were comytted vnto them, myght be kepte whole, for those & had deliuered the vnto theyr keepynge. Ne- uerthelesse the thyng that Heliodorus was determynd to do, that perfourmed he i the same place, he hym selfe personally beyng about the treasury with hys men of warre. But & spete of almighty God shewed him selfe opely, so that all they which presumed to obeie Heliodorus, fell thowoe the power of God into a greate fearfulness and drede.

* For there appeared vnto them an horse, w a terrible man sytting vpon hym, deckt in goodly arape, and the horse smote at Helio- dorus wyth hys fore fete. Now he that sat

kkk vpon

upon y^e horse, had harnesse of golde vpon hi.
Moreover, there appeared. ii. sayre & beu-
tyfull y^ege me in goodly aray, which stode
by him, scourged hym of both the sydes, and
gaue hym many strykes without ceasinge.

* ii. mac. b. c.

With that fell heliodorus sodenly vnto y^e
grounde. So they toke hym vp, beuge com-
passed aboute wyth greate darchnesse, & ba-
re hym out vpon a bere. Thus he that came
with so many runners and men of warre in
to the sayde treasury, was borne out, where
as no man myght helpe hym: & so the power
of God was manifest and knowne. He laye
styll domme also by the power of God desti-
tute of all hope & lyfe. And they prayled the
Lord, that he had shewed his power vpo his
place ad temple, whych a lytle afore was full
of feare & trouble: and that thozow the reue-
lacion of the almyghtie Lord, it was fylled
wyth ioye and gladnesse.

The certayne of heliodorus frendes prayed
Onias, that in all haste he wolde call vpon
God, to graunte hi hys lyfe, whych was ge-
uyng v^e the goost. So the hys prest con-
sidered the matter, ad lest the kyng shuld sus-
pecte that the Jewes had done heliodorus
some euell: he offered an healthofferynge for
him. Now whē the hys prest had opteyned
hys peticion, the same yonge men in y^e same
clothing appeared, & stode besyde heliodo-
rus, saye: Chancke Onias the hys prest,
for* for his sake hath y^e Lord graunted y^e thy
lyfe: therfore seing y^e God hath scourged the
geue hym prayle & thākes, and shewe euery
man hys myght & power. And whē they had
spoke these wordes, they appeared nomore.

* Act. xxi. c.

So heliodorus offered vnto God, made
great vowes vnto him, which had graunted
him his lyfe, thāked Onias, toke his hoost
& wete agayne to the kyng. Then testified
he vnto euery man of the greate workes of
God, that he had sene wth his eyes. And whē
the kyng asked heliodorus who were me-
te to be sent yet once agayne to Ierusalē, he
sayde: yf thou hast any enemy or aduersary
vnto thy realme, sende him thither, & thou
shalt haue hym punyshed, yf he escape wyth
his lyfe: for in that place (no doute) there is
a speciall power & workig of God. For he
y^e dwelleth in heauen, visiteth & defendeth y^e
place: ad all that come to do it harme, he pu-
nysheth ad plageth them. Thys is now the
matter concernynge heliodorus, & the ke-
pyng of the treasury at Ierusalem,

The. liii. Chapter.

Simon reporteth euell of Onias. Jason bespyng
the office of the hys prest corrupteth the kynges wordes.
The wycked intent of Jason.

* ii. mac. liii. a

His Symon now* (of whō we spake
afore) beinge a betwayer of the mo-
ney & of hys awne naturall contre, re-
ported y^e worst of Onias: as though he had

moued heliodorus vnto thys, & as though
he had bene a bypinger by of euell. Thus was
he not ashamed to call hym an enemye of y^e
realme, that was so faythfull an ouerseer &
defender of the cite & of his people: yee ad so
feruent in the lawe of God. But whē y^e ma-
lice of Simō increased so farre, that thozow
hys frendes there were certayne māslaugh-
ters comytted: Onias considered the parell
that myght come thozow this stryfe, & how
that Appoloni⁹ (namely the chefe Lorde in
Celosyria & Phenices) was all set vpon ty-
ranny, and Symons malice increased the sa-
me: he gat him to the kyng, not as an accu-
ser of the cytelins, but as one that by hi self
intended y^e comon wealt of the whole mul-
titude. For he sawe it was not possible to ly-
ue in peace, nether Simon to leaue off from
his folyshnesse, except y^e kyng dyd loke ther
to. But after the deeth of Selcucus, when
Antioch⁹ (which is called the noble) toke y^e
kyngdome: Jason the brother of Onias la-
boured to be hys prest: For he came vnto the
kyng, and promised him thre hūdrēth & lx.
talentes of syluer, & of y^e other rentes. lxxx.
talentes. Besides this he promised him yet
an. C. & l. yf he myght haue the scole of the
chylde, & that he myght call them of Ieru-
salem Antiochians. Which when the kyng
had graunted, & he had gottē y^e superioryte,
he begāne immediatly to draw his kynsmē
to the custome of the heathen, put downe y^e
thynges that the Jewes had set by of loue,
by John y^e father of Eupolemi⁹ which was
sent ambassitoure vnto Rome, for to make
y^e bonde of frendshyppe & loue. He put downe
all the Jewes & lyberties of the Jewes,
& set by the wycked statutes. He durst make
a fyghtynge scole vnder the castell, and set
sayre y^ege men to lerne the maners of who-
res and brothels.

This was now y^e begynnyng of the hea-
thenyssh & straunge conuersacyō, brought in
thozow the vngacious & vhearde wycked-
nesse of Jason, which shulde not be called a
prest, but an vngodly personne. In so moch
that the prestes were now nomore occupied
about the seruyce of the altier, but despyled
the temple, regarded not the offrynges: yee
gaue their diligence to lerne to fyght, to
wraastle, to leape, to daunce, & to put at y^e sto-
ne not lettynge by y^e honour of y^e fathers, but
lyked the glozy of the Grekes best of all: for
the which they stroue periously, & were gre-
dy to folowe they^e statutes, yee, they^e lust
was in all thinges to be lyke the, which afo-
re were they^e enemyes & destroyers. Now
beit to do wyckedly agaynst y^e lawe of God
shall not escape unpunished: but of this we
shall speake here after.

What tyme as the* Olympiades sportes
were playd at Cyzus (y^e kyng hys selfe
beyng

25

beinge presente) this vngacyō Jason sent
wycked men, bearyng from them of Ierusa-
lem (whych now were called Antiochians)
iii. C. drachmars of syluer for an offerynge
to Hercules. These had they^e carped them
desyred vnder socha falschid, as though they
shulde not haue bene offered but bestowed to
other vles. Neuertheles, he that sent them,
sent them to the intēt that they shulde be of
fred vnto Hercules. But because of thole y^e
were present, they were geuen as to the ma-
kyng of thypres. And Appoloni⁹ the son-
ne of Nesteus was sent into Egypte, becau-
se of the noble men of kyng Ptolomy Phy-
lometor. Now when Antiochus perceaued,
that he was put out from medlynge in y^e re-
alme, he sought his awne profyte, departed
from thence, came to Ioppa, & then to Ieru-
salem: where he was honorably receaued of
Jason, & of y^e cytle, & was brought in wyth
torche lyght and wyth greate prayse: and so
he turned his hoost vnto Phenices.

* ii. mac. liii. b

After. iii. yere Jason sent Menela⁹, the
foresayde Simōs brother, * to beare y^e mo-
ney vnto y^e kyng, & to bringe hym answer
of other necessary matters. But he (whē he
was prayled of the kyng for magnifyng of
his power) turned y^e presthod vnto him selfe,
layinge by. iii. C. talentes of syluer for Ja-
son. So whē he had gottē comāundemētes
from the kyng (he came haupnge nothyng
y^e becometh a prest) but bearyng y^e stomach
of a cruel tyrant, & y^e wrath of a wilde brute
beest. * The Jason (which had disceued his
awne brother) seinge that he him selfe was
begyled also, was fayne to fle into the lande
of the Ammonites, & Menelaus gat the do-
minion. But as for y^e money y^e he had pro-
mised vnto y^e kyng, he dyd nothyng therin,
when Sosstratus the ruler of the castell re-
quyred it of him. For Sosstratus was y^e mā
that gathered the customes: wherfore they
were both called before y^e kyng. Thus was
Menelaus put out of the presthode, & Lys-
machus his brother came in his steade. So-
stratus also was made Lord of y^e Cyziās.

* ii. mac. liii. b

It happened in the meane season, that y^e
Charliās & Mallaciās made insurreccion,
because they were geuen for a present vnto
kyng Antiochus concubyne. Then came the
kyng in all the haste, to styll them agayne,
& to pacyfy y^e matter, leauynge Andronicus
there to be his debyte as one mete therfore.
Now Menelaus supposing that he had got-
ten a ryght conuenient tyme, stole certayne
vessels of golde out of the temple, and gaue
them to Andronic⁹ for a present: & some he
solde at Cyzus and in the cyties therby.

Which when Onias knewe of a suertye,
he reproveth him: but he kepte him in a San-
ctuary beside Daphnis, that lieth by Antio-
che. Wherfore Menelaus gat hi to Andro-

nicus, & prayed hi y^e he wolde slaye Onias.
So whē he came to Onias, he couceled him
craftely to come out of the Sanctuary ge-
uyng hym his hande with an othe (how be
it he suspecte hym) & then he slew Onias,
wythout any regarde of ryghtuousnesse.

For the whych cause not only the Jewes,
but other nacjons also toke indignacyō, &
were displeased for the vngodly death
of so godly a man.

And when the kyng was come agayne
from Cilicia, the Jewes and certayne of y^e
Grekes wente vnto hym, cōplaynyng for
the vngodly death of Onias. Yee An-
tiochus him selfe was sorry in hys mynde for
Onias, so that it pteped him, & he wepte, re-
membryng his sobernesse & manerly beha-
uoure. Wherfore he was so kyndled in hys
mynde, that he comāded Andronicus to be
strypped out of his purple clothige, & so to be
led thozow out the cite: yee, & the vngacyō
man to be slayne in the same place where he
comitted his wickednes vpo Onias. Thus
the Lorde rewarded him his punyshment, as
he had deserued. Now when Lysmachus
had done many wycked dedes in the temple
thozow the counsell of Menelaus, and the
voyce came abrode: the multitude gathered
them together agaynst Lysmachus: for he
had carped out now moch golde.

So when the people arose, and were full
of dyspleasure, Lysmachus armed. iii. M.
vntyfftes to defende hym: a certayne tyra-
nante beyng they^e captayne, which was gro-
wen both in age and woodnesse. But when
the people vnderstode the purpose of Lys-
machus, some gat stones, some good stroge
clubbes, & some cast athes vpo Lysmachus
Thus there were many of the wounded, so-
me beyng slayne, & al y^e other chaced awaye,
But as for the wycked churchrobber hym
selfe, they kylled hi besyde the treasury. Of
these matters therfore there was kepte a
courte agaynst Menelaus. Now when the
kyng came to Cyzus, they made a compla-
ynthe vnto him of Menelaus, concernyng this
busynesse, and the ambassytours were thre.
But Menelaus wēt & promised Ptolomy,
to geue hym moch money, yf he wolde per-
suade y^e kyng. So Ptolomy wēt to the hig
into a courte (where as he was sett to coole
hym) & brought hym out of y^e mynde. In so
moch that he discharged Menelaus fro the
accusacyōs, that not wythstandynge was
cause of all myschefe: and thole poore men,
whych yf they had tolde their cause, yee, be-
fore the Scitiās, they shulde haue bene iud-
ged innocent, them he condemned to death.

Thus were they soone punyshed, whych
folowed vpon the matter for y^e cytle, for the
people, & for the holy vessel. Wherfore they
of Cyzus toke indignacyō, and buryed the
skk ii. honorably

* These be
re hepten
epitaphes

honorably. And so thorow þe couetousnesse of them that were in power. Menelaus remayned ityll in aucthorite, increasynge in malice, to the hurte of the citeisyns.

The. v. Chapter.

Of the synnes and tokens sene in Jerusalem. Of the ende and offence of Jason. The pursute of Antiochus agayn the Jewes. The spoilinge of the temple.

At the same tyme Antioch⁹ made hym ready to go agayne in to Egypte. The were there sene at Jerusalem. xl. dayes longe, horsme, runnyng to and fro in the ayre, whych had raymēt of golde, & speeres. There were sene also whole hostes of men weapened, and horses runnyng in an ordre, how they came together, how they helde forth theyr wyldes, how the harnessed men drew out theyr swordes, and shott their dartes.

The synne of the golden weapens was sene, and of all maner of armure. Wherefore euery man prayed, that those tokēs myght turne to good. Now when there was gone forth a falsse rumour, as though Antiochus had bene deed: Jason toke a. iiij. men, and came sodenly vpon the ctye. The citeisyns ran into the walles, at the last was the cite taken, & Menelaus fled into the castell.

As for Jason, he spared not his awne citeisyns in the slaughter, nether cōsidered he what greute euell it were, to destrope þe prosperite of his awne kynsmē: but dyd as one that had gotten the victory of his enemies, and not of his frendes. For all this gatt he not the superiourite, but at þe last receaued cōfusiō for his malice. * and fled agayne lyke a vagabunde into the lāde of the Ammonytes.

Finally, for a rewarde of his wyckednesse he was accused before Aretha the kynge of the Arabias. In somoch that he was sayne to fle from ctye to ctye, beyng deppled of euery man as a forsaker of the lawes, & an abhominable personne. And at the last (as an open enemy of his awne natural countre and of the ctye) he was dyspūen into Egypte.

Thus he that afore put many out of theyr awne natyue land, perpyshed fro home hym self. He went to Lacedemō, thynckinge there to haue gottē succoure by reason of kynred. And he that afore had casten many one out vnburyed, was thowen out hym selfe, no man mournynge for hym, ner puttyng him in his graue: so that he nether enioyed þe buriall of a straunger, nether was he partaker of his fathers sepulchre.

Now whē this was done, the kynge suspecte, that the Jewes wolde haue fallen from hym: wherefore he came in a greute dyspleasure out of Egypte, & toke þe ctye by violence. He commaunded his men of warre al-

so, that they shuld kyl & not spare, but slaye downe such as withstode them, or clymed vpon the houses.

Thus was there a greute slaughter of yonge men, olde men, women, children and virgines. In. iiii. dayes were there slayne. lxxx. iiij. fourty thousande put in prison, and no lesse solde. Yet was he not content wth this but durst go into the moost holy tēple (Menelaus that traytoure to the lawes & to his awne natural countre, beyng his gyde) and with his wicked hādes toke the holy vessel, whych other kynges & ctyes had geue thither for the garnynginge & honour of þe place: them toke he in his hādes unworthely, & despyled them.

So madd was Antiochus, that he considered not, how that God was a lytle wroth for the synnes of them that dwelt in þe ctye, for the whych such confusiō came vpon that place. * And why? yf it had not happened the to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had so denly bene punyshed, and shutt out for his presumpcion, * lyke as heliodorus was, who Seleucus the kynge sente to robbe the treasury. Neuertheles, God hath not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of þe peoples trouble, but afterwarde shall it enioye the wealth of the. And lyke as it is now forsake in the wrath of almyghty God, so when the greute God is reconcyled, it shall be sett vpon in hys worship agayne.

So when Antiochus had taken a. iiij. and viii. C. talentes out of the temple, he gat hi to Antioche in all the haste, thynckynge in his pryde, that he myght make mē lāpe vpon þe drye land, and to go vpon þe see, soch an hys mynde had he. He left debytes there, to deere the people: At Jerusalem left he Philyppe a Whyrig, in maners more cruell the him selfe þe let him there: At Garpsim he left Andronic⁹ & Menelaus, which were more greuous to the ctye than the other. * Now as he was thus set in malice agayn the Jewes, he sent Apollonius an hated prynce, wth xxiij. C. commaunding him to slaye those þe were of perfect age, and to sell the women, maydens & childre. Whē he cam now to Jerusalem, he sayned peace, & kepte hym ityll vntill the Sabbath daye. And then he commaunded his mē to take them to their weapens (for the Jewes kepte holy daye) & so he slew all them that were gone forth to þe open place, runnyng here & there thorow the ctye wth his men weapened, and murthered a greute nōbre. * But iudas Machabe⁹ which was the tenth, fled into the wyldernes, led his lyfe there wth his company amonge wyld beasts and vpon the mountaynes, dwellyng

dwellyng there and eatyng grasse, lest they shuld be partakers of the fylthynesse.

The. vi. Chapter.

Of the Jewes are compelled to leaue the lawe of God. The temple is despyled. The readers are monyshed that they shall not abhorre the aduersite wher wth þe Lord afflicteth them. The greuous payne of Eleazarus.

At longe after this, sent the king a messenger of Antioche, for to compell the Jewes, to alre the ordinaunces of the fathers and þe lawe of God, to despyle the temple that was at Jerusalem, & to call it þe temple of Jupiter Olympius: & that they shulde be in Gazarim, as those whych dwell at the place of Jupiter þe herberous. This wycked sedycion of þe vngodly was heuy vpon all the people: for the temple was ful of voluptuousnes, bybbyngge & bolling of the heathen, of rybaudes & harlottes together. The women went into the holy place, and bare in that was not laudfull. The aulter also was full of vnlaful thynge, whych þe lawe forbiddeth to laye vpon it. The Sabbathes were not kepte, & other solempne feastes of the lāde were not regarded. To be playne, there durst no man be a knowne that he was a Jewe. In þe day of the kynge byth they were compelled pay force to offre: and when the feast of Bacchus was kepte, they were constrained to wecre garlandes of vyue, and so to go aboute the honour of Bacchus.

Moreouer thorow þe counsell of Ptolomi, there went out a commaundement in the nexte ctyes of the heathen, that they shulde intreate þe Jewes in lyke maner: namely, to compell them for to do sacryfice after þe lawes of the Gentiles: & who so wolde not, to put the to death. A pyteous thynge was it to se. There were. ii. women accused to haue circumcised theyr sonnes, whom when they had led rounde aboute þe ctye (the babes hanging at their byestes) they caste the downe headlonges ouer the walles. Some that were crepte in denes & had kepte the Sabbath were accused vnto Philyppe, & bent in the fyre: because that for the feare of God they kepte the commaundement so styfly, & wold not defende them selues. Now I beseeche all those whych reade this boke, that they refuse it not for these falles of aduersite: & iudge þe thinges (that are happened) for no destrucyō, but for a chastening of oure people. And why? Whē God suffreth not synners longe to folow theyr awne mynde, but shortly punyssheth the, * it is a token of his greute louyng kyndnes. For this grace haue we of God more then other people, þe suffreth not vs long to synne unpunished like as othervnacys, þe when þe daye of iudgemēt cometh, he maye punyssh them in the fulnes of theyr synnes. If we synne, he correcteth vs, but he neuer wythdroweth his mercy fro

vs: & though he punyssh wyth aduersyte, yet doth he neuer forsake his people. But lett this that we haue spoken now wyth fewe wordes, be for a warnyng and exhortacyon of the heathen.

Now wyl we come to the declaryng of þe matter. Eleazar one of þe principall Scribes, an aged man & of a well fauored countenance, was constrained to gape wyth open mouth, & to eate swynes flesch. But he despyg rather to dye gloriously then to lyue wyth shame, offred hym selfe wyllyngly to þe martyrdome. Now when he saw þe he must nedes go to it, he toke it paciēty: for he was at a poynte wyth hym selfe, þe he wolde consent to no vnlaful thynge for any pleasure of lyfe. They þe stode by beyng moued wpyte (but not aryght) for the olde frendshyp of þe man, toke hym aspyde pryuelly, & prayed hym, that he wold let such flesch be brought hym as were laful to eate, & then to make a countenance, as though he had eaten of the flesch of the sacryfice lyke as the kynge commaunded, for so he myght be deliuered fro death: & so for the olde frendshype of the mā, they shewed hym this kyndnes.

But he beganne to consydre his discrete & honorable age, his noble and worthy full stock, & who þe fro his youth vphē had bene of an honest & good cōuersacyon: yee & how constantly he had kepte the ordinaunces and lawes comaūded by God, wherefore he gaue them this answer, & sayd: Yet had I rather fyrst be layed in my graue. * For it becometh not myne age (sayde he) in any wyse to dissemble, wherby many pōg personnes might thyncke, that Eleazar being. lxxx. yere olde & x. were now gone to a straunge lyfe: & so thorow myne pocrisy (for a lytle tyme of a trasptory lyfe) they myght be discaued: by this meanes also shuld I despyle myne age, & make it abhominable. For though I were now deliuered fro the tormentes of men, yet shuld I not escape the hād of almyghty God, nether alpyue ner deed. wherefore, I wyl dye manfully & do as it becometh myne age. Wherby I maye paraduētūre leaue an exāple of stedfastnes for such as be yonge, yf I wyth a ready mynde & manfully dye an honest death, for þe most worthy & holy lawes.

When he had sayde these wordes, immediately he was drawn to þe torment. Now they that led hym & were mylde a lytle afore, beganne to take dyspleasure because of þe wordes þe he sayd: for they thought he had spokē them of an hys mynde. But when he was in his martyrdome, he mourned & sayd Thou (O Lord) which hast þe holy knowlege, knowest opely: that where as I myght be deliuered from death, I suffre these sore paynes of my body: but in my mynde I am wel content to suffre the because I feare the

Thus this man dyed, leaueinge the memorial of hys death for an example, not only vnto yonge men, but vnto all the people, to be stedfast and manly.

The. vii. Chapter.

The punishment of the. vii. brethren and of their mother.

A happened also, & there were. vii. brethren (wyth their mother) taken, & compelled by the kynge * against the lawe, to eate swyns flesh: namely wylscourges and lethyn whyppes. And one of them whych was the chiefe, sayde: what sekest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kynge angrey, and bad heate cauldrons and brayn pottes. Whych when they were made hote, immediatly he commaunded the tonge of hym that spake fyrst, to be cut out, to pul the skynne ouer hys heade, to pare of the edges of hys handes and fete: yee and that in the syght of his mother & the other of hys brethren. Now when he was cleane marred, he commaunded a fyre to be made, & so (whyle there was eny breath in hym) to be fayed in the cauldron: In the which whyle he had bene longe payned the other brethren with their mother exhorted him to dye manfully, sayenge: The Lord God shall rewarde the treuth, and conforthe vs, lyke as Moses testifieth * & declareth in hys songe, sayenge: and he wyll haue compassyon on hys seruauntes.

* Deu. xxxiii.

So when the fyrst was deed after this maner, they brought the seconde to haue hit in derpsyd, pulled the skynne wyth the heare ouer hys heade, & asked hym, yf he wolde eate swyns flesh, or he were payned in the other membris also thowow out hys body. But he answered boldly, and sayde: I wyll not do it. And so was he tormeted lyke as the fyrst, and when he was euen at the geuyngc vpon the goost he sayde: Thou most vngreuous persone puttest vs now to death, but I kynge of the world shall rayse vs vp (which dye for his lawes) in the resurreccio of euerylastyngc lyfe.

After hym, was the thyrde had in derpsyd and when he was requyred, he put out hys tonge, and that ryght soone, holdyngc forth hys handes manfully, and spake wyth a stedfast fayth: These haue I of heauē, but now for the lawe of God I despyse them: for my trust is, that I shall receaue them of hym agayne. In so moch that the kynge and they whych were wyth hym, marueled at the yongemans boldnesse, that he nothyngc regarded the paynes.

Now when he was deed also, they vexed the fourth wyth tormentes in lyke maner. So whyle he was now at hys death, he sayed

It is better that we beynge put to death of men, haue oure hope and trust in God for he shall rayse vs vp agayne. * As for the, thou shalt haue no resurreccyon to lyfe.

* Job. xiii.

And when they had spoken to the fyfth, they tormeted hym. He looked he vnto the kynge, & sayde: thou hast power amonge men for thou art a mortall ma also thy selfe, to do what I wylt, but thynke not, that God hath forsaken oure generacyon. Abyde the, tarye still a whyle, and thou shalt see the great power of God, how he wyll punyssh the and thy selfe. After hym they brought the syxte, whych beyngc at the poynte of death, sayde, Be not disceaueid (whych) for this we suffre for our awne sakes, because we haue offēded our God, & therfore maruelous thynges are shewed vpon vs. But thynke not thou, whych takest in hande to stryue agaynst God, that thou shalt escape unpunished.

This excellent mother (worthy to be well reported of, and had in remembraunce) sawe her seuen sonnes dye in one dape, and suffred it paciētly, because of the hope that she had in God: yee, she exhorted euery one of the in especyall, and that boldly & stedfastly wyth parfyte wysdome, wakyngc vpon her wyppis thought wyth a manly stomache, and sayde vnto them: I can not tell how ye came in my wōbe, for I neither gaue you brethren soule, nor lyfe. It is not I that ioyned the membris of youre bodys together, but the maker of the worlde, which fastyned the byrth of man, and beganne all thynges. Euen he also of hys awne mercy shall geue you breath and lyfe agayne, lyke as ye now regard not your awne selues for his lawes sake.

Now thought Antiochus that she had despyed hym, therfore he let her go wyth her reproues, & beganne to exhorte the yongest sonne (which yet was left) not only w wordes but swoze vnto hym wyth an ooth, that he shuld make hym a ryche and welthy man (yf he wolde forsake the lawes of hys fathers) yee, and that he shulde geue hym, whatsoeuer were necessary for hym. But when the yonge man wolde not be moued, for all these thynges, he called hys mother, & counceled her to saue her sonnes lyfe. And when he had exhorted her wyth many wordes, she promysed hym that she shulde speake vnto her sone. So she turned her vnto hym (laughyngc the cruell tyrante to scoyne) & spake wyth a bolde voyce: O my sonne, haue pytie vpon me, that bare the ix. monethes in my wombe, that gaue the sucke, norished the & brought the vp vnto this age.

I beseeche the (my sonne) loke vpon heauen & earth and all that is therein, and cōsydere, that God made them and mans generacyon of naught: so shalt thou not feare this hangman, but suffre death stedfastly, lyke as

as

as thy brethren haue done: that I may receaue the agayne in the same mercy wyth thy brethren.

* Mat. xxi.

Whyle she was yet speakyngc these wordes, the yonge man sayde: whom loke ye for? Wherfore do ye tarye? I wyll not obeye the kynges comaundement, * but the lawe that God gaue vs by Moses. As for thou that ymagynest all myschefe agaynst the Jewes, thou shalt not escape the hande of God, for we suffre these thynges, because of oure synnes.

And though God be angrey wyth vs a lytle whyle (for oure chastenyngc and reformatyon) yet shal he be at one agayne wyth his seruauntes. But thou. (O shamefull & most abhomyable persone.) Abyde not thy selfe thowow wayne hope, in beyngc so malycyous vpon the seruauntes of God: for thou hast not yet escaped the iudgement of the God whych is almyghty, and seyth all thynges. My brethren that haue suffred a lytle payne, are now vnder the couenaunt of euerylastyngc lyfe: but thowow the iudgement of God, thou shalt be punished ryghteously for thy pryde.

* Mat. ii. c.

As for me (lyke as my brethren haue done) I offre my soule & my body for the lawes of our fathers, callyngc vpon God, that he wyll soone be mercyfull vnto our people: yee and wyth payne and punishment * to make the graunte, that he only is God. In me now & in my brethren the wrath of almyghty God is at an ende, whych ryghteously is fallen vpon all oure people.

Then the kynge beyngc kyndled in anger, was moze cruell vpon him then vpon all the other, and toke indygnacyon, that he was so lyghtly regarded. So this yongeman dyed vndeuyled, & put hys trust still in the Lord. Last of all after the sones, was the mother put to death also. Let this now be ynough spoken, concernyngc the offerynges, and extreme cruellnesse.

The. viii. Chapter.

Judas gathereth together hys hoste. Alcanor is sent agaynst Judas. Judas exhorte hys souldiers to conuancie Alcanor is overcome. The Jewes geue thankes after they haue put their enemyes to flight, & buryngc the bodies vnto the fatherles and vnto the widowes. Alcanor speaketh vnto Antiochus.

When Judas Machabeus, and they that were wyth him, wente pryuely to the townes, called they the kynsfolkes & frendes together, toke vnto them all such as cōtymmed yet in the fayth and lawe of the Jewes and brought forth. vi. M. men.

So they called vpon the Lord, that he wolde haue an eye vnto hys people, whych was trodden downe of euery man: to be gracious vnto the temple that was despyled of

the vngodly: to haue cōpassyon vpon the destruction of the cite, whych was shortly lyke to be layed waste, to heare the voyce of the bloude that cryed vnto him: to remembre the most vngyghteous deathe of yonge innocent chyldre, the blasphemys also done vnto hys name, and to punyssh them.

* 1. Mac. ii. a.

Now when Machabeus had gathered this multitude together, he was to myghty for the heathen (for the wrath of the Lord was turned into mercy) he fell vpon the townes and ctytes vntowares, bent them, toke the most commodious places, and slewe many of the enemyes. But specially he made loch chafes by nyght, in so moch that hys manlynesse was spoken of euery where.

* 1. Mac. ii. b.

So when Philippe sawe that the man increased by lytle and lytle, & that the matter prospered wyth hym for the most parte: he wrote vnto Ptolomey (which was a capytayne in Celosiria & Phenices) to helpe him in the kynges busynes. Then sent he Nicanor Patrocle (a speciall frende of hys) in all the haste, and gaue him of the comen sortc of the heathen no lesse then. xx. M. harnessed men, to rote out the whole generacyon of the Jewes, haupngc to helpe hym one Sorgias a man of warre, whych in matters concernyngc battayls, had great experiece. Nicanor ordned also the trybute (which the Romanaynes shulde haue had) to be geuen vnto the kynge out of the captiuyte of the Jewes, namely. ii. M. talentes. And immediatly he sent to the cities of the see coast, requyryngc them for to bye Jewes to be theyr seruauntes and bonde men, promysyngc to sell them lxxx. and ten for one talente: but he cōsydered not the wrath of almyghty God, that was to come vpon hym.

* 1. Mac. iii. c.

When Judas knewe of this, he tolde the Jewes that were wyth hym of Nicanors cōmyngc. Now were there some of them fearful, not trustyngc vnto the ryghteousnes of God, and fled theyr waye.

But the other that remayned, came together, and besought the Lord, to deliuer the frō that wyched Nicanor, which had solde them or euer he came nye them: and though he wolde not do it for theyr sakes, yet for the couenaunt that he made wyth theyr fathers, and because they called vpon hys holy & glorious name. * And so Machabeus called hys men together, namely aboute. vi. M. exhorteingc the not to agree vnto their enemyes, * nether to be afraied for the multitude of their aduersaries commyngc agaynst them vngyghteously: but to fyght manly, cōsyderyngc the reprofe that they had done to the holy place without cause, how they had despyled and oppressed the ctyte, yee, and destroyed the lawes of the fathers. * For they

* 1. Mac. ii. b.

* Deu. xx. a. ii. Para. xx. c.

* 1. Mac. xiii. b. 1. Sal. xii. b.

Alk iiii (sayde

(sayd: he) trust in theyr weapons and bold-
nelle, but oure confidence is in the almyghty
Lorde, which in the twyncklynge of an eye
maye both destroy them that come agaynst
vs, and all the worlde.

* 1. mac. xii. 8
* 1. mac. xii. 9
* 1. mac. xii. 10

He exhorted them also to cal to remem-
braunce & helpe, that God shewed vnto the-
yr fathers: * as whē there perished an. C. &
lxxxv. M. of Sennacheribs people: And of
the batayl that they had in Babylon aga-
ynst the Gallacyans: how all the Macedo-
nyans that came to helpe them, stode in fea-
re: and how they beig but only vi. M. slewe
an. C. & xx. M. thozow & helpe that was ge-
uen them from heauē, wherby they also had
receaued many benefytes.

Thozow these wordes the mē toke good
herthes vnto them, ready to dye for the lawe
and the countre. So he set vpon euery com-
pany a captayne, one of hys awne brethren:
Simon, Joseph & Jonathan: geuyng eche
one. xv. C. men. He caused also to re-
ade the holy booke vnto them, & to geue them
a token of the helpe of God.

* 1. mac. xiii. 6

* Then he hym selfe beyng captayne in the
fore front of the battayll, buckled wyth Ri-
canor. And God was theyr helpe, in so moch
that they slewe aboue lx. M. men & compen-
died the more parte of Ricanoz hooft to fle,
they were so wounded and feable. Thus they
toke the money fro those that came to bye
them, and folowed vpon the on euery syde.
But when the tyme came vpon them, they
returned, for it was the Sabbath, and ther-
fore they folowed nomore vpon them. So
they toke theyr weapons & spoiles and ke-
pte the Sabbath, geuyng thanckes vnto &
Lorde, which had deliuered them that daye,
and shewed the hys mercy. After the Sab-
both * they distributed the spoiles to the sy-
cke, to & fatherlesse and to wyddowes, and
the retydue had they them selues wyth the-
yrs. When thys was done, and they all had
made a generall prayer: they besought the
mercifull Lorde to be at onc wyth hys ser-
uautes.

* 1. mac. xiii. 6
* 1. mac. xiii. 7
* 1. mac. xiii. 8

Of those also that were wyth Timotheus
and Bachides, which fought agaynst them
they slewe. xx. M. wanne hys and strōge hol-
des, and deuyded moos spoiles: euery geuyng
an equal porcyon vnto & sycke, to & father-
les, to wyddowes and to aged persons. And
when they had dyligently gathered theyr
weapons together, they layed the all in con-
ueniente places, & the remnaunt of the spoy-
les brought they to Jerusalem. They slewe
also Bypharches & wycked personne, which
was wyth Tymotheus, and had vexed ma-
ny Jewes. And when they helde the than-
kegeuyng at Jerusalem for the vyctory,
they brēt those that had set fyre on & por-
tes of & tēple: namely Calisthenes, whych

was fled into an house: & so they gat a wo-
thy rewarde for theyr wyckednesse. As for
that most vngacious Ricanoz, whych had
brought a thousande marchauntes, to bye
the Jewes, he was thozow the helpe of the
Lorde brought downe euen of them whom
he regarded not: in so moch that he put of
hys glourious raymēt, fled by see, and came
alone to Antioche, wyth greate shame and
dyshonour, whych he gat thozow the de-
struction of hys hooft. Thus he that promp-
ted the Romaynes to paye the theyr tribu-
te, when he toke Jerusalem: beganne now
to saye playnely, that God was the defend-
er of the Jewes, & therfore not possible to wo-
unde them, because they folowed the lawes
whych God had made.

The ix. Chapter.

Antiochus imploring to spoyle Jerusalem is dys-
comfited. As he persecuteth the Jewes, he is re-
uersed of the Lorde. The fained repentance of Antiochus.



At the same tyme came Antiochus
agayne wyth dyshonour
out of Persys. For when he ca-
me to Persopolys, ad vnder-
toke to robbe the tēple and to sub-
due the cytie, the people ranne together and
defended them selues, in so moch that he and
hys were fayne to fle wyth shame.

And so after that flyght, it happened that
Antiochus came agayne wyth dyshonou-
re. But when he came to Egbatana, he
gat knowlege what was happened vnto
Ricanor and Tymotheus. Now as he was
anauisinge him selfe in his wrath, he thought
he was able to auenge the injury that was
done to them, vpon the Jewes: and therfore
commaunded to make ready hys charet,
hastynge on hys iourney wythout ceasyn-
ge, the iudgement of God prouokynge hym
because he had spoken so proudly, & he wol-
de come to Jerusalem, and make it a gra-
ue of the Jewes. But the Lorde God of Is-
raell, that seyth all thynges, smote hym
wyth an inuysible plague, whych no man
coude heale.

For as soone as he had spoken these wo-
des, there came vpo hym an horrible payne
of hys bowels, and a sore grefe of & armes.

And that was but ryght: for he had mar-
tyred other mens bowels wyth dyscuse and
straunge tormentes, howbeit he wolde in
no wyse ceasse from his malice. Vce, he was
yet the prouder & more malicious agaynst
the Jewes: But whyle he was commaun-
dyng to make haste in the matter, it hap-
pened that he fel downe violently from the
charer so that it broked hys body, and dyd
hys greute payne.

And

And so he that thought he myght com-
maunde the floudes of the see (so proude was
he beyonde the condycion of man) & to weye
the hys mountaynes in a payre of balauce,
was now brought downe to the grounde, &
caried vpon an horlytter, knowlegynge the
manysfeste power of God vpon hym: so that
the wicked body of hys was full of wormes,
whych in hys payne fell quicke out of hys
flesh. In so moch that hys hooft was greued
wyth the smell and styck of hym. Thus he
that a lytle afore thought he myght reache
to the starre of heauen, hym myght no man
now abyde ner beare, for the vehemence of
styncke.

* 1. mac. xiii. 10

Therfore, he beyng brought from hys
great payde, beganne for to come to & know-
ledge of hym selfe: for the punisshment of God
warned hym, and his payne increased euer-
more and more. And whē he hym self might
not abyde hys awne styncke, he sayde these
wordes: It is reaso to be obediēt vnto God,
and that a man desyre not to be lyke vnto
hym. Thys wycked personne prayed also
vnto the Lorde, of whom he shulde haue op-
tayned no mercy. And as for & cytie that he
came vnto so hastily, to byrge it downe to
the groude, and to make it a graue for deed
men: now he desireth to deliuer it fre.

And as touchyng & Jewes, whom he had
iudged not worthy to be buryed, but wolde
haue cast them out for to be deuoured of the
foules & wyld beasts, sayeng, that he wol-
de haue destroyed both olde & ponge: Now
he promysed, to make the lyke the cytelins
of Athens. And where as he had spoyled the
holy temple afore, now he maketh promyse
to garnyshe it with greute gifies, to increase
the holy ornamentes, and of his awne rētes
to beare the costes, and charges belonginge
to the offeringes: pee, and that he wolde also
become a Jewe him self, to go thozow euery
place of the worlde, and to preach the power
of God.

But when his paynes wolde not ceasse,
(for & ryghteous iudgemēt of God was co-
me vpo him) out of a very despayre he wro-
te vnto the Jewes a lettre of intercession,
conterpyng these wordes: The kynge and
prince Antiochus wiseth vnto & vertuous
cytelins of the Jewes, moch health ad good
prosperite.

If ye and poure chyldren fare well, and
yf all thynges go after poure mynde: we ge-
ue greute thankes. In my sycknesse also do
I remembre you louyngly: for as I came
out of Persia, and was taken wyth sore dy-
sease: I thought it necessary to care for the
comē wealth. Nether despayre I in my self,
but haue a good hope to escape this sicknes.

But consyderinge that my father led an
hooft sometyme in the hyper places, and the

wed who shulde raygne after hym, that (yf
there happened any cotrouersy, or eny harde
thyng were declared) they in & lande myght
knowe theyr chefe Lorde, that there shulde be
no insurreccion: Agayne: when I ponde by
my self, how that all the myghtie men and
neyghbours roide about, are layd wyte,
and loke but for oportynyte to do harme: I
haue ordened that my sonne Antiochus shal
raygne after me, whom I oft commended to
many of you, when I was in the hyper kyn-
domes, and haue wyrtten vnto him as it fo-
loweth herafter. Therfore I praye you & re-
quyre you, to remembre the benefytes that
I haue done vnto you generally, and in espe-
ciall (and that euery mā wylbe saythfull to
me & my sonne) For I hope that he shal be of
sober and louinge behauoure, & yf he folowe
my deuyce, he shal be indifferent vnto you.

* 1. mac. xiii. 11

Thus, that murthurer & blasphemour of
God was soe smytten: & lyke as he had in-
treated other men, so he dyed a myserable
death in a straunge countre vpon a moun-
taine. And hys body dyd Philippe (& went
wyth hym) carpe awaye: whych fearynge the
sonne of Antiochus, wente into Egypte to
Ptolomy Philometor.

The x. Chapter.

Judas Machabees taketh the cite & the temple. He
beginneth to shew & actes of Eupator. The Jewes
fought agaynst the Idumeans: Timotheus inuadeth
Jewry, wyth whom Judas fought battell. A. men
appeare in the ayre to the helpe of the Jewes. Timotheus
is slayne.



Machabees now and his company
(thozow the helpe of the Lorde)
wanne the temple and the cytie
agayne, destroyed the aulters and
chappels that & heathen had buylded thozow
the stretes: clenfed & temple, * made another
aulter of byrche stone, and after two yeres
they offered sacrifices, set forth the incense,
the lyghtes and shewe byed. When that was
done, they fell downe flat vpon the grounde,
and besought the Lorde, that they myght
come nomore into soch trouble: but yf they
synned eny more agaynst hym, he hym selfe
to chasten them wyth mercy, and not to co-
me in the handes of those alcautes and blas-
phemous men.

* 1. mac. xiii. 12

Now vpon the same daye that & strau-
gers poluted & temple, it happened that on
the very same daye it was clenfed agayne:
namely, * the. xxi. daye of the moneth called
Cassiu. They kepte. viii. dayes in gladnesse
lyke as in the feast of the tabernacles: remem-
byng that not longe afore, they helde the
feast of the tabernacles vpon the mountay-
nes and in denes lyke beasts. And to the
same token they bare grene bowes, byaun-
ches and palmes, before him that had geuen
them good fortune to clenfe his place. They
agreed

* 1. mac. xiii. 13

agreed also together, and made a statute, p
euery peare those dayes shoulde be solemnly
kepte of all the people of the Jewes.

Now Antiochus then (that was called
the noble) dyed, it is sufficiently tolde. Now
will we speake of Eupator the sonne of that
wycked Antiochus, how it happened wth
him: & so with fewe wordes to comprehend
the aduersyte that chaunced in the warres.
When he had taken in p^rkingdome, he made
one Lysias (which had bene captayne of the
host in Phenices and Syria) ruler ouer the
matters of the realme. For Ptolomy that
was called Macron, beyng a ruler for the
Jewes (and specially, to s^t in iudgement for
loche w^oge as was done vnto them) vnder-
toke to deale peaceably wth them. For the
whyche cause he was accused of the frendes
before Eupator: and when he was suspecte
to be a traytour (because he had left Cyprus
that Philometor had comytted vnto him:
and because he departed from noble Antio-
chus, that he was come vnto) he poploned
hym selfe, and dyed.

Now when Gorgias was gouernoure of
the same places, he toke straungers and vnder-
toke oftymes to warre with the Jewes.
Moreouer, the Idumeans p^r helde the ströge
holdes, receaued those that were dyscuen frö
Jerusalem, and toke in hande to warre also
* But they that were wth Machabeus be
sought and prayed vnto the Lorde, that he
wolde be their helper: and so they fell into p^r
stronge holdes of the Idumeans, and wanne
many places by strength: Sochas came
agaynst them they slewe, and kyllled nolesse
of all together (then twetye thousande. Re-
uerthelesse some, no lesse then nyne thousan-
de, were fled into twoo stronge towres, ha-
uyng all maner of ordinaunce to withstan-
de them.

Then Machabeus leauing Symon, Jo-
sephus, zacheus, and those that were wth
them (which were very many) wente to be-
sege them, & to fyght where most nede was,
Now they that were wth Symon, beyng
led wth couetousnesse, were intreated for
money, thozow certayne of those that laye in
the towres: toke. lxx. M. drachmas: & let so-
me of them escape. But when it was tolde
Machabeus what had happened, he called p^r
captaynes of the people together, accusinge
those persones, p^r they had solde the b^reth^r
for money, and let their enemyes go. So he
slewe those traytours, and immediatly wete
in hande wth the. ii. towres. And whē they
had ordred the selues manly with their wea-
pens and handes, they slewe in the two ca-
stels moe then twentye thousande.

* Now Timotheus whom p^r Jewes had
ouercome afore, gathered a multitude of
straunge people, brought an hoste also of

hoismen of the Assyans, to wyne Jewry by
strength. But when he drew nye, Macha-
beus & they p^r were wth hym * fell to they^r
prayer, spynckled ashes v^o their heades,
being gyrded wth bearrie cloth about their
loynes, fell downe before the aulter, and be-
sought the Lorde that he wolde be mercyfull
to them, but an enemye vnto their enemyes,
& to take parte agaynst their aduersaries,
* accordyng as it is promysed in the lawe.
So after p^r prayer, they wete on further frö
the cyte: and whē they came nye p^r enemyes,
they prepared them selues agaynst them.

And by tymes in p^r moynyng at the b^rea-
ke of the daye, both the hostes buckled toge-
ther. * The one parte had the Lorde for their
refuge, which is p^r geuer of prosperite strength
and victo^ry. The other had a maly stomack
which is a captayne of warre.

The battayll now beyng greate, * there
appeared vnto the enemyes from heauen. v.
men v^o hozbacks wth byrdels of golde,
ledyng the Jewes, & two of them haupng
Machabeus betwixte them, that kepte him
safe on euery syde wth their weapons, but
shot darteres and lightenynges vpon the ene-
myes: where thozow they were confounded
wth byndnesse & so soze afrayed, that they
fell downe. There were slayne of fote men
twentye thousande and fyue hundred, and
fyre hundred hozsmen. As for Timotheus
him selfe, he fled vnto Gazar a very stronge
holde, wherein Cereas was captayne. But
Machabeus and his company layed sege to
it chearfully. iiii. dayes.

Now they that were wthin trustyng
to the strength of the place, cursed and ban-
ned exccadyngly, and made great crakyng
wth wycked wordes. Reuerthelesse, vpon
the fyft daye in the moynyng. xx. yong men
of Machabeus company, beyng let on fyre
in their myndes (because of the blasphem)
came mally vnto the wall, and wth bol-
de stomackes they and they^r other compa-
nyons clymmed v^o vpon the towres, vnder-
takynge to set fyre vpon the portes, & to
burne those blasphemous persones quicke
Two dayes were they destroying p^r castell,
whyche when they founde Timotheus (that
was crept into a corner) they kyllled hym, &
slew Cereas his brother in lyke maner with
Appollophanes. When this was done, they
songe psalmes, wth prayses and thankes-
geyng vnto the Lorde, whyche had done
so great thynges for Israel, and gyue them
the victo^ry.

The. xi. Chapter.

* Lysias goeth aboute to ouercome p^r Jewes. Succour
is sent from heauen vnto the Jewes. The letter of Ly-
sias to the Jewes. The letter of kynge Antiochus vnto
Lysias. A letter of the same vnto the Jewes. A let-
ter of the Romaynes to the Jewes.

Not

At longe after this, Lysias p^r kyn-
ges stewarde & a kynsman of hys
(whyche had the gouernaunce of hys
matters) toke soze displeasure for
p^r thynges that had happened: ad whē he had
gathered. lxxx. M. men of fote wth all the
hoste of p^r hoismen, he came agaynst the Je-
wes, thynckynge to wyne p^r cytie, to make
it an habitacyon for the heathen, * and p^r tē-
ple wolde he haue to be an house of lucre, ly-
ke as the other goddes houses of the heathē
are, & to sell the prestes offyce euery peare:
Not cōsidering the power of God, but was
wylde in his mynde, * trustyng in p^r multi-
tude of fote men, in thousandes of hozsmen,
and in his. lxxx. Elephantes.

So he came into Jewry & then to Beth-
sura (a castell of defence) lyng in a narrow
place. v. furlonges from Jerusalem, & wāne
it. Now when Machabeus and hys cōpany
knewe that the stronge holdes were taken,
* they fell to their prayers with wepyng &
teares before the Lorde. And all p^r people in
lyke maner besought him, p^r he wolde send a
good angell to delouer Israel. Machabeus
hym self was the fyrt that made him ready
to the battayll, exhortyng p^r other that were
wth hym, to icoperde the selues, & to helpe
their b^reth^ren. And when they were goynge
forth of Jerusalem together wth a redy &
wyllyng mynde, * there appeared before the
vpon hozbacke a man in whyte clothynge
wth harnesse of golde, shakynge his speare.
Then they prayed the Lorde all together,
which had shewed them mercy, & were com-
forted in their myndes: in somoch that they
were ready, not only to fyght with men, but
wth the most cruell beastes, pee & retourne
thozow walles of yron.

Thus they wente on wyllyngly haupnge
an helper frö heauen, and p^r Lorde mercyfull
vnto the. They fell myghtely v^o their ene-
myes lyke lyōs, brought downe. xi. M. fote
men. xvi. C. hozsmē, put all p^r other to flight
many of the beyng wounded, and some gat
awaye naked. Pee Lysias hi self was fayne
to fle shamefully, and so to escape. Reuerthe-
lesse, p^r mā was not without vnderstanding,
but cōsidered by hym self p^r hys power was
mynded, and pōdred how the Jewes being
defended by p^r helpe of Almighty God, were
not able to be ouercome: wherfore he sent the
worde, & promysed, p^r he wolde cōsente to all
thynges which were reasonable, and to ma-
ke p^r kynge their frēde. To p^r which prayer of
Lysias Machabeus agreed, schyng in all
thynges p^r comen wealth & whatsoeuer Ma-
chabeus wrote vnto Lysias concerning the
Jewes, the kynge graunted it. For there we-
re letters wthte vnto the Jewes from Ly-
sias, conteynyng these wordes.
Lysias sendeth gretynge to the people of

the Jewes. Ihon and Absalon whych were
sent from you, deluiered me wth tynges, &
requyred me to fulfyll the thynges concer-
nyng the y^r earande. Therfore loke what
might be graunted, I certified p^r kynge therof:
& whatsoeuer was cōuenient. I agreed ther-
to. If ye now will be saythfull in p^r matters
I shall endeuer my selfe herafter also to do
you good. As concernyng other thynges by
euery article therof: I haue comytted the to
poure messaungers, & to those whom I sent
vnto you, to comē wth you of p^r same, fare ye
well. In the. C. and. xlviij. peare, the. xxiii.
daye of the moneth Dioscorinthius.

Now p^r kynges lettre cōteyned these wo^r-
des. Kynge Antiochus sendeth gretige vnto
his brother Lysias. For so moch as oure fa-
ther, * is now deed, oure wyll is, that they
which are in oure realme, lyue wthout eny
insurreccion, & euery mā to be diligēt in hys
awne matters. We vnderstāde also, p^r p^r Je-
wes wolde not consent to oure father, for to
be brought vnto p^r custome of the Gētyles,
but styly to kepe their awne statutes: for p^r
whyche cause they requyre of vs also, to lett
them remayne styll by their awne lawes.

Wherfore, oure mynde is, p^r this people
shalbe in rest: we haue concluded & determy-
ned also, to restore them their tēple agayne:
that they maye lyue accordyng to the vse &
custome of their forefathers. Thou shalt do
vs a pleasure therfore, p^r p^r sende vnto them
and agre with the: that when they are certi-
fyed of oure mynde, they maye be of good
chere, and loke to their awne wealth.

And this was the lettre, that the kynge
wrote vnto p^r Jewes: kynge Antiochus sen-
deth gretynge vnto the counsell and p^r other
people of p^r Jewes: If ye fare well, we haue
our desyre: as for vs, we are in good health.
Menelaus came and tolde vs, how & poure
desyre was to come downe to poure people,
whyche are wth vs.

Wherfore those that wyll come, we geue
the frē lyberte, vnto the. xxx. daye of the mo-
neth of April, p^r they maye vse p^r meates of p^r
Jewes and their awne lawes, like as afore:
& none of the by eny māner of wayes to ha-
ue harme, for thynges done i ignorance. Me-
nelaus whō we haue set vnto you, shal comē
wth you at large, fare ye wel. In the. Cxlviij.
peare, the. xv. daye of the moneth of April.

The Romaynes also sent a lettre, cōtey-
nyng these wordes: Quintus Memmius &
Titus Manilius embassours of the Ro-
maynes, sende gretinge vnto the people of
the Jewes. Loke what Lysias the kynge
kynsman hath graunted you, we graunte
you the same also. But as concernyng the
thynges whyche he referred vnto the kynge,
sende byther some with speede, and pōdred the
matter diligently amonge your selues, that
we

we maye cast y^e best to youre profyte, for we must departe now vnto Antioche. And therfore write shortly agayne, y^e we maye knowe your minde: fare well. In y^e hundreth. xlviij. yere, the .xv. daye of the moneth of Aprill.

The .xii. Chapter.

Timotheus troubleth the Jewes. The Iepked dede of the Iepkes agaynst the Jewes. Judas is auenged of them. He setteth fyre on y^e gate of Iamnia. The pursute of the Jewes agaynst Timotheus. Timotheus is taken and let go unhurt. Judas pursueth Gorgias. Judas offering sacrifices for the dedd, sheweth the hope of the resurrection.

When these couenautes were made Lysias went vnto the kynge, & the Jewes tylded their grounde. But Timotheus, Apollonius y^e sonne of Cemei, Jerome & Demiofon y^e proude, Ricanoz y^e captayne of Cypers, & they that laye in those places: wolde not lett the Ipeue in rest & peace. They of Joppa also dyd euen soch a shamefull dede. They prayed the Jewes y^e dwelt amonge them, to go with their wyues & chylde into y^e thynnes whych they had prepared, and dyd wyth the, as though they had ought them no euill wyl. For so moch the as there was gone forth a general proclamacyon thozow the cytye because of peace, they colcted therto, & suspecte nothyng: but when they were gone forth into y^e depe, they drowned no lesse then .ii. C. of them.

Whē Judas knew of this cruell thewed vnto his people, he commaunded those that were with hi to make the ready, exhortyng them to call vpo God the ryghteous iudge: went forth agaynst those murthurers of his brethzen, set fyre in the haue by nyght, brent vnto the thynnes, and those that escaped from the fyre, he slewe with y^e swearde. And when he had done thys, he departed as though he wolde come agayne, and rore out all the of Joppa. But when he had gottē worde, that y^e Jamnites were mynded to do in lyke manner vnto y^e Jewes whych dwelt amonge the, he came vpon the Jamnites by nyght, & lett fyre on the haue wyth the thynnes: so that the lyght of the fyre was sene at Ierusalem vpon a .ii. C. and .xl. furlonges.

Now when they were gone from thence ix. furlonges, in their iourney toward Timotheus. v. thousande men of fote and. v. hundredth horsmen of the Arabians, fought with him. So when y^e battell was earnest, & prospered wyth Judas thozow the helpe of God: the respydue of the Arabians beyng ouercome, besought Judas to be at one with them, & promysed to geue hym certayne pastures, and to do him good in other thinges. Judas thynkyng that they shulde in dede be profytable concernyng many thynge, promised them peate: wher vpon they shoke handes, and so they departed to their tentes. Judas wente also vnto a cytye, whych was very faste kepte with byrdes, fenced round

aboute with walles, and byuerse kyndes of people dwellinge therein, called Caspin.

They that were within it, put soch trust in the strenght of the walles, & in their stoare of vitayles: that they were y^e slacker in their doynges, cursyng and reuyng Judas wth blasphemys, and speakyng soch wordes as it becommeth not. But Machabeus callynge vpon the great Prynce of the worlde (whych without any battayll rāmes, or ordynauce of warre, dyd cast downe y^e walles of Jericho, in y^e tyme of Josue) fell manfully vpo y^e walles, toke the cyte, (& thozow the helpe of the Lord) made an exceedyng greate slaughter: In so moch y^e lake of two furlonges brode whych laye therby, semed to flowe wyth the bloude of the slayne.

Then departed they from thence. vii. C. & L. furlonges, and came to Taraca vnto the Jewes that are called Tubianei. But as for Timotheus, they coude not get him there: for (not one matter dyspatched) he was departed from thence, and had left certayne men in a very strong holde. But Dosithus & Sosipater, whych were Captaynes with Machabeus, slewe those y^e Timotheus had left in the house of defence, euen .x. M. men. And Machabeus prepared him with the. vi. M. men y^e were aboute hym, set the in ordre by companyes, and wete forth agaynst Timotheus, whych had wyth hym an. C. & .xx. M. men of fote. ii. M. and. v. C. horsmen.

When Timotheus had knowledge of Judas comyng, he sent y^e women, chylde and the other baggage vnto a castell called Carnion. (For it coude not be wōne, & was hard to come vnto, the wayes of y^e same places were so narrow) & whē Judas cōpany came first in syght, y^e enemyes were smytten with feare, thozow the ptesence of God, whych seyth all thynge: In so moch y^e they sleynge one here, another there, were rather discōfited of their awne people, & and wounded wth strokes of their awne sweardes. Judas also was very earnest in folowynge vpo them, punishyng those vngodly, & slewe. xxx. M. men of the. Timotheus also him self fell into y^e handes of Dosithus and Sosipater, whō he besought with many prayers, to let hym go with his lyfe: because he had many of the Jewes fathers & brethze iⁿ pteson, whych (yf they put hi to death) myght be disapointed. So whē he had promysed faythfully to deliuer the agayne accordyng to y^e cōdicion made, they let hym go wythout harme, for the health of the brethze. And when Judas had slayne. xxv. M. he wente from Carnion.

Now after y^e he had chased awaye & slayne his enemyes, he remoued y^e hoste toward Ephyra a stroge cytye, wherin dwelt many diuerse people of the heathen, & the stronge pounge men kepte the walles, defendyng the myghtely.

mightely. In this cytye was moch ordynauce and prouision of darter. But whē Judas and his cōpany had called vpon Almyghty God (whych wyth hys power breaketh the strenght of the enemyes) they wāne the cytye, and slewe. xxv. M. of the, y^e were within from thence wente they to the cytye of the Scythias, whych lyeth. vi. C. furlonges frō Ierusalem. But when y^e Jewes whych were in the cytye testified, that the cytelys deale lounyngly with them, pee, and increated them kynoly in the tyme of their aduersyte, Judas and hys cōpany gaue them thāckes, bespyng them to be freddy still vnto them: and so they came to Ierusalem the hye feast of the weekes beyng at hande. And after the feast of pentecost they went forth agaynst Gorgias the gouernoure of Idumea, wyth iii. M. men of fote & .iii. C. horsmen. Whych when they met together, it chaunced a fewe of y^e Jewes to be slayne. And Dosithus one of y^e Bachenors a myghty horsmā toke hold of Gorgias, & wolde haue take him quyk. But an horsman of Thracia fell vpon him, and smote of his arme, so y^e Gorgias escaped & fled into Moza. When they now y^e were of Gorgias side, had foughten longe & were weary: Judas called vpo the Lorde, that he wolde be their helper, & captayne of the felde: and with that, he beganne with a manly voyce to take vpo a longe of prayse, & a crye: In so moch y^e he made the enemyes afrayed, and Gorgias mē of warre toke their flight. So Judas gathered his hoste, & came into y^e cytye of Ddolla. And when the seuen daye came vpon the, they censed them selues (as the custome was) & kepte the Sabbath in y^e same place. And vpon the daye folowynge, Judas & his cōpany cam to take vpo the bodies of the that were slayne, and to bury the in the fathers graues. Now vnder the cotes of certayne Jewes whych were slayne, they founde Jewels that they had taken out of y^e temple & from the Idols of the Jamnites: whych thynge is folowynge the Jewes by lawe. Then euery man sawe, y^e this was the cause, wherfore they were slayne.

And so euery man gaue thāckes vnto y^e Lorde for hys ryghteous iudgement, whych had opened the thynge that was hyd. They fell downe also vnto the prayers, and besought God, y^e the lawe whych was made, myght be put out of remēbrance. Besydes that, Judas exhorted y^e people earnestly, to kepe the selues from soch synne: for so moch as they sawe before their eyes: y^e these men were slayne for the same offence. So he gathered of euery one a certayne, in so moch y^e he brought together two thousande drachmas of syluer, whych he sent vnto Ierusalem, that there myght a sacrifice be offred for the mysdede. In the whych place he dyd well and

ryght: for he had some consideracyon & ponderyng of the lyfe that is after this tyme. For yf he had not thought that they, whych were slayne, dyd yet lyue, it had bene superfluous and vayne, to make eny vowe or sacrifice, for the, that were dedd. But for so moch as he sawe, that they whych dye in the fauoure & beleue of God, are in good rest and ioye, he thought it to be good & honozable for a recōcilyng, to do the same for those whych were slayne, that the offence myght be forgotten.

The .xiii. Chapter.

The comyng of Eupator into Jherozep. The death of Menelaus: Machabeus going to sepyt agaynst Eupator, moueth his souldiers vnto praye. He killeth .xliiij. thousande men in the tentes of Antioche. Jherozepus the betrayer of the Jewes is taken. Antiochus recapneth frendship with the Jewes.

Judas knewe gatt y^e Judas knowledge, y^e Antiochus Eupator was comyng with a greate power into Jherozep, & Lysias the steward and ruler of his matters with him hauinge an. C. and. x. M. men of fote. v. M. horsmen. xliiij. Elephantes, and. iii. C. charrettes. Menelaus also ioyned him self with them (but with greate dyscreete) and spake fayre to the kynge, not for eny good of y^e cōtre, but because he thought to haue bene made some greate man of auctozite. But y^e kynge of kynge moued Antiochus mynde agaynst thys vngodly personne, & Lysias infourmyd the kynge, & that this Menelaus was y^e cause of all myschefe: so that the kynge commaunded to take him, and (as the maner of the is) to put hym vnto death in the same daye.

There was also in the same place a tower of L. cubytes hye, heapped with ashes: but aboue it was so made, that mē myght lōke downe on euery syde. Wher into the kynge comaunded that shamefull person to be cast amonge the ashes, as one that was cause of all vngaciousnesse. And reaso it was that the vntyrist shulde dye soch a death, and not to be buryed: for he had done moch myschefe vnto the aulter of God (whose fyre & ashes were holy) therfore was it right, y^e he hym selfe also shulde be destroyed wyth ashes.

But the kynge was wood in hys mynde, and came to the we him selfe more cruell vnto the Jewes, then hys father was. Whych when Judas perceaued, he comaunded the people to call vpon y^e Lord nyght and daye: that he wolde now helpe the also, lyke as he had done alwaye: For they were afrayed to be put from their lawe, from their natural countre and from the holy temple: and not to suffre the people (whych a lytle whyle afore beganne to recouer) to be subdued agayne of the blasphemous nacyns.

So when they had done thys together, & besought the Lord for mercy, wyth wepyng and fastyng the dayes longe, flatt vpon the grounde: Judas exhorted them, to make

make them selues ready. But he and the elders together deuised, to go forth fyrst with their people, afoze the kynge brought hys hoost into Jewry, and afoze he beleged pcytic, & to commytte the matter vnto God.

Wherfore he ascribed the power of all thynges vnto God the maker of the worlde exhorteinge his people to fight manfully (ye, euen vnto death) for the lawes, the temple, the cite, their awne natyue countre, and to defende the citesyns: and set his hoost before Wodpn. He gaue them also that were wyth him, a token of the victorie of God, chosinge out the malpest yongemen, wente by nyght into the kynges pauplyd, slewe of the hoost xliiii. M. men, & the greatest Elephantes, wyth those that latt vpon them.

Thus when they had brought a greatescare and rumour amouge p tentes of the enemyes, & all thynges went prosperously wyth the, they departed in the breake of the daye, God beinge their helper and defender. Now whē the kynge perceaued the manynesse of the Jewes, he wente aboute to take the stronge places by craft, and remoued his hoost vnto Bethsura, which was a well kepte house of defence of the Jewes: but they were chased awaye, hurte, and discomfited.

And Judas sent vnto the that were in it such thynges as were necessary. In p Jewes hoost also there was one Rhodocus, whych tolde the enemyes they secretes: but they sought hym out, & whē they had gotte hym, they put hi in prison. After this dyd p kynge comē with the that were in Bethsura, toke truce with them, departed, and stroke a battail wyth Judas, whych ouer came hym.

But when he vnderstode, that Philippe (whom he had left to be ouersee of his busynesses at Antioche) beganē to rebel agaynst him, he was accompanied in his mynde: so p he pelde hym self to the Jewes, & made the an othe, to do whatsoeuer they thought ryght.

Now when he was reconcyled wyth the, he offered, made moch of the tēple, gaue grete gyftes vnto it, embraced Machabeus, makinge hym captayne and gouernour from Ptolomays vnto the Serrenes.

Neuerthelesse when he came to Ptolomays, p people of the cytie were not content with the bonde of frendshyppe: for they were afrayed, that he wolde breake p couenaut. Then wente Lysias vp into the seate, and enfourmed the people, shewed the the cause why, and pacified the. So he came agayne to Antioche. This is now the matter concernynge the kynges iourney, and his returne.

The xliiii. Chapter.

Whē the moxon of the Roide, Demetrius sendeth Ricanoz to kepe the Jewes. Ricanoz maketh a compact with the Jewes, whych he yet breaketh through the moxon of the kynge. Ricanoz commaundeth Razis to be taken. The boldnes of Razis.

After the yeaeres was Judas in fourmed, how that Demetrius the sonne of Seleucus was come vp with a greates power and shyppes, thorow the hauens of Tripolis, to take certayne commodious places and countrees, agaynst Antiochus & his captayne Lysias. Now Alcimus (which had bene hys prest, & wyllfully despyled him self, in the tyme of the myrtynge) seynge, p by no meanes he coulde be helped, ner haue any moze intraiue to the aultare: he came to kynge Demetrius in the hūdzeth and one & fyftye yeaere, presentynge vnto hym a crowne of Golde, a palme & an olyue tree: which (as mē thought) belonged to the temple, and p daye he helde his tonge. But when he had gotten oportynite for his madnesse, Demetrius called him to coucell, and asked hym, what thynges or counceils p Jewes leane vnto? He answered: The Jewes that be called Asidei (whose captayne is Judas Machabeus) mayntayne warres, make insurreccyons, and will not let the realme be in peace.

For I beynge depnyed of my fathers honoure (I meane the hys presthode) am come hyther: partly because I was faithfull vnto the kynge, and partly because I sought p profyt of the cytelyns. And why? all oure people, thorow the wickednesse of them, are not a litle troubled. Wherfore I beseeche the (O kynge) consydre all these thynges diligently, and then make some prouision for p lande & the people, accorpyng to the kyndnesse that thou hast offred vnto the. For as longe as Judas hath the vpperhāde, it is not possible that men can lyue in peace.

When he had spoken these wordes, other frendes also haupnge euell wyll at Judas, sett the kynge Demetrius on fyre agaynst hi. * Whych immediatly sent Ricanoz (ruler of the Elephantes) a captayne, into Jewry, commaundyng him, to take Judas him selfe alpye, but to slaye the p were with hym, and to make Alcimus hys prest of p great tēple.

Then the heathen which fled oute of Jewry from Judas, came to Ricanoz by flockes, thynckinge the harme and decapē of the Jewes to be their welfare. Now when the Jewes herde of Ricanozs commynge, and the gathering together of the heathen: they speckled the selues with earth, & besought hym, which made them hys people, and cuer defended his awne porcion with euident tokens, that he wolde preferue them styll. So at the commaundemēt of the captayne, they remoued fro thece, & came to a towne called Pellaſan. And Symō Judas brother fell in hāde w Ricanoz, but thorow p sodayne commynge of the enemyes, he was afrayed.

Neuertheles, Ricanoz bearinge the manlynes of them that were wyth Judas, & the bolde

bolde stomackes that they had to fyght for these naturall countre, durst not proue the matter with bloudsheddyng. Wherfore he sent Possidonius, Theodocius & Mathias before, to geue and to take peace. So when they had taken longe aduilement there vpo and the captayne shewed it vnto the multitude, they were agreed in one minde: to haue peace. And they apoynted a daye to lye vpo these matters quyetly among them selues, the stoles also were brought and set forth. Neuerthelesse, Judas commaunded certayne men of armes to wayte in couenient places, lest there shulde sodenly arys any euell thorow the enemyes. And so they comoned reasonably together.

Ricanoz, whyle he abode at Jerusalem, ordered him selfe not vnreasonably, but sent awaye the people that were gathered together. He loued Judas euer wyth hys herte, & fauoured him. He prayed hym also to take a wyfe, and to bypunge forth chyldren. So he maryed, lyued in rest, and they led a comen lyfe. But Alcimus perceauinge the loue that was betwyrt them, and how they were agreed together, came to Demetrius, & tolde him that Ricanoz had taken straunge matters in hande, and ordered Judas (an enemy of the realme) to be the kynges succelloure. Then the kynge was sore displeased, & thorow p wycked accusacyons, which Alcimus made of Ricanoz, he was so prouoked, that he wrote vnto Ricanoz, sayinge: that he was very angrye for the frendshyppe and agreement, whych he had made w Machabeus. Neuertheles he commaunded him in all the haste, that he shulde take Machabeus prisoner, and sende hym to Antioche.

Whych letters whē Ricanoz had sene, he was at hys wyttē ende, & sore greued, p he shulde breake the thynges wherin they had agreed: specially, seynge Machabeus was p mā, p neuer dyd him harme. But because he myght not wythstande the kynge, he sought oportynite to fulfil his commaundemēt. Notwithstanding when Machabeus sawe that Ricanoz beganne to be churlysh vnto him, & p he intreated him moze roughly then he was wonte, he perceaued p such vnkynndnes came not of good, and therfore he gathered a few of hys men, & withdore we him self fro Ricanoz. Whych whē he knewe that Machabeus had manfully presented him, he came into p great and most holy tēple: and commaunded p prestes (which were doyng thei vsuall offerings) to deliuer him p mā. And whē they sware p they coulde not tel where p mā was, whē he sought, he stretched out his hāde, & made an othe, sayinge: If ye wyll not deliuer me Judas captiue, I shall remoue thys tēple of God ito p playnefelde, I shall breake downe p aultre, & consecrate this tēple vnto

to Bachus. After these wordes he departed. Then the prestes lyft vp their handes towarde heauen, & besought hym p was euer p defender of their people, sayinge: Thou O Lorde of all, whych hast nede of nothyng, woldest p the tēple of thy habitacyon shulde be amouge vs. Therfore now O most holy Lorde, kepe thys house euer vndefyled, whych lately was clesed. Now was there accused vnto Ricanoz, one Razis an Alderman of Jerusalem, a louer of the whole cyte, & a man of good repute: whych for p kynde herte p he bare vnto p people, was called a father of p Jewes. This mā oft tymes, whē the Jewes were mynded to kepe the selues vndefyled, defended & delpyered the, beynge content stedfastly to spede his body and his lyfe for hys people.

So Ricanoz wyllynge to declare p hate that he bare to the Jewes, sent fyue hūdzeth men of warre to take him: for he thought, p he gat him, he shulde brige p Jewes in grete decapē. Now when p people beganē to rushe i at his house, to breake p dores, & to set fyre on it: he beinge now take, wolde haue defended him self with hys swearde: chosynge rather to dye manfully, then to pelde hym self to those wicked doers: & because of his noble stocke, he had rather haue bene put to extreme cruelte. Not wythstanding what time as he missed of his stroke for haste, & p multitude fell in violently betwyrt p dores: he ranne boldly to the wal, & cast him self downe manfully amouge the heape of them, which gaue soone place to his fall, so p he fel vpo hys belly. Neuertheles, while there was yet breath within hym, he was kyndled in hys mynde, & whyle his bloude gushēd out exceddingly (for he was very sore wounded) he rāne thorow the myddest of the people, and gat hym to the toppe of a rocke. So when his bloude was now gone, he toke out his awn bowels w both his hādes, & threwe the vpon p people callynge vpon p Lord of lyfe & spete to rewarde him this agayne, and so he dyed.

The xv. Chapter.

Ricanoz goeth aboute to come vpo Judas on p Sabbath daye. The blasphemie of Ricanoz. Machabeus espyndunge vnto p Jewes p bispon, boldnes thei heretes. The prayer of Machabeus. After the holde of Ricanoz is ouercome, Machabeus commaundeth both his heed and hys handes to be cut of and hys tounge to be geuen vnto folwes.

Now when Ricanoz knewe p Judas was in the countre of Samaria, he thought wythall his power to stryke a felde wyth him vpon a Sabbath daye. Neuerthelesse the Jewes p were compelled to go wyth hym, sayde: O do not so cruelly and vnkynndly, but halowe the Sabbath daye, and worshippe him that seyth all thynges. For all thys, yet sayd the vngreacyous personne: * Is there a myghtie one in heauē, that commaunded the Sabbath daye

The seconde Booke

daye to be kepte: And when they sayde: yet the lviunge God, the myghtie Lord in heauen * commaunded the seuenth daye to be kepte, he sayde: And I am myghty vpon earth, to commaunde them for to arme them selues, and to perfourme the kynges bulynesse. Notwithstandinge he myght not haue hys purpose.

Micanor had deuyled wyth great pryde to ouercome Judas, & to byrnye awaye the victory. But Machabeus had euer a fast confidence and a perfecte hope in God, that he wolde helpe hym, & exhorted hys people, not to be afrayed at the cominge of the heathen: but alwaye to remember the help that had bene shewed vnto them from heauē, & to be sure now also, that almyghty God wolde geue them the victory. He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battayls that they had stricken afore, and made them to be of a good corage.

So when their hartes were plucte vp, he shewed them also the disceatfulnesse of the heathen, and how they wolde kepe no couenaunt nor othe. Thus he weapened them not wyth the armour of wynde and speare, but wyth wholsome wordes and exhortacions. He shewed the a dreame also, wherthorowe he made them all glad, whych was thys: he thought that he sawe Onias (whych had bene hys prest, a vertuous and lounge man, sad and of honest couersacion, well spoken, & one that had bene excerpced in Godlynes from a chylde) holdyng vp hys handes towarde heauen, and prayenge for his people. After this there appeared vnto him another man, whych was aged, honozable and glorious. And Onias sayde: This is a louer of the brethzen, and of the people of Israell. This is he that prayeth moch for the people and for all hys cyte: Jeremy p prophete of God. He thought also that Jeremy helde out hys ryght hande, and gaue vnto Judas a swerde of Golde, saynge: Take this holy swerde, a gyfte from God, wherwith thou shalt smyte downe the enemyes of the people of Israell.

And so they were well comforted thorow the wordes of Judas, and toke corage vnto them, so that the yonge men were determined in their myndes to fyght, & to byde styll at it: In so moch p in the thynges whych they toke in hande, their boldnesse shewed p same, because the holy cyte and the temple were in parell: for the whych they toke more care, then for their wyues, chyldezen, brethzen and kynfolkes. Agayne, they that were in the cyte, were most carefull for those whych were to fyght. Now when they were all in a hope that the iudgement of the matter was at hande, and the enemyes drew nye, the host

bernge set in araye, the Elephantes and howe smel every one standyng in hys place. Machabeus considered the comyng of the multitude, the ordynaunce of dyuerse weapons, the cruclenes of the beastes, and helde vp his handes towarde heauen, calling vpon the Lorde p doth wonders, * whych geneth not the victory after the multitude of weapons and power of the host (but to the that please hym) accordyng to hys awne wyll. Therefore in hys prayer he sayd these wordes,

O Lorde, * thou p dydest sende thyne Angell in the tyme of Ezechiah kyng of Iuda, and in the holte of Sennacherib slewest an hundred foure score & fyue thousand: sende now also thy good angell before vs (O Lorde of heauens) in the fearfulness and drede of thy myghtie arme, that they whych come against thy holy people to blasphem them, maye be afrayed. And so he made an ende of his wordes. The Micanor & they that were with hym, drew nye wyth shawmes and songes: but Judas and hys company wyth prayer and callynge vpon God.

With their handes they smote, but wyth theyr hartes they prayed vnto the Lorde, & flew no lesse then xxxv. M. me: For thorow p present helpe of God they were gloriously comforted.

Now when they left of, & were turnynge agayne with ioye, they vnderstode that Micanor hym selfe was slayne wyth the other. When they gaue a greateshout and a crye, prayynge the Almighty Lord with a loude voyce. And Judas (whych was euer ready to spende hys body & lyfe for hys cytelyns) commaunded to smite of Micanors head, with hys arme & hande, & to be brought to Ierusalem. When he came t. ere, he called all the people, & the prestes at p auter wyth those that were in the castell, & shewed the Micanors head, and his wycked hande, whych he had presumptuously holden vp agaynst the temple of God. He cauled p tonge also of p vn godly Micanor to be cut i lytle peces, & to be cast to the foules, & the cruel mans hande to be hanged vp before the temple.

So every man gaue thanckes vnto the Lord, saynge: blessed be he, that hath kepte hys place vnderpiled.

As for Micanors head, he hanged it vp vpon the hye castell, for an euidēt & playne token of p helpe of God. And so they agreed all together, to kepe that daye holy, namely the xiii. daye of the moneth Adar, whych in p Sytyans language is called the nexte daye before Marchochus daye. Thus was Micanor slayne, and from that tyme forth the Jewes had the cyte in possessio: And here will I now make an ende.

The ende of the seconde booke of the Machabees.



The newe Testament in englyshe translated after the which cōtayning these booke.

The Gospelles. Luke. The actes. The Epistles of. Paul. To the Romaynes. The ii. Corinthyans. To the Galathians. To the Ephesians. To the Philippians. To the Collosians. The Epistle of S. Peter. The ii. of S. Peter. The first of S. John. The ii. of S. John. The iii. of S. John. The Epistle of S. James. The Epistle of S. Jude. The Revelation of S. John.

Obsecro igitur pimum omnium fieri obsecrationes, orationes, postulaciones, gratiarum actiones pro omnibus hominibus, pro regit vobis. 1. Tim. ii.

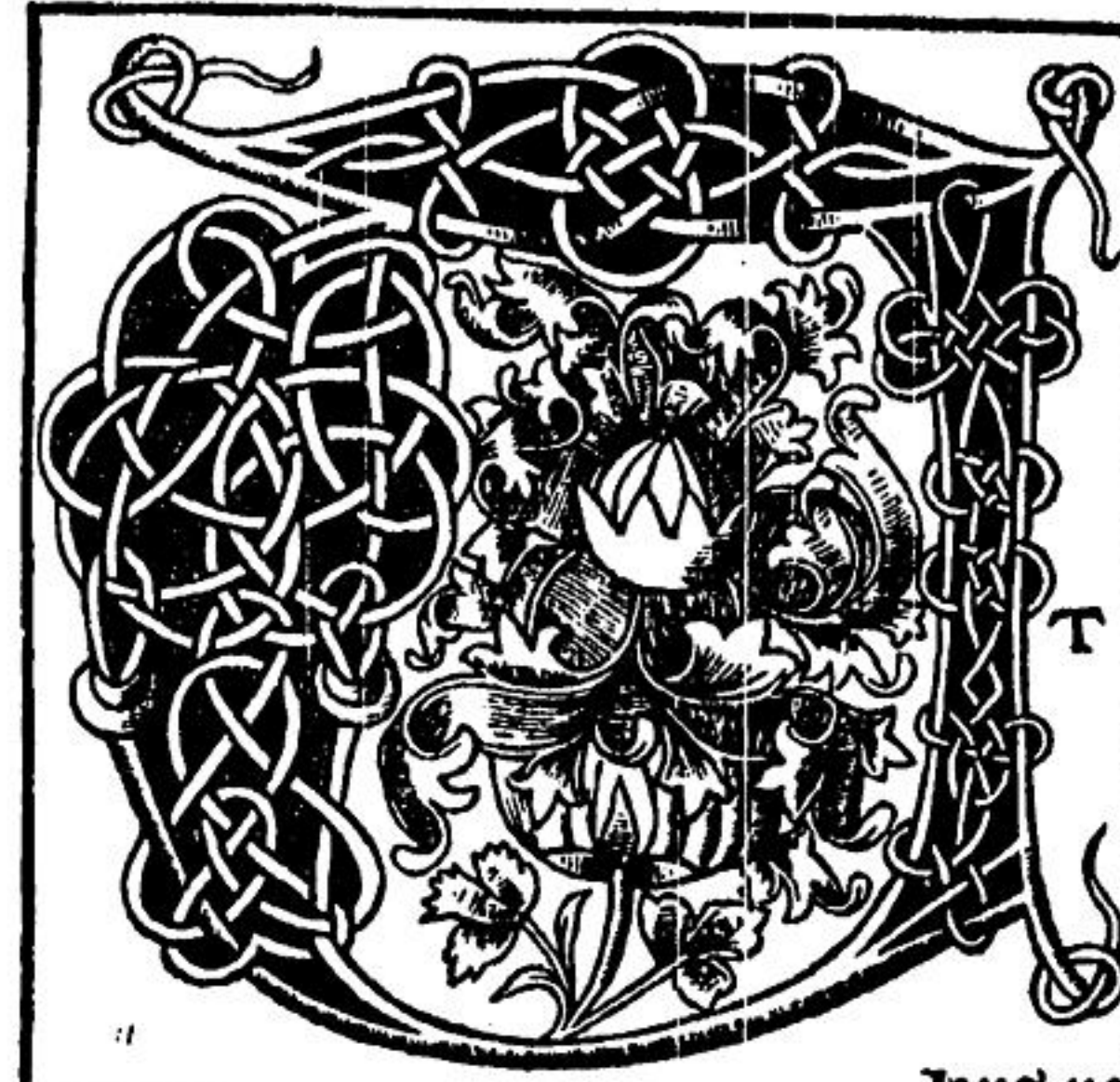


S. Mathew.

The Gospell of S. Mathew.

The fyrst Chapter. ¶

The genealogye of Christ, and maryage of hys mother Mary. The angel sayeth to Joseph in a dreame.



This booke of the generacyon of Jesus Christ, sonne of Dauid, the sonne of Abraham.

Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and hys brethren. Judas begat Phares and Zaram of Thamar. Phares begat Esrom. Esrom begat Aram. Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Boos of Rahab. Boos begat Obed of Ruth. Obed begat Jesse. Jesse begat Dauid the kynge. Dauid the kynge begat Salomon, of her that was the wyfe of Urie. Salomon begat Roboam. Roboam begat Abia. Abia begat Asa. Asa begat Josaphat. Josaphat begat Joram. Joram begat Olias. Olias begat Joatham. Joatham begat Ahas. Ahas begat Ezechias. Ezechias begat Manasses. Manasses begat Amon. Amon begat Josias. Josias begat Jeconias and hys brethren about the tyme they were carped awaye to Babylon. And after they were brought to Babylon, Jeconias begat Salathiel. Salathiel begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sadoc. Sadoc begat Achin. Achin begat Eliud. Eliud begat Eleasar. Eleasar begat Matthan. Matthan begat Jacob. Jacob begat Joseph the husbunde of Mary, of whom was bozne Jesus, euen he that is called Christ. ¶

And so all the generacyons from Abraham

S. Mathew.

To. ij.

to Dauid, are fourtene generacyons. And fro Dauid vnto the captiuyte of Babylon, are fourtene generacyons. And from the captiuyte of Babylon vnto Christ, are fourtene generacyons.

The byrth of Jesus Christ was on this wyse. ¶ When his mother Mary was maryed to Joseph (before they came to dwell together) she was founde with chylde by the holy ghoost. Then Joseph her husbunde (because he was a ryghteous man, and wolde not put her to shame) he was mynded pruely to departe from her. But whyll he thus thought, beholde, the aungell of the Lorde appeared vnto hym in slepe, saying: Joseph, thou sonne of Dauid: feare not to take vnto the Mary thy wyfe. For that which is conceaued in her, cometh of the holy ghoost. She shall byrnge forth a sonne, and thou shalt call hys name Jesus. For he shall saue his people from theyr synnes.

All this was done, þat it might be fulfilled, which was spokē of the Lorde by þe prophet, saying: Behold, a mayd shall be with chylde, & shall byrning forth a sonne, & they shall call his name Emanuel, which ysa man interpret, it is as moch to say as God with vs. ¶

And Joseph as he awoke out of slepe, dyd as the angel of the Lorde had bydden hym: and he toke hys wyfe vnto hym, & knewe her not, tyll she had brought forth her fyrst begotten sonne, and called his name Jesus.

The. ij. Chapter.

The tyme and place of Christes byrth. The wyse men offre theyr presentes. Christ flyeth into Egypte, the yonge chylde is slayne, Christ turneth into Galilee.

¶ Jesus was bozne at Beth A lea a cytie of Jewry, in the tyme of Herode the kynge. Beholde, there came wyse men fro the east to Ierusalem, saying: Where is he that is bozne king of Jewes? For we haue sene hys starre in the east, and are come to worshippe hym.

When Herode the kynge had hearde these thynges, he was troubled, and all the cyte of Ierusalem with hym. And whan he had gathered all the chiefe prestes and scribes of the people together, he demaunded of them, where Christ shulde be bozne. And they sayd vnto hym: At Bethleem in Jewrye. For thus it is wyrtte by the prophet: And thou Bethleem in the lande of Juda, art not the leest among the princes of Juda. For oute of the thal there come vnto me the captayne, that shall gouerne my people Israel.

¶ Then Herode (whē he had pryncely called the wyse men) he enquyred of the diligentlly what tyme the starre appered, & he had them

¶ go to

go to Bethleem, & sayd: Good your waye thi
ther, & searche diligently for y^e childe. And whē
ye haue founde him, bring me word agayne,
that I maye come and worshyp hym also.

¶ Whē they had heard y^e kyng, they de-
parted: and lo, the starre which they sawe in
the east, wēt before thē, tyll it came, & stode
ouer the place, wherin the chylde was. Whē
they sawe the starre, they were excedyng
glad: and went into the house, and found the
chylde with Mary his mother: & fel downe
flatt and worshipped hym, and opened their
treasures & offered vnto hym gyftes, golde,
franchincense, & myrr. And after they were
warned of God in slepe (that they shuld not
go agayne to Herode) they returned to their
awne countre another waye.

¶ Whē they were departed, behold, the an-
gel of the Lord appered to Joseph in slepe sa-
ying, aryle, & take the chylde and his mother,
and fye into Egypt: and be thou there tyll I
bringe the worde. For it wyll come to passe
that Herode shall seke the chylde, to destroye
hym. So whan he awoke, he toke the chylde
and hys mother by night, and departed into
Egypt, and was there vnto the deeth of He-
rode, that it myght be fulfilled, which was
spoken of y^e Lord by the prophete, sayenge:

* out of Egypt haue I called my sonne.
¶ Then Herode whā he sawe y^e he was moc-
ked of y^e wyse mē, he was excedyng wroth,
& sent forth mē of warre, & slue all y^e chylde-
ren that were in Bethleem, and in all y^e coastes,
(as many as were two yere olde or vnder)
accordyng to the tyme, whych he had dili-
gently knowe out of the wyse men.

¶ Then was fulfilled that, which was spo-
ken by the prophete Jeremy: where as he sayd:

* in Rama was there a voyce herde: lamen-
tacyon, weping, and great mourninge. Ra-
chel weping for her chylde, & wolde not be
cōforted: because they were not.

¶ But when Herode was deed: beholde, an an-
gel of the Lord appered in a slepe to Jo-
seph, in Egypte, sayenge: aryle, and take the
chylde of hys mother, and go into the lande
of Israell. * for they are deed which sought
the chylde to slay. And he arose, and toke the
chylde and hys mother, & came into the land
of Israell. But when he hearde that Arche-
laus dyd raygne in Jewry, in the rowme of
his father Herode, he was afrayde to go thi-
ther. Notwithstandinge, after he was war-
ned of God in a slepe, he turned a syde into y^e
parties of Galile, and went and dwelt in a
cyte which is called Nazareth: that it might
be fulfilled which was spoken by the pro-
phetes: he shalbe called a Nazarete.

¶ The. iij. Chapter.

¶ The baptyme, preachyng and offce of John, and
howe Christ was baptised of hym in Iordane.

¶ In those dayes came John y^e Baptist, preachyng in the wyldernes
of Jewry, and sayeng: Repēt
of the life that is past, for the king-
dome of heauen is at hand. * For this is he,
of whom the Prophete saye spake, which
sayeth: The voyce of a cryer in the wylder-
nes, prepare ye the waye of the Lord: & ma-
ke hys pathes streygth. Thys John had hys
rayment of camels heer. * And a gyrdell of
a skynne about hys loynes. * His meate was
locustes and * wyld hony. ¶ Then went out
to hym Jerusalem and all Jewrye, and all
the regyon rounde about Iordan, and were
baptised of hym in Iordan, confessyng their
synnes.

¶ But when he sawe many of the Pha-
rises and Saduces come to hys baptyme, he
sayd vnto them: * O generation of vyppers,
who hath taught you to fle from the venge-
aunce to come? Bring forth therfore the fru-
tes that belong to repentance. And be not
of such mynde that ye wolde saye win your
selues: we haue Abraham to oure father.
For I saye vnto you: that God is able to
bring to passe, that of these stones ther shall
ryse vp chylde, vnto Abraham. ¶ Euen now
is the axe also put vnto the roote of the trees:
so that * euery tree which bringeth not forth
good frute, is hewen downe, and cast into
the fyre.

¶ I baptise you in water: vnto repētun-
ce: but he y^e shall come after me is myghtyer
then I, whose shoes I am not worthy to be-
are. He shall baptise you with the holy ghost
and with fyre: * whose fan is in hys hand, &
he wyll purge hys floore, & gather his wheat
into the barne, but wyll burne the chaffe wth
vniquencheable fyre.

¶ Then cometh Jesus from Galile to
Jordan vnto John: to be baptised of hym.
But John forbade hym, sayenge: I haue ne-
de to be baptised of the: and comest thou to
me? Ies^{us} answered & said vnto him: Let it be
so now. For th^{us} it becometh vs to fulfill all
righteousnesse. ¶ Then he suffered hym. And
Jesus when he was baptised, came straight
waye out of the water. And lo: heuen was
open vnto him: and he sawe y^e syete of God
descendyng lyke a doue, and lyghtyng vpon
hym. And loo, there came a voyce from hea-
uen sayenge: * Thys is my beloued sonne, in
whō I am well pleased.

¶ The. iij. Chapter.

¶ Christ saith and ys tempted: he calleth Peter,
Andrew, James, and John: and beareth the speche.

¶ When was Ies^{us} led awaye of y^e spyte:
into wyldernes: to be tempted of the
deuell. And when he had fasted four-
ty dayes and fourty nyghtes, he was at the
last an hūgred. And when the tempter came
to hym, he sayde: yf thou be the sonne of God
commaunde

commaunde, that these stones be made bread:
But he answered and sayde: it is wyrtten,
* man shall not lyue by bread onlye, but by
euery worde y^e proceedeth out of the mouth
of God.

¶ Then the deuyl taketh hym vp into y^e ho-
ly cytie, & setteth hym on a pynacle of the te-
ple, and sayeth vnto him: yf thou be the son-
ne of God, cast thy selfe downe headlig. For
it is wyrtten: * he shall geue hys angels char-
ge ouer the, & with their handes they shal hol-
de the vp, lest at any tyme thou dash thy fote
agaynst a stone. And Iesus sayde to hym: it
is wyrtten agayne: * Thou shalt not tempte
the Lord thy God.

¶ Agayne, the deuyl taketh hym vp into an
exceedyng hye mountayne, and sheweth hym
all the kyngdomes of the world, and the glo-
ry of the, and sayeth vnto hym: all these will
I geue the, yf thou wilt fall downe, & wor-
shyppe me. ¶ Then sayeth Iesus vnto hym
Auoide Satan. For it is wyrtten: * Thou
shalt worshyp the Lord thy God, and hym
onely shalt thou serue.

¶ Then the deuyl leaueth him, and behold,
* the angels came, & ministered vnto him.

¶ Whē Iesus had heard * that John was
taken, he departed into Galyle, and left Na-
zareth, and went and dwelt in Capernaum:
whych is a cytie vpon the see coast; in y^e bor-
ders of zabulō & Neptalim: that it myght be
fulfilled which was spoken by the pro-
phet, sayeng: * The lāde of zabulō & Nepta-
lim, by the waye of the see beyonde Iordan,
Galile of the Gentils: the people which sitt
in darkenesse and in the shadowe of death,
sawe great light: & to thē which sat in the re-
gion & shadowe of death, is the light sprōg vp.

¶ From that tyme, Iesus began to pre-
che, and to saye: * repent, for the kyngdome
of heauen is at hande.

¶ As Iesus walked by the see of Galile
he sawe two brethren: Symon, which was
called Peter, & Andrew his brother, castyng
a net into the see (for they were fishers) ad
he sayth vnto them: folowe me, and I wyll
make you: * (to become) * fishers of men. And
they streygth waye lefte the nettes, and fo-
lowed hym.

¶ And whā he was gone forth fro thē, he
sawe other two brethren, James y^e sonne of ze-
bede, & John his brother, in y^e shipp wth zebede
their father, mending their nettes, & he called
them. And they immediatly * lefte the shyp
and they^r father, and folowed hym.

¶ And Iesus went about all Galile, tea-
chyng in their synagoges, & preachyng the
gospel of the kyngdome, and healing all ma-
ner of syknes, & all manner of discaise amōge
the people. And hys fame spreed abroade
throughout al Siria. And they brought vn-
to him all syk people y^e were taken with dy-

uers diseases and gryppynge, and them that
were possessed with deuyls: and those which
were lunatyke, & those that had the palsey: &
he healed thē. * And ther folowed hym great
multitudes of people, from Galile, & and
from the ten cytes, and from Jerusalem, and
from Jewry, and from the regions that lye
beyonde Iordan.

¶ The. v. Chapter.

¶ In thys chapter and in the two nexte folowynge
is conteyned the most excellent and louynge sermō
of Christ in the mount: whych sermō is the very hepe
that openeth the vnderstandynge into the lawe. In
thys first chapter, therpā he preacheth of the. iij.
beatitudes of blessinges, of mannaugher, wrath and
anger: of aduourty, of liberyng, of sufferynge wronge
and of loue, euen toward a mans enemyes.

¶ When he sawe the people, he went
vp into a mountayne, and whē he
was sett, hys discyples came to hi:
and after that he had opened hys
mouth, he taught thē, sayenge: * Blessed are
the poore in spyte, for they^r is the kyngdo-
me of heaue. * Blessed are they that mourne,
for they shall receaue comfort. Blessed are y^e
meke: for they shall receaue the inheritaunce
of the earth. Blessed are they which * hunger
and thyrst after righteousnes: for they shal-
be satisfied. Blessed are y^e merciful: for they
shall obteyne mercy. Blessed are the pure in
berte: for they shall se God. Blessed are the
peace makers: for they shalbe called the chil-
dren of God. Blessed are they which suffre
persecucion for righteousnes sake: for they^r
is the kyngdome of heauen. * Blessed are ye,
when men recuyle you, and persecute you, and
shall falsly say all maner of euyl sayenge a-
gainst you, for my sake. * Reioyse & be glad
for greate is your rewarde in heuen. ¶ For
so persecuted they the prophetes, which were
before you.

¶ Ye are the salt of the earth: * But yf y^e
salt haue lost the saltnes, what shalbe seaso-
ned therwith? It is thence forth good for no-
thyng, but to be cast out, and to be troden
downe of men. Ye are the light of the world.
A cytie that is set on an hyll cannot be hyd,
* nether do men lyght a candell, and put it
vnder a busshell, but on a candelltyck, and it
geneth light vnto all that are in y^e house. Let
your light so shyne before men. * That they
maye se your good workes, & gloryfy your
father, which is in heauen.

¶ Thynke not y^e I am come to destroye
the lawe, or the prophetes: no, I am not co-
me to destroye, but * to fulfill. For truly I
saye vnto you: * tyll heauen and earth passe,
one iott or one tyle of the lawe shal not sca-
pe, tyll all be fulfilled.

¶ Whosoever therfore breaketh * one of
these leest commaundementes, and teacheth
men so, he shalbe called the leest in the kyng-
dome of heauen. But whosoever doeth and
teacheth, the same shalbe called greate in the
kyngdome

kyngdome of heauen. **X**

X For I saye vnto you: except your righteousnesse excede the righteousnesse of the scribes and pharisees, ye cannot entre into the kyngdome of heauen.

X Ye haue heard that it was sayd vnto the of olde tyme. * Thou shalt no kill: whosoever killeth, shall be in daunger of iudgement. But I say vnto you: that whosoever is angry with his brother (vnadvisedly) shall be in daunger of iudgement. And whosoever saye vnto his brother, *Racha*, shall be in daunger of a counsell. But whosoever sayeth thou foole, shall be in daunger of hell fyre.

Therefore, yf thou offrest thy gyfte at the altar, and there remembrest that thy brother hath ought agaynst the: leaue ther thyne offeringe before the altar: * go thy waye fyrst, and be reconciled to thy brother, and then come, and offere thy gyfte. **X**

X * Agree with thynne aduersary quiclype whyles thou art in the waye with him, lest at any tyme the aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into prison. Verely, I say vnto the: thou shalt not come out thence, till thou haue payed the vtmost farthyng.

Ye haue herde that it was sayd vnto them of olde tyme. * Thou shalt no comitt adoutrye. But I say vnto you: that whosoever loketh on another mans wyfe to lust after her, hath commytted adoutrye with her all ready in his hert.

X Yf thy ryght eye hynder the, *plucke* hym out, and cast hym from the. For better it is vnto the, that one of thy members perylthe, then yf thy whole body shuld be cast into hell. And yf thy ryght hande hynder the, cutt hym of, and cast hym from the. For better it is vnto the, that one of thy members perylthe, then that all thy body shuld be cast into hell. **X**

It is sayd, whosoever putteth awaye his wyfe, * lett hym geue her a letter of the deuozement. * But I say vnto you: that whosoever doth put awaye his wyfe (excepte it be for fornicary) causeth her to breake matrimony. And whosoever marryeth her that is deuozed committeth adoutrye.

Agayne, ye haue hearde how it was sayd to them of olde tyme: * thou shalt not forswear thy selfe, but shalt perfourme vnto y Lord those thinges that thou swearest.

X But I say vnto you: sweare not at all: neither by heauen, * for it is Goddes seate, nor by the earth, for it is his fote stole: neither by Ierusalem, for it is the cytie of the great king: neither shalt thou sweare by thy heed, because yf I canst not make one heare whyte or blacke. But your communicacyn shall be, ye, ye,

nay, nay: For whatsoeuer is added more then these, it cometh of euyll.

Ye haue hearde that it is sayd: * an eye for an eye: and a toth for a toth. But I saye vnto you, yf ye resist not euell. But * who-soeuer geue the a blowe on the ryght cheke, turne to hym the other also. And yf any man wyll sue the at the law, and take awaye thy coate, let him haue thy clooke also. And whosoever wyll copell the to go a myle, go with him twayne. Geue to him that asketh, and froghym that wolde borrowe, turne not thou awaye.

X Ye haue heard that it is sayde, * thou shalt loue thynne neyghbour, and hate thynne enemy. But I saye vnto you: loue your enemies. * Blesse the that curse you. * Do good to them that hate you. * Praye for the which hurt you and persecute you, that ye maye be the chyldre of your father which is in heauen: for he maketh his sonne to aryse on y euell, & on y good, & sendeth rayne on y iust & on y vniust. For * yf ye loue the which loue you: what reward haue ye? Do not the publicans also euen the same? And yf ye make moche of your brethren only, what singular thinge do ye? Do not also the publicans lyke wyse? * ye shall therfore be perfecte, euen as your father which is in heauen is perfecte. **X**

The. vi. Chapter.

Of Almes, praye and fastyng. Ye forbyddeth the carefull styng of worldly thynges.

Make heade, yf ye geue not your almes in the sight of men, to the intent that ye wold be sene of them. Or els ye haue no rewarde with your father which is in heauen.

Therefore, whā thou geuesth thynne almes, let not trowpetes be blowe before the, as yf hypocrites do in the synagoges and in the stretes: for to be prayled of men. Verely, I saye vnto you: they haue their rewarde. But when thou wyllt geue almes, let not thy left hande knowe what thy ryghte hande doth, that thynne almes maye be in secreete: and thy father which seeth in secreete, shall rewarde the openly. **X**

And when thou prayest * thou shalt not be as the hypocrites are. For they vse to stand prayeng in the synagoges, and in the corners of the stretes, that they maye be sene of men. Verely, I saye vnto you: they haue theyre rewarde. But when thou prayest * entre into thy chamber, & when thou hast shut thy doore praye to thy father which is in secreete: & thy father which seeth in secreete, shall rewarde the openly. **X**

But when ye praye * vable not moch, as the heathen do: for they thynke it will come to passe, that they shall be herd for their moch babylnges sake. Be not ye therfore lyke vnto them. * For your father knoweth what thynges

thinges ye haue neade of before ye aske of hi: after this maner therfore praye ye.

X Our father which art in heauen, halo-wed be thy name. Lett thy kyngdome come. Thy will be fulfilled, as well in earth, as it is in heauen. Geue vs this daye oure daylye bread. And forgeue vs oure dettes, as we forgeue oure detters. And leade vs not into temptacyon: but deliuer vs from euyll. For thynne is the kyngdome and the power, and the glorie for euer. Amen. Therefore, * yf ye forgeue other me theyre trespasses, your heu-ly father shall forgeue you. (your trespasses.) But yf ye wyll not forgeue men theyre trespasses, nomore shall your father forgeue you your trespasses.

X Moreover, * when ye fast, be not sad as the hypocrites are. For they disfigure their faces, that it maye appeare vnto men, how that they fast. Verely, I saye vnto you, they haue theyre rewarde. But thou, when thou fastest, anoynte thynne heed, and wash thy face, that it appere not vnto men, how that thou fastest: but vnto thy father, which is in secreete: and thy father which seeth in secreete, shall rewarde the openly.

Lave not vp for your selues treasure vpon earth, where the rust and mothe doth corrupte, and where theues breake through, and steale. * But lave vp for you, treasures in heauen, where neither rust nor mothe doth corrupte, and where theues do not breake through nor steale. For where your treasure is, there will your hert be also. **X**

X The light of the body is the eye. Wherefore, yf thynne eye be single, all thy body shall be full of light. But and yf thynne eye be wicked, all thy body shall be full of darknesse. Wherefore, yf the lyght yf is in the be darknes, how greate is that darknes?

X No man can serue two masters. For ether he shall hate the one and loue the other, or els leane to the one, and despyse the other: ye cannot serue God and Man. Therefore I saye vnto you: * be not carefull for your lyfe, what ye shall eat or drinke, nor yet for your bodye, what rayment ye shall put on. Is not the lyfe more worth then meat: and the body more of value then rayment? Behold, the foules of the ayer: for they sowe not, neither do they reape, nor cary into the barnes: and your heuently father feedeth the. Are ye not moch better then they?

X Whyche of you (by takynge carefull thought) can adde one cubyte vnto his stature? And why care ye for rayment? Consydre the lycies of the felde, how they growe. They labour not, neither do they spyne. And yet I saye vnto you, that euen Salomon in all his royalte was not arrayed lyke one of these. Wherefore, yf God so cloth the grasse of the felde (which though it stande to

daye, is to morow cast into yf fornasle) shall he not moch more do the same for you, O ye of lytle fayth?

Therefore, take no thought, saying: what shall we eat, or what shall we drynke, or wherwith shall we be clothed: after all these thynges do the gentyls seke. For your heuently father knoweth, that ye haue neade of all these thynges. But rather seke ye fyrst y kyngdome of God, and the righteousnesse therof, and all these thinges shall be ministred vnto you. **X**

Care not then for the morow, for the morowe daye shall care for it selfe: sufficient vnto the daye, is the trauayle therof.

The. vii. Chapter.

The forbyddeth foolysch and rasche iudgment, repro- ueth hypocryse, exhorteth vnto praye, wryeth to be ware of false prophetes and wylyth the hearers of his woide to be doers of the same.

Judge not, that ye be not iudged. (condempne not, and ye shall not be con- demned.) * For as ye iudge, so shall ye be iudged. * And with what measure ye meate, with the same

shall other men measure to you. * Why seest thou a mote in thy brothers eye, but con- siderest not the beame that is in thynne awne eye? Or how sayest thou to thy brother, * Brother, suffre me, I wyll plucke oute a mote out of thynne eye, and beholde, a beame is in thynne awne eye. Thou hypocrite, fyrst cast oute the beame out of thynne awne eye, and then shalt thou se clearly to plucke out the mote out of thy brothers eye.

Geue not ye that whych hysh holp vnto dogges, nether cast ye your pearles before swyne, lest they treade the vnder their fete & the other turne agaynst you, & al to rent you.

Alke, and it shall be geuen you: * Seke, & ye shall fynde: knocke, and it shall be opened vnto you. For whosoever asketh, receaueth: and whosoever seeketh, fyndeth: and to hym that knocketh, it shall be opened. Is there any man amonge you, which (yf his sonne aske bread) wyll offer him a stone? Or yf he aske fishe, will he profer him a serpent? If ye then (whan ye are euell) can geue your children good gyftes, how moch more shall your father which is in heauen, geue good thynges, yf ye aske of hym?

Therefore, * whatsoeuer ye wolde y men shulde do to you: do ye euen so to them also. For this is the lawe and the prophetes.

* Enter in at the strayne gate: for wyde is the gate, and broad is the waye that lea- deth to destruction: and many there be which go in ther at. For strait is the gate, and nar- rowe is the waye, which leadeth vnto lyfe, and fewe there be that fynde it. * Beware of false prophetes, which come to you in she- pes clothynge, but in wardly they are rane- **X**

nyng wolues. Ye shall knowe them by theyr frutes.

* Luke. vi. g. * Do me gather grapes of thornes? or figges of thistles? Eue so euery good tree bringeth forth good frutes. But a corrupte tree, bringeth forth euell frutes. * A good tree can not byynge forth bad frute: nether can a bad tree bring forth good frutes. * Euery tree byynge forth good frute, is hewen downe, and cast into fyre. Wherefore, by their frutes ye shall knowe them.

* Mat. xiii. b. * Not euery one sayth vnto me, * Lord, Lord, shall enter into the kyngdome of heauen: but he that doth the wyl of my father, which is in heauen. * (Ye shall entre into the kyngdome of heauen.) * Many wyl saye to me in y daye: Lord, Lord, haue we not prophesied thowow thy name? * And thowow thy name haue cast out deuyls? And done many miracles thowow thy name? And then wyl I knowledge vnto them. I neuer knewe you.

* Mat. xiii. b. * Departe from me, ye that worcke iniquyte. * For whosoener heareth of me these wordes, & doth the same, I wyl lye hym vnto a wyse man, which buylt his house vpon a rock: and a shower of rayne descended, & the floudes came, & the wyndes blew, and bet vpon that house, & it fell not, because it was grounded on the rocke. And euery one y heareth of me these wordes, & ad doth them not, shalbe likened vnto a folysh mā, which built his house vpon sande: and a shower of rayne descended, and the floudes came, and the wyndes blew, and bet vpon that house, and it fell, and greute was the fall of it.

* Mar. ix. c. * And it came to passe, that whē Iesus had ended these saynges, the people were astonnyed at his doctryne. * For he taught them as one hauinge power, ad not as the scribes.

The viij. Chapter.

* Chryst cleareth the leper, healeth the captaynes seruant, and many other dyseases, healeth Peters mother in lawe, stylyth the see and the wynde, and dryeth the deuels out of the possessed into the swyne.

* Lu. ix. b. * Mat. ix. b. * When he was come downe fro the mountayne, moche people folowed hym. And beholde, * there came a leper, and worshypped him sayng: Master, yf thou wylt, thou canst make me cleane. And Iesus put forth his hande, and touched him sayenge: I wyl, be thou cleane, and immediatly his leprosy was clenfed. And Iesus sayeth vnto hym: se thou tell no man * but go, & shewe thy selfe to the prest: and offre the gyfte (that Moyses commaunded to be offred) for a witnes vnto them.

* Luke viii. a. * And when Iesus was entred into Capernaum, ther came vnto him a Centurion, and besought him, sayenge: Master, my seruant lyeth at home sycke of the palsy, and is greuously payned. And Iesus sayth

whan I come vnto hym, I wyl heale hym. The Centurion answered, & sayd: Syr, I am not worthy, that thou shouldest come vnder my rofe: but speake the word only, and my seruant shalbe healed. For I also my self am a man subiect to the aucthoryte of another, and haue souldyers vnder me, and I saye to this man: go, & he goeth: and to another come, and he cometh, & to my seruant do this, and he doeth it. When Iesus herd these wordes, he marueled: and sayde to them that folowed him. Verely, I saye vnto you: I haue not founde so greatesayth in Israhell. I saye vnto you y many shall come from the east, and west, and shall rest with Abraham and Isaac and Iacob in the kyngdome of heauen: but the chylidren of the kyngdome shalbe cast out into vtter darcknes: there shalbe weping and gnashyng of teth. And Iesus sayde vnto the Centurion: go thy waye, and as thou beleuest, so be it vnto the. And his seruant was healed in the selfe same houre.

* And whē Iesus was come into Peters house, he sawe his wyues mother lyeinge in bed, and sycke of a feuer. And he touched her hande, and the feuer left her: and she arose, & minystrid vnto them.

When the euen dyed on, they brought vnto him many that were possessed with deuils. And he cast out the spytes with a worde, ad healed all that were sycke, that it myght be fulfilled, which was spoken by Esay y prophete, when he sayth: * He toke on hym oure infirmytes, and bare oure sycknes.

Whē Iesus sawe moche people about hy, he commaunded that they shulde go vnto the other syde of the water. And a certayne scribe (whan he was come) sayde vnto him: * Master, I wil folowe the whither soeuer thou goest. And Iesus sayeth vnto him: the foxes haue holes, and the byrdes of the ayer haue nestes: but the sonne of man hath not where to reeste his head. And another of the nobber of his disciples sayd vnto him: * Master, suffer me first to go and bury my father. But Iesus sayde vnto hym: folowe me, and let the deed burye theyr deed.

* And whan he entred into a shyp, his disciples folowed him. And beholde, * there arose a greute tempeste in the see, in so moche that the shyppe was couered with waues, but he was a slepe. And his discyples came to hym, and awoke hym, sayenge: Master, saue vs, we perishe. And he sayth vnto the: why are ye fearful, O ye of lytle faith? The he arose * and rebuked the wyndes and the see, and there folowed a greute calme. But the men marueled, sayinge: what maner of man is this, that both wyndes and see obey hym?

* And whē he was come to y other syde, in to the countre of the Gergesites, ther met him two

two possessed of deuylles, which came out of the graues, and were out of measure scarce, so that no man might go by that waye. And beholde, they cryed out sayinge: * O Iesu sonne of God * what haue we to do with y? Art thou come hyther to torment vs before the tyme? And ther was a good waye of ffo them * a heerd of many swyne, fedynge. So, the deuyls besought him, sayinge, yf thou cast vs out, suffer vs to go oure waye into the heerd of swyne. And he sayde vnto them: go poure wayes. Then wēt they out, and departed into the heerd of swyne. And beholde, the whole heerd of swyne was carried headlynge into the see, and perished in the waters, Then they that kepte the, fledd, and wēt their wayes into the cytie, and tolde euery thynge, and what had fortunied vnto the possessed of the deuyls. And beholde, the whole cytie came out to mete Iesus: and when they sawe him, * they besought him y he wolde departe out of their coastes.

The ix. Chapter.

* He healeth the pallye, calleth Matthew from the custom, answereth for his discyples, healeth the woman of the bloody yssue, helpeth Iairus daughter, geueth y blynde men theyr syghte, maketh a domme man to speake, and dryeth out a deuill.

* Mat. ix. a. * Mat. ix. b. * Mat. ix. c. * Mat. ix. d. * Mat. ix. e. * Mat. ix. f. * Mat. ix. g. * Mat. ix. h. * Mat. ix. i. * Mat. ix. j. * Mat. ix. k. * Mat. ix. l. * Mat. ix. m. * Mat. ix. n. * Mat. ix. o. * Mat. ix. p. * Mat. ix. q. * Mat. ix. r. * Mat. ix. s. * Mat. ix. t. * Mat. ix. u. * Mat. ix. v. * Mat. ix. w. * Mat. ix. x. * Mat. ix. y. * Mat. ix. z. * Mat. ix. aa. * Mat. ix. ab. * Mat. ix. ac. * Mat. ix. ad. * Mat. ix. ae. * Mat. ix. af. * Mat. ix. ag. * Mat. ix. ah. * Mat. ix. ai. * Mat. ix. aj. * Mat. ix. ak. * Mat. ix. al. * Mat. ix. am. * Mat. ix. an. * Mat. ix. ao. * Mat. ix. ap. * Mat. ix. aq. * Mat. ix. ar. * Mat. ix. as. * Mat. ix. at. * Mat. ix. au. * Mat. ix. av. * Mat. ix. aw. * Mat. ix. ax. * Mat. ix. ay. * Mat. ix. az. * Mat. ix. ba. * Mat. ix. bb. * Mat. ix. bc. * Mat. ix. bd. * Mat. ix. be. * Mat. ix. bf. * Mat. ix. bg. * Mat. ix. bh. * Mat. ix. bi. * Mat. ix. bj. * Mat. ix. bk. * Mat. ix. bl. * Mat. ix. bm. * Mat. ix. bn. * Mat. ix. bo. * Mat. ix. bp. * Mat. ix. bq. * Mat. ix. br. * Mat. ix. bs. * Mat. ix. bt. * Mat. ix. bu. * Mat. ix. bv. * Mat. ix. bw. * Mat. ix. bx. * Mat. ix. by. * Mat. ix. bz. * Mat. ix. ca. * Mat. ix. cb. * Mat. ix. cc. * Mat. ix. cd. * Mat. ix. ce. * Mat. ix. cf. * Mat. ix. cg. * Mat. ix. ch. * Mat. ix. ci. * Mat. ix. cj. * Mat. ix. ck. * Mat. ix. cl. * Mat. ix. cm. * Mat. ix. cn. * Mat. ix. co. * Mat. ix. cp. * Mat. ix. cq. * Mat. ix. cr. * Mat. ix. cs. * Mat. ix. ct. * Mat. ix. cu. * Mat. ix. cv. * Mat. ix. cw. * Mat. ix. cx. * Mat. ix. cy. * Mat. ix. cz. * Mat. ix. da. * Mat. ix. db. * Mat. ix. dc. * Mat. ix. dd. * Mat. ix. de. * Mat. ix. df. * Mat. ix. dg. * Mat. ix. dh. * Mat. ix. di. * Mat. ix. dj. * Mat. ix. dk. * Mat. ix. dl. * Mat. ix. dm. * Mat. ix. dn. * Mat. ix. do. * Mat. ix. dp. * Mat. ix. dq. * Mat. ix. dr. * Mat. ix. ds. * Mat. ix. dt. * Mat. ix. du. * Mat. ix. dv. * Mat. ix. dw. * Mat. ix. dx. * Mat. ix. dy. * Mat. ix. dz. * Mat. ix. ea. * Mat. ix. eb. * Mat. ix. ec. * Mat. ix. ed. * Mat. ix. ee. * Mat. ix. ef. * Mat. ix. eg. * Mat. ix. eh. * Mat. ix. ei. * Mat. ix. ej. * Mat. ix. ek. * Mat. ix. el. * Mat. ix. em. * Mat. ix. en. * Mat. ix. eo. * Mat. ix. ep. * Mat. ix. eq. * Mat. ix. er. * Mat. ix. es. * Mat. ix. et. * Mat. ix. eu. * Mat. ix. ev. * Mat. ix. ew. * Mat. ix. ex. * Mat. ix. ey. * Mat. ix. ez. * Mat. ix. fa. * Mat. ix. fb. * Mat. ix. fc. * Mat. ix. fd. * Mat. ix. fe. * Mat. ix. ff. * Mat. ix. fg. * Mat. ix. fh. * Mat. ix. fi. * Mat. ix. fj. * Mat. ix. fk. * Mat. ix. fl. * Mat. ix. fm. * Mat. ix. fn. * Mat. ix. fo. * Mat. ix. fp. * Mat. ix. fq. * Mat. ix. fr. * Mat. ix. fs. * Mat. ix. ft. * Mat. ix. fu. * Mat. ix. fv. * Mat. ix. fw. * Mat. ix. fx. * Mat. ix. fy. * Mat. ix. fz. * Mat. ix. ga. * Mat. ix. gb. * Mat. ix. gc. * Mat. ix. gd. * Mat. ix. ge. * Mat. ix. gf. * Mat. ix. gg. * Mat. ix. gh. * Mat. ix. gi. * Mat. ix. gj. * Mat. ix. gk. * Mat. ix. gl. * Mat. ix. gm. * Mat. ix. gn. * Mat. ix. go. * Mat. ix. gp. * Mat. ix. gq. * Mat. ix. gr. * Mat. ix. gs. * Mat. ix. gt. * Mat. ix. gu. * Mat. ix. gv. * Mat. ix. gw. * Mat. ix. gx. * Mat. ix. gy. * Mat. ix. gz. * Mat. ix. ha. * Mat. ix. hb. * Mat. ix. hc. * Mat. ix. hd. * Mat. ix. he. * Mat. ix. hf. * Mat. ix. hg. * Mat. ix. hh. * Mat. ix. hi. * Mat. ix. hj. * Mat. ix. hk. * Mat. ix. hl. * Mat. ix. hm. * Mat. ix. hn. * Mat. ix. ho. * Mat. ix. hp. * Mat. ix. hq. * Mat. ix. hr. * Mat. ix. hs. * Mat. ix. ht. * Mat. ix. hu. * Mat. ix. hv. * Mat. ix. hw. * Mat. ix. hx. * Mat. ix. hy. * Mat. ix. hz. * Mat. ix. ia. * Mat. ix. ib. * Mat. ix. ic. * Mat. ix. id. * Mat. ix. ie. * Mat. ix. if. * Mat. ix. ig. * Mat. ix. ih. * Mat. ix. ii. * Mat. ix. ij. * Mat. ix. ik. * Mat. ix. il. * Mat. ix. im. * Mat. ix. in. * Mat. ix. io. * Mat. ix. ip. * Mat. ix. iq. * Mat. ix. ir. * Mat. ix. is. * Mat. ix. it. * Mat. ix. iu. * Mat. ix. iv. * Mat. ix. iw. * Mat. ix. ix. * Mat. ix. iy. * Mat. ix. iz. * Mat. ix. ja. * Mat. ix. jb. * Mat. ix. jc. * Mat. ix. jd. * Mat. ix. je. * Mat. ix. jf. * Mat. ix. jg. * Mat. ix. jh. * Mat. ix. ji. * Mat. ix. jj. * Mat. ix. jk. * Mat. ix. jl. * Mat. ix. jm. * Mat. ix. jn. * Mat. ix. jo. * Mat. ix. jp. * Mat. ix. jq. * Mat. ix. jr. * Mat. ix. js. * Mat. ix. jt. * Mat. ix. ju. * Mat. ix. jv. * Mat. ix. jw. * Mat. ix. jx. * Mat. ix. jy. * Mat. ix. jz. * Mat. ix. ka. * Mat. ix. kb. * Mat. ix. kc. * Mat. ix. kd. * Mat. ix. ke. * Mat. ix. kf. * Mat. ix. kg. * Mat. ix. kh. * Mat. ix. ki. * Mat. ix. kj. * Mat. ix. kk. * Mat. ix. kl. * Mat. ix. km. * Mat. ix. kn. * Mat. ix. ko. * Mat. ix. kp. * Mat. ix. kq. * Mat. ix. kr. * Mat. ix. ks. * Mat. ix. kt. * Mat. ix. ku. * Mat. ix. kv. * Mat. ix. kw. * Mat. ix. kx. * Mat. ix. ky. * Mat. ix. kz. * Mat. ix. la. * Mat. ix. lb. * Mat. ix. lc. * Mat. ix. ld. * Mat. ix. le. * Mat. ix. lf. * Mat. ix. lg. * Mat. ix. lh. * Mat. ix. li. * Mat. ix. lj. * Mat. ix. lk. * Mat. ix. ll. * Mat. ix. lm. * Mat. ix. ln. * Mat. ix. lo. * Mat. ix. lp. * Mat. ix. lq. * Mat. ix. lr. * Mat. ix. ls. * Mat. ix. lt. * Mat. ix. lu. * Mat. ix. lv. * Mat. ix. lw. * Mat. ix. lx. * Mat. ix. ly. * Mat. ix. lz. * Mat. ix. ma. * Mat. ix. mb. * Mat. ix. mc. * Mat. ix. md. * Mat. ix. me. * Mat. ix. mf. * Mat. ix. mg. * Mat. ix. mh. * Mat. ix. mi. * Mat. ix. mj. * Mat. ix. mk. * Mat. ix. ml. * Mat. ix. mm. * Mat. ix. mn. * Mat. ix. mo. * Mat. ix. mp. * Mat. ix. mq. * Mat. ix. mr. * Mat. ix. ms. * Mat. ix. mt. * Mat. ix. mu. * Mat. ix. mv. * Mat. ix. mw. * Mat. ix. mx. * Mat. ix. my. * Mat. ix. mz. * Mat. ix. na. * Mat. ix. nb. * Mat. ix. nc. * Mat. ix. nd. * Mat. ix. ne. * Mat. ix. nf. * Mat. ix. ng. * Mat. ix. nh. * Mat. ix. ni. * Mat. ix. nj. * Mat. ix. nk. * Mat. ix. nl. * Mat. ix. nm. * Mat. ix. nn. * Mat. ix. no. * Mat. ix. np. * Mat. ix. nq. * Mat. ix. nr. * Mat. ix. ns. * Mat. ix. nt. * Mat. ix. nu. * Mat. ix. nv. * Mat. ix. nw. * Mat. ix. nx. * Mat. ix. ny. * Mat. ix. nz. * Mat. ix. oa. * Mat. ix. ob. * Mat. ix. oc. * Mat. ix. od. * Mat. ix. oe. * Mat. ix. of. * Mat. ix. og. * Mat. ix. oh. * Mat. ix. oi. * Mat. ix. oj. * Mat. ix. ok. * Mat. ix. ol. * Mat. ix. om. * Mat. ix. on. * Mat. ix. oo. * Mat. ix. op. * Mat. ix. oq. * Mat. ix. or. * Mat. ix. os. * Mat. ix. ot. * Mat. ix. ou. * Mat. ix. ov. * Mat. ix. ow. * Mat. ix. ox. * Mat. ix. oy. * Mat. ix. oz, * Mat. ix. pa. * Mat. ix. pb. * Mat. ix. pc. * Mat. ix. pd. * Mat. ix. pe. * Mat. ix. pf. * Mat. ix. pg. * Mat. ix. ph. * Mat. ix. pi. * Mat. ix. pj. * Mat. ix. pk. * Mat. ix. pl. * Mat. ix. pm. * Mat. ix. pn. * Mat. ix. po. * Mat. ix. pp. * Mat. ix. pq. * Mat. ix. pr. * Mat. ix. ps. * Mat. ix. pt. * Mat. ix. pu. * Mat. ix. pv. * Mat. ix. pw. * Mat. ix. px. * Mat. ix. py. * Mat. ix. pz, * Mat. ix. qa. * Mat. ix. qb. * Mat. ix. qc. * Mat. ix. qd. * Mat. ix. qe. * Mat. ix. qf. * Mat. ix. qg. * Mat. ix. qh. * Mat. ix. qi. * Mat. ix. qj. * Mat. ix. qk. * Mat. ix. ql. * Mat. ix. qm. * Mat. ix. qn. * Mat. ix. qo. * Mat. ix. qp. * Mat. ix. qq. * Mat. ix. qr. * Mat. ix. qs. * Mat. ix. qt. * Mat. ix. qu. * Mat. ix. qv. * Mat. ix. qw. * Mat. ix. qx. * Mat. ix. qy. * Mat. ix. qz, * Mat. ix. ra. * Mat. ix. rb. * Mat. ix. rc. * Mat. ix. rd. * Mat. ix. re. * Mat. ix. rf. * Mat. ix. rg. * Mat. ix. rh. * Mat. ix. ri. * Mat. ix. rj. * Mat. ix. rk. * Mat. ix. rl. * Mat. ix. rm. * Mat. ix. rn. * Mat. ix. ro. * Mat. ix. rp. * Mat. ix. rq. * Mat. ix. rr. * Mat. ix. rs. * Mat. ix. rt. * Mat. ix. ru. * Mat. ix. rv. * Mat. ix. rw. * Mat. ix. rx. * Mat. ix. ry. * Mat. ix. rz, * Mat. ix. sa. * Mat. ix. sb. * Mat. ix. sc. * Mat. ix. sd. * Mat. ix. se. * Mat. ix. sf. * Mat. ix. sg. * Mat. ix. sh. * Mat. ix. si. * Mat. ix. sj. * Mat. ix. sk. * Mat. ix. sl. * Mat. ix. sm. * Mat. ix. sn. * Mat. ix. so. * Mat. ix. sp. * Mat. ix. sq. * Mat. ix. sr. * Mat. ix. ss. * Mat. ix. st. * Mat. ix. su. * Mat. ix. sv. * Mat. ix. sw. * Mat. ix. sx. * Mat. ix. sy. * Mat. ix. sz, * Mat. ix. ta. * Mat. ix. tb. * Mat. ix. tc. * Mat. ix. td. * Mat. ix. te. * Mat. ix. tf. * Mat. ix. tg. * Mat. ix. th. * Mat. ix. ti. * Mat. ix. tj. * Mat. ix. tk. * Mat. ix. tl. * Mat. ix. tm. * Mat. ix. tn. * Mat. ix. to. * Mat. ix. tp. * Mat. ix. tq. * Mat. ix. tr. * Mat. ix. ts. * Mat. ix. tt. * Mat. ix. tu. * Mat. ix. tv. * Mat. ix. tw. * Mat. ix. tx. * Mat. ix. ty. * Mat. ix. tz, * Mat. ix. ua. * Mat. ix. ub. * Mat. ix. uc. * Mat. ix. ud. * Mat. ix. ue. * Mat. ix. uf. * Mat. ix. ug. * Mat. ix. uh. * Mat. ix. ui. * Mat. ix. uj. * Mat. ix. uk. * Mat. ix. ul. * Mat. ix. um. * Mat. ix. un. * Mat. ix. uo. * Mat. ix. up. * Mat. ix. uq. * Mat. ix. ur. * Mat. ix. us. * Mat. ix. ut. * Mat. ix. uu. * Mat. ix. uv. * Mat. ix. uw. * Mat. ix. ux. * Mat. ix. uy. * Mat. ix. uz, * Mat. ix. va. * Mat. ix. vb. * Mat. ix. vc. * Mat. ix. vd. * Mat. ix. ve. * Mat. ix. vf. * Mat. ix. vg. * Mat. ix. vh. * Mat. ix. vi. * Mat. ix. vj. * Mat. ix. vk. * Mat. ix. vl. * Mat. ix. vm. * Mat. ix. vn. * Mat. ix. vo. * Mat. ix. vp. * Mat. ix. vq. * Mat. ix. vr. * Mat. ix. vs. * Mat. ix. vt. * Mat. ix. vu. * Mat. ix. vv. * Mat. ix. vw. * Mat. ix. vx. * Mat. ix. vy. * Mat. ix. vz, * Mat. ix. wa. * Mat. ix. wb. * Mat. ix. wc. * Mat. ix. wd. * Mat. ix. we. * Mat. ix. wf. * Mat. ix. wg. * Mat. ix. wh. * Mat. ix. wi. * Mat. ix. wj. * Mat. ix. wk. * Mat. ix. wl. * Mat. ix. wm. * Mat. ix. wn. * Mat. ix. wo. * Mat. ix. wp. * Mat. ix. wq. * Mat. ix. wr. * Mat. ix. ws. * Mat. ix. wt. * Mat. ix. wu. * Mat. ix. wv. * Mat. ix. ww. * Mat. ix. wx. * Mat. ix. wy. * Mat. ix. wz, * Mat. ix. xa. * Mat. ix. xb. * Mat. ix. xc. * Mat. ix. xd. * Mat. ix. xe. * Mat. ix. xf. * Mat. ix. xg. * Mat. ix. xh. * Mat. ix. xi. * Mat. ix. xj. * Mat. ix. xk. * Mat. ix. xl. * Mat. ix. xm. * Mat. ix. xn. * Mat. ix. xo. * Mat. ix. xp. * Mat. ix. xq. * Mat. ix. xr. * Mat. ix. xs. * Mat. ix. xt. * Mat. ix. xu. * Mat. ix. xv. * Mat. ix. xw. * Mat. ix. xx. * Mat. ix. xy. * Mat. ix. xz, * Mat. ix. ya. * Mat. ix. yb. * Mat. ix. yc. * Mat. ix. yd. * Mat. ix. ye. * Mat. ix. yf. * Mat. ix. yg. * Mat. ix. yh. * Mat. ix. yi. * Mat. ix. yj. * Mat. ix. yk. * Mat. ix. yl. * Mat. ix. ym. * Mat. ix. yn. * Mat. ix. yo. * Mat. ix. yp. * Mat. ix. yq. * Mat. ix. yr. * Mat. ix. ys. * Mat. ix. yt. * Mat. ix. yu. * Mat. ix. yv. * Mat. ix. yw. * Mat. ix. yx. * Mat. ix. yy. * Mat. ix. yz, * Mat. ix. za. * Mat. ix. zb. * Mat. ix. zc. * Mat. ix. zd. * Mat. ix. ze. * Mat. ix. zf. * Mat. ix. zg. * Mat. ix. zh. * Mat. ix. zi. * Mat. ix. zj. * Mat. ix. zk. * Mat. ix. zl. * Mat. ix. zm. * Mat. ix. zn. * Mat. ix. zo. * Mat. ix. zp. * Mat. ix. zq. * Mat. ix. zr. * Mat. ix. zs. * Mat. ix. zt. * Mat. ix. zu. * Mat. ix. zv. * Mat. ix. zw. * Mat. ix. zx. * Mat. ix. zy. * Mat. ix. zz.

* And as Iesus passed forth from thence, he sawe a mā (named Matthew) syttinge at the receate of custome, and he sayeth vnto him: folow me. And he arose, & folowed him. And it came to passe as Iesus sat at meace in his house: beholde, many publicans also and synners that came, sat downe with Iesus and his disciples.

And when y Pharises sawe it, they sayde vnto his disciples: why eateth poure master with publicans and synners? But when Iesus heard that, he sayde vnto them. They

that be stronge, nede not the phylisyon, but they that are sicke. Soo ye rather and learne what y meaneth. * I wyl haue mercy, and not sacrifice. For I am not come to call the ryghtewes, but synners to repentaunce.

* Then came the disciples of John vnto him, sayng: * why do we and the pharises fast, for the most parte: but thy disciples fast not? And Iesus sayde vnto the: can the bydegromes chylidren mourne as long as the bydegrome is with them? But the dayes wyl come, when the bydegrome shalbe taken from them, and then shall they fast. No man putteth a pece of new cloth in an olde garment. For then taketh he awaye the pece from the garmēt, and the rent is made worse. Nether do men put new wyne into olde bottels: els the bottels breake, and the wyne runneth out, and the bottels perishe. But they putt new wyne into new bottels, and both are saued together.

* Whyle he thus spake vnto the, * beholde, ther came a certayne ruler, & worshipped him, sayng: my daughter is eue now diseased, but come and laye thy hand vpon her, & she shall lyue. And Iesus arose, ad folowed him, and (so dyd) his disciples. * and beholde, a woman which was diseased with an yssue of bloude twelue yeres, came behynde him, ad touched the hēme of his vesture. For she sayde within her selfe: yf I may touche but euen his vesture onely, I shalbe safe. But Iesus turned him aboute, and whan he sawe her, he sayde. Daughter, be of good comforte, thy faith hath made the safe. And the woman was made whole, euen that same tyme.

* And when Iesus came into the rulers house, and sawe the minstrels, ad the people making a noyse, he sayde vnto the: get you hence, for y mayde is not deed * but slepeth. And they laughed him to scozne. But whan the people were put forth, he wēt in, and toke her by y hande, & (and sayde: damsell, arise.) and y damsell arose. And this noyse went abroade into all that lande.

And whan Iesus departed thence, two blynde men folowed him, cryng & sayng: O thou sonne of Dauid, haue mercy on vs. And when he was come into the house, the blynde came to him. And Iesus sayeth vnto them: Beleue ye, that I am able to do this? They saye vnto him: Lord, we beleue. Then touched he their eyes, sayng: * accordynge to poure sayth be it vnto you. And their eyes were opened. And Iesus charged them sayng. Se that no mā knowe of it. But they, whan they were departed, spreed abroade his name in all that lande.

As they wēt out, beholde * they brought to him a dōme mā possessed of a deuyl. And whan y deuyl was cast out, y dōme spake. A a v And

The Gospel.

And the people marvelled, saying: it was neuer so sene in Israhell. But y pharises say-
de. * he casteth out deuyls, thozow the prin-
ce of deuyls.

* Mar. xii. b.
* Mar. vi. b.
* Luke. x. b.

* And Iesus wet about all cyties & tow-
nes, teachinge in their synagoges, and prea-
chinge the glad tydings of the kyngdome,
and healinge euery sicknes and euery diseale
amonge the people. * But when he sawe the
people: * he was moued with compassion on
them, because they were destitute, and scat-
tered abroade, euen as shepe hauynge no she-
pherde, Then saith he vnto his disciples, y
herueste trulpy is plenteous, but y labourers
are fewe. Praye ye therfore the Lord of the
haruest, that he will sende labourers into
his haruest.

* Mar. vi. b.

* Luke. x. a.

The x. Chapter.

¶ Chus sendeth out hys. xij. Apostles to preach in
Iewry, geueth them charge, teacheth them, and con-
fesseth them agaynst persecucion and trouble.

¶ And whā his * xij. disciples we-
re called vnto him, he gaue the
power agaynst vncleane spre-
tes, to cast them out, and to hea-
le all manner of sykenesse, and
all manner of dyscalle.

* Mar. vi. b.
* Luke. ix. d.

The names of the xij. Apostles are these
The first, Symon which is call d Peter: ad
Andrew his brother: James the sonne of
zebedee, ad John his brother: Philip & Bar-
tholomew: Thomas and Mathew, which
had bene a Publican. James y sonne of
Alphe, and Lebbeus (whose surname was
Taddes) Simon of Canaan, and Judas
Iscarioth, which also be traid him.

* Mar. vi. b.

* Iesus sent forth these twelue in nobye,
whom he commaunded, saying. Go not into
the waye of the gentyls, and into the cytie of
the Samaritans enter ye not. But go ra-
ther to the lost shepe of the house of Israhell.

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* Actes. viii. d.
* Mar. vi. b.
* Luke. ix. a.

* i. Tim. v. c.

* Luke. ix. a.
and. r. a.

Go and preache, saying: The kyngdome of
heauen is at hand. Heale the sycke, cleanse the
lepers, rayse y deyd, cast out deuyls. * Fre-
ly ye haue receaued: geue frely. * Possesse not
golde nor syluer, nor brasse: poure pur-
ses, nor yet scrip towarde your iorney: ne-
ther two cotes, nether shoes, nor yet a rodde.
* For the workman is worthy of his meate.
But to whatsoeuer cytie or towne ye shall
come, enquire who is worthy in it, and there
abide tyll ye go thence. * And when ye co-
me into an house, salute the same. And yf the
house be worthy, let poure peace come vpon
it. But yf it be not worthy, let poure peace
retourne to you agayne.

* Mar. vi. b.
* Actes. xiii. g.

And whosoever shall not receaue you, nor
will heare poure preachynge: when ye de-
parte oute of that house or that cytie * shake
of y duste of youre fete. Verely I saye vnto
you: it shalbe easier for the land of zodomā

and Gomozra in the daye of iudgemēt, then
for that cytie.

* Beholde, I sende you forth, as shepe
among wolues. Be ye therfore wyse as ser-
pentes and innocēt as doues. * But beware
of men, for they shall deliuer you vp to the
councels, and shall scourge you in their syna-
goges. And ye shall be brought to y herd ru-
lers, and kynges, for my sake, in wytnes to
them and to the gentyls.

But * whē they deliuer you vp, take ye
no thought, how or what ye shall speake:
* for it shalbe geuen you, euen in y same houre
what ye shall speake. For it is not ye y spe-
ke, but y spyte of youre father which spea-
keth in you. * The brother shall deliuer vp
y brother to deeth, & y father y sonne. And the
chylde shall aryle agaynst their fathers and
mothers, and shall put the to deeth: & ye shal
be hated of all mē for my name sake. * But
he that endureth to the ende, shalbe saued.

But * whē they persecute you in this cy-
tie, flye ye into another. For verely I saye
vnto you: ye shall not go thozowe all the cy-
ties of Israhell tyll the sonne of mā be come.
* The disciple is not aboue the master: nor y
seruaunt aboue his Lord. It is ynough for y
disciple, y he be as his master is, ad y the ser-
uaunt be as his Lord is. If they haue called
the Lord of y house, Beelezebub: how moche
more shal they call them of his houtholde so?
Feare them not therfore. * For there is no-
thing close, that shall not be opened: and no-
thyng hyd, that shall not be knowne.

What I tel you in darknes, that speake ye
in lycht. And what ye heare in the eare, that
preache ye on the house toppes.

* And feare ye not the which kyll the body
but are not able to kyll the soule. But rather
feare hē, which is able to deströye both soule
and body into hell. Are not two lytle sparo-
wes sold for a farthyng? And one of the shal
not lyght on the grounde with out youre fa-
ther. Yee, euen al the heares of your head are
nōbred. Feare ye not therfore: ye are of mo-
re value then many sparowes.

* Euery one therfore y shall knowlege
me before men, hē will I knowlege also be-
fore my father which is in heaue. But who-
soeuer shall denye me before mē, hē will I al-
so denye before my father, which is in heaue.

Thinke not * y I am come to sende peace
into the erth. I came not to sende peace, but a
sweard. For I am come to set a man at va-
riaunce * agaynst his father, & the daughter
agaynst her mother, & the daughter in lawe
agaynst her mother in lawe. And a mannes
foes shalbe they y are of his awne houthold.

* He y loueth father, or mother more then
me, is not worthy of me. And he that loueth
sone or daughter more then me, is not wor-
thy of me. And he that taketh not hys crosse
and

* Luke. ix. d.

* Mar. vi. b.
* Luke. ix. d.

* Mar. vi. b.

* Luke. ix. d.

* Mar. vi. b.

* Mar. vi. b.

* Mar. vi. b.

* Luke. ix. d.

* Mar. vi. b.

* Mar. vi. b.

* Luke. ix. d.

* Luke. ix. d.

* Mar. vi. b.

* Mar. vi. b.

* Luke. ix. d.

* Luke. ix. d.

* Luke. ix. d.

* Luke. ix. d.

Of S. Matthew.

Jo. vi.

and foloweth me, is not worthy of my * he
that synbeth his lyfe, shall lose it: ad he that
losyth his lyfe for my sake, shall synde it.

* He that receaueth you, receaueth me: &
he that receaueth me, receaueth him that sent
me. He that receaueth a prophet in the na-
me of a prophet, shall receaue a prophetes re-
warde. And he that receaueth a ryghteous
man, in the name of a ryghteous man, shall
receaue a ryghteous mans rewarde: * And
whosoever shall geue vnto one of these lytle
ones to dryncke, a cuppe of colde water one-
ly (i the name of a disciple) verely I saye vn-
to you, he shall not lose his rewarde.

* Mar. ix. f.

The xi. Chapter.

¶ Joh Baptiste sendeth hys disciples vnto Christ.

¶ And it came to passe, that when
Iesus had made anēde of com-
maunding his twelue disciples
he departed thence, to teache and
to preache in the cyties.

* When John beyng in prison hearde
the workes of Christ, he sent two of hys dy-
sciples, & sayde vnto hym: Art thou he that
shall come: or do we loke for another. Iesus
answered and sayd vnto them: Go, and he-
we John agayne, what ye haue heard ad se-
ne. * The blynd receaue their sight: the lame
walke, the lepers are cleansed: and the deef
heare, y deyd are rayced vp, & the poore * re-
ceae the glad tidings of the gospell. And
happy is he, that is not offended by me.

* Mar. ix. b.

* Mar. ix. a.

* Luke. ix. d.

* And as they departed, Iesus begāne to
saye vnto the people concerning John. What
went ye out into the wyldernes to se? A re-
de that is shaken with the wynde? Or what
went ye out for to se? A man clothed in softe
raymēt: Beholde: they that weare softe clo-
thing: are in kinges houses. But what went
ye out for to se? A prophete: Verely I saye
vnto you: and more then a prophete. For
this is he, of whō it is wyrtten. * Beholde,
I sende my messenger before thy face, which
shall prepare thy waye before the.

* Mar. ix. a.

* Verely I saye vnto you: amonge the
that are borne of women, arose not a greater
then John the Baptiste. Not withstandinge
he that is lesse: i the kyngdome of heaue
is gretter then he. From the dayes of John
Baptiste vntill this daye, y kyngedō of heue
suffreth violence, and the violent plucke it
vnto them. * For all the prophetes, and the
lawe it selfe prophesied vnto John. And
yf ye will receaue it * this is Elias, which
was for to come. He that hath eares to hea-
re: let hym heare.

* Luke. xvi. d.

* Luke. ix. b.

* Luke. ix. c.

* But wher vnto shall I lyke thys ge-
neration? It is like vnto chyldezen, which syt
in the market places, and call vnto their fe-
lowes, and saye: we haue pypped vnto you,
and ye haue not daunsed: we haue mourned

vnto you, & ye haue not sorowed. For John
came nether eatynge nor drynkyng, & they
saye, he hath the deuyl. The sonne of man
came eatynge and drynkyng, and they saye,
beholde a glutton, & an vncleasurabe dryn-
cker of wyne: and a frende vnto publicans
ad synners. And wildome is iustified of her
chyldezen.

* Then begā he to vphrayd the cyties
which most of hys miracles were done in,
because they repēted not of their synnes. Wo
vnto the Chorazin: Wo vnto the Bethsaida:
for yf y miracles which were shewed in you,
had bene done in the cytie of Tyre or Sidon,
they had repented of their synnes longe ago
in sack cloth and ashes. Neuerthelesse I saye
vnto you: it shall be easier for Tyre & Sidon
at the daye of iudgement, then for you. And
thou Capernaū, which art lyft vp vnto he-
uen, shalt be brought downe to hell. For yf y
the miracles which haue bene done in y, had
bene shewed in zodom: they had remayned
vntill this daye. Neuerthelesse, I saye vnto
you: that it shalbe easier for the land of zodom
in the daye of iudgement, then for the.

* At that tyme Iesus answered and say-
de: I thanke the O father, Lord of heauen &
erth, because thou hast hid these thiges from
the wyse and prудēt, and hast shewed them
vnto babes, verely father, euen so was it thy
good pleasure. * All thynges are geuen ouer
vnto me of my father. * And noman kno-
weth the sonne but the father: nether kno-
weth eny man the father, saue the sonne, and
he to whom soeuer the sonne will open him.

Come vnto me all ye that laboure: and are
laden, and I will ease you. * Take my yock
vpon you, and lerne of me, for I am meke &
lowly in herte: and ye shall synde rest vnto
your soules. For my yocke is easy, * and
my burden is light.

* Eccl. vi. b.

The xij. Chapter.

¶ The disciples plucke the eares of corne, healeth,
the dyed hande, helpeth the possessed that was blinde
and domine, and sheweth who is hys brother, sister
and mother.



¶ That tyme Iesus wet on the
Sabboth dayes * thozowe the
corne, and hys disciples were
an hongred, and beganne to
plucke the eares of corne, and
to cate. But when the Pharises sawe it,
they sayde vnto hym: Beholde, thy disci-
ples do that which is not lawfull (for them.) to
do vpon the Sabboth daye. But he say-
de vnto them. Haue ye not read what Da-
uid dyd, whē he was an hongred, & they that
were with him? * How he entred into the
house of God, and did cate the shewe brea-
des which were not lawfull for hym to cate,
nether for them which were with hym, but

* Mar. ii. b.

* Mate. xiii. d.

* i. Mc. xii. a.

but onely for the prestes? Or haue ye not read in the lawe, how that (on the Sabath dayes) the prestes in the temple breake the Saboth, and are blamelesse? But I saye vnto you: that in this place is one greater then the temple. Wherefore, if ye wylt what this meaneth * I require mercy, & not sacrifice: ye wolde not haue condemned innocentes.

For the sonne of man also, is Lord euen of the Sabath daye.

And he departed thence * and went into their synagoge: and beholde, ther was a man which had his hande dried vp. And they asked hym, sayinge * is it lawfull to heale vpon the Saboth dayes? that they myght accuse him. And he sayde vnto them: which of you will it be, that shall haue. * a shepe, and yf it fall into a pytte on the Saboth daye, wyl he not take it and lyft it out? Howe moch more then is a man better then a shepe? Wherefore, it is lefull to do a good dede on the Saboth dayes. Then sayeth he to y^m mā: stretch forth thy hande. And he stretched it forth: And it was restored vnto health, lyke as the other.

Then the Pharisees wēt out, and helde a counsell agaynst him, how they myght destroye him. But when Iesus knewe it, he departed thence, and moche people folowed him, and he healed the all, and charged them, that they shuld not make him known: that it myght be fulfilled which was spoken by the Prophet, which sayeth: * Beholde, my childe, whom I haue chosen, my beloued, in whom my soule deliteth. I wyl put my sprete vpon him, and he shall shewe iudgement to the gentyls. He shal not streyue ne crye, nether shall eny man heare his voyce in the stretes, a broked rede shall he not breake, and smokyng flax shall he not quēche, till he sende forth iudgement vnto victorie, & in his name shall the gentyls trust.

Then was brought to him a blynd & dōme mā, y^e was vexed with a deuyl, & he healed him, in somoch, that the blynd and dōme, both spake and lawe. And all the people were amazed, and sayde: Is not this that sonne of Dauid? But when the Pharisees hearde it, they sayd. This felow dryueth the deuyls no other wyse out, but by the helpe of Belzebub the chefe of the deuyls.

But whan Iesus kne we their thoughtes he sayde vnto them: Euery kyngdome deuided agaynst it selfe, shal be brought to naught. And euery cite or house deuyled agaynst it selfe shal not stande. And yf Satan cast out Satan, then is he deuided agaynst him selfe. How shall then his kyngdome endure? Also, yf I by y^e helpe of Belzebub cast out deuyls, by whose helpe do poure chyldren cast them out? Therefore, they shal be your iudges. But yf I cast out y^e deuyls by the sprete of God: then is y^e kyngdome of God come vnto you:

But whan Iesus kne we their thoughtes he sayde vnto them: Euery kyngdome deuided agaynst it selfe, shal be brought to naught.

And euery cite or house deuyled agaynst it selfe shal not stande. And yf Satan cast out Satan, then is he deuided agaynst him selfe. How shall then his kyngdome endure? Also, yf I by y^e helpe of Belzebub cast out deuyls, by whose helpe do poure chyldren cast them out? Therefore, they shal be your iudges. But yf I cast out y^e deuyls by the sprete of God: then is y^e kyngdome of God come vnto you:

Or els * how can one enter into a strong mans house, and spoyle his Jewels, excepte he fyrst bynde the stronge man, and then spoyle his house? He that is not with me, is agaynst me. And he y^e gathereth not with me, scattereth abroad. Wherefore, I saye vnto you, all manner of synne and blasphemy shal be forgiven vnto men * but the blasphemy agaynst the sprete, shall not be forgiven vnto men. * And whosoever speaketh a worde agaynst the sonne of man, it shal be forgiven hym. But whosoever speaketh agaynst the holy gost, it shall not be forgiven him, neither in this worlde, nether in the worlde to come: * Either make the tree good, and his frute good, or els make the tree euill, and his frute euill. * For the tree is known by his frute. * O generation of vipers, how can ye speake good thinges, when ye poure selues are euill? * For out of the abundance of the hert, the mouth speaketh. A good man out of y^e good treasure of the hert, byngeth forth good thynges. And an euill man, out of euill treasure, byngeth forth euill thynges. But I say vnto you, of euery y^eddell worde that men shall haue spoken, they shall geue accountes in the daye of iudgement. * For out of thy wordes thou shalt be iustified: and out of thy wordes thou shalt be condemned.

Then certayne of the Scribes and of the Pharisees asked him sayng. * Master, we wylle a sygne of the. But he answered and sayde to them. * The euill and aduoutherous generation * seeketh a signe and ther shall no sygne be geuen to them, but the signe of the Prophet Jonas. * For as Jonas was thre dayes and thre nightes in the whales belly, so shall the sonne of mā be thre dayes and thre nightes in the herte of y^e erth. The men of ninie shall ryle in the iudgement with this nacion, & condēne it, because they amended at the preachyng of Jonas. Beholde, here is one greater then Jonas. * The quene of the south shall rise in the iudgement with this generation, and shal condēne it: for she came from the vtmost partes of the worlde to heare y^e wysdome of Salomon. And behold, in this place is one greater then Salomon.

When the vnclene sprete is gone out of a man, he walketh throughtout drye places, sekynge rest, and findeth none. Then he saith: I will retourne into my house, from whence I came out. And when he is come, he fyndeth it empty, and swept, and garnished. Then goeth he, and taketh vnto him seuen other spretes worse then him selfe, and so entred he in, and dwelleth there. And the ende of that man is worse then the beginning. Euen so shall it be also, vnto this froward generation.

Whyle

Whyle he yet talked to the people: * beholde his mother and his brethzen stode without, despyng to speake with him. Then one sayde vnto him beholde, * thy mother and thy brethzen stande without, despyng to speake with the.

But he answered, & sayde vnto him that had tolde him. Who is my mother? or who are my brethzen? And he stretched forth his hand toward his disciples, & sayd. * beholde my mother and my brethzen. For whosoever doth y^e will of my father which is in heauen, y^e same is my brother, syster, and mother.

The xiiij. Chapter.

The parable of the sowe, of the tares, of the tares, of the leuen, of the treasure hid in the felde, of the perles, and of the nett.

The same daye wēt Iesus out of the house, * and sat by the see syde, and moche people were gathered together vnto him, so gretly y^e he went, and sat in a shippe, and all the people stode on the shore. And he spake many thynges to the by similitudes, sayinge: Beholde, the sower went forth to sowe. And whan he sowed, some seds fell by the wayes syde, and the fowles came, and deuoured them vp. Some fell vpon stony places, where they had not moche erth, and anon they spronge vp, because they had no depnesse of erth: and when the sonne was vp, they caught heat, & because they had no rote, they wyddered awaye. Agayne, some fell amonge thornes, and the thornes spronge vp & choked them. But some fell into good ground, & brought forth frute: some an hundred folde, some sixty folde, some thirty folde. Whosoever hath eares to heare, let him heare.

And the disciples came, & sayde vnto him. Why speakest thou to the by parables? he answered and sayde vnto them: * it is geuen vnto you to knowe the secretes of the kyngdome of heauē, but to them it is not geuen.

For whosoever hath, to him shall be geuen: and he shall haue abundaunce. But whosoever hath not: from him shal be taken awaye euē that also which he hath. Therefore speake I to them by similitude: for they seinge, se not: and hearinge, they heare not: nother do they vnderstand. And in the is fulfilled the prophetic of Esaias, which sayth: * with the eares ye shall heare, and shall not vnderstand and seinge ye shall se, and shall not perceaue. For these peoples hertes is waxed grosse, and their eares are dull of hearinge, and they close their eyes, lest at any tyme they shuld se with their eyes, and heare with their eares, & shuld vnderstand with their herte, & be conuerted, that I also myght heale them.

But blessed are poure eyes, for they se: & poure eares, for they heare. Truly I saye vnto you, * that many prophetes & righteous

men haue despyred to se those thinges which ye se, & haue not sene them: & to heare those thinges which ye heare, and haue not hearde them. * Heare ye therfore y^e similitude of the sower. Whā one heareth y^e word of the kyngdome, & vnderstandeth it not, then cometh y^e euill man, & taketh awaye that which was sowne in hys hert: this is he, which was sowne by the waye syde. But he that receaued the sowe which was cast into stony places, y^e same is he that heareth the worde, and anon withiope receaueth it, yet hath he no rote in hym selfe, but dureth for a season: for whā tribulacyon or persecucion happeneth because of the worde, by and by he falleth. He also that receaued sowe into y^e thornes, is he y^e heareth the worde: and the care of this worlde, and the dispaytfulnes of ryches, choke vpon the worde, and so is he made vnfrutefull. But he that receaued sowe into y^e good ground is he that heareth the worde, and vnderstandeth it: which also beareth frute, & bringeth forth, some an hundred folde, some sixty folde, some thirty folde.

Another similitude put he forth vnto the, sayinge: * The kyngdome of heauen is likened vnto a man, which sowed good seed in his felde. But whyll men slept, his enemye came, & sowed tares among the wheate, & went his waye. But when the blade was sprōg vp, and had brought forth frute, there appeared the tares also. So the seruautes of the housholder came, and sayde vnto him. Syr, bydest not thou sowe good seed i thy felde: fro whence then hath it tares? he sayde vnto them, the enuious man hath done this. The seruautes sayde vnto him: wylt thou then that we go, and weede them vp? But he sayde, nay, lest while ye gather vp the tares ye plucke vp also the wheate with them, let bothe growe together untill the harvest, and in tyme of harvest, I wyl saye to the reapers gather ye fyrst the tares, and bynde them together in sheues to be brent: but gather the wheate into my barne.

Another parable put he forth vnto the, sayinge. * The kyngdome of heauē is lyke to a grayne of mustard seed, which a man toke & sowed in his felde, which is the leest of all seedes. But when it is growne, it is the greatest among herbes, and is a tree: so that the byrdes of the ayer come, and make theyr nestes in the braunches ther of.

Another similitude spake he vnto them: * The kyngdom of heauē is lyke vnto leuē, which a woman taketh and hydeth in thre peckes of meale, tyll all be leuened.

All these thynges spake Iesus vnto y^e people by similitudes, & with out a parable spake he nothyng vnto the: that it myght be fulfilled, which was spokē by y^e prophet, that sayth * I will open my mouth in parables: I wyl

The Gospel.

will speake forth thynges which haue bene kepte secreete fro þe begynning of þe world.

** Mar. iiii. c.* When the people were sent away, then came Iesus into þe house. ** And his disciples came vnto him, saying: declare vnto vs the parable of the tares of the felde. He answered and sayd vnto them. The soweth the good seed, is þe sonne of man. The felde is the world. And the chyldren of the kyngdome, they are the good seed: the tares are the chyldren of the wycked: the enemye that soweth them, is the deuyl. The haruest is the ende of the world: the reapers be þe Angells. Eue as the tares therfore, are gathered & brent in the fyre: so shall it be in þe ende of this world.*

** Apo. xiiii. d.* ** The sonne of man shall sende forth his Angells, & they shall gather out of his kyngdome all thynges that offende, and the which do iniquite: and shall cast them into a furnes of fyre. There shall be waylinge & gnasyng of teth. * Then shall the righteous shine as the Sonne in the kyngdome of their father. Who soeuer hath eares to heare, let him heare.*

** Agayne, the kyngdome of heauen is lyke vnto treasure hid in the felde, the which a man hath found and hydd: ad foriove therof goeth & selleth all þe he hath, & byeth þe felde.*

** Agayne, the kyngdome of heauen is lyke vnto a marchaunt man, sekynge goodly pearles, which whē he found one precious pearle, went & sold all that he had, & bought it.*

** Agayne, the kyngdome of heauen is lyke vnto a nett, þe was cast into þe see & gathered of all kynde: (of fyshes) which whē it was full me drew to land, & sat downe & gathered þe good into vessels, but cast þe bad awaye. So shall it be at the ende of þe world. The angelles shall come & seuer þe bad fro amōge the good, & shall cast the into a furnace of fyre: there shall be wayling & gnasyng of teth.*

** Iesus saiet vnto the: haue ye vnderstande all these thynges: They saie vnto him: yea. Lorde. Then sayde he vnto them. Therfore eueri scribe which is taught vnto the kyngdome of heauen, is lyke vnto a mā that is an housholder, which byrnyngeth forth out of his treasure, thynges newe and olde.*

** And it came to passe that whē Iesus had finished these similitudes, he departed thence: And whan he came into his awne cōuntry, he taught them in their synagoges, in so moche, þe they were astōned and sayde: whē ce cometh this wysdome and powers vnto him? * Is not this the carpenters sonne? Is not his mother called Mary? and his brethren, James and Ioses and Simon and Judas? And are not all his systers with vs? Whence hath he then all these thynges? And they were offended at hym. Iesus sayde vnto them: * A prophete is not without honoure, saue in his awne cōuntry, and in his awne house. And he did not many mira-*

cles there, because of thei vnbelefe.

The xiiij. Chapter.

** Iohn for then and heided. Chyldredeth fynethou: lunde men with v. lounes and two fshes, and appeareth by nyght vnto his disciples vpon the see.*

** That tyme * Herode the tetrarcha heard of þe fame of Iesu, & sayde vnto his seruantes: this is John þe Baptist. He is risen fro the deed, & therfore are miracles wrought by hi. For Herode * had taken John, & hold hi, & put him in prison because of Herodias, his brother Philipps wyfe. For Iohn sayd vnto him: * It is not lawfull for þe to haue her. And when he wolde haue put hym to death, he feared þe people, * because they counted him as a prophet.*

** But whē Herodes * byrth daye was kepte, the daughter of Herodias daunsed before the, & pleased Herode. * Wherefore he promysed with an othe, that he wolde geue her whatsoeuer she wolde aske. And she beyng instructed of her mother before, sayde: geue me here John Baptistes heed in a platter.*

** And the kyng was soz. Neuerthelesse, for the othes sake, & them which sate also at the table, he commaunded it to be geue her: & sent tourmentours, & behedded John in the prison and his heed was brought in a platter & geue to þe damsell, and she brought it to her mother. And his disciples came & toke by his body, and buried it: went, and tolde Iesus.*

** Whē Iesus hearde of it, he departed thence in a shyppe vnto a desert place, out of the waye. And when þe people had harde therof, they folowed him on fote and left the cyties.*

** And Iesus went forth, & sawe moche people, and was moued with mercie toward them, and he healed of them thos that were sycke.*

** And when þe euen drew on, his disciples came to him, saying: this is a deserte place, & þe houre is now past, let þe people departe, that they maye go into the townes, and bye the vytylles. But Iesus sayde vnto the: They haue no nede to go awaye. Geue ye them to eate. They saie vnto him: we haue here but v. lounes and two fshes. He sayde: byrnyng the hyther to me. And he comaunded the people to syt downe on the grasse, & he toke the v. lounes & the ij. fshes, and lyft vp his eyes toward heauen & blessed. And whan he had brokē the, he gaue the lounes to his disciples, & his disciples gaue the to the people.*

** And they dyd all eate, ad were suffysed. And they gathered vp (of the fragmentes that remayned.) xij. basketesfull. And they that dyd eate, were aboute. v. M. mē, besyde women and chyldren.*

** And streyght waye Iesus made his disciples to get vnto a shyppe, and to go before him vnto þe other syde whill he sent the people awaye. And when the people were sent awaye, he wēt vp into a mountayne to praye*

S. Matthew

Jo viii.

to praye alone. And whē night was come, he was there him selfe alone. But þe shyppe was now in þe myddes of þe see, & was toost wyth waues, for it was a contrary wynde. And in the fourth wathe of þe nyght, Iesus wēt vnto the walkynge on þe see. And whē þe disciples sawe hym walkynge on the see, they were troubled, sayinge: it is some spryte, & they cryed out for feare. But streyght waye, Iesus spake vnto them, sayinge: be of good cheare, it is I, be not a frayd.

** Peter answered hym, and sayde: Lorde, yf it be thou, byd me come vnto þe on þe water. And he sayde, come. And when Peter was come downe out of the shyppe, he walked on the water, to go to Iesus. But whē he sawe a myghty wynde, he was a frayd. And when he beganne to syncke, he cryed sayinge: lorde saue me. And immediately Iesus streched forth his hand, & caught him, & sayd vnto hi: O thou of lytell fayth, wherefore dydest thou doubt? * And whan they were come into þe shyppe, the wynde ceased.*

** Then they that were in þe shyppe, came and worshypped hym, sayinge: of a truthe thou art the sonne of God. And when they were gone ouer they came into the lande of Genesareth. And when the men of the place had knowledge of him, they lēt out messengers into all that cōuntry rounde about the coast & brought vnto him all that were sycke, & besought hym, y they myght touche the hemme of his vesture only. And as many as touched it were made safe.*

The xv. Chapter.

** Chyffe excuseth his disciples, & rebuketh the scribes & pharises for they grekyng goddes commaundement thow their awne tradicions. The thyng that goeth into the mouth defyleth not the man. He defuureth the womā of canaanis daughter, healeth the multitude, & wylh. viij. lounes & a few lyele fshes fedeth. iiii. M. men, besyde women & chyldren.*

** Then * came to Iesus Scribes and Pharises (whyche were come from Jerusalem) saying: why do thy disciples transgresse the tradicion of the elders: for they washe not theyr handes whē they eate bread. But he answered & sayde vnto them: why do ye also transgresse the commaundement of God, because of poure awne tradicion: For God commaundeth sayinge: * honoure father and mother, and he that curseth father or mother: let hym dye the death. But ye saie: euery one shall saie to his father and mother: * what gift so euer shulde haue come of me, the same is turned vnto thy profyt: & so shall he not honoure his father or his mother. And thus haue ye made the commaundement of God of none effecte, because of poure awne tradicion. Ppocrites, full well dyd I saie prophesie of you, sayig: * This people draweth nye vnto me with theyr mouth, and*

honoureth me with lyppes, howbeit, their hertes are farre from me: but in vayne do they serue me, teachynge the doctrines and preceptes of men.

** And he called the people to him, and sayd vnto them: heare and vnderstande. That which goeth into the mouth, defyleth not the man: but that which cometh out of the mouth, defyleth the man.*

** Then came his disciples, and sayde vnto him: knowest þe not, that þe pharises were offended at this sayinge? But he answered and sayd. Euery plātē which my heauenly father hath not planted, shall be plucked vp by the rotes. Let the alone, they be þe blynde leaders of þe blynde. If the blynde leade the blynde, both shall fall into the dyche.*

** Then answered Peter & sayd vnto him: declare vnto vs this parable. Iesus sayde: are ye also yet without vnderstandinge? do not ye yet vnderstāde, y whatsoeuer I speak in at the mouth, goeth into þe bely, & is cast out into the draught? But those thynges which procede out of þe mouth, come forth fro þe hert, & they defyle þe man. For out of þe herte procede euill thoughtes, murders, breakynge of wedlocke, whordōs, theftes, fallsewitnesse, blasphemies. These are þe thynges, which defyle a mā. But to take meate wth vnwaschen hādes, defileth not a mā.*

** And Iesus went thence, & departed into the coastes of Tyre and Sydon. & beholde, a woman of Canaan (which cam out of the same coastes) cryed vnto him, sayinge: haue mercy on me o Lorde, þe sonne of Dauid: My daughter is piteously vexed wyth a deuyl. But he answered her nothing at all, & his disciples came, and besought him, sayinge: sende her awaye, for she crieth after vs. But he answered, & sayde: I am not set * but vnto þe lost shepe of þe house of Israel.*

** Then cam she, & worshypped him, sayinge: lorde, helpe me. He answered and said: it is not mete, to take þe chyldrens bread, and to cast it to dogges. She answered & sayde: truthe Lorde, for the dogges eate of þe crumbs, which fall from their masters table. Then Iesus answered and sayde vnto her. O woman, grete is thy faith, be it vnto the, euen as þe wilt. And her daughter was made whole euen at that same tyme.*

** And Iesus went awaye from thence, and cam nye vnto the see of Galile, & went vp into a mountayne, & sat downe there. And moche people came vnto him, bringynge wth them those þe were lame, blind, deafe, mapmed, ad other many: & cast them downe at Iesus fete. * And he healed the: in so moche, þe people wondered, whan they sawe þe domme speake, & mapmed to be whole, the lame to walke, and the blynde to se. And they glorified the God of Israel.*

** Then*

The Gospell.

* Mar. viii. a * Then Jesus called his disciples vnto him, & sayde: I haue compassyō on the people, because they continue with me now. iiii. dayes, & haue nothing to eate: & I will not let the departe fasting, lest they miscarry by the waye. And his disciples saye vnto him: whence shal we get so moche bread in the wyldernes, as to suffise so greute a multitude? And Jesus sayeth vnto the: howe many loanes haue ye? And they saye: seuen, & a fewe lytle fysshes. And he commaunded the people to syt doune on the grounde: and toke the seuen loanes, & the fysshes: & after he had geue thākes, he brake them, and gaue to his disciples, & the disciples gaue the to the people. And they dyd all eate, and were suffysed. And they toke vp (of the broken meate that was left) seuen baskettes full. And yet they dyd eate were. iiii. M. men. besyde wme & chylde. And he sent awaye the people, and toke shyppe, & came to the parties of Magdala.

The. xvi. Chapter.

The Pharises requyre a token. Jesus warneth his disciples of the Pharises doctrine. The confession of Peter. The keyes of heauen. The saythfull must beare the crosse after Christ.

* Mar. viii. b * He Pharises also w the Saduces, came and tēpted him & desyred him. He wolde shewe them a sygne from heuen. He answered and sayde vnto them: whan it begynneth to drawe toward eue, ye saye, it wyl be fayre wether, for the skye is reed. And in y moynynge: It wyl be foule wether to daye, for the skye is glomyng reed. O ye pharises, ye can discerne the outward apperance of the skye: but can ye not discerne the sygnes of the tymes? The frowarde & aduoutrous nacyon requyret h a sygne, and there shall no sygne be geuen vnto it, but the sygne of the Prophet Jonas. And he lefte them, and departed.

23 And when his disciples were come to the other syde of the water, they had forgottē to take bread with the. Then Jesus sayde vnto them. Take hede and beware of the leuen of the Pharises & of the Saduces. And they thought in the selues sayig: we haue taken no bread w vs. Which whā Jesus vnderstode, he sayd vnto them: O ye of lytell faith, why take ye thought within your selues, because ye haue brought no bread? Do ye not yet perceaue, nether remember those. v. loanes, whē there were. * v. M. me, & how many baskettes toke ye vnto? Ne ther the. vii. loanes whē there were. iiii. M. me: & how many baskettes toke ye vnto? how happeneth it ye do not vnderstande, that I spake it not vnto you cōcernyng bread, ye shulde beware of the leuen of the Pharises, & of the Saduces? Then vnderstode they, how that he had not the beware of the leuen of

breed: but of the doctrine of the Pharises, and of the Saduces.

When Jesus came into the coastes of the cite which is called Cesarea Philippi, he asked his disciples sayinge: whom do men saye I the sonne of mā am? They sayde: some saye I thou art John Baptist, some Ielpas, some Ieremias, or one of the prophetes. He sayeth vnto them: but whom saye ye I am? Simon Peter answered & sayde: Thou art Christ the sonne of the lyuynge God. And Jesus answered, & sayde vnto hym: happy art thou Simon the sonne of Ionas, for fleche & bloud hath not opened that vnto I: but my father which is in heuē. And I saye also vnto the: thou art Peter: & vpon this rocke I wil bylde my cōgregation. And I gates of hell shal not preuaile agaynst it. And I wil geue vnto the, the keyes of the kyngdō of heuē. And whatsoeuer thou byndest in erth, shall be bounde in heuē: & whatsoeuer thou loofest in erth, shalbe lowsed in heuē.

Then charged he his disciples, that they shulde tell no man, ye was Jesus Christ. From the tyme forth began Jesus to shewe vnto his disciples, how that he must go vnto Ierusalem, & suffer many thinges of the elders, & the prestes, & Scribes, & must be kylled, and be raysted agayne the thyrde daye. And when Peter had take him asyde, he began to rebuke him, sayinge: master, fauer thy selfe, this shal not happē vnto the: but he turned him aboute, and sayde vnto Peter: go after me Satan, thou byndest me: for thou sauncest not the thiges that be of God, but those that be of men.

Then sayde Jesus vnto his disciples: If eny man wil folowe me, let hi forsake him selfe & take vnto his crosse, & folowe me. For whoso wil saue his lyfe, shal lose it. Whoso doth lose his lyfe for my sake, shal fynde it. For what doth it profet a mā, if he wyne all the whole world: & lose his awne soule? Or what shal a man geue to redeme his soule agayne with all? For the sonne of man shall come in the gloze of his father, w his āgels: & then shall he rewarde euery man accordyng to his dedes. Verely I saye vnto you, ther be stōdng here, which shal not tast of deeth, tyll they se the sonne of mā come in his kyngdome.

The. xvii. Chapter.

The transfiguration of Christ. He healeth the lunatike, & payeth tribute.

After. vi. dayes, Jesus taketh Peter, James and John his brother, and bringeth them vp into an hye mountaine out of the waye, and was transfigured before them: & his face dyd shyne as the sonne, and his clothes were as whyte as the lyght.

And beholde, there apere vnto the Moses & Elias talkyng wth hym. The answered Peter, and sayde vnto Jesus, Lorde, here is good beinge for vs. If thou wylt, let vs make here. iij. tabernacles: one for the, and one for Moses, and one for Elias. Whyle he yet spake, behold, a bright cloude shadowed the. And beholde, there came a voyce out of the cloude whych sayd: this is my beloued sonne: in who I deelyte: heare hym. And when the disciples hearde these thynges, they fell on the faces: & were sore afrayed. And Jesus came & touched them, & sayd: aryse, & be not a frayd. And when they had lyft vp they eyes they sawe no man saue Jesus onely.

And whan they came downe fro the mountayne, Jesus charged the sayinge: shew ye vnto no mā, vntyll the sonne of man be ry sen agayne fro the deed. And his disciples asked him, sayig: why then saye the Scribes, & Elias muste fyrst come? Jesus answered, and sayde vnto the: Elias trulye shal fyrst come, and restore all thynges. But I saye vnto you, I Elias is come already, & they knewe hi not: but haue done vnto hym whatsoeuer they lusted. In lykewyse shal also the sonne of mā suffre of the. Then the disciples vnderstode, he spake vnto the of John Baptist. And whē they were come to the people, ther came to him a certayne mā knelyng downe to him, & sayeng: Master, haue mercy on my sonne, for he is lunatike & sore vexed, for oft tymes he falleth into the fyre, & oft into the water. And I brought him to thy disciples, & they coulde not heale hi. Jesus answered & sayd: O faythles & croked nation: how longe shall I be with you? how longe shall I suffre you? bring hym hyther. And Jesus rebuked the deuyll, & he departed out of hi. And the chylde was healed euen the same tyme.

Then came the disciples to Jesus secretly & sayde: why could not we cast hym out? Jesus sayd vnto the: Because of your vnbelefe. For verely I saye vnto you: if ye haue sayth as a grayne of musterd seed, ye shall saye vnto this mountayne: remoue hence to ponde pte, and it shall remoue: nether shal eny thinge be vnpowable vnto you. Howbeit this kynde goeth not out, but by prayer and fastinge. While they were occupied in Galilee Jesus sayde vnto them: it wyl come to passe the sonne of man shalbe betrayed into the handes of men, and they shal kyl him and the thyrde daye shal he ryse agayne. And they were excedyng soze.

And when they were come to the ctye of Capernaū, they wnt to receaue tribute money, cam to Peter, & sayd: Dost thou master paye trybute? he sayeth: yee. And when he was come into the house, Jesus preuēted hym sayig: what thinkest thou Simon? of who do the kynges of the erth take trybute or toll,

Of the chyldezen, or of straungers? Peter sayeth vnto hym: of straungers. Jesus sayeth vnto him: Then are the chyldezen fre: not with stōdng, lest we shuld offende the, go thou to see, & cast an angle, & take the fyrst cometh vp: & whē thou hast opened his mouth, thou shalt fynde a peece of twentie pence: that take, & geue it vnto them for me & the.

The. xviii. Chapter.

The teacheth his disciples to be humble & harmeles: to auoyde occasyons of euill: & one to forgyue anothers offence.

The same tyme came the disciples vnto Jesus, sayinge: who is the grea test in the kyngdō of heauen? Jesus called a chylde vnto hym, & set him in the myddes of them, & sayd: Verely I saye vnto you: except ye turne, & become as chyldezen, ye shall not enter into the kyngdō of heauen. Whosoever therfore humbleth him selfe, as this chylde, the same is the grea test in the kyngdō of heauen. And whoso receaueth such a chylde in my name, receaueth me. But whoso doth offende one of these lytle ones whych beleue in me: it were better for hym, that a myllstone were hāged aboute his necke, & that he were drowned in the depth of the see. Wnto the world because of offences. Necessary it is that offences come: But wnto the mā, by whom the offence cometh.

Wherfore if thy hande or thy fote hinder the, cut him of & cast it from the. It is better for the to enter into lyfe halt or maymed, rather then thou shuldest hauinge two hādes or two fete be cast into euerlastyng fyre. And if thyne eye offende the, plucke it oute, and caste it fro the. It is better for the to enter into lyfe w one eye, rather then hauinge two eyes to be cast into hell fyre. Take hede: that ye despyse not one of these lytelones. For I saye vnto you, in heauē their angels do alwayes beholde the face of my father, whych is in heauē. For the sonne of mā is come to saue that whych was lost. How thynke ye? If a man haue an hūdred shepe, & one of the be gone astray, doth he not leaue nyntye & nyne in the mountayns, & goeth & seeketh the was gone astray? And if it happē he fynd it, verely I saye vnto you: he reioyseth more of the shepe then of the nyntye & nyne which wēt not astray. Ene so it is not the wyll of your father in heauen, ye one of these lytelones shulde perishe.

Wherfore if thy brother trespass agaynst the, go & tell hym his faute betwene hym & the alone. If he heare the, thou hast won thy brother: But if he heare the, then take yet wth the one or two, & in the mouth of two or iij. witnesses, euery matter may be stablished. If he heare not the, tell it vnto the congregacyon. If he heare not the congregacyon let him be vnto ye as an heathen mā & as a publicā. Verely I saye vnto you: whatsoeuer ye bynde on erth, shalbe bounde in heauen. And whatsoeuer ye lose on erth, shalbe lowsed

The Gospell.

lowed in heauē. Agayne I saye vnto you yf two of you agree in erthe vpon eny maner a thynge, whatsoeuer they desyre: they shall haue it of my father which is in heauē. For where two or thre are gathered together in my name, there am I in myddes of the.

Then came Peter to hym, & sayde: Lorde howe oft shall I forgene my brother, yf he synne agaynst me: & yll seuen tymes: I saye vnto the: vntill seuen tymes: but seuen tymes seuen tymes. **¶** Therefore is the kyngdō of heauen lykened vnto a certayne mā y was a king, which wolde take aountes of hys seruautes. And whē he had begō to reckē, one was brought vnto him, whych ought him ten thousand talents, but forasmuch as he was not able to paye, his Lorde commaunded him to be solde, & hys wyfe & chyldren, & all y he had, and payment to be made. The seruaunt fell downe, & besought him, saying: Syr, haue pacience w me, and I wyll paye the all. Then had the Lorde ptye on that seruaunt, & lowsed hym and forgane hym the det.

So the same seruaunt, went out, & fōnde out of hys felowes which ought him an hundred pence: & he layed handes on hym, & toke hi by the throte, saying: paye y thou owest. And his fellowe fell downe, & besought hym saying: haue pacience w me, & I wyll paye y all. And he wolde not, but went, & cast hym into prison, tyll he shulde paye the det. So, whē his felowes sawe what was done, they were very sorry, and came, & tolde vnto their Lorde all that had happened. Then his Lorde called hym & sayd vnto hym: Thou vngreuous seruaunt, I forgane the all that det, whan thou desyrest me: shuldest not thou also haue had compassion on thy fellowe, euen as I had ptye on the? And hys Lorde was wrooth, & deliuered him to the iaylers, tyll he shuld paye all y was due vnto hym. So ylike wyse shall my heauēly father do also vnto you yf ye frō poure hertes, forgene not euery one his brother thes trespasses. **¶**

¶ The xix. Chapter.

¶ Chyph geueth answer concernynge in paye, and teacheth not to be carefull, nor to loue worldly thynges.

¶ And it came to passe that when Jesus had fynished these sayynge, he gat hym from Galile, & came into the coastes of Jewry beyonde Jorda, & moche people folowed hym, & he healed them there.

The Pharises also came vnto him tēptynge him, & saying vnto him: Is it lawfull for a man to make a deuozement w his wyfe for any maner of cause? He answered & sayd vnto the: haue ye not red, how y he which made mā at y begynnynge made the mā & woman: & sayd, for thys cause shall a man leaue father & mother, & shall cleue vnto hys wy-

fe, & they twayne shalbe one fleshe. Wherefore now, they are not twayne, but one fleshe. Let not man therfore put a sinder, y whych God hath coupled together. They saye vnto hym: why dyd Moses then comaunde to geue a testimōnall of deuozement, & to put her awaye? He sayde vnto the: Moses (because of the hardnes of poure hertes & suffered you to put awaye poure wyfes: But frō y beginnyng it was not so. * I saye vnto you: whosoeuer putteth awaye his wyfe (except it be for fornicacion) & marieth another, breaketh wedlocke. And whoso marieth her whych is deuozed, doeth commyt aduoutry.

Hys disciples saye vnto him: yf y mater be so betwene man & wyfe, then is it not good to mary. He sayd vnto them: all men cannot cōprehend this saying: * saue they to whom it is geue: for ther are some chaste whych are so bozne out of their mothers wōbe. And ther are some chaste, which be made chaste of mā. And ther be chaste, which haue made the selues chaste for y kyngdome of heuē sake. He that can cōprehēde it, let him cōprehēde it. * The were there brought vnto hym pounge chyldre, that he shuld put hys hādes on the, & praye. And y disciples rebuked them. But Jesus sayde vnto them: suffre the chyldren & forbid them not to come vnto me: for of such is the kyngdō of heauē. And whē he had put hys handes on them, he departed thence.

And beholde, one came, & sayd vnto him: * good master, what good thynge shall I do that I maye haue eternall lyfe? He sayd vnto hi: why callest thou me good? (* the is none good but one, & y is God. But yf y wilt entre ito lyfe, kepe the comaundementes. He sayeth vnto hym. Whych? Jesus sayde: * Thou shalt not comit manslaughter. Thou shalt not comyt aduoutrye: Thou shalt not steale: Thou shalt not beare false witness: honoure father and mother: * and y shalt loue thyne neybour as thy selfe. The pōnge man sayeth vnto hi: All these thynges haue I kepte frō my youth vp: what lacke I yet? Jesus sayd vnto hym, yf thou wilt be perfecte: go & sell (all) that y hast, & geue to y poore, & shall haue treasure in heauē, & come & folow me. But when the pounge mā herde y saying, he wēt awaye sorry. For he had grete possessyons.

Then Jesus sayd vnto his disciples: Were ly I say vnto you: * it shalbe harde for the ryche to enter into the kyngdō of heauē. And agayne I saye vnto you: it is easier for a camel to go throughe the eye of a needle, the for the ryche to enter into the kyngdome of God. Whē the disciples hearde this, they were exceedingly amased, saying: who than cā be saued? But Jesus behelde them, and sayd vnto them: wth men this is vnpossyble: * but w God all thynges are possyble.

* Then answered Peter, & sayd vnto him: Beholde

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Jo. r.

¶ Beholde: we haue forsake all, and folowed the, what shall we haue therfore? Jesus sayd vnto the: verely I saye vnto you: that when the sonne of man shall syt in the seate of hys maiestye, ye y haue folowed me i the regencyon: * shall syt also vpo. xij. scales, & indige the xij. trybes of Israel. * And euery one that forsaketh house, or brethzen, or systers, or father, or mother, or wyfe, or chyldren, or landes, for my names sake, * shall receaue an hundred folde, & shall inheret euerylastynge lyfe. * But many that are fyrst, shalbe last and the last shalbe fyrst.

¶ The xx. Chapter.

¶ Chyph teacheth by a synnypred that God is better vnto no mā. He teacheth hys disciples to be lowly, & geueth two blynde men theyr syght.

¶ The kyngdome of heauen is lyke vnto a man, y is an housholder, whych went out early in the mornynge to hyer labourers into hys vyneyard. And whan the agreement was made wth the labourers for a peny a daye, he sent them into hys vynearde. And he went out about the thirde houre, & sawe other stādpyng ydell in y market place, & sayde vnto the: go ye also into the vynearde: & whatsoeuer is ryght, I wyll geue you. And they went thery wāye. Agayne, he went out about the fyfte & nyne the houre, & dyd lyke wyse. And about the eleueth houre he wēt out, & fōunde other standynge ydell, & sayd vnto the: why stande ye here all the daye ydell? They saye vnto hym because no man hath hyred vs. He sayeth vnto the: go ye also into the vynearde: & whatsoeuer is ryght, that shall ye receaue.

So, when euen was come, the Lorde of the vynearde sayeth vnto his steward: call y labourers, & geue them their hyer, begynnynge at y laste vntill y fyrst. And whā they dyd come, y cam about y eleueth houre, they receaued euery mā a peny. But whan the fyrst came also, they supposed y they shuld haue receaued more, & they lyke wyse receaued euery mā a peny. And when they had receaued it, they murmured agaynst y good mā of the house, sayynge: These last haue wrought but one houre, & y hast made the equal vnto vs, which haue bozne y burthen & heat of y day.

But he answered vnto one of the & sayde: frende, I do the no wronge: dydest thou not agre w me for a penny? Take that thine is & go thy wāye: I wyll geue vnto thys last, euen as vnto the. Is it not lawfull for me to do as me lysteth w myne awne goodes? Is thyne eye cupll, because I am good? * So y last shalbe fyrst, & the fyrste shalbe last. For many be called, but fewe be chosen. **¶**

* And Jesus going vp to Ierusalem, toke the xij. disciples as yde in the waye, & sayd vnto them: * Beholde, we go vp to Ierusalem, & the sonne of mā shalbe betrayed vnto

the chiefe prestes, & vnto the scribes, & they shall condemne hym to deeth, & shall deliuer hym to the gentyls, to be mocked and to be scourged, and to be crucified: and the thyrde daye he shall ryle agayne.

* He came to him the mother of zebedes chyldren, w her sonnes, worchypynge him & desyring a certayne thynge of hi. And he sayeth vnto her, what wilt thou? She sayde vnto him: Graunte, y these my two sonnes may syt, the one on the ryght hāde, and the other on the lefte, in thy kyngdome.

But Jesus answered & sayde: * Ye wot not what ye aske. Are ye able to dryncke of y cuppe that I shall dryncke of: & to be baptised w y baptyme, y I am baptised w? They saye vnto him: we are. He sayde vnto them: ye shall dryncke in dede of my cup: & be baptised w y baptyme that I am baptised wth. But to syt on my ryght hande & on my left, is not myne to geue: but it shall chaunce vnto the, y it is y prepared for of my father. **¶**

* And when y ten heard this, they disoyned at the two brethre: But Jesus called the vnto him, & sayde: * ye knowe that the princes of the nations haue dominio ouer them. And they that are great men, exerceyse auctoryte vpo them. It shal not be so amōge you. But whosoeuer wyll be greate amōge you, let him be poure minister: and whoso will be chiefe amōge you, let him be poure seruaunt: euen as the sonne of mā cam, not to be ministered vnto, but to minister, & to geue his lyfe a redemption for many. **¶**

* And as they departed frō hiericho, moch people folowed hi. And beholde, two blynde men sittynge by the way syde, when they heard that Jesus passed by, they cried sayynge: Lord thou sonne of Dauid, haue mercy on vs. And the people rebuked them, because they shulde holde their peace. But they cried the more sayynge: haue mercy on vs. Lord thou sonne of Dauid. And Jesus stode still, and called them, & sayde: what wyll ye that I shall do vnto you? They saye vnto him: Lorde, that oure eyes maye be opened. So Jesus had compassio on them, and touched their eyes, & immediatly their eyes receaued syght. And they folowed him.

¶ The xxi. Chapter.

¶ Herodeth into Ierusalem, dyueth the marchautes out of the temple, curseth the figges tre, & rebuketh the pharisees wth the synnypred of the two sonnes and of the husbānd men, that flew soch as were sent vnto them.

¶ And whan they drew nye vnto Ierusalem, and were come to Bethphage, vnto mounte Olyuete: then sent Jesus two disciples, saying vnto the: Go into the towne that lyeth ouer agaynst you, and anone ye shall fynde an asse bound, and a colte with her: loose them, & brynge them vnto me.

* Fac. sic in it. vi. b. mar. xi. d.

* mar. c. a.

* Gene. xii. d. Ephe. v. g. i. Cor. vi. d.

* Mar. c. i. d. Mar. c. i. d. Mar. c. i. d. Mar. c. i. d. Mar. c. i. d.

* Sap. x. d. Mar. c. i. d. Mar. c. i. d. Mar. c. i. d.

* Mar. c. i. d. Mar. c. i. d. Mar. c. i. d. Mar. c. i. d.

* Mar. c. i. d. Mar. c. i. d. Mar. c. i. d. Mar. c. i. d.

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The Gospel,

me. And pfernd mā sape ought vnto you, say pe: the Lorde hath neade of them: & streyght waye he wyl let the go. All this was done, & it might be fulfilled which was spokē by the prophete, saying. * Tell ye the daughter of Sion: behold, thy kynge cometh vnto y, meke, syttinge vpon an asse & a colte, the sole of the asse vndē to the yocke. The discyples wēt & dyd as Ies^s comaunded the, & brought the asse, & the colte, & put on the their clothes, & sett hi therō. And many of the people spred their garmentes in y waye. Other cut doune brāiches fro y trees, & strawed the i y waye.

And after, the people y wēt before, & they y came after, cryed saying: Hosanna to the sonne of David. * Blessed is he y cometh i the name of y Lorde. * Hosanna in y hyst. * And whē he was come to Ierusalem, all y citie was moued, saying: who is this? And the people sayd: this is Iesus, the Prophet of Nazareth (a cyte) of Galile. And Iesus went into the tēple of God, & cast out all the y folde & bought in the temple, & ouerthrew the tables of y mony changers, & the seates of them that solde dones, & sayd vnto them: It is wrytē: my house shall be called y house of prayer. But ye haue made it a denne of theues. And the blynde & the halt came to him in the temple, & he healed them.

When the chiefe prestes & scribes sawe y wonders that he dyd, & the chylde cpyng in the temple (saying: Hosanna to the sonne of David) they disdayned, and sayd vnto him: hearest thou what these saye? But Iesus saith vnto them why not: haue ye neuer redde. * Out of the mouth of babes & suckelinges thou haste ordeyned prayse. And he lefte them, and went out of the cytie vnto Bethanie, & had his abydinge there.

In the moynynge as he returned into y cytie agayne, he hūged: & whā he had spyd a fygge tree i the waye, he came to it, & founde nothyng therō, but leaues onely, & sayde vnto it: Neuer frute growe on the hēce forwarde. And anone y fygg tree widdered a waye. And when hys discyples sawe it, they marueled, saying: how soone is y fygge tree widdered a waye? Iesus answered, and sayd vnto the: Verely I saye vnto you: yf ye haue sayth & dout not, ye shal not onely do this that is happened vnto y fygge tree: but also yf ye shal saye vnto this mountayne, remoue, & cast thy selfe into the see, it shalbe done.

And all thinges whatsoeuer ye aske i praye (yf ye beleue) ye shal receaue them. * And when he was come in to y tēple, the chiefe prestes & the elders of the people came vnto him (as he was teachinge) & sayde: By what auctorite doest thou these thynges? & who gaue the thys power? Iesus answered & sayde vnto the: I also wyl aske of you a certayne thyng, which yf ye tell me, I in ly-

ke wyse will tell you by what auctorite I do these thinges. The baptisme of Iohn: whence was it: fro heauen or of mē? And they thought amonge them selues, saying: yf we saye fro heauen, he wyl saye vnto vs: why dyd ye not then beleue him? But yf we shall saye of men, then feare we the people. * If or all men holde Iohn as a prophet. And they answered vnto Iesus & sayde: we cannot tell. And he sayd vnto the: nether tell I you, by what auctorite I do these thynges. * What saye ye to this? * A man had two sonnes, & cam to the fyrt, & sayde: sonne, go & worke to daye i my vineyarde. He answered & sayde, I wyl not, but after ward, he repēted, & went. The cam he to the secōde, & sayd lyke wise. And he answered, & sayd: I wyl, & wēt not. Whe ther of the twayne dyd y wyl of the fater? And they saye vnto him: the fyrt. Iesus sayeth vnto the: verely I saye vnto you, the publicans & harlotes go into the kyngdō of God before you. For Iohn cam vnto you by the waye of ryghte wylnes, and ye beleued hym not: but publicans & harlotes beleued hym. And ye (whan ye had sene it) were not moued afterwarde wyth repentaunce, that ye myght haue beleued hym.

Herke another symillitūde. * Ther was a certayne man an housholder, whych plātēd a vineyarde, & hedged it rounde about, & made a wynepresse in it, & bilt a tower, & let it out to husbandmen, & wēt into a straung coultre. And when y tyme of y frute drew neare, he sent his seruantes to the husbandmen y they myght receaue the frutes of it. And y husbandmen caught his seruantes, & bet one, killed another, & stoned another. Agayne, he sent other seruantes, moe then the fyrt: & they dyd vnto the lyke wyse. But last of all, he sent vnto the his awne sonne, saying: they wyl stande in awe of my sonne. But whē y husbandmen sawe the sonne, they sayd amonge them selues: * This is the heyre: come, let vs kyll him, & let vs enioye his inheritaunce. And they caught hym, & thrust hym out of y vineyarde, & slewe him. When the Lorde therfore of the vineyard cometh, what wil he do vnto those husbandmen? They sayd vnto hi: For as moch as they be euell, he will cruellye destroye the, & will let out his vineyard vnto other husbandmē, which shal deliuer hym the frute in due seasons. Iesus sayeth vnto the: dyd ye neuer reade in y scriptures? The stone whych the bylders refused, the same is become the heade of the corner: thys is y Lorde doinge, & it is meruelous in youre eyes. Therfore saye I vnto you, y kyngdō of God shalbe taken fro you, and geuen to a nation, whych shal bynne forth the frutes therof. And whosoever falleth on this stone, shalbe broken in peces: but on whosoever it falleth it shal all to greynd hym. And when the chiefe

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these prestes and pharises had hearde hys parables, they perceaued, that he speake of them. * And they went about to laye handes on him: but they feared the people, because they tooke him as a prophet. * And Iesus answered, & spake vnto the agayne by parables and sayde.

The xxij. Chapter.

The marriage of the kynges sonne. Trybute to be geuen to the Emperour. Christ cōfute the opynion of the Saduces concernyng the resurreccyon, & answereth the scribe vnto hys questyon.

The kyngdome of heauen is lyke vnto a man that was a kyng, whych made a mariage for hys sonne & sent forth his seruantes, to call them that were byd to the weddinge, & they wolde not come. Agayne, he sent forth other seruantes sayinge: Tell the whych are byddē: behold, I haue prepared my dynner: my oxen & my fatlynges are kyllēd, & all thynges are ready, come vnto y mariage. But they made lyght of it, & wēt their wayes: one to his serme place, another to hys marchaundise, & the remaunt toke his seruantes, & intreated the shamefully ad slewe them. But when the kyng hearde therof, he was wroth, & sent forth his men of warre & destroyed those murtherers, and bzēt vp the y cytie.

Thē sayd he to his seruantes: y mariage in dede is prepared. But they whych were bydden, were not worthy. So ye therfore out into y hys wayes: & as many as ye fynde byd the to the mariage. And the seruantes went out into the hys wayes, & gathered to gether all, as many as they coude fynde, both good & bad, & the weddinge was furnished with gesses. Then the kyng came in, to se the gesses, & whan he spyd there a mā, whych had not on a weddinge garment, he sayd vnto hym: frēde, how camest thou in hyther not hauyng a weddinge garment? And he was euē spechlesse. Then sayd y kyng to the ministers: take & bynde him hand and fote, & cast hym into vtter darchnes: there shal be wepyng & gnasyng of teth. For many be called but few are chosen.

Then went the pharises, & toke counsell how they myght tagle hi in his wordes. And they sent out vnto hym the y discyples wyth herodes seruantes, sayinge: * After, we knowe that y art true, & teachest the waye of God truly, nether carest y for eny man, for thou regardest not the outward apperaunce of mē. Tell vs therfore: how thynkest y: Is it lawfull y trybute be geue vnto Cesar or not? But Iesus perceauyng they wychednes, sayde: Why tēpte ye me ye hypocrites? Shewe me y tribute mony. And they toke hi a peny. And he sayde vnto the: whose is this ymage & superscripcion? They saye vnto him, Cesar. Thē sayd he vnto the: Geue therfore vnto Cesar, y thynges whych are Ce-

sars: & vnto God, those thynges are Gods. * When they had hearde these wordes, they marueled, & left hym, & went they waye.

The same daye came to him the Saduces (which saye y there is no resurreccion) & asked him sayinge: * After, Moses sayde: that yf a man dye hauyng no chyld, hys brother shulde mary hys wyfe, & reyse vp seed vnto his brother. Ther were with vs seue brethren: & the fyrt married a wyfe, & deceased wout yssue & lefte his wyfe vnto his brother. Lyke wyse, the secōde & y thyr, vnto y leuenth. Laste of all y womā dyed also. Therfore, in y resurreccion, whose wyfe shal she be of the seue? For they all had her. Iesus answered & sayde vnto the: ye do erre, not knowinge the scriptures, nor the power of God. For in the resurreccyon, they nether mary, nor are maryed but are as the Angels in heauen.

But as touchyng the resurreccyon of the deed: haue ye not red that which is spokē vnto you of God, whych sayth: I am the God of Abraham & the God of Isaac, & the God of Jacob? God is not a God of deed, but of lyuinge. And when y people heard this, they were astonnyed at his doctryne.

But whē the pharises had heard, y he had put the Saduces to silence, they came together, & one of the which was (a doctour of lawe) asked him a question, tēptyng him, & saying: * After, which is the greaeste comaundemēt in the lawe? Iesus sayd vnto hym: Thou shalt lone y Lorde thy God wyth all thy herte, and wyth all thy soule, & wyth all thy mynde. This is the fyrt & greaeste comaundemēt. And the secōde is lyke vnto it. Thou shalt loue thyne neybour as thy self. In these two commaundementes hange all the lawe and the prophetes.

Whyle the pharises were gathered together, Iesus asked the, saying: what thynke ye of Christ: whose sōne is he? They saye vnto him: the sonne of David. He sayde vnto them: how then doeth David call hym Lorde sayinge: The Lorde sayd vnto my Lorde: syt y on my ryght hande tyll I make thyne enemyes thy foote stooles. If David then, call him Lorde, how is he the his sonne? And no mā was able to answer him anpe thing: nether durste eny man from that daye forth aske him any moe questions.

The xxij. Chapter.

Christ cōfute the pharises, scribes and hypocrites, & prophesyeth the destruction of Ierusalem.

Then spake Iesus to the people, and to his discyples, saying: * The scribes and the pharises syt in Moses seate. All therfore whatsoeuer they byd you obserue, that obserue ad do: but do not ye after they workes: for they saye, and do not. * Yee, they bynde together heuy burthens ad greuouse to be borne, & laye them on mennes

shoulders:

The Gospell

Shoulders: but they the selues wyl not heare at the with one of their fingers. All they worckes do they for the intent, & they maye be sene of me. They set abroad their phylacteries, & make large & borders of their garments, & loue the vppermoste seates at feastes, & to syt in the chiefe place in counceils, & gretynge in the markett, and to be called of men, Rabbi.

* But he not ye called Rabbi. For one is your master, euen Chryst, and all ye are brethren. And call no man your father vpon earth, for one is your father which is in heauen. Neither be ye called masters, for one is your master, euen Chryst. He that is greatest amonge you, shall be your seruaunt. But whosoever exalteth himselfe: shall be brought lowe. And he that humbleth himselfe, shall be exalted. ¶ Wo vnto you Scribes & Pharisees, ye hypocrites, for ye shutt vp the kyngdome of heauen before men: ye nether go in your selues, nether suffer ye them that come, to enter in.

¶ Wo vnto you Scribes, & pharisees, ye hypocrites: for ye deuoure widowes houses: ad that vnder a pretence of lōge prayer: therefore shall ye be the sorer punished.

¶ Wo be vnto you Scribes and Pharisees, ye hypocrites: for ye compasse see and lande, to make one proselyte: & when he is become one, ye make hym two folde moare the chyld of hell, then ye your selues are.

¶ Wo be vnto you ye blynde gydes, for ye saye: whosoever doth sweare by the temple: it is nothyng: but whosoever sweareth by the golde of the temple, he is gyltye. Ye foolles & blinde: for whether is greater: & gold, or the temple that sanctifyeth the gold? And whosoever sweareth by the aultre, it is nothyng, but whosoever sweareth by the gyft that is vpon it, he is gyltye. Ye foolles & blynde for whether is greater: the gyft: or & altare that sanctifieth & gyft. Whoso therefore sweareth by the aultre, sweareth by it, and by all thinges that are there on. And whoso sweareth by the temple, sweareth by it, & by hym that dwelleth therin. ¶ And he that sweareth by heauen, sweareth by the seate of God, and by hym that sitteth thereon.

¶ Wo vnto you Scribes & Pharisees, ye hypocrites: for ye tyth mynt, and anyle, & com myn, & haue least the wayghtier matters of the lawe: iudgement, mercy, & fayth. These ought ye to haue done, & not to leaue & other vndone. Ye blynde gydes, which strayne out agnat, & swalowe a Camell.

¶ Wo vnto you Scribes and pharisees, ye hypocrites: for ye make cleane the utter syde of the cuppe, & of the platter: but within they are full of byrberry and excelle. Thou blynde Pharise, cleanse fyrst that which is w in the cup & platter, that the outersyde of the maye

be cleane also.

* Wo vnto you Scribes & pharisees, ye hypocrites: for ye are lyke vnto painted sepulchres which in dede appeare beautifull outwarde but are wythin full of deed mens bones & of all fylthyness. Euen so ye also, outwardlye appere ryghteous vnto men: But wythin, ye are full of faynednesse and iniquyte.

* Wo vnto you Scribes and Pharisees, ye hypocrites: ye buyde the tombes of the Prophetes, and garnyshe the sepulchres of the ryghteous, & saye: yf we had bene in & dayes of our fathers, we wolde not haue bene parteners wyth them in the bloude of the Prophetes. And so ye be wytnesses vnto your selues, & ye are the chyldren of them whych kylled the prophetes. Fulfyll ye lykwysse the measure of your fathers. Ye serpentes, ye generacio of vipers, how wyl ye scape the damnacyon of hell?

* Wherefore beholde: I sende vnto you Prophetes & wyse men, & scribes, and some of them ye shall kyll & crucifye: & some of the shall ye scourge in your synagoges, & persecute the from cytie to cytie: & vpon you maye come all & ryghteous bloude whych hath bene shedd vpon the erthe, fro the bloude of ryghteous. ¶ Abel, vnto & bloude of zachary sonne of Barachias, whom ye slewe betwene the temple & altare. Verely I saye vnto you: all these thynges shall come vpon this generacio. ¶ O Ierusalem, Ierusalem, thou kyllest the prophetes, & stonest them which are sent vnto the: how often wolde. ¶ I haue gathered thy chyldren together, euen as the henne gathereth her chyckens vnder her wynges, & ye wolde not? Beholde: your house is left vnto you desolate. For I saye vnto you: ye shall not se me hence forth, tyll that ye saye & blessed is he, that commeth in the name of the Lorde.

¶ The xxiiiij. Chapter.
¶ Chryst sheweth howe he will destruy the temple, the ende of the worlde & the tokens of the latter dayes, and warneth them to wake, for the worlde shall suddenly perishe.

¶ And Iesus went out, & departed from the temple: & his discyples came to hym, for to shewe him the byldynges of the temple. Iesus sayde vnto them: See ye not all these thynges? Verely I saye vnto you: ther shall not be here lefte one stone vpon another, that shall not be destroyed.

¶ And as he sat vpon mount Olmete, his disciples came vnto him secretly, saying: Tell vs: whē shall these thynges be: & what shall be & tokē of thy comyng & of the ende of the worlde? And Iesus answered, and sayd vnto the: take hede, & no man deceaue you. For many shall come in my name, sayinge: I am Chryst: & shall deceaue many. Ye shall heare of warres, & tybings of warres: be not troubled. For all these thynges must come to passe

Of S. Matthew,

Ho. xij.

¶ passe, but the ende is not yet. ¶ Nacion shall ryse agaynst nacion, and realme agaynst realme: and ther shall be pestilence, & hunger, and erthquakes in all places. All these are the begynnynge of sorowes.

* Then shall they put you to trouble, and shall kyll you: & ye shall be hated of all nacions for my names sake. And then shall many be offended, & shall betraye one another, & shall hate one another. And many shall falle: & shall aryse, & shall deceaue many. ¶ And because iniquite shall haue the vpper hand, & loue of many shall abate. ¶ But he that endureth to the ende, the same shall be safe. ¶ And this Gospell of the kyngdome shall be preached in all the worlde, for a wytnes vnto all nacions, and then shall the ende come.

¶ When ye therfore shall se the abhominacion of desolaciō (that was spokē of by Daniel & prophet) stande in the holy place: who-so readeth it let hi m vnderstande. ¶ Then lett them whych be in Ierowp, fflye into the mountaynes. And let hym whych is on the house toppe, not come downe to set eny thinge out of his house. ¶ Neither let him whych is in the felde, retorne backe to fetch his clothes. ¶ Wo shall be in those dayes to the & are w chyldre, & to the & gene sucke. But praye ye that your flight be not: in the winter, nether on the Saboth daye. ¶ For then shall be great tribulacions: suche as was not sens & beginning of the worlde to this tyme, nor shall be. ¶ Except those dayes shulde be shortened, there shulde no fleshe be saved: but for the choysen sake, those dayes shall be shortened.

¶ Then yf eny man saye vnto you: lo here is Chryst, or there: beleue it not. ¶ For there shall aryse false Chrystes, and false prophetes: and shall shew great miracles, & wonders. In so moche (that yf it were possible) & verie electe shuld be deceaued: beholde, I haue tolde you before. ¶ Wherefore, yf they saye vnto you: beholde, he is in the desert, go not ye forth: beholde, he is in & secret places, beleue it not. ¶ For as the lyghnyng cometh out of the East, & appereth into the west: so shall the comyng of the sonne of man be.

¶ For wheresoeuer a deed karkas is, euen thether wyl & Egles also be gathered together. ¶ Immediately after the tribulacions of those dayes, shall & sonne be darkened: & & moone shall not geue her lyght, and & starres shall fall from heauen, & the powers of heauen shall be moued. And then shall appere & token of the sonne of man in heauen. And then shall all & kyndes of the earth mourne, and they shall se & & sonne of mā comyng in & clowdes of heauen, wyth power & greates glorie. And he shall sende his Angels w the greates voyce of a troppet, & they shall gather together his chosen, from the foure wyndes: euen from the hyghest partes of heauen, vntyll

the endes ther of.

* Learne a similitude of the fygge tree: When hys braunches is yet tender, & the leaues sprōg, yeknowe that sommer is nye. So lykwysse ye, when ye se all these thynges, be ye sure that it is neare, euen at the doores. ¶ Verely I saye vnto you: this generacio shall not passe, tyll all these thynges be fulfilled: heauen & earth shall passe, but my wordes shall not passe. But of that daye and houre & knoweth no man, no not the angels of heauen, but my father onely.

* But as & dayes of Noe were, so shall also the comyng of the sonne of man be. ¶ For as in the dayes (that went before the flood) they dyd eate and dryncke, mary, and were maryed, euen vntyll the daye that Noe entered into the chyppe, and knewe not tyll the flood came and toke them all awaye: So shall also the comyng of the sonne of man be. ¶ Then shall two be in the felde, the one receaued, & & other refused: & two women shall be greynyinge at the myll, the one receaued & the other refused. ¶ Watch therfore, for ye knowe not what houre your lord will come.

¶ Of this yet be sure, that yf the good mā of & house knew what houre & & these wolde come: he wolde surely wathe, & not suffer his house to be broken vp. ¶ Therfore, be ye also ready, for in such an houre as ye thynke not: wyl the sonne of man come. ¶ Who is a faythfull & wyse seruaunt, whom his Lorde hath made ruler ouer his household, to geue them meate i season. ¶ Blessed is that seruaunt whō hys Lorde (whē he cometh) shall fynde so doinge: Verely I saye vnto you, that he shall make hym ruler ouer all hys goodes. ¶ But yf that euill seruaunt saye in hys herte, my Lorde wyl be long a comyng (and so begynne to synke his felowes, yee, and to eate & dryncke wyth the drōcken) the same seruantes Lorde shall come in a daye when he lokeeth not for hym, and in an houre that he is not ware of, & shall he we him i pecces, & geue hym his porcyon wyth hypocrites: there shall be wepyng and gnashynge of teth.

¶ The xxv. Chapter.
¶ The ten vyrgyns, the talents deliuered to the seruaunts, and of the generall iudgement.

¶ There shall & kyngdō of heauen be like vnto ten vyrgyns, which toke their lāpes, & went to mete & bydgrome. ¶ But fyue of the were foolyshe, & fyue were wise. ¶ They & were folyshe, toke their lampes, but toke none oyle w the. ¶ But & wyse toke oyle w the i their vessels wth & lāpes also. ¶ Whyle the bydgrome tarped, they all slombred & slept. ¶ And euen at midnyght, there was a crye made: beholde, the bydgrome cometh, go out to mete hym. ¶ The all those vyrgyns arose, & prepared

they layes. So the folysse sayde vnto the wyle: geue vs of poure oyle: for oure lampes are gone out. But the wyle answered, sayi-
ge: not so, lest ther be not pnowgh for vs and you: but go ye rather to them that sell, & by for your selues. And whyll they wēt to bye, the bydgrome came: & they that were ready wēt in with hym to the marriage, & the gate was shut vp. Afterwarde came also y other virgins, saying: * Lorde, Lorde, open to vs. But he answered & sayd: verely I saye vnto you: I knowe you not. Watche therfore: for ye knowe nether the daye nor yet the houre wherein the sonne of man shall come.

*Mat. vii. c.
 *mat. xiii. d.
 *mat. xiii. d.
 *Luk. xii. c.

*mat. xiii. d.
 *Luk. xii. c.

I* Lyke wise as a certein mā ready to take his iorney to a straunge countre, called his seruauntes, & deliuered vnto them hys goodes. And vnto one he gaue. v. talentes, to another. ii. & to another one: to euery man after his habilitie, & streight waye departed: Then he y had receaued the fyue talentes, went, & occupied w the same, & wanne other fyue talentes. Lyke wise also, he y receaued two, gaped other two. But he that receaued that one, went & dygged in the erth, and hid his Lorde's money. After a longe season, the Lorde of those seruauntes came, and reckened wyth them. And so he that had receaued fyue talentes came, & brought other fyue talentes, sayi-ge: Sir, thou deliueredst vnto me fyue talentes: beholde, I haue gaped with the fyue talentes moo: his Lorde sayde vnto him: well thou good and faythfull seruaunt. Thou hast bene faythfull ouer fewe thinges, I wyll make the ruler ouer many thinges: entre thou into the ioye of thy Lorde. He also that had receaued two talentes, came and sayde: Sir, thou deliueredst vnto me two talentes: beholde, I haue wone two other talentes with them: his Lorde sayd vnto him: well good & faythfull seruaunt. Thou hast bene faythfull ouer fewe thinges. I will make the ruler ouer many thinges: Entre y into the ioye of thy Lorde.

Then he whych had receaued the one talent, came, & sayd: Sir I knewe the y thou art an harde man: reaping where thou hast not sowē, & gathering where thou hast not strawed, and therfore was I afraid, & wēt, and hyd thy talent in the erth: lo, there thou hast y thine is. his lord answered & sayd vnto him thou euill & slowthfull seruaunt, thou knewest, y I reape where I sowed not, & gather, where I haue not strawed: y oughtest therfore to haue deliuered my money to the exchaungers, & then at my commynge shulde I haue receaued myne a wne with vantage. Take therfore the talent from hym, & geue it vnto hym which hath ten talentes. * For vnto euery one that hath shalbe geuen, and he shall haue abundance: But he that hath not, frō hym shalbe taken awaye, euen

*Mat. xiii. c.
 *mat. xiii. c.

that which he hath. And cast the vnprowf-
 table seruait into vtter dercknes: there shal-
 be wepinge and gnashinge of teth.

*Mat. xiii. c.
 *Mat. xiii. c.

When the sonne of man cometh in his gloire, & all the holy angels wyth him, then shall he syt vpon the seate of hys gloire, and before him shalbe gathered all naciōs. * And he shall separate them one from another, as a shepherde denyeth the shepe frō the goates: and he shall set the shepe on hys ryght hande, but the goates on the lyfte. The shall the kyng saye to the y shalbe on hys ryghte hande: Come ye blessed of my father, inheret the kyngdome y prepared for you frō the begynninge of the worlde. * For I was an hō-
 gred, & ye gaue me meate. I was thyrstye, & ye gaue me drinke. I was herbourlesse, & ye toke me in: Naked, & ye clothed me: * Sicke & ye visyted me. * I was in pelson, and ye came vnto me. The shall the righteous answe-
 re him saying: Lorde, whē sawe we the an hō-
 gred, and fedd the: or thyrstye, & gaue y drin-
 ke: whē sawe we y herbourlesse, & tooke y in: or naked, and clothed the: or whē sawe we y sycke, or in pelson, and came vnto the: And the kyng shall answer, ad saye vnto them: verely I saye vnto you: in as moche as ye haue done it vnto one of y leest of these my bre-
 thren, ye haue done it to me.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

Then shall he saye also vnto them, that shalbe on the lyfte hand: * departe from me ye cursed: y into euerylastyng fyre: whych is prepared for the deuill ad his angels. For I was an hungred, and ye gaue me no meate. I was thyrstye, and ye gaue me no drinke. I was harbourlesse, and ye toke me not in. I was naked, and ye clothed me not. I was sycke & in pelson, and ye visyted me not.

Then shall they also answer him saying, lorde, whē sawe we y an hūgred, or a thyrstye, or herbourlesse, or naked, or sycke, or in pelson, & dyd not minister vnto the: Then shall he answer them sayi-ge: Verely I saye vnto you, in as moche as ye dyd it not to one of the leest of these, ye dyd it not to me. And * these shall go into euerylastyng payne: the ryghteous into lyfe eternall.

The xxvj. Chapter.

Mary Magdalene annoynteth Chyrist. They eat the Easterlambe. Chyrist prayeth in the garden. Judas betrayeth hym. Peter smyteth of Malcus care. Chyrist is accused by false wytnesses. Peter denyeth hym.



Ad it came to passe, whē Jesus had fynished all these saynges, he sayde vnto his discyples: * ye knowe y after two dayes shalbe Easter, and the sonne of mā shalbe deliuered ouer, to be crucifyed. * Then assembled together y chiefe prestes & the scribes & the elders of the people vnto the palace of the hye preste, (whych

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

was called Cayphas) and helde a counsell, that they myght take Jesus by suttelte, and kyll him. But they sayd: not on y holy daye, lest there be an vyroure amonge the people.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
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*Mat. xiii. c.
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*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
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*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
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*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

When * Jesus was in Bethany, in the house of Simon y leper, ther came vnto him a woman: haupng an alabaster boxe of precious oymnt, and powred it on his heed, as he sate at the bourde. But when his disciples sawe it, they had indignacyon, sayi-ge. Wherto serueth this wast? This oymnt myght haue bene well solde, and geue to the pooze. Whē Jesus vnderstode that, he sayde vnto them: why trouble ye the womā? For she hath wrought y a good worcke vpon me. * For ye haue the pooze all wayes, with you: But me shal ye not haue alwayes. And in y she hath cast this oymnt on my bodye, she dyd it to burye me. Verely I saye vnto you: wheresoeuer thys gospell shalbe preached in all y world, there shall also this y she hath done, be tolde for a memoriall of her.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
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*Mat. xiii. c.
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*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

The one of the twelue (whych was called Judas Iscariot) went vnto y chiefe prestes, and sayd vnto them: what will ye geue me, and I wyll deliuer him vnto you? And they apoynted vnto hym thyrty peces of syluer. And frō that tyme forth, he sought opo-
 tunitie to betraye him.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
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*Mat. xiii. c.
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*Mat. xiii. c.
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*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

The fyrst daye of swete bread, the disciples came to Jesus, sayi-ge vnto him: where wilt thou that we prepare for the, to eate the pasche? And he sayd: go ito the cytie, to soche a mā, and saye vnto him, the master sayeth: my tyme is at hād, I will kepe myne Easter by the, wyth my disciples: And y disciples dyd as Jesus had apoynted the, and they made ready the pasche.

*Mat. xiii. c.
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*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

When the eue was come, he sate doune wyth the twelue. And as they dyd eate, he sayd: Verely, I saye vnto you, that y one of you shal betraye me. And they were exce-
 dyng sorrowfull, and beganne euery one of them to saye vnto him: Lorde, is it I? he answered and sayde: he that dyppeth hys hande with me in the dishe, the same shal betraye me. * The sonne of man truly goeth, as it is written of him: but wo vnto that man, by whom the sonne of man is betrayed. It had bene good for y mā, if he had not bene borne. Then Judas whych betrayed hi, answered, and sayd: master, is it I? he sayde vnto him: y hast sayd. Whan they were eatyng, Jesus toke bread, and whā he had geue thankes, he brake it, & gaue it to y disciples, & sayd: * Take, eate, this is my body. And he toke y cup, & thāked, and gaue it the, sayi-ge: drinke ye all of this. For this is my bloud (whych is of the new testament) that is shed for many, for y remission of synnes. But I saye vnto you: I will not dryncke hence forth of this frute

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

of the vyne tree, vntyll that daye, when I shall drinke it newe with you in my fathers kyngdome.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

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*Mat. xiii. c.
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*Mat. xiii. c.
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*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

And whē they had sayde grace, they wēt out vnto moūt Oliuete. Then sayeth Jesus vnto the: all ye shalbe offended because of me this nyght. For it is wyrtte: * I will smyte the shepherde, & y shepe of the flocke shalbe scattered abroade. But after I am rylen agayne, I will go before you into Galile. Peter answered, & sayde vnto him: * though all men be offended because of the, yet will I not y be offended. Jesus sayd vnto him: Verely, I saye vnto the, that in this same nyght, before the cocke crowe, thou shalt denye me thryse. Peter sayde vnto him: Pee, though I shuld dye with the, yet will I not denye the: Like wise also sayde all the disciples.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

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*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

*Mat. xiii. c.
 *Mat. xiii. c.

The Gospell.

Of S. Matthew.

Jo. xliij.

hpe prestes, and smote of his care. The sayd
Jesus vnto him: put vp thy swearde into his
sheath.

* For all they that take the swearde,
shall perishe with y swearde. Thinkest thou
that I cannot now praye to my father, and
he shall geue me? (euen now) more then twelue
Legions of angels? But how then shall
the scriptures be fulfilled: for * this must it
be. In that same houre sayde Jesus to the
multitude: * ye be come out as it were vnto
a thefe, with swerdes and stauces, for to take
me. I sat daylie with you, teachinge in the
temple, and ye toke me not. * But all this is
done, that the scriptures of the prophetes
myght be fulfilled. * Then all the disciples
forsoke hi, and fled. And they toke Jesus, &
led him to Cayphas y hpe Preste, where the
Scribes and Elders were assembled. But
Peter folowed him a farre of, vnto the hpe
prestes palace: & went in, and sate with the
seruauntes, to se the ende.

* The chiefe prestes and the elders, and
all the counsell, sought false witness agaynst
Jesus (for to put hym to deeth) but founde
none: pce, when many false witness came,
yet founde they none. At the last came two
false witness, and sayde: This fellowe say-
de. * I am able to destrope y temple of God,
& to buylde it agayne in thre dayes. * And
the chiefe preste arose, & sayd vnto him: an-
swerest thou nothyng? Why do these beare
witness against the? But Jesus helde hys
peace. * And the chiefe preste answered and
sayde vnto him: I charge the by the lyvinge
God, y thou tell vs, whether thou be Christ
the sonne of God. Jesus sayeth vnto hym,
thou hast sayd. Neuerthelesse I saye vnto
you * here after shall ye se the sonne of man
syttynge on y right hande of power, and com-
ingyn in the cloudes of the skye.

* The y hpe preste ret his clothes, sayinge:
he hath spoken blasphemye. what nede we of
enymoo witnesses? Beholde, now ye haue
hearde his blasphemye: what thike ye? They
answered, and sayde: he is worthy to dye.
* Then dyd they spytt in his face, & buffe-
ted him with fistes. And other smote him on
hys face with the palme of their handes,
sayinge: tell vs thou Christ, who is he that
smote the?

Peter sat with oute in the palace. And a
dāsell came to him, sayinge: Thou also wast
with Jesus of Galile: but he denyed before
the all, saying. I woot not what thou sayest.
Whē he was gone out into the porche, a no-
ther wenche sawe him, and sayde vnto them
that were there: This fellowe was also with
Jesus of Nazareth. And agayne he denyed
with an othe: (sayeng.) I do not knowe the
mā. And after a whyle, came vnto him they

(y stode by) and sayde vnto Peter. * surely
art thou one of the, for thy speache be wyapeth
the. Then beganne he to curse and to sweare,
that he knewe not the mā. And immediatly
* the cocke crew. And Peter remembred the
worde of Jesu, which sayde vnto him: before
the cocke crowe, thou shalt denye me thre tyme:
and he went out, and wepte bytterly.

The xxvij. Chapter.

Chap. xxvij. Judas han-
geth hym selfe. Christ is crucified amonge the
tres. He dyeth and is buryed, watchmen kepe the
grave.



When y moynynge was co-
me, all the chiefe prestes ad
the elders of the people hel-
de a counsaile agaynst Je-
sus, to put him to deeth, ad
brought him bounde * and
delyuered him vnto Pon-
cius Pilate the debite.

Then Judas (which had betrayed him)
seyng that he was cōdemyned, repented him
selfe, and brought agayne the thirtie plates
of syluer, to the chiefe prestes ad elders, say-
inge: I haue synned, betrayinge the innocent
bloud. And they sayd: what is that to vs?
Se thou to that. And he cast downe the syl-
uer plates in the temple, and departed * and
went and hanged hym selfe.

And the chiefe prestes toke the syluer pla-
tes and sayd: it is not lawfull for to put them
into the treasure, because it is the pryce of
bloud. And they toke counsell: and bought w
them a potters felde to bury straungers in.
Wherfore y felde is called * Beldema, that is y
felde of bloud, vntyll this daye. Then was
fulfilled, that which was spoken * by Je-
remy the Prophet, sayinge: * and they toke
thirtie syluer plates, the pryce of him y was
valued, who they bought of the chyldren of
Israel, and gaue them for the potters felde,
as the Lorde apoynted me. * Jesus stode be-
fore the debite, and the debite asked him, say-
inge: art thou the kyng of the Jewes? Jesus
sayeth vnto him: Thou sayest. And when he
was accused of the chiefe prestes & elders, he
answered nothyng. Then sayeth Pilate vn-
to him: hearest thou not, how many witness-
es they laye agaynst the? * and he answered
him to neuer a worde: in so moch that the de-
bite marueyled greatlye.

* At that feast, the debite was wonte to
delyuer vnto the people a prisoner, whom
they wold desier. He had then a notable pre-
soner, called Barrabas. Therfore, when
they were gathered together, Pilate sayd:
* whether will ye that I geue loofse vnto
you? Barrabas, or Jesus, whych is called
Christ? For he knewe y for enuie they had
delyuered him.

When

When he was set downe to geue iudge-
ment, his wyfe sent vnto him sayinge: haue
y nothi ge to do with y iust mā. For I haue
suffered many thinges this daye in my slepe
because of him. * But the chiefe prestes and
the elders perswaded the people, y they shulde
askē Barrabas, ad destrope Jesus. The de-
bite answered, and sayde vnto the: whether
of the twayne, will ye, that I let loofse vnto
you? They sayd: * Barrabas. Pilate sayde
vnto them: * what shall I do then with Je-
sus whych is called Christ? They all sayd
vnto him: let hi be crucified. The debite say-
de: what euill hath he done? But they cryed
the more, sayinge: let him be crucified. When
Pilate sawe y he coulde preuaile nothyng,
but that more busyness was made, he toke
water, and walsched hys handes before the
people, sayinge: I am innocent of the bloud of
this iust person, ye shall se. Then answered
all the people, and sayd * his bloud be on vs,
and on oure chyldren. * Then let he Barra-
bas loofse vnto them, and scourged Jesus,
and delyuered him to be crucified.

* Then the soudeours of the debite toke
Jesus in the comen hall, and gathered vnto
him al the company. And they stripped him,
and put on him a purpill robe, and platted a
croune of thornes and put vpon his heed, ad
a rede in his ryght hande: and bowed y knee
before him: & mocked hi, sayinge: haile, kyng
of the Jewes: and whan they had spytt vpo
him, they toke the rede, and smote him on the
heed.

And after that they had mocked him, they
toke the roabe of him agayne, and put hys
awone rayment on him, & led him awaye to
crucifye him. And as they came out, * they
founde a mā of Tyzen (named Simon) him
they cōpelled to beare his crosse. * And they
came vnto the place which is called Golgo-
tha (y is to saye, a place of deed mēs sculles)
and gaue hym veneger to drinke myngled
with gall. And when he had tasted therof, he
wolde not drinke.

When they had crucified him, they parted
his garmentes, & dyd cast lottes: y it myght
be fulfilled which was spoken by the Pro-
phet. * They departed my garmentes amonge
them: and vpon my vesture dyd they cast
lottes. And they sate and watched him the-
re, and * set vp ouer his heed the cause of hys
deeth, wyrtten: This is Jesus the kyng of
the Jewes. * Then were there two theues
crucified with him, one on the ryght hande,
and another on the lyfte.

* They that passed by, reuyled him, wag-
ginge their heades, and sayinge: thou that
destroyst the temple of God and dydest
bylde it in thre dayes, saue thy selfe. * If thou
be the sonne of God, come downe from the
crosse. Like wyse also y hpe prestes, mockig

him with y Scribes and elders sayde: he sa-
ued other, him selfe can he not saue. If he be y
kyng of Israel: let him now come downe fro
the crosse, & we will beleue him. * He trusted
in God, let him delyuer him now, yf he wyl
haue him: for he sayde, I am y sonne of God.
The theues also, which were crucified with
him, cast the same in his tethe.

* fro y syxte houre was there dercknes
ouer all the lande vnto the nyynth houre. And
about the nyynth houre, Jesus cryed, wyth a
loude voyce, sayinge: Eli, Eli lama sabath-
thany. That is to saye: * my God, my God,
why hast thou forsaken me? Some of them
y stode there, whē they herde y, sayde: This
man calleth for helias. And streyght waye
* one of them ranne, and toke a sponge, and
whan he had fylled it full of veneger, he put
it on a rede, and gaue him to drinke. Other
sayde, let be: let vs se whether helias will
come, & delyuer hi. Jesus, whan he had cried
agayne w a loude voyce, yelded vp y goost.

And beholde, y vayne of the temple dyd
rent in to two partes, from the toppe to the
bottome, and the earth dyd quake, and the
stones rent and graues dyd open: and many
bodies of saintes which slept, arose, & went
out of the graues after his resurreccyon, and
came in to the holy cytic, and appeared vnto
many. * When the Centurion and they that
were with him watchinge Jesus, sawe the
erth quake, and those thinges which happe-
ned, they feared greatly, sayig: Truly, this
was the sonne of God.

* And many women were there (behol-
dinge hym a farre of) whych folowed Jesus
fro Galile, mynstringe vnto him. Amonge
which was Mary Magdalen, and Mary y
mother of James and Ioses, and the mother
of zebedes chyldren. When y euen was come
* there came a riche man of Aramathia na-
med Ioseph, which also was Jesus disciple.
He went to Pilate and begged the body of
Jesus. Then Pilate commaunded the bodye
to be delyuered. And whan Ioseph had ta-
ken the body, he wrapped it in a cleane lyn-
nen cloth, and layed it in hys newe tombe,
whyche he had hewen out, euen in the rocke,
and rolled a greate stone to the doze of the
sepulchre & departed. And there was * Mary
Magdalene and the other Mary syttynge
ouer agaynst the sepulchre. The nexte daye
that foloweth * the daye of preparinge, the
hpe prestes and Pharises came together vn-
to Pilate, sayeng: Syr, we remembre, that
this deceauer sayde whyle he was yet aliv.

* After thre dayes I wyll arylse agayne. To
maunde therfore that the sepulchre be made
sure vntyll the thre daye, lest hys disciples
come, & steale him awaye and saye vnto the
people: he is ryfen from the deeth, & the last
errour shalbe worse then the fyrst. Pilate
sayde

The Gospell.

The Gospell of

S. Marke.

The fyrst Chapter.

The office of John the baptist, the baptyme of Christ, his sayngs, his preachynge, and the callinge of Peter, Andrew, James & John, Christ healeth the ma with the vncleane spirite, helpeb Peters mother in lawe, and clenseth the leper.



The begynnynge of the Gospell of Jesu Christ the sonne of God, as it is written in the prophetes, * behold, I sende my messenger before thy face which shall prepare thy way before the.

The voyce of a cryer in the wilderness: * prepare ye the waye of the Lorde, & make his pathes straight. * John dyd baptysme in the wyldernes, and preached the baptyme of repentance, for the remission of synnes. And all the lande of Jewrie and they of Jerusalem, went out vnto hym, and were all baptised of him in the ryuer Jordan, confessynge their synnes.

* John was clothed with camilles hery, and was a gerdyll of a sayn about his lynes. And he dyd eate locustes and wild: hony, & preached sayinge. * he that is stronger then I, cometh after me, whose sholacher I am not worthy to stoupe downe, and vnloose, I haue baptysed you wyth water: but he shall baptysme you with the holy goost.

And it came to passe in those dayes, * Jesus cam fro Nazareth, of Galile: * and was baptysed of John in Jordan: And asone as he was come vp out of the water: * he sawe heauē open, & the sprete descended vpon him lyke adoue: And ther came a voyce from heauen. * Thou art my deare sonne in whom I deulte.

And immediatly * sprete droue him into wilderness: and he was there in p wyldernes. xl. dayes, and was tempted of Satan, & was with wilde beastes. * And the angels minystrd vnto hym. After that John was taken * Jesus came into Galile: * preachynge the Gospell, of p kyngdō of God, & sayinge. the tyme is come, & the kyngdom of God is at hand: * repent, and beleue the Gospell.

* As he walked by the see of Galile, he sawe Simon & Andrew his brother, casting nettes into p see, for they were fishers. And Jesus sayde vnto them: folowe me, & I will make * you to become fpyshers of men. And straight waye, they forsoke their nettes, & folowed him. And when he had gone a lytell further thence, he sawe James the sonne of zebede, & John his brother, which also were in the shyppe, mendynge their nettes. And anone he called them. And they leet their father zebede

Of S. Marke.

Jo. xv.

ther zebede in the shyp wyth the byred seruauntes, and folowed hym.

* And they came into Capernaum: and streyght waye on the Saboth dayes, he entred into the synagoge, & taught. And they were astonnyed at his learnynge. * For he taught them as one that had auctorite, & not as the scribes.

* And there was in their synagoge a man vexed with an vncleane spirite, and he cryed sayinge: Alas, what haue we to do with the thou Jesus of Nazareth? Art thou come to destroye vs? I knowe the what thou art euē that holy one of God. And Jesus rebuked hym sayinge: holde thy peace, and come out of the man. And whan the vncleane spirite had toarne him, & cryed with a loude voyce, he came out of him. And they were all amazed, in so much that they demaunded one of another amonge them selues sayinge: what thyng is this? What newe doctrine is this? For with auctorite comāded he the foule spirites, and they obeyed hym. And immediatly his fame spred abroad through out all the region borderinge on Galile.

And forth with, whā they were come out of the synagoge * they entred into p house of Symon and Andrew, wyth James and John. But Simons mother in lawe laye sycke of a feuer. And anone they tell him of her. And he came, & toke her by the hande: & lifte her vp: & pmediatly p feuer forsoke hyr, & she mynistrd vnto the. And at euen when p sonne was downe, they brought vnto him all that were dysleasid, and them that were vexed with deuyls. And all the cytie was gathered to gether at p doze, & he healed many that were sycke of dyuers diseases, & cast out many deuyls, & suffered not the deuyls to speake, because they knewe him.

And in the mornynge very early, Jesus (whan he was rylen vp) departed, and wēt out into a solitary place, and there prayed. And Symon and they that were with hym, folowed after hym. And when they had founde him, they saye vnto him: all men seke for the. And he sayd vnto them: let vs go into the next townes, that I maye preach there also: for therfore am I come. And he preached in their synagoges, in all Galile, and cast the deuyls out.

* And ther came a leper to him, beseechynge hym, and knelyng downe, and sayeg vnto him, p thou wilt, thou cannest make me cleane. And Jesus had compassion on hym, & puth forth his hande, touched hym, & sayeth vnto him: I wyll, be thou cleane. And asone as he had spoken, immediatly the leprosy departed fro him, and he sent him awaye forth with, and sayeth vnto hym. * Se thou saye nothyng to any mā: but get the hence, & we thy selfe to the pzeaste, and offer for thy

clensinge, those thinges whych Moses commaunded, for a witnesse vnto them. But he (asone as he was departed) beganne to tell many thinges, and to publyshe the sayenge: in so much that Jesus coulde nomore openly entre into the cytie, but was with out in desert places. And they came to hym from euery quarter.

The ij. Chapter.

The healeth the man of the p lyse, calleth Leui the customar, eateth wyth open synners, and cures the dysyples.



After a fewe dayes also, he entred into Capernaum agayne, and it was noyfed p he was in the house. And anone many were gathered together, in so much that now there was no roome to receaue them, no not so moche as about the doze. And he preached the worde vnto them. * And they came vnto him, bringynge one sycke of p palyse whych was borne of fowre men. And when they coulde not come nye vnto him for pzeale, they vncouered the rofe of the house that he was in. And whē they had broken vp the rofe, they dyd (wyth coardes) let downe the bed wherin the sycke of the palyse laye. When Jesus sawe their fawth, he sayde vnto the sycke of the palyse: * sonne thy synnes be forgiven the.

But ther were certayne of the scribes spyttynge there, & thynkyng in their hertes: why doth he speake thus blasphemys? * who can forgene synnes, but God onely? And immediatly when Jesus perceaued in his spete, that they so thought wyth in them selues, he sayeth vnto them: why thynke ye soch thinges in youre hertes? Whether is it clayer to saye to the sycke of the palyse: thy synnes be forgiven the: or to saye, arise, take vp thy bed, and walke? But that ye maye knowe, that the sonne of man hath power in earth to forgene synnes, he spake vnto the sycke of the palyse: I saye vnto the: * arise, and take vp thy beed, and get the hense vnto thyn house. And immediatly he arose, toke vp the bed, and went forth before them all: in so much that they were all amazed, & glorified God, sayinge: we neuer sawe it on this fallpon.

* And he went agayne vnto the see, & all the people resorted vnto hym, and he taught them. And as Jesus passed by, he sawe Leui the sonne of Alphe, spyttynge at the recepte of custome, and sayde vnto hi: folowe me. And he arose, and folowed hym. And it came to passe that whan Jesus late at meate in his house, many publicans and synners late also together at meate wyth Jesus and his disciples. For there were many, p folowed hym. And when the scribes and pharises sawe him eate with publicans and synners, they sayde vnto his disciples: how happeneth it, that he eateth & dryncketh wyth publicans and synners,

* Mar. xv. a
* Luke. xxiij. a
* John. x. a

* Mar. xvi. b
* Luke. xxiij. a

* Mar. xvi. b
* Luke. xxiij. a

* Mar. xvi. b
* John. xvi. a

* Mar. xvi. c

* John. xvi. b

* Mat. xij. a
* Luke. viij. b

* Mat. xij. a

* Mar. xij. a
* Luke. xxiij. a

* Mat. xij. a

* Mar. xij. a
* Luke. xxiij. a

* Mat. xij. a

* Mar. xij. a
* Luke. xxiij. a

* Mat. xij. a
* Luke. xxiij. a

* Mar. xij. a
* Luke. xxiij. a

* Mat. xij. a

* Mar. xij. a
* Luke. xxiij. a

* Mar. xij. a
* Luke. xxiij. a

* Mar. xij. a

* Mar. xij. a

* Mar. xij. a
* Luke. xxiij. a

* Luke. xxiij. a

* Mar. xij. a
* Luke. xxiij. a

* Mar. xij. a
* Luke. xxiij. a

* Mar. xij. a

and spinners: When Iesus heard of, he sayde vnto them: They that be whole, haue no neede of the Physicion, but they that are sycke.

* i. Tim. i. c.
* Mat. ix. b
Luce. v. f.

* And the disciples of Iohn and the Pharisees dyd fast: and they come and saye vnto him. Why do the disciples of Iohn and of Pharisees fast, but thy disciples fast not? And Iesus sayde vnto the: can the children of the weddinge fast while the byrdgrome is with them? As longe as they haue the byrdgrome with them, they cannot fast. But the dayes wyl come, when the byrdgrome shal be taken awaye from them, and then shall they fast in those dayes.

¶ No man also soweth a peece of new cloth vnto an olde garment, els taketh he awaye the new peece therof from the olde, & so is the rent worse. And no man powreth new wine into olde botels: els the new wynd doth burst the bottels, and the wyne runneth out, and the bottels are marred. But new wine must be putt into new bottels.

* Mat. xii. a
Luce. vi. a.

* And it chaunced (agayne) that he went thorow y^e corne felde on y^e Sabbath dayes, and hys disciples, beganne by the waye to plucke the eares of corne. And the Pharisees sayde vnto him: beholde, why do they on the Sabbath dayes, that whych is not lawfull? And he sayde vnto them: haue ye neuer red what David dyd, when he had nede, & was an hongred, both he, & they that were with him? * How he went into the house of God in the dayes of Abiathar the hie Priest, and dyd eate the shewbread, (whych is not lawfull to eate, but for the Priestes onely) & gaue also to them whych were wyth hym? And he sayde vnto them: the Sabbath was made for man, & not man for the Sabbath. Therefore is the sonne of man, Lord also of the Sabbath.

¶ The. iij. Chapter. ✠

¶ The helpe the m. n. with the dyed hande, choketh hys doctryne, & c. iusther out the vncleane spete, whych the Pharisees ascribde vnto the deuell. The brother, syster and mother of Christ.

¶ And he entred agayne into the synagoge, and ther was a ma there whych had a wythred hande. And they watched hym, whether he wolde heale hym on the Sabbath daye, that they myght accuse hym. And he sayde vnto the man whych had the wythred hande: aryse, and stāde in the middes. And he sayth vnto them, whether is it lawfull to do good on the Sabbath dayes, or to do euill? to saue lyfe, or to kyll? But they helde their peace. And whan he had looked round aboute on them, wyth anger, mournynge on the byndnes of their hertes, he sayeth to the mā, stretch forth thine hande. And he stretched it out. * And hys hande was restored, euen as

whole as the other. ✠

* And the Pharisees departed, & dreyght waye gathered a councell (with them that belonged to herode) agaynst hym, that they myght destroye him. But Iesus answered wth his disciples to the see. * And a greete multitude folowed hym from Galile: and from Iurie, and from Ierusalem, and from Idumea, and from beyonde Iordane, & and they dwelled about Tyre and Sidon, a greete multitude of mē: whych (whē they had herde what thinges he dyd) came vnto hym.

* Mat. xii. a
Luce. vii. c.

* Mat. xii. a
Luce. vii. c.

* Mat. xii. a
Luce. vii. c.
Iohn. vi. a.

¶ And Iesus commaunded his disciples, that a ship shuld wayt on hym, because of y^e people, lest they shuld thronge hym. For he had healed many, in somoch that they preased vpon him, for to touch him, as many as had plagues. And when the vncleane spetes sawe him, they fell downe before him, & cryed, sayinge: thou art the sonne of God. And he stravelly charged them, that they shuld not make him knowne.

¶ And he went vp into a mountayne, & called vnto hym whom he wolde, and they came vnto him. * And he ordeyned the twelue that they shuld be with him, and y^e he myght sende the forth to preach: & that they myght haue power to heale synnfullnes, & to cast out deuyls. And he gaue vnto Symon to name, Peter. And he called James the sonne of zebede and Iohn, James brother, and gaue the to name Boanarges, whych is to saye, the sonnes of thonder. And Andrew, & Philip, and Bartholomew, and Mathew, & Thomas, and James the sonne of Alpha, and Thaddeus, and Symon of Canaan, & Judas Iscariot: whych also betrayed him.

* Mat. x. a

¶ And they came into the house, and y^e people assembled together agayne, so that they had not leysar, so moch as to eate bredd. And when they that belonged vnto hym, heard of it, they went out to laye handes vpo hym. For they sayde: he is madd. And y^e Scribes whych came downe from Ierusalem, sayde: he hath Belzebub, and * by the chefe deuyl, casteth he out deuyls. And he called the vnto him, and sayde vnto them in parables.

* Mat. ix. b
Luce. x. b.

¶ How can Satan dryue out Satan? And yf a realme be deuoyded agaynst it selfe, that realme cannot endure: And yf a house be deuoyded agaynst it selfe, that house cannot continue. And yf Satan make insurreccyon agaynst him selfe, & be denided, he cannot continue, but hath an ende: No man can entre into a stronge mans house, & take awaye hys goodes, excepte he fyrt bynde y^e stronge man, & then spoyle his house. Verely I saye vnto you, all synnes shalbe forgiven vnto mens children: and blasphemies wherwith soeuer they haue blasphemed. * But he y^e speaketh blasphemy agaynst the holy goost, hath neuer forgiveness, but is in daunger of eternall damnacyon:

* Mat. xii. a
Luce. x. b.

damnacyon: For they sayde: he hath an vncleane spete. * There came also his mother & his brethren, & stode with out, and sent vnto hi to call him out. And y^e people sat aboute him, & sayde vnto him: beholde, thy mother & thy brethren seke for the with out. And he answered them, sayinge: who is my mother and my brethren? And whan he had looked rounde about on his disciples, which sat in compasse about him, he sayde: behold my mother and my brethren. For whosoever doeth the wyl of God, the same is my brother and my syster and mother.

¶ The. iij. Chapter. ✠

¶ The parable of the sower. Christ telleth the tempest of the see, whych obeyed hym.

* Mat. xii. a

* Luce. vii. a

¶ And he began agayne, to teach by y^e see syde. And there gathered together vnto him moch people, so greatly that he entred into a ship, & ad sat in the see, and all the people was by the see syde on the thore. And he taught them many thinges by parables, and sayde vnto them in his doctrine: Herken to: beholde, * there went out a sower to sow. And it fountuned as he sowed, that some fell by y^e waye syde, and the fowles of the ayre came, and deuoured it vp: Some fell on stony grounde where it had not mocherth: and immediatly sprāge vp, because it had not depth of erth: but as sone as the sonne was vp, it caught heat: & because it had not rotyng, it wydded awaye.

¶ And some fell amonge thornes, & y^e thornes grew vp, and choked it, and it gaue no frute. And some fel vpon good grounde, and dyd yelde frute that sprong vp, and grewe, and brought forth, some thyrty folde, and some fyrty folde, and some an hundred folde. And he sayde vnto them: he that hath eares to heare let him heare.

* Mat. xii. b
Luce. vii. b

* Mat. xii. b
Luce. vii. b

* Mat. xii. c
Luce. vii. c

¶ And when he was alone, they that were aboute hym wyth the twelue asked hym of the parable. And he sayde vnto them. * To you is it geuen to knowe the mystery of the kyngdome of God. But vnto them that are with out, all thinges happen by parables: y^e when they se, they maye se, and not discern, & when they heare, * they maye heare, and not vnderstande: lest at any tyme they shulde turne, and their synnes shuld be forgiven them. And he sayde vnto them: Knowe ye not this parable: and how then wyl ye knowe all other parables?

¶ The sower soweth the worde. And they (wherof some be rehearsed to be by y^e waye syde) are those, where the worde is sowne: And whā they heare, Satan cometh immediatly, and taketh awaye the worde y^e was sowne in the hertes. And lyke wyse the other that receaue sede in to the stony grounde, are they: whych when they heare the

worde, at once receaue it wth gladnes, yet haue no rote in the selues, and so endure but a tyme: & anon whā trouble & persecucion aryseth for y^e wordes sake, they fall immediatly. There be other also y^e receaue sede into thornes and those are soche as heare y^e worde, & y^e cares of this worlde, and y^e disseytfulnes of ryches and y^e lustes of other thinges, entre in and choke y^e worde, & it is made vnfertill: and other ther be, y^e haue receaue sede into a good ground: they are soche y^e heare y^e worde, and receaue it, so that one corne doth byrnyge forth thyrty, some fyrty, some an hundred.

* Mat. v. b
Luce. vii. c
and. xi. c.

* Mat. x. c
Luce. vii. d.
and. xii. a.

* Mat. xii. a
Luce. vi. f

* Mat. xii. b
and. xii. c
and. xii. d

* Mat. xii. d

¶ And he sayde vnto them: * is the candle lyghted, to be put vnder a bushell, or vnder the table? Is it not lyghted to be put on a candlestick? * For there is nothyng so preuy, y^e shall not be opened: nether hath it bene so secret, but y^e it shall come abroad. If any man haue eares to heare, let him heare. And he sayde vnto them: take hede what ye heare: * With what measure ye meete, with the same shall other men measure vnto you agayne. And vnto you that heare, shall more be geuen. For * vnto him that hath, shall it be geuen, & from him that hath not, shalbe taken awaye, euen that which he hath.

¶ And he sayde: so is the kyngdome of God, euen as * yf a man shuld sowe sede in y^e grounde and shulde slepe, and ryle vp nyght and daye: and the sede shuld sprynge and growe vp, while he is not aware. For y^e earth byrnygeth forth frute of her selfe: fyrst the blade, then the care, after that the full corne in the care. But whan the frute is brought forth, anon he throusteth in the syckell, because the heruest is come.

* Mat. xii. d
Luce. vii. d

¶ And he sayde: where vnto shall we lyken the kyngdome of God? or with what coparison shall we copare it? * It is lyke a grayne of mustarst seed: whych when it is sowne in the earth, is lesse then all seedes that be in the earth: whan it is sowne, it groweth vp, and is greater then all herbes: and beareth greate braunches, so that the fowles of the ayre maye make their nestes vnder the shadow of it.

* Mat. xii. e

* Mat. xii. c

¶ And with many soche parables spake he the worde vnto them, after as they myght heare it. But wyth out parable spake he no thyng vnto the. But whē they were alone, * he expounded all thynges to his disciples. And the same daye when enē was come, he sayde vnto them: let vs passe ouer vnto the other syde, And they left the people, & toke him euen as he was in the ship. And ther were also wyth hym other shippes.

¶ And ther arose a great storme of wynde, & y^e waues dashed in to y^e ship, so that it was now full. And he was in the sterne a slepe on a pelowe. And they awake him, & saye vnto hym: Master, carest y^e not, that we perishe? And he

* Mat. viii. c
Luce. vii. c

The Gospell

And he rose vp, and rebuked the wynde, and sayde vnto the see: prace, be still. And the wynde ceased, and ther folowed a greate calme. And he sayde vnto them: why are ye so fearfull? how happeneth it, that ye haue no fayth? And they feared exceedingly, and sayde one to another: who is this? for both wynde and see obeye hym.

The. v. Chapter.

Christe deliuereth the possessed from the vncleane spete: the woman in from the bloudye issue, and raiseth the captaynes daughter.

And they cam * ouer to the other syde of the see into the countre of p Sadarenites. And when he was come out of the shippe, immediatly there met hym out of the graues a man possessed of an vncleane spete, whych had hys abydinge amonge the graues. And no man coulde bynde him: no not with cheynes, because that when he was often boinde with fetters and cheynes, he plucked the chaynes a sundre, and brake the fetters in peces, neither coulde eny man tame hi. And alwayes, nyght and dape he was in the mountaynes and in the graues, cryeng and beatyng hym selfe wyth stones. But when he had spyed Iesus a farre off, heranne, and worshipped hym, and cryed with a loude voyce and sayde: what haue I to do wyth the? Iesus thou sonne of p moost hyest God: I requyre the in the name of God that thou tozmet me not. for he sayd vnto hym: come out of the man thou foule spete. And he asked hym: what is thy name? And he answered and sayde vnto hym: my name is Legion, for we are many. And he prayd hym instantly, that he wolde not sende them awaye out of the countre.

But ther was there nye vnto the mountayns * a greate heerd of swyne fedynge, & all p deuyls besought him, sayinge: sende vs in to the heerd of swyne, that we maye enter into the. And anone Iesus gaue them leaue. And the vncleane spetes went out, and entered in to p swyne. And p heerd was caried headlyng into the see. They were allmost .ij. and were drowned in p see. And p swyne herdes fled, and tolde it in the cytie, and in the felde. And they went out for to se, what had happened: & came to Iesus, and sawe him p was vexed with the fende & had p Legion, spt, both clothed and in his ryght mynde, and they were afrayed. And they p sawe it tolde them, how it had happened to him that was possessed wyth the deuyl: & also of p swyne.

And they beganne to praye hym, that he wolde departe out of their coast. * And when he was come into the shippe, he p had the deuyl, prayed hym, that he myght be w him. howbeit, Iesus wolde not suffre hym, but sayde vnto him: go to thyne awne house and to thy frendes, and shewe the how great

thynges the Lorde hath done for p, and how he hath had compassyon on the. And he departed, & beganne to publyshe in the ten cytys, how greate thynges Iesus had done for hym, and all men dyd merueyle.

And when Iesus was come ouer agayne by shippe vnto the other syde, moch people gathered vnto him, and he was nye vnto the see. * And beholde, ther came one of the rulers of p Synagoge, whose name was Jairus: and when he sawe him, he fel downe at his fete, and besought hym greatly, sayinge: my daughter lyeth at poynt of deeth, I pray the come, and laye thy hande on her, that she maye be safe and lyue. And he wet with hym, & moch people folowed him, & thrōged hym.

* And ther was a certen woman, which had bene diseased of an ysue of bloude. xij. yerres, and had suffred many thynges of many physycions, & had spent all p she had, & felle none amendement at all, but rather was worste, and worste. Whē he had herde of Iesus, he came in p preasse behinde him, & touched his garment. For he sayde: yf I maye but touch his clothes, I shall be whole. And streyght waye the fountayne of her bloude was dryed vp, & she felt in her body, that she was healed of that plage.

And Iesus immediatly felynge in hi selfe, that vertue proceeded fro him, tourned him aboute in the preasse, and sayde, who touched my clothes? And hys dyscyples sayde vnto him: p seest the people thrust p, and askest, p who dyd touch me? And he looked round about for to se her that had done thys thyng. But the woman fearing and trebling (knowyng what was done wyth in her) came, and fell downe before him, & tolde him all the truth. And he sayd vnto her: Daughter * thy fayth hath saued the: go in peace, and be whole of thy plage.

* Whyll he yet spake, ther came fro the ruler of the Synagoges house, certayne which sayd: thy daughter is deed: why distepest p? & waster any further? Allone as Iesus heard the worde that was spoken, he sayde vnto the ruler of p Synagoge: be not afrayed, onely beleue. And he suffred no man to folowe him, save Peter, and James, and John the brother of James. * And he came vnto the house of the ruler of the Synagoge, and sawe the wondryng: and them that wepte and wayled greatly, and went in, and sayde vnto the: why make ye this a doo, and wepe? The damosell is not deed, but slepeth. And they laught him to scozne. But he put them all out, and taketh the father and the mother of the damosell, and them that were wyth him, and entreth in where the damosell laye, & taketh the damosell by the hande, & sayeth vnto hyr: Tabita, cumi: whych is (yf one do interprete it) damosell, I saye vnto p: aryse. And streyght

Of S. Marke.

Ho. xviij.

And streyght waye the damosell arose, and walked. For she was of the age of twelue yerres. And they were astonyed out of measure. And he charged them straptely, that no man shuld knowe of it, and commaunded, to geue her meate.

The. vi. Chapter.

Christe sendeth hys Apostles to heale them that were diseased. Of John & Herode. Of the. v. loues and. ij. spes. And of the walkyng on the see.

And he departed thence, & cam into hys awne countre, and hys dyscyples folowed hym. And when the Sabboth dape was come, he beganne to teache in the synagoge. And many that hearde hym were astonyed, and sayd: from whence hath he these thynges? And what wysdome is thys that is geuen vnto hym: and suche vertues p are wrought by hys handes? Is not thys the carpenter Marpes sonne, the brother of James and Ioses and of Juda & Symon? & are not hys sisters here wyth vs? And they were offended at hym. Iesus sayd vnto the: * a Prophet is not despysed, but i hys awne countre, and amonge hys awne kynne, and in his owne household. And he coulde there shewe no myracle, but layde hys handes vpo a fewe sycke folcke, and healed them, and merueyled, because of theyr vnbelefe.

* And he went aboute by the townes that laye on euery syde, teaching. * And he called the twelue, and beganne to sende them forth two & two, and gaue the power agaynst vncleane spetes. And commaunded the, that they shuld take nothing in their iorney: & saue a rodde onely: no scrippe, no bread, no money i theyr pourse, but shuld be shod w sandals. And that they shuld not put on two cootes. And he sayde vnto the: whersoener ye entre i to an house, there abide, tyll ye departe thence. * And whosoener shall not receaue you nor heare you, whē ye departe thence, shake of y duste that is vnder youre fete, for a witness vnto them. * I sape verely vnto you: it shalbe easier for zodom & Gomor in the dape of iudgement, then for that cytie. * And they wet out & preached, that men shuld repent: & they cast out many deuyls: & annoynted many p were sycke wyth oyle, and healed them.

* And kynge Herode hearde of hym (for hys name was spred abroade) and he sayde: John Baptyste is rylen agayne fro p decd, & therfore myacles are wrought by hi. Wether sayd it is helyas: some sayd: it is a prophet, as one of the Prophetes. But when Herode hearde of hym, he sayde: it is John whom I beheaded, he is rylen from deeth agayne. * For Herode hym selfe had sent forth men of warre, and layed handes vpon John, and boide hym, & cast hym into prelson for Herodias sake, hys brother Phylippes wyfe (because he had maryed her). For John sayde

vnto Herode. * It is not lawfull for p to haue thy brothers wyfe. Herodias layd wayte for hym, and wolde haue kylled him, but she coulde not. For Herod feared John, knowig that he was a iust mā & an holy: & gaue hym reuerence: and when he hearde hym, he dyd many thynges, and hearde hym gladly.

And when a couenient dape was come, p Herode on hys * byrth dape, made a supper to p lordes hys captayns, & chefe estatcs of Galile: & whā p daughter of the same Herodias cam in, & daunced, & pleased Herode & the that sate at bourde also: the kynge sayde vnto p damosell: aske of me what thou wilt, and I wyll geue it the. * And he swore vnto hyr: whatsoeuer p shalt aske of me, I wyll geue it p, euen vnto p one halfe of my kynge-dome. And she went forth, & sayde vnto her mother: what shall I aske? she sayd: John Baptistes head. And she cā i streyght waye wyth haste vnto p kynge. & asked, sayinge: I wyll, p thou geue me by and by in a charger, the heed of John Baptyst. And p kynge was forp: howbeit for hys othes sake, and for theyr sakes whych sate at supper also, he wolde not cast her off. And immediatly the kynge sent the hangman, and commaunded hys head to be brought in. And he went, and beheaded hym in the prelson, and brought his head in a charger, and gaue it to the damosell, and the damosell gaue it to her mother. And when hys dyscyples hearde of it, they came, and toke vp hys body, and layed it in a graue.

And the Apostles gathered the felues together vnto Iesus, and told hym all thynges both what they had done, and what they had taught. And he sayd vnto the: * come ye alone out of p waye into the wyldernes, & rest a whyle. For there were many commers, and goers, and they had no leasure so moch as to eate. * And he went by ship out of the waye into a deserte place. And the people spyed the when they departed: & many knewe hym, & rānc a fote thither out of all cyties, and cam thither before the, and came together vnto hym. And Iesus wet out & sawe moche people, & had cōpassyon on the, because they were lyke shepe, not hauinge a shepheard. And he beganne to teach the many thynges.

* And when p dape was now farre spent, hys dyscyples came vnto hym, sayinge: thys is a deserte place, and now the tyme is farre passed, let them departe, that they maye go into the countrey round about, and into the townes, & bye them bread: for they haue no thyng to eate. He answered and layd vnto them, geue ye them to eate. And they sayde vnto hi: Shall we go & bye two hundred pennyworth of bread, & geue the to eate? he sayde vnto the: * how many loaves haue ye. So they loke. And whē they had searched, they sayd:

Ec fyue and

fyue & two fylfhes. And he comaunded them, to make them all fyt doune by cōpanyes vpo the grene grasse. And they late doune here arowe and there arowe, by hundreides ad by fyfties. And whā he had taken the fyue loanes and the two fylfhes, ad loked vp to heauen, he blessed and brake the loanes, and gaue them to hys discyples, to set befoze the: & the two fylfhes deuided he amōg them all. And they all dyd eate, and were satysfied. And they toke vp twelue baskettes full ther of, ad of the fylfhes. And they that dyd eate, were about fyue thousand men.

* And streyght waye he caused his discyples to go into the thyppe, and to go ouer the see befoze vnto Bethsayda, whyle se set a waye the people. * And as lone as he had sent them awaye, he departed into a mountayne to pray. * And whē eue was come, the thyppe was in the myddes of the see, and he alone on the lande, & he sawe them troubled in rowynge, for the wynde was cōtrary vnto them. And aboute the fourth watch of the nyght, he came vnto them, walkynge vpon the see, ad wolde haue passed by the. But whē they sawe hym walkynge vpo the see, they supposed it had bene a spete, & cryed out: for they all sawe hym, and were afrayed. And anone he talked wpyth them, and sayd vnto them: be of good cheare, it is I, be not afrayed. * And he went vp vnto them into the thyppe, & the wynde ceased, & they were fore amaled in the felues beyōde measure, and marueyled. For they remembred not of the loanes, because their herte was blynded.

And whan they were ouer the water, they came into the lande of Genezareth & due vnto the haue, And as lone as they were come out of the thyppe, streyght waye they knewe him, and ranne forth throug out all the regyon rounde about, & began to cary about in beddes those that were sycke, when they heard that he was there. And whyther soeuer he entred, into townes, cytyes, or vyllages, they layde the sycke folkes in the streetes, & prayed hym that they myght touche, & it were but the hēme of hys vesture. And as many as touched hym, were safe.

The vij. Chapter.

The discyples & the people with vnyuersal hands. The comaundment of God is transgressed by manye tradicions. Of the woman of Syrophenicia. Of the Sabbath.

And the Pharyses came together vnto hym, & dyuers of the Scribes whych came fro Jerusalem. And when they sawe certayne of his discyples eate bread wpyth comen (that is to saye, with vnyuersal) hands, they complayned. For the Pharyses and all the Jewes, excepte they wash their handes ofte, eate not, obseruyng the tradicions of the elders. And when they co-

me fro the market, except they washe, they eate not. And many other thynges there be, whych they haue taken vpon the to obserue, as the waschyng of cuppes and cruses, and, brasen vessels, and of tables.

Then asked hym the Pharyses & Scribes: why walke not thy discyples accordyng to the custome, ordeyned by the elders, but eate bread wpyth vnyuersal handes? He answered & sayd vnto the: well prophelyed Elayas of you, ypocrytes, as it is wyrtten: * Thys people honoreth me wpyth theyr lippes, but theyr herte is farre fro me: howbeit, iwayne do they serue me, teachyng the doctrines ad comaundemētes of me. For ye laye the comaundment of God aparte, & obserue the constitucyōs of me, as the washinge of cruses & of cuppes, ad many other such lyke thynges ye do.

And he sayde vnto the: well, ye cast a syde the comaundemēt of God, to mayntayne poure a wne constitucyōs. * For Moyses sayd: honoure thy father & thy mother: & whoso curseth father or mother, let him dye the death. But ye saye: a mā shall saye to father or mother, Corban: whych is: what gyfte soeuer cometh fro me, shalbe for thy profyt. And so ye suffre him no more to do ought for hys father or his mother, and make the word of God of none effecte, throug poure a wne constitucyon whych ye haue ordeyned. And many such thynges do ye.

And whan he had called all the people vnto hym, he sayde vnto the: herken vnto me, euery one of you, and vnderstande. * There is no thyng wpyth out a man that can defyle him, whē it entreth into him: but the thynges whych proceade out of a man, those are they that defyle the man. If eny man haue cares to heare, let hym heare. And when he came in to the house awaye from the people, his discyples asked him of the similitude. And he sayd vnto the: are ye also so greatly wpyth out vnderstandinge? Do ye not yet perceaue, what soeuer thyng come from wout, entreth in to a mā, it can not defyle hi, because it entreth not into his herte but into the bely: & goeth out into the draught, pourgyng out all meates?

And he sayde: that whych cometh out of a man defyleth the man. For from wpyth in, euen out of the herte of men proceade euyl thoughtes, aduouty, fornicacyon, murder, theft, couetousnes, fraude, deceyte, vncleynes, a wycked eye, blasphemyes, pryde, folyshnes: all these euyl thynges come fro w in, and defyle a man. * And from thence he rose, & went into the borders of Tyre & Sidon: & entred into an house, & wolde that no mā shuld haue knowe. But he could not be hyd. For a certayne woman (whose daughter had a foule spete) as soone as she heard of hym, came, and fell at hys fete. The woman was a Greke out of the nacyn of Syrophenicia, & she besought

besought him, that he wolde cast out the deuyll from her daughter. But Iesus sayd vnto her: let the chylidren fyrst be fedd. For it is not mete, to take the chylidrens bread, and to cast it vnto whelpes. She answered & sayde vnto hym: euen so lord, & neuerthelesse, the whelpes also eat vnder the table of the chylidrens cromes. And he sayde vnto her: for thys sayinge go thy waye, the deuyll is gone out of thy daughter. And when she was come home to her house, she founde that the deuyll was departed, and her daughter lyng on the bedd.

* And he departed agayne fro the coastes of Tyre and Sidon, and came vnto the see of Galile theozow the myddes of the coastes of the tencyties. * And they brought vnto him one that was deaffe ad had an impediment in hys speche, and they prayd hym to put his hande vpo him. And when he had taken hym asyde from the people, he put hys fyngers into hys eares, and dyd spyt, & touched hys tonge, and loked vp to heauen, and syghed, and sayde vnto hym: Ephata, that is to saye, be opened. And stryght waye his eares were opened, and the string of his tounge was lowed, and he spake playne. * And he comaunded the, that they shulde tell no man. But the more he forbade them, so moch the more a greate deale they published, sayng: he hath done all thynges well, he hath made both the deaffe to heare, and the dome to speake.

The viij. Chapter.

The miracle of the seuen loaves. The Pharyses alke a sygne. The leuen of the Pharyses. The blynde receaueth hys sight.

And those dayes * whē ther was a very great company, and had no thyng to eate. Iesus called his discyples to him, and sayde vnto them: I haue compassion on the people, because they haue nowe bene w me thre dayes, and haue nothing to eate: and yf I sende the awaye fastyng to theyr a wne houses, they shall faynt by the waye. * For diuers of them came from farre. And his discyples answered hym: where shulde a man haue bread here in the wyldernes to satysfy the? And he asked them: how many loaves haue ye? They sayde: seuen. And he comaunded the people to fyt doune on the grounde. And he toke the seuen loaves, & whan he had genen thanckes, he brake, and gaue to hys discyples, to set befoze them. And they did set them befoze the people. And they had a fewe small fylfhes. And whan he had blessed, he comaunded them also to be sett befoze them. And they dyd eate, and were satisfied. And they toke vnto the broken meate that was left seuen baskettes full. And they that dyd eate: were about foure thousande.

And he sent them awaye.

And anone he entred into a thyp with his disciples, and came into the parties of Dalmanutha. * And the Pharyses came forth, and beganne to dispute with hym, sekynge of hym a sygne from heauen, tēptyng hym. And whan he had syghed in hys spete, he sayeth: why doth thys generacyon seke a sygne? Verely I saye vnto you, there shall no sygne be geuen vnto thys generacyon. And he left them, and went into the ship agayne, and departed ouer the water.

And they had forgotten to take bread w them, nether had they in the thyp with them more then one loafe. And he charged them, saying. * Take hede, beware of the leuen of the Pharises, and of the leuen of herode. And they reasoned amonge them selues sayenge: We haue no bread. And Iesus knewe it, and saith vnto the: why take ye thought, because ye haue no bread: perceaue ye not yet nether vnderstande? Haue ye poure hert yet blynded? Haue ye eyes, and se not: and haue ye eares, and heare not? Do ye not also remēbre? * When I brake fyue loanes among fyue thousande men, how many baskettes full of broken meate toke ye vp? They saye vnto him, twelue. * When I brake seuen among foure thousand, how many baskettes of the leauynge of the broken meate toke ye vp? They sayd: seue. And he sayd vnto the: how happeneth it that ye do not vnderstande?

* And he came to Bethsayda, and they brought a blinde man vnto hym, and desired hym to touche him. And he caught the blynde by the hand, and lead him out of the towne: and whan he had spyt in his eyes, ad put his handes vpo him, he asked him yf he sawe ought. And he loked vp, & sayd: I se the men: for I perceaue the walke, as they were trees. After that, he put hys handes agayne vpon hys eyes, and made hym se. And he was restored, and sawe euery man clearly. And he sent him home to his house, sayng: nether go into the towne, ner tel it to eny in the towne.

* And Iesus went out, & hys discyples in to the townes that longe to the cytie called, Cesarca Philippi. And by the waye he asked his disciples, sayng vnto the: whom do me saye yf I am? And they answered: some saye, that thou art John baptist, & some saye, he lias. Agayne, some saye, that that thou arte one of the nobre of the pphetes. And he sayde vnto them: but whom saye ye yf I am? Peter answered & sayth vnto him: * thou art very Christ. And he charged the, that they shulde tell no mā of him. And he beganne to teach the: how that the sonne of mā must suffre many thynges, and be reproued of the elders, and of the hye prestes, and scribes, and be kylled, & after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke hym

Ec ij asyde,

The Gospell

afide, and began to chide him. But he turned about, and looked on his disciples, and rebuked Peter, saying: Go after me Satan. For thou sauerest not the thinges that be of God, but the thynges that be of men.

* And when he had called the people vnto hym with his disciples also, he sayde vnto them. Whosoever wyll folowe me, lett hym forsake him self, and take vpon hym the crosse, and folowe me. For whosoever wil saue his life, shall lose it. But whosoever shall lose his life, for my sake & the gospells, the same shall saue it. For what shall it profit a man, if he wyne all the world, and lose his awne soule: or what shall a man geue to redeme his soule with all agayne? Whosoever therfore shall be ashamed of me & of my wordes, in this aduoutrous and synfull generation: of hym also shall the sonne of man be ashamed, when he cometh in the glorie of his father with the holy angels.

The ix. Chapter.

The transfiguration. The lunatyke dyshealed. The dysputacion who shulde be the greatest. Discourses are folowynge.

And he sayd vnto them: Verely, I saye vnto you: * Ther be some among thes that stande here, which shall not taste of death, tyll they haue sene the kyngdome of God come with power.

* And after sixe dayes Jesus taketh Peter and James, and John, and leedeth them vpon into an hye mountayne out of the waye alone: and he was transfigured before them. And his rayment byd shyne, and became very whyte, euens as snowe: so whyt as no fuller can make vpon the earth. And there appeared vnto the Elias with Moses. And they talked with Iesu. And Peter answered & sayth to Iesu: Master, here is good beyng for vs: let vs make also. iij. tabernacles, one for the, and one for Moses, and one for Elias. For he wylt not what he sayd: for they were afraied. And there was a cloude that shadowed them. And a voyce came out of the cloude, saying: * This is my beloued sonne: heare hym. And sodenly whan they had looked rounde aboute, they sawe no man moze then Jesus onely with them.

* And as they came downe fro the hyll, he charged them, that they shuld tell no man those thynges that they had sene, tyll the sonne of man were rplen fro death agayne. And they kepte that sayeng with them, and demaunded one of another, what the rplyng from death agayne shulde meane. And they asked hym, sayinge: why then saye the scribes, that Elias must first come? he answered and sayd: vnto the: * Elias verely when he cometh fyrst, restozeth all thynges. And the sonne of man (as it is wryten of hym) shall suffre many thynges, & be sett at naught. But I saye

vnto you, that Elias is come, and they haue done vnto hym whatsoeuer they wolde, as it was wryten of hym.

* And whā he came to his disciples, he sawe moch people about them, & the scribes dysputing w them. And streight waye all the people (whā they behelde hym) were amased, & ran to hym, & saluted hym. And he asked the scribes: what dispute ye amōg thes? * And one of the company answered, & sayde: Master, I haue brought vnto my sone, whych hath a dome sprete. And whensoeuer he taketh hym, he teareth hym, and he someth, and gnaweth with his teth, and pineth awaye. And I spake to thy disciples that they shuld caste hym out, and they coulde not.

He answereth him, and sayth: O faithles nation, how longe shall I be w you? how longe shall I suffice you? Bynge hym vnto me. And they brought hi vnto hym. And as sone as the sprete sawe hym, he tare hi. And he fell downe on the ground, walowing & foming. And he asketh his father: how longe is it ago: sene this happened hym? And he sayde: of a chylde: & oft tymes it hath cast hym into the fyre, & into the water, to destrope hym. But if thou canst do eny thing, haue mercy on vs and helpe vs. Jesus sayd vnto hym: if thou couldest beleue * all thynges are possyble to hym that beleueth. And streyght waye the father of the chylde cried with teares, sayeng, Lord, I beleue, helpe thou myne vnbelefe.

When Jesus sawe the people came runnyng together vnto him, he rebuked the foule sprete, saying vnto hym: Thou dome & deest sprete, I charge the come out of him, and entre nomoze into him. And the sprete (whā he had cried, & rent hym sore) came out of hym, and he was as one that had bene dead, in so moch that many sayd: he is deed. But Jesus caught his hand, and lyft him vp: and he rose. And when he was come into the house, his disciples asked hym secretly: why coulde not we cast hym oute? And he sayde vnto them: this kynde can come forth by nothing: but by prayer and fastynge.

* And they departed thens, & toke theyr iorney thozow Galile, and he wold not, that eny man shuld knowe it. For he taught his disciples, and sayd vnto them: * the sonne of man shalbe deliuered into the handes of me, and they shall kyl hym: and after that he is kylled, he shall aryse agayne the thyrde dawe. But they wylt not what he sayde, and were afraied to aske him. And he came to Capernaum. And whē he was come into the house, he asked the: what was it ye dysputed among your selues by the waye? And they helde their peace: for by the waye they had reasoned among them selues, who shuld be the cheffest. And when he was set downe, he called the twelve to hym, and sayd vnto the: if eny man

Of S. Marke.

No. xix.

desyre to be fyrst, the same shalbe last of all, and seruaunt to all. * And he toke a chylde, and set hym in the myddes of the: & when he had taken hym in his armes, he sayde vnto them: whosoever receaueth eny soche a childe in my name, receaueth me. And whosoever receaueth me, receaueth not me, but hym that sent me.

John answered hym, sayinge: * Master, we sawe one cast out denyis in thy name, & he foloweth not vs: ad we forbade hym, because he foloweth vs not. But Jesus sayde: forbyd him not. For * ther is no man whych (if he do a myracle in my name) can lyghtly speake euill of me. For he is not agaynst vs, is on oure parte. * Whosoever shall in my name geue you a cuppe of water to drinke, because ye belonge to Chryste, verely I saye vnto you: he shall not lose his reward.

* And whosoever shall offende one of these lytelos, that beleue in me, it were better for hym, if a myllstone were hanged aboute his necke, and he were cast into the see. * Wherefore if thy hande hynder the, cut it of. It is beter for the, to entre into lyfe maimed, then (haupnge two handes) to go into hell,

into fyre that neuer shalbe quenched, where theyr worne dyeth not, and the fyre goeth not out. And if thy fote be a hynderaunce vnto the, cut it of. It is beter for the to go halt into lyfe, then (haupnge two fete) to be cast into hell, into fyre that neuer shalbe quenched: where theyr worne dyeth not, and the fyre goeth not out. * And if thyne eye hinder the, plucke it out. It is beter for the to go into the kyngdome of God wyth one eye, then (haupnge two eyes) to be cast into hell fyre: where theyr worne dyeth not, and the fyre goeth not out.

* Every man shalbe salted wyth fyre. * And euery sacrifice shalbe seasoned with salt. * Salt is good. But if the salt be vnseasony, what shall ye season ther wyth? haue salt in youre selues: and haue peace amonge youre selues, one wyth another.

The x. Chapter.

The deuocement. The chryche manne sheweth with Chryst. Of the sonnes of israhel. Warthymus the blynde man.

And whan he rose from thence, he went into the coastes of Turye thzough the regyon that is beyonde Jordan: And the people resorted vnto hym a frethe. And as he was wont, he taught them agayne. And the Pharyses came, and asked hym. Is it lawfull for a man to put awaye his wyfe: to proue hym. And he answered, and sayd vnto the: * what dyd Moses byd you do: and they sayde, Moses suffered to wryte a testimonall of deuocement, and to put her awaye. And Jesus answered and sayde vnto them: For the hardnes of

your herte he wrote this precept vnto you. But at the fyrst creacyon. * God made them man and woman. Therfore shall a man leaue his father & mother, & byde by his wyfe, & they twayne shalbe one fleche. So then are they now not twayne, but one fleche. Therfore, what God hath coupled together let not man separate.

And in the house his disciples asked him againe of the same matter. And he sayeth vnto them. * Whosoever putteth awaye his wyfe, & marryeth another, breaketh wedlocke to her warde. And if a woman forsake her husband, and be marryed to another, she commytteth aduoutre. * And they brought chyl dren to hym, that he shulde touch them. And his disciples rebuked those that brought them. But when Jesus sawe it, he was dyspleased & sayd vnto them: Suffer the chyl dren to come vnto me, forbyd them not. For of such is the kyngdome of God. Verely I saye vnto you, whosoever doth not receaue the kyngdome of God as a childe, he shal not entre therein. And whā he had taken the vpon in his armes, he put his handes vpon them, and blessed them.

* And when he was gone forth into the waye, ther came one runnyng and kniled to hym, & asked hym: * good master, what shal I do, that I maye enheret eternall lyfe? Jesus sayde vnto hym: why callest thou me good? There is none good, but one, which is God. Thou knowest the comaundementes: bycaus he not matrimony: kyll not: scale not, beare no false wytnes: defraude no man: honoure thy father and mother. He answered ad sayd vnto hym: Master, all these I haue obserued from my yowth. Jesus behelde hym, and fauoured hym, and sayd vnto hym: one thyng thou lackest. * So thy waye. Sell that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come, folowe me. And he took vpon hym the crosse vpon his shulders. But he was dyscorted because of that sayinge, and went awaye mournyng for he had great possessyons.

And whā Jesus had looked rounde aboute, he sayde vnto his disciples. * How vncaspe shall they haue money: entreit to the kyngdome of God. And the disciples were astonnyed at his wordes. But Jesus answereth againe, & sayeth vnto the: chyl dre, how harde is it for the, that trust in money, to entre into the kyngdome of God? It is easer for a camel to go thzow the eye of an nedle, then for the chryche to entre into the kyngdome of God. And they were astonnyed out of measure, sayinge betwene them selues: who then can be saued? Jesus looked vpon them, and sayd. With me it is vnpossible, but not with God: for * with God all thynges are possyble.

And Peter began to saye vnto hym: Lo: * we haue

*Mat. xix. c.
Luk. xii. f.

*We haue forsaken all, & haue folowed the. Jesus answered, & sayde: Merely I saye vnto you, ther is no mā that hath forsake house, or brethren, or sisters, or father, or mother, or wyfe, or chyldren, or landes for my sake & the Gospelles, but he shall receaue an hundred fold more in this lyfe, houses and brethren, and sisters, and mothers, and chyldren, and landes wylth persecucyons: & in þe worlde to come, eternall lyfe. *But many þe are fyrst, shall be last: & last, fyrst. And they were in þe waye goynge vnto Ierusalem. And Jesus went before them, and they were amazed, & folowed, and were afrayde.

*Mat. xix. b.
Luk. xii. f.

*Mat. xix. b.
Luk. xii. f.
and. xii. c.

And Jesus toke the twelue agayne, and beganne to tell the what thynges shulde happe vnto hym. *Beholde, we go vnto Ierusalem, & the sonne of mā shall be deliuered vnto the hye Priestes and vnto the Scribes: ad they shall condemne hym to deeth, and shall deliuer hym to the gentyls, and they shall mocke hym, and scourge hym, spyt vpon hym, and kyll hym. And thyrde daye he shall rylse agayne.

*Mat. xix. c.

*And James and John the sonnes of zebedee came vnto him, sayinge: Master, we wolde, that thou shuldest do for vs whatsoeuer we desyre. he sayde vnto them: what wolde ye that I shuld do for you? They sayde vnto hym: graunt vnto vs, that we maye sytte, one on thy ryght hande, and the other on thy lyfte hande, in thy glory. But Jesus sayd vnto them: Ye wote not what ye aske: Can ye dryncke of the cup, that I dryncke of: and be baptysed wylth the baptyme, that I am baptysed with? And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shall in dede dryncke of the cup that I dryncke of: ad wylth þe baptyme that I am baptysed wylth all, shall ye be baptysed in: but to syt on my ryght hande & on my lyfte hande, is not myne to geue, but it shall happe vnto them, for whom it is prepared.

*Mat. xix. d.

*And when þe ten hearde it, they began to dyspoyne at James and John. But Jesus whan he had called them to hym, sayd vnto them: ye knowe, that *they whych are sene to beare rule amonge the people, raygne as Lordes ouer them. And they that be greates amonge them, exerceyse auctorite vpon them. Neuertheles, so shall it not be amonge you: but whooeuer of you wylbe greates amonge you, shalbe youre mynister. And whooeuer wylbe chiefe, shalbe seruaunt of all. For *the sonne of man also came not to be mynystred vnto: but to mynister, ad to geue his lyfe for the redempcyon of many.

*Mat. xix. d.

*Mat. xix. d.
Luk. xii. g.

And they came to hierico: *And as he wet out of þe cytie of hierico wylth his dyscyples, and a greates nombze of people: blynde Bartymeus the sonne of Tyneus, late by þe waye syde beggynge. And when he hearde

that it was Jesus of Nazareth, he began to crye, ad to saye: Jesus, thou sonne of Dauid, haue mercy on me. And many rebuked hym, that he shuld holde hys peace. But he cryed the more a greates deale: thou sonne of Dauid haue mercy on me. And Jesus stode styll, ad commaunded hym to be called: And they called þe blynde, sayinge vnto hym: Be of good comferte: ryse, he calleth the. And he threwe a waye hys cloke, and rose, and came to Jesus. And Jesus answered, and sayde vnto hym: what wylt thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. Jesus sayde vnto hym: go thy waye, thy fayth hath saued the. And immediately he receaued hys sight, & folowed Jesus in the waye.

The. xj. Chapter.

¶ Chyppes rydeth to Ierusalem. The fygge tree dryeth vp. The hyers and fillers are cast out of the temple. The Pharisees question wylth Chypp.



And when they came nye to Ierusalem vnto Bethpaze & Bethanien, besydes mount Oluyete, he sendeth forth two of hys dyscyples, and sayeth vnto the: Go poure waye into the toune, that is ouer agaynst you. And as sone as ye be entred into it: ye shall fynde a colte bounde, wheron neuer mā sate: lose hym, and brynge hym hither. And yf eny man saye vnto you: why do ye so? Saye ye, that the Lorde hath neade of hym: and streyght waye he wyl sende hym hyther. And they went theyr waye, and found the colte tyed by the doze wylthout in a place wher two wayes met, & they losed hym. And dyuers of them that stode there, sayde vnto them: *what do ye, losynge the colte? And they sayde vnto them, euen as Jesus had commaunded. And they let them go. And they brought the colte to Jesus and cast theyr garmentes on hym: and he sate vpon hym. And many sprede theyr garmentes in the waye. Other cut downe braunches of the trees, and strawed them in the waye. And they that went before and they that folowed: cryed, saying. Hosanna: *blessed is he that cometh in the name of the Lorde. Blessed be the kyngdome, that cometh in the name of hym that is Lorde of oure father Dauid: Hosanna in the hyst.

*Mat. xxi. a.
Luk. xix. e

*John. xii. b.

*John. xii. b.

*Mat. xxi. b.
Luk. xix. f.
John. xii. b.

*Mat. xxi. b.

And the Lorde entred into Ierusalem and into the temple. And whē he had looked rouūd about vpon all thynges, and now the euen tyde was come, he went out vnto Bethanay wylth the twelue. *And on the morow when they were come out from Bethanay, he hungred. And whan he had spied a fygge tree a farre of, haupnge leaues, he came to se, yf he myght fynde eny thyng theron. And when he came to it, he founde nothyng but leaues:

but leaues: for the tyme of fygges was not yet. And Jesus answered, and sayde vnto the fyggetre: neuer man eate frute of the here after: wylth the worlde standeth. And hys dyscyples hearde it.

*Mat. xxi. b.
Luk. xix. g.
John. xii. c.

And they came to Ierusalem. And Jesus went into the temple, & beganne to *cast out them that solde and bought in the temple, ad ouerthrowe the tables of the money chaungers, & the stoles of them that solde dones: and wolde not suffer, that eny man shuld carye a vessell thowow þe temple. And he taught, sayinge vnto them: *is it not wyrtten: my house shalbe called the house of prayer vnto all nacjons? But ye haue made it a denne of theues.

*Mat. xxi. c.
Luk. xix. g.
John. xii. c.

*Mat. xxi. d.

*Mat. xxi. d.
Luk. xix. g.
and. xii. c.

And the Scribes and hye priestes hearde it, and sought howe to destroye hym. *For they feared hym, because all the people marueled at hys doctryne. And when euen was come, Jesus went out of the cytie. *And in the morninge as they passed by, they sawe þe fygge tree dryed vp by the rotes. And Peter remembred, and sayde vnto him: master, beholde, the fygge tree whych thou cursedst, is wyddzed a waye. And Jesus answered and sayde vnto them: haue confydens in God.

*Mat. xxi. c.
John. xii. c.

*Mat. xxi. d.
and. xii. d.

*Luk. xxi. a.
Mat. xxi. c.

*Merely I saye vnto you, that whooeuer shall saye vnto thys mountayne: remoue, ad cast thy selfe into the see, and shall not doute in hys herte, but shall beleue that those thynges whych he sayeth shal come to passe, what soeuer he sayeth he shall haue. Therfore I saye vnto you, *what thynges soeuer ye desyre whē ye praye, beleue yf ye receaue them, and ye shall haue them. And when ye stand & praye, *forgeue, yf ye haue ought agaynst eny man, that youre father also whych is in heauen, maye forgeue you youre trespasses.

And they came agayne to Ierusalem. *And as he walked in the temple, ther came to him the hye Priestes, & the Scribes, & the elders, and saye vnto hym: by what auctorite doest thou these thynges: and who gaue the thys auctorite, to do these thynges? Jesus answered, and sayd vnto them: I wyl also aske of of you a certayne thyng & answer ye me, & I will tell you by what auctorite I do these thynges. The baptyme of John, whether was it fro heauen or of mē? Answer me. And they thought in the selues, sayinge: yf we saye, fro heauen: he wyl saye why then did ye not beleue hym: but yf they had sayd, of mē, they feared the people. For all mē coucted John, þe he was a verye Prophete. And they answered & sayd vnto Iesu: we canot tell. And Iesu answered, and sayd vnto the: nether wyl I tell you by what auctorite I do these thynges.

The. xij. Chapter.

¶ The vyncyarde is let oute. Geue to Cesar that belongeth to Cesar. Of the Saduces, of the doctoz of lawe: whych saye that there is no resurreccyon.



And he beganne to speake vnto them by parables. A certayne mā planted *a vyncyarde, and compassed it aboute w an hedg, and ordeined a wyne presse, and bylt a toure, and let it out to hye vnto husbandmen, and went into a straige cowntre. And whē the tyme was come, he sent to the husbandmen a seruaunt, that he myght receaue of the husbandmen of the frute of the vyncyarde. And they caught hym, and bet hym, and sent hym awaye agayne emptye. And mozeouer, he sent vnto the another seruaunt, and at hym they cast stones and brake hys heed, & sent him a waye agayne all to reupled. And agayne, he sent another, and him they kylled: ad many other, beatynge some, and kyllinge some.

*Mat. xxi. b.
Luk. xxi. b.
John. xii. c.
Ier. xii. c.

*Mat. xxi. d.

*Mat. xxi. d.
Luk. xxi. c.

*Mat. xxi. d.
Luk. xxi. c.

*Mat. xxi. d.
Luk. xxi. b.

And so whan he had yet but one beloued sonne, he sent him also at the last vnto them, sayinge: they wyl feare my sonne. *But the husbandmē sayd amōgest the selues: this is þe heyre: come *let vs kyl him, & the heritaunce shalbe oures. And they toke him & kylled hi, & cast hym out of the vyncyard. What shall therfore the Lorde of the vyncyarde do? he shall come, ad destroye the husbandmē, & let out the vyncyarde vnto other. haue ye not red this scripture? *The stone whych þe buylders dyd refuse, is become þe chiefe stoon of the corner: this is the Lordes doynge, & it is meruelous in oure eyes. They wet about also to take him, & feared the people. For they knewe, yf he had spoken the parable agaynst the. And they left hym and wet theyr waye.

*And they sent vnto hym certayne of the Pharises & herodes seruantes, to take him in his wordes. And allone as they were come, they sayd vnto him: Master, we knowe that thou arte true, & carest for no mā: for thou cospderest not yf outward appareall of men, but teachest yf wape of God truly: Is it lawfull to paye tribute to Cesar, or not? Ought we to geue, or ought we not to geue? But he vnderstode theyr synulacry, and sayd vnto the: Why tēpte ye me? Bynge me a peny, yf I maye se it. And they brought it. And he sayeth vnto the: Whose is thys ymage & superscripcyō? And they sayde vnto hym: Cessars. And Jesus answered, and sayde vnto them: *Geue to Cesar the thynges that belonge to Cesar: and to God, the thynges whych pertyne to God. And they meruelled at hym.

*Rom. xii. b.
Mat. xxi. c.
and. xxi. c.

There came also vnto hym the Saduces, *whych saye þe ther is no resurreccyon. And they asked hym sayinge: Master *Moses wrote vnto vs, yf eny mans brother dye, ad leaue hys wyfe behynde hym, and leaue no chyldren: that hys brother shuld take hys wyfe, and reple vy seed vnto hys brother. There were seuen brethren, and the fyrst toke a wyfe: and when he dyed, left no seed

*Mat. xxi. a.
Ier. xii. b.
Luk. xxi. c.
Deu. xxi. b.

¶ Mary Magdalen anoynteth Christ. The easter is: he is cate. Christ is taken. Peter denieth him. With many other thinges that were demaunded of Christ.



After two dayes was Easter, and the dayes of sweetebreed. And y^e hye Priestes ad y^e Scribes sought, how they myght take hym by craft, & put him to deeth. But they sayde: not in the feast daye, lest any busynes arysle amonge the people. And whan he was at Bethania, in the house of Simon the leper, euen as he sate at meate, ther cam a woman hauyng an alabaster boxe of oymntment, called Marde, that was pure and costly: & she brake the boxe, & powred it on his heed. And ther were some, that were not content wyth in the selues, & sayde: what neded this waste of oymntment: for it myght haue bene solde for more then thre hundred pens, & haue bene geuen vnto the poore. And they grudged agaynst her.

And Iesus sayde: lett her alone, why trouble ye her: she hath done a good worke on me. For ye haue poore w^{ch} you all wayes: & when soeuer ye wyl, ye maye do them good: but me haue ye not alwayes. She hath done y^e she coude: she came a fore hande, to anoynt my body to y^e buryng. Merely I saue vnto you: wheresoeuer this Gospell shalbe preached thowout the whole worlde: this also that she hath done, shalbe rehearsed in remembrance of her.

And Judas Iscariot, one of y^e twelve went awaye vnto y^e hye Priestes, to betraye him vnto them. When they herde that, they were glad, and promysed that they wolde geue hym money. And he sought, how he myght conveniently betraye him.

And the fyrste daye of sweetebreed, when they offered Pasche, his disciples sayd vnto hi: where wylt thou that we go & prepare, that thou mayest cate the Pasche. And he sendeth forth two of his disciples, & sayeth vnto the: Go ye into y^e cite, & ther shal mete you a man bearing a pitcher of water, folowe hi. And whither soeuer he goeth in, saue ye to y^e good mā of y^e house, y^e master sayeth: where is the gress chābre, where I shall cate pasche with my disciples: And he wyl shewe you a grete parlour, paved and prepared: there make ready for vs. And his disciples went forth, and came into the cite, and founde as he had sayde vnto them: and they made ready the Pasche.

And whan it was now euenyde he came with the xij. And as they sate at borde & dyd cate Iesus sayde: Merely I saue vnto you: one of you (yeateth with me) shal betraye me. And they beganne to be forie, & to saye to him one by one: is it I? And another sayde:

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

Moreover, when ye se y^e abhominacion of desolacion (wherof is spoken by Daniel y^e prophet) stand where it ought not: lett hym y^e readeth vnderstand. Then lett the that be in Turpe, fflye to the mountaynes. And lett hym that is on the house toppe, not go downe into the house, nether entre therein, to fetch eny thing out of his house. And lett hym that is in the felde, not tourne backe agayne vnto the thinges which he left behynde him, for to take his clothes with him. Wo shall be then to them that are with chylde, and to them that geue sucke in those dayes. But praye ye that poure flyght be not in the winter. For ther shalbe in those dayes suche tribulacion, as was not from the begynnyng of creatures (which God created) vnto this tyme, nether shalbe. And excepte that y^e Lord shuld shortē those dayes no fleshe shulde be saued. But for the electes sake, whom he hath chosen, he hath shortened those dayes.

And then, y^e eny man saue to you, lo he is Christ: lo, he is there, beleue not. For falsse Christes & falsse prophetes shal rylse, & shal shewe myracles & wondrous, to deceaue y^e fit were possible, euen the electe. But take ye hede: behold, I haue shewed you all thinges before.

Moreover, in those dayes, after that tribulaciō, the sonne shal were darke, and the mone shal not geue her light, & the starres of heauen shal fall: & the powers which are in heauen, shal moue: & then shal they se the sonne of man commynge in the cloudes, w^{ch} grete power & glory. And then shal he sende his angels, & shal gather together his electe frō the fourre wyndes, from the ende of the erthe, to the vtremost parte of heauen.

¶ Learne a symilitude of the fygge tree. When his brautche is yet tender, and hath brought forth leaues, ye knowe, y^e somer is nere. So ye in lyke maner: when ye se these thynges come to passe: vnderstand, that he is nye euen at y^e doores. Merely I saue vnto you, that thys generaciō shal not passe, tyll these thinges be done. heauen and erth shal passe, but my wordes shal not passe. But of that daye & tyme knoweth no man: no not y^e Angels which are in heauen: & nether the sonne him selfe: saue the father only.

¶ Take hede, watche & praye, for ye knowe not when the tyme is. As a mā which is gone into a straunge contrey, & hath left his house, and geuen his substaunce to his seruantes, and to euery man his worke, and commaunded the porter to watche. Watche ye therfore, for ye knowe not whē the master of the house will come, at euen, or at mydnyght, whether at the cocke crowyng, or in y^e dawnyng: lest y^e he come sodenly, he finde you slepyng. And that I saue vnto you, I saue vnto all. watche.

¶ Mat. xxiii. b. Luke. xxi. f.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

And whan Iesus sat ouer agaynst the treasury, he behelde, & how the people put money into the treasury. And many that were ryche, cast in moch. And ther cam a certayne poore wydowe, and she threwe in two mytes, whych make a farthyng. And he called vnto him his disciples & sayeth vnto the. Merely I saue vnto you, that thys poore wydowe hath cast moare in, then all they which haue cast into the treasury. For they all dyd cast in of their superfluyte: but she of her pouerte, dyd cast in all that she had, euen all her lyuynge.

The. xij. Chapter.

The ende of the worlde. The daye and the houre is vnknewen.



And as he went out of the temple, & one of his disciples sayde vnto hym: Master. se what stones, and what byldynges are here. And Iesus answered and sayde vnto hym: Seest thou these grete byldynges: There shal not be left one stone vpon another, that shal not be thowen downe. And as he sate on mounte Olyuete, ouer agaynst the temple, Peter, and James, and John, and Andzew, asked hym secretly: tell vs, when shal these thynges be? And what is the sygne when all these thynges shalbe fulfilled? And Iesus answered them, and began to saue: take hede, lest any mā deceaue you. For many shal come in my name sayynge: I am Christ, and shal deceaue many.

When ye shal heare of warres, and tydinges of warres, be ye not troubled. For soch thynges must nedes be: But the ende is not yet. For ther shal nacyō arylse agaynst nacyō, and kyngdome agaynst kyngdome. And ther shalbe ceth quakes in all quarters, and famylment shal ther be, and troubles. These are y^e begynnynges of sorowes. But take ye hede to poure selues. For they shal byngne you vnto the counsels, and into the synagoges, and ye shalbe beaten: yee, and shalbe brought before rulers and kinges for my sake, for a testimoniall vnto the. And the Gospell must fyrste be published amonge all nacyns.

¶ But whē they leade you and present you, take ye no thought, nether ymagin afozehande what ye shal saue: but what soeuer is geuen you in the same houre, that speake. For it is not ye y^e speake, but the holy ghoost. The brother shal deluyce vnto the brother to deeth, and the father the sonne: and the chylzen shal rylse agaynst the father & mothers, and shal put them to deeth. And ye shalbe hated of all men for my names sake. But whoso endureth vnto the ende, the same shalbe safe.

¶ Moreover

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

behynde hym. And the seconde toke hyr, and dyed: nether left he any seed. And the thyrde lyke wyse. And seuen had her, ad left no seed behynde the. Last of all the wyse dyed also. In the resurreccyon therfore when they shal rylse agayne: whose wyse shal be of the? For seuen had her to wyse. And Iesus answered, and sayd vnto them: Do ye not therfore erre, because ye vnderstande not the scriptures, nether the power of God: For whē they shal rylse agayne frō deeth, they nether marry, nor are marryed: but are as the angels, whych are in heauē. As touching the deed, y^e they rylse agayne: haue ye not redde i the booke of Moses, how in y^e bulche, God spake vnto hym, sayynge: I am the God of Abraham and the God of Isaac, ad the God of Jacob? he is no God of deed, but y^e God of lyuynge. Ye are therfore greatly deceaued.

¶ And whā ther came one of the Scribes, and had hearde them disputynge to gether (and perceaued that he had answered them well) he asked hym: whych is the fyrst of all the commaundementes? Iesus answered him, the fyrste of all the commaundementes is: heare O Israell: The Lorde oure God, is Lorde onely: And thou shalt loue the Lorde thy God with all thy hert, & wyth all thy soule, and wyth all thy mynde, and with all thy strength. This is the fyrste commaundement. And the seconde is lyke vnto thys: Thou shalt loue thy neyghbour as thy selfe. Ther is none other commaundment greater then these.

And the Scribe sayde vnto him: well master, thou hast sayd the truthe, for ther is one God, & ther is none but he. And to loue hym wyth all the herte, and wyth all the mynde, & wyth all the soule, & wyth all the strength: and to loue a mans neyghbour as hym selfe, is a greater thyng, then all burt offerynge and sacrifices. And when Iesus saue y^e he answered discretly, he sayde vnto hym: Thou art not farre from the kyngdome of God. And no man after that, durst aske hym any questyon.

And Iesus answered & sayde, teachynge in the tēple: how saue the Scribes y^e Christ is the sonne of Dauid: for Dauid him selfe inspyred w^{ch} y^e holy goost, sayd: The Lorde sayde to my Lorde, syt on my ryght hande tyll I make thynne enemyes thy fote stole. Dauid hi selfe calleth hi Lorde: & how is he then his sonne? And moche people hearde him gladly.

And he sayde vnto them in his doctrine: be ware of the Scribes, which loue to go in lōge clothynge: & loue salutaціōs in the market places, and the chiefe seates in the congregacyōs, ad the vppermost roundes at feastes: whych deuoure wydowes houses, ad vnder a pretence, make longe prayers. These shal receaue greater dampnacyn.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

¶ Mat. xxiii. b. Luke. xxi. d. Danic. ix. g.

The Gospell.

is it? He answered & sayd vnto them: It is one of the xij. euen he that dyppeth wyth me in the platter. The sonne of mā trulye goeth as it is wyrtten of him: but wot to that man by whom the sonne of mā is betrayed. Good were it for that man, if he had neuer bene bozne.

* And as they dyde eate, Iesus toke bread: and whan he had geuen thanks he brake it, and gaue to the, and sayde: Take, eate, this is my body. And he toke the cup, & when he had geuen thanks he toke it to them, & they all dranke of it. and he sayde vnto the: This is my bloude of the newe Testamēt, whych is shedd for many. Clerely I saye vnto you: I wyll dryncke nomore of the frute of the vyne: vntyll that daye, that I drinke it newe in the kyngdome of God. * And when they had sayde grace: they went out to mount Oliuete.

And Iesus sayeth vnto the: All ye shal be offended because of me this nyght. For it is wyrtten: * I wyll smyte the shepheard, & the shepe shal be scattered: But after that I am rysen agayne, I wyll go into Galyle before you. Peter sayde vnto him: And though all men be offended, yet wyll not I. And Iesus sayeth vnto him: Clerely I saye vnto the, that this daye, eue, in this nyght before the cocke crowe twyse, thou shalt denye me thre tymes. But he spake more vehemently: no, yf I shulde dye with the, I wyll not denye the: I lyke wyse also sayde they all.

* And they came into a place which was named Gethsemani. And he sayeth to his disciples: Syt ye here, whyle I go alyde, and praye. And he taketh wyth him Peter & James & John, & began to waxe abashed, & to be in an agonye, & sayeth vnto them: * My soule is heuy, eue vnto the deeth, tarye here and wathe. And he went forth a lytle & fell downe flat on the grounde, & prayed: that yf it were possible, the houre myght passe fro him. And he sayde: * Abba father, all thynges are possible vnto the, take awaye this cup from me. Neuerthelesse, not that I will: but that thou wilt, be done.

And he cam & founde the slepyng, & sayeth to Peter: Simon, sleepest thou? Couldst not thou wathe one houre? wathe ye, & praye, lest ye entre into temptacion, the sperte trulye is ready, but the flesch is weake. * And agayne he went asyde, & prayde, and spake the same wordes. And he returned, & founde the a slepe agayne. For their eyes were heuy: neither wist they, what to answer him. And he came the thirde tyme & sayde vnto the: slepe hengs forth, and take youre ease, it is ynough. The houre is come, beholde, the sonne of mā is betrayed into the handes of synners. Ryse vp, let vs go. Lo, he that betraeth me, is at hande. * And immediatly whil he yet spake,

cometh Judas (which was one of the twelue) & with him a greate number of people wyth sweardes and staves from the hye prestes and scribes & elders. And he that betrayed him, had geuen the a generall token, saying: whosoener I do kysse, that same is he: take him & leade him a waye warly. And as sone as he was come, he goeth streight waye to him, & sayeth vnto him: Master, Master, & kysed him: And they layde their handes on him, and toke him. And one of the that stode by, drew out a swearde, and smote a seruauit of the hye preste, & cut of his eare.

And Iesus answered & sayd vnto them: * ye be come out as vnto a shepe w sweardes & w staves, for to take me. I was daylye w you in the tēple, teachinge, & ye toke me not: but these thynges come to passe, that I scrip-tures shuld be fulfilled. * And they all forsoke him, & ranne awaye. And there folowed him a certayne younge man, clothed in lynnen vpon bare, & the yongmen caught him, & he lefte his linnen garment, & fled from the naked. * And they ledd Iesus awaye to the hyest preste of all & with him come all the hye prestes, & the elders, & the scribes. And Peter folowed him a greate waye of (euen tyll he was come into the palace of the hye preste) and he sat with the seruantes, and warmed him selfe at the fyre.

* And the hye prestes & all the counsell sought for witness agaynst Iesu, to put hym to deeth, & founde none: for many bare false witness agaynst hym, but their wytnesses agreed not together. And ther arose certayne, and brought false witness agaynst hym, sayinge. We herde him saye: * I will destroye this temple that is made wyth handes, and wyth in thre dayes I wyll buyde another, made without handes. But yet their wytnesses agreed not together.

* And the hye preste stode vp amongst them, and asked Iesus, sayinge: answerest thou thinge? how is it that these beare witness agaynst the? But he helde his peace, & answered nothing. Agayne * the hyeste preste asked him, & sayde vnto him: Art thou Christ the sonne of the blessed? And Iesus sayd: I am.

* And ye shall se the sonne of man sytting on the ryght had of power, & commyng in cloudes of heauen. Then the hye preste rent his clothes, & sayd: what nede we eny further of wytnesses? Ye haue heard blasphemie, what thinke ye? and they all condemned hym to be worthy of deeth. And some began to spit at him, & to couer his face, & to beate hi with fistes, & to saye vnto him, Areade: And the seruantes boffeted him on the face.

And as Peter was beneth in the palace ther cam one of the wēches of the hyest preste: * when she sawe Peter warminge hym self, she loketh on hym, & sayeth: wast not thou also,

Of S. Marke.

Jo. xii.

also w Iesus of Nazareth? And he denyed, saying: I knowe hym not, nether wote I what thou sayest. And he went out into the porche, and the cocke crowe. And a damsell (whan she sawe him) began agayne to saye to them that stode by, this is one of the. And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: surely thou art one of them, for thou art of Galyle, & thy speache agreth therto. But he beganne to cuelle, & to sweare, sayinge: I knowe not thys man of whom ye speake. And agayne the cocke crowe, & Peter remembred the worde that Iesus sayde vnto him: before the cocke crowe twyse, thou shalt denye me thre tymes. And he beganne to wepe.

The xv. Chapter.

Of the passion, death, and burfall of Christe.

And anone in the dawninge * the hye prestes helde a counsell w the elders & the scribes, & the whole congregacion, & bounde Iesus, & ledde him a waye, & deliuered him to Pilate. And Pilate asked him: art thou the kyng of the Jewes? And he answered, & sayd vnto hym: thou sayest it. And the hye prestes accused him of many thynges. So Pilate asked hi agayne, sayinge: * Answerest thou nothing? Beholde, how many thynges they lay vnto thy charge. Iesus yet answered nothing, so that Pilate merueyled.

At that feast Pilate dyd delyuer vnto the a prisoner: whom soeuer they wolde desyre. And ther was one that was named Barababas, whych laye bounde with them that made insurreccyon: he had commytted murder. And the people called vnto him, and began to desyre him, that he wolde do, accordynge as he had euer done vnto them. Pilate answered them sayinge: Will ye that I let lowse vnto you the kyng of the Jewes? For he knewe, that the hye prestes had delyuered him of enuy. But the hye prestes moued the people, that he shulde rather delyuer Barababas vnto them.

Pilate answered agayne, and sayde vnto them: * What wyll ye then that I do vnto him, who ye call the kyng of the Jewes? And they cryed agayne: crucifye him: Pilate sayd vnto the, what euill hath he done? And they cryed the moare feruentlye: Crucifye hym: And so Pilate wyllinge to content the people, * let lose Barababas vnto them & delyuered vp Iesus (whan he had scourged hym) for to be crucified.

And the souldyers ledd him awaye into the comen hall, and called together the whole multitude, & they clothed him with purple, & they platted a crowne of thornes, & crowned him withall, & beganne to salute him: Hail kyng of the Jewes. And they smote hym,

on the heed w a rede and dyd spitt vpon hym & bowed their knes, & worshipped hym.

And whē they had mocked him, they toke the purple of hym, & put his awne clothes on him, & ledde hym out, to crucifye him. * And they compellid one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) whych came out of the felde, to beare his crosse. * And they brought him to a place named Golgotha (whych is yf a man interpret it: the place of deed mens sculles) and they gaue him to drinke, wyne mingled wyth myre, but he receaued it not.

And when they had crucified him * they parted his garmentes, castinge lotes vpon them, what euery man shulde take. And it was aboute the thirde houre, & they crucified him. And the tittle of his cause was wyrtte: The kyng of the Jewes. * And they crucified with him two theues. yf one on the right hande, & the other on his lyfte. And the scripture was fulfilled whych sayeth: * he was counted amonge the wycked.

* And they that went by, rayled on hym: wagging their heedes, & ad saying: A wretcheth thou that destroyest the temple, and byldest it in thre dayes: saue thy selfe, & come downe from the crosse. Lyke wyse also mocked hym the hye prestes amonge them selues with the scribes & sayde, he saued other men, hym selfe he cannot saue. Let Christ the kyng of Israell descende now fro the crosse, that we maye se, & beleue. And they that were crucified with him checked him also.

* And whē the syxte houre was come, darcknes arose ouer all the erth, vntyll the nyynth houre. And at the nyynth houre Iesus cryed with a loude voyce, sayinge: Eloi, Eloi, lama sabachthani: whych is (yf one interpret it) * my God, my God why hast thou forsaken me? And some of them that stode by, when they hearde that, sayd: beholde, he calleth for Helias. * And one ran, and fylled a sponge full of veneger, and put it on a rede, & gaue him to drinke, sayinge: let him alone, let vs se, whether Helias wyll come and take hym downe.

But Iesus cryed with a loude voyce, & ad gaue vp the goost. * And the bayle of the temple dyd rent in two peces, from the toppe to the bottome. * And when the Centurion (whych stode before him) sawe, that he so cryed, and gaue vp the goost, he sayde: truly this man, was the sonne of God. * Ther were also women a good waye of, beholdinge him: amonge whom was Mary Magdalen, and Mary the mother of James the lytle: & of Ioses, & Mary Salome * (whych also when he was in Galyle had folowed him & ministered vnto him) and many other women, whych came vp with him vnto Ierusalem.

And now when the euen was come (because it was

The Gospell.

it was the daye of preparing that goeth be-
fore the Sabbath) * Joseph of p cite of Ara-
marhia, a noble Conicellour which also looked
for p kyngdome of God, came, & wēt in bol-
dely vnto Pilate, & begged of hym the body
of Iesu. And Pilate merueled, that he was
alredy deed, and called vnto him the Centu-
rion, and asked of him, whether he had bene
eny whylc deed. And whē he knewe the tru-
eth of the Centurion, he gaue the body to Jo-
seph. And he bought a linnen clothe, ad toke
him downe, and wrapped him in the linnen
clothe, and layde him in a sepulchre, that was
hewen out of the rocke. And Mary Mag-
dalen and Mary Ioses behelde where he
was layde.

The .xvi. Chapter.

¶ The .xvi. chapter, and aperteth to the Apostles:
to whom he comytteth the preachinge of the Gospell.

And when p Sabbath was past,
Mary Magdalen, & Mary Ja-
cob, & Salome, bought sweete
odoures, p they myght come, &
anoint him. * And early in the
mornynge the fyrst daye of the Sabbath
they came vnto the sepulchre, when the Sōne
was rysen. And they sayd among them sel-
ues: who shall rolle vs awaye the stone frō
the doore of the sepulchre? And when they lo-
ked, they sawe how that the stone was rol-
led awaye, for it was a very greate one. And
they wēt into p sepulchre, and sawe a younge
man sittynge on the ryght syde, clothed in a
longe white garment, & they were afraied.
* And he sayeth vnto them, be not afraied:
ye see Iesus of Nazareth, which was cru-
cified. He is rysen, he is not here. Beholde the
place where they had put hi. But goo your
waye, and tell his disciples, & Peter, that he
goeth before you into Galile: there shall ye se
hi, as he sayd vnto you. * And they wēt
oute quickly, and fledd from the sepulchre.
For they trembled & were amased. Nether
sayde they eny thyng to eny man, for they
were afraied.

* When Iesus was rysen early the fyrst
daye after the Sabbath * he appeared fyrst
to Mary Magdalen, out of who he had cast
seuen deuyls. And she went, and tolde them
that were with him, as they mourned & we-
apte. And they, whan they herde that he was
a lyue, and had appered vnto her, beleued it
not. * After that, appeared he vnto two of
them in a straunge fygure, as they walked,
& went in to the country. And they went &
tolde it to the remnaunt. And they beleued
not these also.

* Afterwarde he appeared vnto the
eleuen as they sate at meate: and cast in their
teth their vnbelefe, and hardnes of herte: be-
cause they beleued not them which had sene
that he was rysen agayne frō the deed. And

he sayde vnto the: * Goo ye into al the worl-
de, and preche the Gospell to all creatu-
res. he that beleueth & is baptised, shall be sa-
ued. But he that beleueth not, shall be
dampned.

And these tokens shall folowe them that
beleue. * In my name they shall cast out de-
uyls, they shall speake with newe tonges,
they shall drynke awaye serpentes. And yf
they drynke any deadly thyng, it shall not
hurte them. They shall laye their handes on
the sycke, & they shall recouer.

So then, when p Lorde had spoken vnto
them * he was receaued into heauen, and is
on the right hand of God. And they went
forth, and preached euery where: the Lorde
workynge with them * and confyrmyng the
worde with myracles folowing.

The ende of the Gospell of
S. Marke.

The Gospell of S. Luke.

As moche as many haue ta-
ken in hande to set forth the de-
claraciō of those thynges, which
are most surely to be beleued a-
monge vs, euen as they deliue-
red them vnto vs, which from the begyn-
nyng sawe them the selues with their eyes,
and were ministers of the thynges that they
declared: (I determyned also (as sone as I
had searched out dyligently all thynges from
the begynnyng) that then I wolde wypte
vnto p, good Theophilus: that thou myght-
est knowe the certēte of those thynges whe-
re of thou hast bene informed.

The fyrst Chapter.

¶ The conception and birth of Iohn the Baptyst. The
conception of Christe. The thankfull songes of Mary
and zachary.

There was in p dayes of he-
rode the kynge of Iurie, a
certayne puelle named za-
charyas * of the course of
Abia. And his wyfe was of
the daughters of Aaron: and
her name was Elizabeth:

they were, both ryghteous before God, and
walked in all the lawes and ordynaunces
of the Lorde, that no mā coulde fynde fau-
re with them. And they had no chylde, because
that Elizabeth was barren, and they booth
were now well stricken in age.

And it came to passe, p whā zachary execu-
ted the prestes offyce before God, as hys
course came (accozdyng to the custome of the
prestes

Of S. Luke.

No. xxiij.

prestes office) hys lot fell to burne incense.
And he * went into the tēple of the Lorde, &
the whoale multitude of p people were with
out in prayer, whill the incense was a burnin-
ge. And ther appeared vnto him a n Angell
of the Lorde, standynge on the ryght syde of
the altare of incense. And when zacharyas
sawe him, he was abashed, & feare cā on him.

But the Angell sayde vnto him: feare not
zachary, for thy prayer is hearde. And thy
wyfe Elizabeth shall beare thea sonne, and
thou shalt call his name Iohn, ad thou shalt
haue ioye and gladnes, and many shall re-
ioyce at his byrth. For he shall be greate in the
syght of the Lorde, and shall nether drynke
wyne ner stronge drynke. And he shall be fyl-
led with the holy goost, euen frō his mothers
wombe: and many of the chyliden of Israel
shall tourne to their Lord God. And he shall
go before him in the spyte & power of * he-
lias to tourne the hertes of the fathers
to the chylde, and the vnbeleuers to the wy-
rdome of the iuste men, to make readye a per-
fekte people for the Lorde.

And zacharyas sayde vnto the angell: by
what token shall I knowe this? For * I am
olde, and my wyfe well strycken in yeres.
And p angell answered, and sayd vnto him.
I am Gabriel, that stande in the prestens of
God, and am sent to speake vnto the: and to
shewe the these glad tydinges. And beholde
it shall come to passe, that thou shalt be dom-
me, ad not be habyle to speake, vntill the daye
that these thynges be performed, because thou
beleuest not my wordes, which shall be ful-
fylled in their season.

And the people wayted for zacharyas, ad
merueyled that he taried in the temple. And
when he came out, he coulde not speke vnto
them. And they perceaued, that he had sene a
visyon in the temple. And he beckened vnto
them, and remayned speechlesse.

And it fortunēd, that as sone as the
dayes of his office were out, he departed in-
to his awne house. And after those dayes,
his wyfe Elizabeth conceaued, & hid her selfe
fyue monethes, sayinge: Thys wyfe hath
God dealte with me, in the dayes wherin he
hath looked on me, to take from me my rebu-
ke amonge men. And in the fyrt moneth the
angell Gabriel was sent from God vnto a
cyprie of Galile, named Nazareth, to a virgin
spoused to a man, whose name was Ioseph,
of the house of Dauid, ad the virgins name
was Mary. And the angell went in vnto
her, and sayde. Haille full of grace, the Lorde
is with the: blessed art thou amonge women.

When she sawe him, she was abashed at
his sayinge: and cast in her mynde, what ma-
ner of salutation that shulde be. And the an-
gell sayde vnto her: feare not Mary: for thou
hast foude grace with God. Behold, * thou

shalt conceaue in thy wombe, & beare a son-
ne, & * shalt call his name Iesus. He shall be
greate, & shall be called the sonne of the hyest.
And the Lorde God shall geue vnto him the
scate of his father Dauid ad * he shall ray-
gne ouer the house of Jacob for euer, and * of
his kyngdome there shall be none ende.

Then sayde Mary vnto the angell: How
shall this be, seyng I knowe not a mā? And
the angell answered, & sayde vnto her. The
holy goost shall come vpon p, and the power
of the hyest shall ouer shadowe the. Ther-
fore also that holy thyng which shall be bo-
rne, shall be called the sonne of God. And be-
holde, thy cosyn Elizabeth, she hath also con-
ceaued a sone in her age. And this is her fyrt
moneth, which was called barre: for * with
God shall nothinge be vnpossible. And Mary
sayde: beholde the hande mayden of p Lor-
de, be it vnto me according to thy worde, &
And the angell departed from her.

And Mary arose in those dayes, & wēt
into the mountayns with haste into the
cyprie of Iewrie, and entred into the house of
zachary, and saluted Elizabeth. And it fortu-
nēd, that whan Elizabeth heard: the saluta-
cyon of Mary, the babe sprāge in her wom-
be. And Elizabeth was fylled with the holy
ghost, & cried with a loude voyce, and sayde:
Blessed art thou among women, and blessed
is the frute of thy wombe. And whence hap-
peneth this to me, that p mother of my Lor-
de shulde come to me? For lo, as sone as the
voyce of thy salutiō sounded in myne ea-
res, the babe sprang in my wombe for ioye.
And blessed art thou that hast beleued: for
those thynges shall be performed, which were
tolde the from the Lorde. And Mary sayde.

* My soule magnifieth the Lord. And my
sprete hath reioyled in God my sauour.
For he hath looked on the lowe degre of hys
hande mayden: for lo: now from hence forth
shall all generacions call me blessed. Becau-
se he that is myghty, hath done to me greate
thynges, & holpe is his name. And his mercy
is on the that feare him, from generacion to
generacion. He hath shewed strength with
his arme, he hath scattered the that are prou-
de in the ymaginacyon of their herte. * He
hath putte downe the myghty from theyr
seates, and exalted them of lowe degre. He
hath fylled the hongrye with good thynges:
and sent awaye the ryche emptye. He hath
helped hys scruaunt Israel, in remembraun-
ce of hys mercy.

* Euen as he promysed to oure fathers,
Abraham, and to his seede for euer. And Mary
abode with her aboute a .iiij. monethes, ad
retourned agayne to her awne house.

* Elizabeths tyme came that she shulde
be deliuered, and she brought forth a sonne.
And her neyghbours and her cosyns hear-
de howe

The Gospell

howe the Lorde had shewed greate mercy vpon her, and they reioysed with her.

And it fortuneth that in y^e eighth dape, they came * to circuncyse the chylde: and called his name zacharias, after y^e name of hys father. And his mother answered and sayde: not so but he shalbe called John. And they sayd vnto her: Ther is none in thy kynred, that is named with this name: And they made sygnes to his father, howe he wolde haue be called. And he asked for wytyng tables, and wrote, saying: his name is John. And they marvelled all. And hys mouth was opened immediately, & his tonge also, & he spake, and prayesed God. And feare came on all the that dwelt nye vnto them. And all these saynges were noysed abroade throughout all y^e hyll countre of Iurie: and all they that herde the layde them vp in their hertes, saying: What manner of chylde shall this be? And the hande of the Lorde was with him:

And his father zacharias was filled with the holy goost, and prophesied sayinge:

Prayled be the Lord God of Israel, for he hath visited and redeemed his people: And hath rayled vp * an horne of saluacion vnto vs, in the house of his seruaut Dauid.

Euē as he promysed by the mouth of his holy prophetes, which were sens the worlde began. That we shulde be saued frō oure enemies, and from the hande of all that hate vs.

That he wolde deale mercifully with oure fathers, and remember his holy couenaunt.

* And that he wolde performe the othe, which he sware to oure father Abraham, for to geue vs.

* That we deliuered oute of the handes of oure enemies, might serue him with out feare, all the dayes of oure lyfe, in such holynes and rightewesnes as are accept befoze hi And thou chylde shalt be called the Prophet of the hiest: for thou shalt go befoze the face of the Lorde, to prepare his wayes: to geue knowlege of saluacyon vnto his people for the remission of synnes. Through the tender mercy of oure God, wherby the daye springe from an hye hath visited vs.

* To geue light to the y^e late in darcknes & in the shadowe of deathe, to gyde oure fete into the waye of peace. And the childe grewe and waxed strong in sperte, and was in wilderness, tyll the daye came, when he shulde thewe him selfe vnto the Israelites.

The seconde Chapter.

The birth and circumcission of Christ. How he was receaued into the temple, how Simeon and Anna prophesied of him, and how he was founde in the temple amonge the doctours.

And it chaunced in those dayes: that ther went oute a commaundement from Augustus the Emperour, y^e all the worlde shulde be taxed. And

thys taxing was the fyrst, & executed when Syrenius was leftenaunt in Syria. And euery man went vnto his awne cytie to be taxed. And Ioseph also ascended frō Galile, out of a cytie called Nazareth, into Jewry: vnto * the cytie of Dauid, which is called Bethlehem, because he was of the house and lynage of Dauid, to be taxed with Mary his spoused wyfe, which was with childe.

And it fortuneth that while they were there, her tyme was come that she shulde be deliuered. And she broughte forth her fyrst begotten sonne, & wrapped him in swadlinge clothes, and layde him in a manger, because ther was no rowme for the in the ynn.

And ther were in the same region shepherdes, watchynge and kepyng their flocke by night. And lo, the angell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde aboute the, & they were soze afrayed. And the angell sayde vnto the: Be not afrayed. For beholde, I bringe you tydings of greate ioye, that shall come to all people: for vnto you is borne this dape in the cytie of Dauid, a sauoure which is Christ y^e Lord. And take this for a sygne: ye shall fynde the childe wrapped in swadlinge clothes, & layed in a māger. And streyght waye ther was with the angel a multitude of heauenly sowdysers, prayng God: & sayinge: Glory to God on hye, and peace on the erth. & vnto men a good wyll.

And it fortuneth, as sone as y^e angels were gone awaye from them into heauē, * The shepherdes sayde one to another: let vs go now enū vnto Bethlehem, and se this thing that we heare saye is happened, which the Lorde hath shewed vnto vs. And they came as hast, & founde Mary ad Ioseph & the babe layde in a manger. And when they had sene it, they published abrode the sayinge, which was tolde them of that chylde. And all they that hearde it, wondred at those thynges which were tolde the of the shepherdes. But Mary kepte all those saynges, and pondered them in her hert. And the shepherdes retourned, prayng and lauding God for all the thynges that they had herde and sene, enū as it was tolde vnto them.

* And whē the eyght dape was come y^e the childe shulde be * circuncised * his name was called Iesus * which was named of y^e Angell, befoze he was coeined iⁿ y^e wōbe.

* And when the tyme of their purificaciō * (after the lawe of Moyses) was come, they brought him to Hierusalem, to present him to the Lorde (as it is wyrtten in the lawe of the Lorde * euery man chylde that fyrst openeth y^e matrix, shalbe called holy to y^e Lord) and to offer (as it is sayde in the lawe of the Lorde) a payze of turtle doves, or two yonge pigions. And beholde, ther was a man in Hierusalem

Of S. Luke.

No. xliii.

Hierusalem whose name was Simeō. And the same man was iuste & godly, & looked for the consolacion of Israel, and the holy goost was in him. And an answer had he receaued of the holy goost y^e he shulde not se deeth, excepte he fyrst sawe the Lordes Christ. And he came by inspiracion into the temple.

And when the father & mother brought in the chylde Iesus: to do for him after y^e custome of the * lawe, then toke he him vp in his armes, & sayd: Lorde, & now letteth y^e thy seruaut departe in peace, accordynge to thy promes. For myne eyes haue sene * y^e saluacion: which thou hast prepared befoze the face of all people * A lyght to lighten y^e gentyls, & the glory of thy people Israel.

* And his father & mother: meruylled at those thynges, whych were spoken of hym. And Simeon blessed them, and sayde vnto Mary his mother: beholde, this chylde is sett to be y^e fall and vprysing agayne of many in Israel, & for a sygne which is spokē agaynst. And mozeouer, y^e the swearde of all peace thy soule that the thoughtes of many hertes maye be opened.

And ther was a Prophetesse, one Anna, y^e daughter of Phanuel of the trybe of Aser: which was of a greate age, & had lynyed with an husbāde. vii. yeres from her virginite, And she had bene a wedowe aboute. iiii. scoze & liii. yere, which departed not from the temple, but serued God with fastinges and prayers nyght & dape. And she came forth y^e same houre, and prayled the Lorde, & spake of him, to all the that looked for redempcyon in Hierusalem.

And whan they had perfourmed all thynges accordynge to the lawe of the Lorde, they returned into Galile, to their awne citie Nazareth. And * the chylde grewe, and waxed stronge in sperte, & was fylled with wysdome, & the grace of God was vpon him.

And his father & mother went to Hierusalem euery yere * at the feaste of easter. And when he was. xii. yere olde, they went vp to Hierusalem after the custome of the feaste dape. And when they had fulfilled the dayes: as they returned home, the chylde Iesus a bode styll in Hierusalem, & hys father & mother knewe not of it: but they supposyng him to haue bene in the cōpany, came a dayes iorney & sought him amonge their kynnsfolke & acquaintaunce. And when they founde him not, they went backe agayne to Hierusalem, and sought him. And it fortuneth that after. iij. dayes, they founde him in the temple, syttinge in the middes of the doctours, hearing them, & posyng them * And all that hearde him, were astonyed at his vnderstanding & answers.

And when they sawe him, they marueyled. And his mother sayde vnto him: sonne, why hast thou thus dealt with vs? Beholde, thy father & I haue sought the, forowge. And he sayde vnto the: how is it y^e ye sought me? Wist ye not, that I must goo aboute my fathers busynes? And * they vnderstode not that sayinge which he spake vnto them. And he wet downe wth them, & came to Nazareth, & was obedient vnto them. But his mother kept all these saynges together in her hert. And Iesus prospered in wysdome & age, and in fauoure, with soo many men.

The iij. Chapter.

The preaching, baptyme, and presentment of John. The baptyme of Christ, and the calling of the generation of the fathers.

And the fyftene yere of the raygne of A Cyberus the Emperoure, Pontius Pylate beyng leftenaunt of Jewrie, and * Herode beyng tetrach of Galile, and his brother Philip tetrach of Iturea & of the region of the Traconites, & Lyfaniath the tetrach of Abylene (whē Anna and Cayphas were the hye prestes, y^e worde of the Lorde came vnto John the sonne of zacharias in the wyldernes. And he came in to all the coastes aboute Jordan, preaching * y^e baptyme of repentance for the remission of synnes, as it is wyrtte in the boke of y^e wordes of Esayas the prophet, sayenge: * The voyce of a cryar in wilderness: prepare ye y^e waye of the Lord, make his pathes strayght. Euery valley shalbe fylled, & euery mountayne & hyll shalbe brought lowe. And thynges that be croked, shalbe made streyght: & y^e rough wayes shalbe made playne: & all fleshe shall se the saluacion of God.

And he sayde he to the people, that were comen forth to be baptyled of him. * Dye generation of vyppers, who hath taught you to fye from the wrath to come? Brynging forth therfore due frutes of repentance, & begyn not to saye wyth in youre selues: we haue Abraham to oure father. For I saye vnto you. God is able of these stones to reyse vp chyldezen vnto Abraham. Now also is the axle yde vnto the rote of the trees: * euery tree therfore which byngeth not forth good fruite, is he wen downe, & cast into the fyre.

And y^e people asked him, sayinge: * what shall we do then? he answered and sayeth, vnto the: he that hath two coates: lett him parte wyth hym that hath none, & he y^e hath meate, lett him do lyke wyse.

Then cam y^e publicans also to be baptised, & sayde vnto him: Master, what shal we do? And he sayde vnto them: requyre no more, then that which is appoynted vnto you.

The soudyours lyke wyse demaunded of him, sayinge: and what shal we do? And he sayde vnto them: hurt no man: nether trouble eny man wrongfully: and be content with youre wages.

As the

The Gospell.

As the people were in a doute, and all men
mused in their hartes of John, whether he
were very Christ, John answered & sayde un-
to them all: * I baptise you wyth water, but
one stronger than I shall come after me, whose
shoo latcher I am not worthy to vnlowe:
he shall baptise you with the holy goost, & w-
tyze: * which hath bys fanne in bys hande, &
wyl poure his floore, and gather the coorne
into his barn: but the chaffe wyl he burne
with fyre that neuer shalbe quenched. And
many other thinges in his exhortacion pre-
ached he vnto the people.

* Then Herode the Tetrach (when he
was rebuked of hym for Herodias his bro-
ther Philipps wyfe, & for all synes which
Herode dyd: added this aboue all, and layed
John in prison.

And it fortuned that whan all the people
receaued baptisme (* whē Iesus was bapti-
sed and dyd praye) the heauen was opened,
and the holy goost cam downe in a bodely
shape lyke a doue vpon him, and a voyce came
from heauen, which sayde: * Thou arte my
beloued sonne, in the do I deuyte.

And Iesus him selfe began to be aboute
thirty yere of age, so that he was * supposed
to be the sonne of Ioseph: whych was son-
ne of hely: whych was the sonne of Mathat
whych was the sonne of Leui: whych was
sonne of Melchi: whych was the sonne of
Janna: whych was the sonne of Ioseph:
whych was the sonne of Matathias: which
was the sonne of Amos: which was sonne
of Naum: whych was the sonne of hely:
which was the sonne of Ragge: which was
the sonne of Maath: which was the sonne of
Matathias: which was sonne of Semel:
which was the sonne of Ioseph: which was
the sonne of Iuda: which was the sonne of
Joanaa: whych was the sonne of Abela:
whych was the sonne of zorobabel: whych
was the sonne of Salathiel: which was the
sonne of Neri: which was the sonne of Mel-
chi: whych was the sonne of Abdi: whych
was the sonne of Coosam: which was son-
ne of helmadan: whych was the sonne of
her: which was sonne of Ieso: which was
the sonne of heliezer: which was the sonne
of Jozam: which was the sonne of Mattha:
which was the sonne of Leui: which was
the sonne of Simeon: which was the sonne
of Iuda: which was the sonne of Ioseph:
which was the sonne of Jonam: which was
the sonne of heliachim: which was the son-
ne of Melcha: which was sonne of Menā:
which was the sonne of Mathatha: which
was the sonne of Nathan: which was the
sonne of Dauid: which was the sonne of
Iesse: which was the sonne of Dab: which
was the sonne of Boos: which was sonne
of Salmon: which was sonne of Maassan:

which was the sonne of Aminadab: which
was sonne of Aran: which was sonne of
Efron: which was sonne of Phares: which
was the sonne of Iuda: which was sonne
of Jacob: which was sonne of Isaac: which
was the sonne of Abraham: which was the
sonne of Tharra: which was sonne of Na-
chor: which was the sonne of Saruch: which
was the sonne of Ragan: which was sonne
of Phalec: which was the sonne of Heber:
which was the sonne of Sala: which was sonne
of Cainā: which was the sonne of Ar-
pharat: which was the sonne of Sem: which
was the sonne of Noe: which was the sonne
of Lamech: which was the sonne of Mathu-
sala: which was the sonne of Enoch: which
was the sonne of Iareth: which was sonne
of Malaleel: which was the sonne of Cainā:
which was the sonne of Enos: which was sonne
of Seth: which was the sonne of Adā:
which was the sonne of God.

The. iij. Chapter.

Iesus is led into the wilderness, and fasteth all the
tyme of his temptation, ouercometh the deuill, goeth
into Galile, preacheth at Nazareth & Capernaum:
the Jewes despise hym, the deuill knowlege hym, he
cometh to Peters house, healeth his mother in lawe,
& doth greates myracles.

Iesus beyng full of the holy goost, &
returned from Iordā and * was led
by the sprete into wilderness, and
was. xl. dayes tempted of the deuyll. And
in those dayes dyd he eate nothyng. And
when they were ended, he afterwarde hon-
gred. And the deuyll sayde vnto him: yf thou
be the sonne of God commaunde this stone
that it be bred. And Iesus answered hym,
sayng: It is writen: man shall not lyue by
bred only, but by euery worde of God.

And the deuyll toke him into an hye mo-
untayne, and shewed him all the kyngdoms
of the worlde, euen in the twyncklyng of an
eye. And the deuyll sayde vnto him: all this
power will I geue the euery whyle, & yf glo-
ry of them: for they are deliuered vnto me, and
to whomsoever I wyl, I geue it. Yf ther-
fore wylt thou fall downe before me & worship
me, they shalbe all thine. Iesus answered
and sayde vnto him: hence from me Satan.
For it is writen: * Thou shalt worship
the Lord thy God, and him onely shalt thou serue.

And he carped him to Ierusalem, and set
him on a pynacle of the temple, and sayd vn-
to him: Yf thou be the sonne of God, cast thy
selfe downe from hence. For it is writen:
* he shall geue his Angels charge ouer the,
to kepe the, and in their handes they shal
beare the vp, that thou dalst not thy fote
agaynst a stone. And Iesus answered, and
sayde vnto hym, it is sayd: * thou shalt not
tempte the Lord thy God. And as sone as
all the tentacion was ended, the deuill de-
parted from hym for a season.

Of S. Luke.

For. v.

* And Iesus returned by the power of
the sprete, into Galile, and there went a fa-
me of him thowow out all the region. And he
taught in theyr synagoges and was comen-
ded of all men.

* And he came to Nazareth where he was
nourled and (as bys custome was) he went
into the synagoge on the Saboth daye, and
stode vp for to reade. And there was deliue-
red vnto hym the boke of the prophete Esa-
yas. * And when he had opened the boke, he
foude the place, where it was wyrtten. * The
sprete of the Lord vpon me, because he hath
annoynted me: to preach the Gospell to the
poore he hath sent me: to heale the broken har-
ted, to preach deliuerance to the captiue, &
syght to the blynde: frely to set at liberte the
that are bzoled, and to preach the acceptable
yeare of the Lord.

And he closed the boke, and gaue it agay-
ne to the mynyster, and satte downe. And the
eyes of all them that were in the synagoge,
were fastened on him. And he began to saye
vnto them: Thys daye is thys scripture ful-
filled in your eares. And all bare hym wyl-
nes: and wondred at the gracious wordes,
which proceeded out of of hym mouth, & ad
they sayde: Is not thys Iosephs sonne?

And he sayd vnto them: Ye wyl vterly
saye vnto me this prouerbe: Phisicion, heale
thy selfe. * Whatsoeuer we haue heard do-
ne in Capernaum, do the same here lyke wise
in thyn awne countre. And he sayde: I cre-
ly I saye vnto you: * No prophete is accep-
ted in hym awne countre.

But I tell you of a treuth: * many wed-
dowes were in Israel in the daies of helias
when heauen was shut thre yeres and fyre
monethes, when greates famynment was
throughtout all the lande, and vnto noone of
the was helias sent, saue into Sarepta be-
sydes Sidon, vnto a womā that was a we-
dowe. * And many lepers were in Israel in
the tyme of helyseus the prophete: & none of
the was clesed, sauyng Naaman the Syriā.

And all they in the synagoge (when they
herde these thinges, were filled with wrath:
and rose vp, and thrust him out of the cyte, &
led him euē vnto the edge of the hyll (where
on the cytie was bylte) yf they myght cast
him downe headlyng. But he departed, and
went bys waye euen thowow the myddes of
the. * And came downe to Capernaū,
(a cytie of Galile) and there taught them on
the saboth dayes. * And they were astonyed
at his doctryne: for his preaching was with
power. * And in the synagoge there was a
man which had an vncleane sprete of a de-
uyll, and cryed with a loude voyce, sayenge:
let me alone, what hast thou to do with vs,
thou Iesus of Nazareth? Art thou come to
destroie vs? I knowe the what thou art, euē

the holy of God. And Iesus rebuked him, sa-
yinge: holde thy peace, and come out of hym.
And whan the deuyll had thowen hym in
the myddes, he came out of him, and hurt hi
not. And feare cam on the all, and they spa-
ke among them selues, sayenge: what maner
a thing is thys? For with auctorite & power
he commaundeth the foules spretes, and they
come oute: And the fame of hym was spred
abrode thowowe out euery place of the coun-
tre rounde aboute. * And

* And whan he was rylen vp & come
out of the synagoge, he entred into Simons
house. And Simons mother in lawe was ta-
ken with a great feuer, and they made inter-
cession to hym for her. And he stode ouer her,
and rebuked the feuer, and the feuer left her.
And immediatly she arose, and mynistrad
vnto them.

When the sonne was downe, all they that
had syck, takē with diuers diseases, bzought
them vnto hym: and he layde bys handes on
euery one of the, and healed them. * And
uyls also came out of many, crying & sayng:
thou art Christ the sonne of God. And he re-
buked the, and suffered them not to speake:
for they knewe that he was Christ.

As sone as it was daye, he departed, and
went into a desert place, & the people sought
him, and came to hym, and kept hym that he
shulde not departe from them. And he sayde
vnto them: I must preach the kyngdome of
God to other cyties also: * for therfore am
I sent. And he preached in the synagoges of
Galile.

The. v. Chapter.

Christ preacheth in the synagoge. The disciples forsake
all, and folowe hym. He cleseth the leper: healeth
th: man of the palsy, calleth Mattheu the custom-
er, and caryeth with open synners.

It came to passe that (whā y peo-
ple pressed vpon him, to heare the
word of God) he stode by the lake
of Genezareth: * and sawe two
shyppes stande by the lake syde,
but the fisheremen were gone oute of them,
and were washyng their nettes. And he en-
tered into one of the shyppes, (which pertey-
ned to Simon) and prayed him that he wold
thrust oute a lytell from the lande. And he
satte downe, and taught the people out of the
shyp. When he had leste speakyng, he sayde
vnto Simon: Launche out into the depe, & ad
let synne youre nettes to make a draught.
And Simon answered, and sayd vnto hym: *
After, we haue laboured all night, and ha-
ue taken nothyng.ouerthesse, at thy com-
maundement I wyl lose forth the net. And
whē they had this done, they felosed a greates
multitude of fyshes. But theyr net brake, &
they beckened to theyr felowes (which were
in the other shyp) that they shulde come, and
helpe

helpe them. And they came: and fylled both the shypes, that they soncke agayne.

When Simon Peter sawe thys, he fell downe at Iesus knees, saying: Lord, go fro me, for I am a sinful man. For he was asto- nyed & all y were with hym, at the draught of fyshes which they had taken: and so was also James and John the sonnes of zebede, which were parteners with Symon. And Iesus sayde vnto Symon: feare not, from hence forth thou shalt catche men. And they brought the shypes to lande, *and forsoke all, and folowed hym. ** Mat. xiii. d. * Mat. xiii. a. mar. f. b.*

* And it fortuneth that whan he was in a certen cytie: behold, ther was a man ful of le- prosy, & when he had spyed Iesus, he fell flat on hys face, and besought hym, sayng: Lord, yf thou wylt, thou canst make me cleane. And he stretched forth his hand, and touched him saying: I will, be thou cleane. And immediat- ly the leprosy departed fro hym. And he char- ged him, y he shuld tell no man: but go (saith he) *and shewe thy selfe to the preste, & offer for thy cleansyng accordyng, as Moyses com- maunded, for a wytnes vnto them. ** Mat. xiii. a. mar. f. b. * Leut. xiii. a.*

But so moch the more went there a fame abrode of hym, and moch people came toge- ther to heare, & to be healed of hym fro theyr infirmityes. And he kepte hym oute of the waye in the wildernesses, and gaue him selfe to prayer.

* And it happened on a certen daye: that he taught: and ther sate the Pharises and do- ctours of lawe, which were come out of all the townes of Galile and Jewye, and Je- rusalem. And the power of the Lord was pre- sent, to heale the. * And behold, men brought in a bed, a man which was takē with a pal- sic: and they sought meanes to bring him in, and to laye him before hym. And when they coude not fynde on what syde they myghte bring hym in (because of the prease) they wēt vp on the toppe of the house & let him downe thowowe the tplyng, bed and all, euen in the myddes before Iesus. When he sawe theyr sayth he sayd vnto him: man, thy synnes be forgiven the. And the scribes and the phari- ses began to thinke, saying: What felowe is this, which speaketh blasphemye? * who can forgene synnes but God only? ** Mat. ix. a. mar. ii. a. * Mat. ix. a. mar. ii. a. and. ch. ii. b.*

But whē Iesus perceaued their thoughtes, he answered, and said vnto them: What thyncke ye in your hertes? Whether is easier to saye thy synnes be forgiven the, or to saye: ryse vp, and walke. * But y pe maye knowe that the sonne of mā hath power to forgene synne on earth, he sayd vnto the sycke of the palsy: I saye vnto y: arise, take vp thy bed, and go vnto thy house. And immediatly he rose vp before them, and toke vp hys bedd, (wher on he laye) and departed to hys awne house, prayng God. And they were all ama- ** Mat. ix. a. mar. ii. a. and. ch. ii. b.*

zed, and they gaue the glozy vnto God. And were fylled with feare, saying: We haue sene straunge thynges to daye. ** Mat. ix. a. mar. ii. b.*

* And after this, he went forth, and sawe a publican named Leuy, syttinge at the re- cepte of custome, & he sayd vnto him: folowe me. And he left all, and rose vp, and folowed him: And Leuy made hym a greate fcaste in his awne house. And ther was a great com- panye of publicans and of other that sate at meate, with them. * And the scribes and pha- rises murmured against his disciples, sayng: Why do ye eate and dryncke with publicans and sinners? And Iesus answered, and sayd vnto them: They that are whole, nede not the phisicion: but they that are sycke. I came not to call the ryghte wes, but synners to re- pentance. ** Mat. ix. a. mar. ii. b. * Mat. ix. a. mar. ii. b. * Mat. ix. a. mar. ii. b. * Mat. ix. a. mar. ii. b.*

And they sayde vnto hym: * Why do the disciples of John fast often, and praye, & the disciples of the pharises also: but thynccate and dryncke? he sayde vnto them: * Can ye make the chylde of the wedding fast, whyle the byrdgrome is with the? The dayes wyl come, when the byrdgrome also shalbe takē awaye from the: then shall they fast in those dayes. ** Mat. ix. a. mar. ii. b. * Mat. ix. a. mar. ii. b. * Mat. ix. a. mar. ii. b. * Mat. ix. a. mar. ii. b.*

he spake also vnto them a similitude. No man putteth a pece of a newe garment, into an old vesture, for yf he do, then breaketh he the newe, and the pece that was takē out of the newe, agreeth not with the olde. And no man powreth newe wyne into olde bottels. For yf he do, the newe wyne wyl burst the bottels, and runne out it self, and the bottels shall perishe. But newe wyne must be put in to newe bottels, and both are preserved. No man also that dryncketh old wyne, straight waye can awaye with newe: for he sayeth the olde is better. ** Mat. ix. a. mar. ii. b. * Mat. ix. a. mar. ii. b. * Mat. ix. a. mar. ii. b. * Mat. ix. a. mar. ii. b.*

The. vi. Chapter.

¶ The excuseth the disciples, that plucke the eares of come, he healeth the man with the withered hand, cho- seth hys twelue apostles, maketh a swete sermon and teacheth to do good for euill.

¶ It happened on the sabbath, that he went thro- row the corne felde, and hys discy- ples plucked the eares of corne, and dyd eate, and rubbed them in theyr handes. And certayn of the pharises said vnto them: Why do ye that, which is not lawfull to do on the Sabbath dayes? And Iesus answe- red the, and sayde: * Haue ye not redde what Dauid dyd, when he him selfe was an hun- gred, and they which were with hym: howe he went into the house of God, and dyd take and eate the shew * bread, and gaue also to them that were with hym: which are not lawfull to eate, but for the * prestes only? And he sayde vnto them: The sonne of man is Lord also of the Sabbath daye. ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

* And

* Mat. xii. a. mar. ii. b.

* And it fortuneth in another Sab- both also, that he entred into the synagoge, & taught. And ther was a man, whose right hande was dyed vp. And the scribes & pha- rises watched hym whether he wolde heale on the sabbath daye, that they myght fynde how to accuse hi. But he knewe their thou- ghtes, and sayd to the man which had y wy- thred hand: Ryse vp, and stande forth in the myddes. And he arose & stode forth. Then sayd Iesus vnto the: I wyl aske you a que- stion: Whether is it lawfull on the sabbath dayes to do good, or to do euill: to saue ones life, or to destrope it? And he behelde them al in compasse, and sayd vnto the mā: Stretch forth thy hand. And he dyd so: * & hys hande was restored agayne as whole as the other. And they were fylled with madnes, and co- muned together amonge them selues, what they myght do to Iesu. ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

And it fortuneth in those dayes * y he wēt out into a mountayne for to praye, & conty- nued all nyght in prayer to God. And as so- ne at it was daye, he called hys disciples, * & of them he chose .xii. whō also he called apo- stles. Symon whom he also named Peter, & Andrey hys brother, James ad John, Phi- lip & Bartholomew, Mathew & Thomas, James the sonne of Alphceus, and Symon which is called zelotes, and Judas James sonne, and Judas Iscarioth, the same that was the traytour. ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

* And he came downe with the, & stode in the playne felde, and the company of hys disciples * and a greate multitude of people (out of all Jewye and Jerusalem, & from the see coast * of Tyre and Sidon) which came to heare him, and to be healed of their dys- eases and they y were vexed with foule spretes and they were healed. And al y people pre- sed to touche him, for ther went vertue oute of hym, and healeth them all. ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

And he lyft vp his eyes vpo the disciples and sayd: * Blessed be ye poze, for yours is the kingdome of God. Blessed are ye that hunger now, for ye shalbe satisfied. Blessed are ye y wepe now, for ye shal laugh. Bles- sed shall ye be, when men hate you, & thrust you out of their company, and rayle on you, and abhorre your names as an euill thing, for the sonne of mannes sake. Reioyse ye in y daye, and be glad: for beholde, your rewarde is greate in heauen. * For thus dyd theyr fathers vnto the prophetes. ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

* But I wyl saye vnto you that are ryche: for ye haue your consolaciō. Wo vnto you that are full: for ye shal hunger. Wo vnto you y now laugh: for ye shal wepe & wepe. Wo vnto you whē all men prayse you: for so dyd theyr fathers to the false prophetes. ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

But I saye vnto you which heare. Loue your enemyes. Do good to them which ha- ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

te you. Blesse the that curse you. And praye for them which wrongfullye trouble you. And vnto hym that smyteth the on the one cheeke, offer also the other. * And him that taketh awaye thy gowne, forbyd not to take thy cote also. Seue to euery man that asketh of the. And of him y taketh awaye thy goodes, aske the not agayne. * And as ye wolde that men shuld do to you, do ye also to them lyke wyse. ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

* And yf ye loue the which loue you, what thanke haue ye? For synners also loue theyr louers. And yf ye do good for them which do good for you, what thāke haue ye? For syn- ners also do euen the same. And yf ye lēde to them of whō ye hope to receaue: what thāke haue ye? for synners also lēde to synners, to receaue soch lyke agayne. But loue ye your enemyes, and do good, and lēde, lokyng for nothyng agayne: and your reward shal be greate, and ye shalbe the chylde of the hys: for he is kynde vnto the vnkynde and to the euill. ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

* Be ye therfore mercifull, as your fa- ther also is mercifull. * Judge not, and ye shal not be iudged: Condempe not, and ye shal not be condemned. For geue, and ye shal be forgiven. * Seue, and it shalbe geue vnto you: good measure and pressed downe, ad shaken together and runnyng ouer, shall me geue into your bolomes. * For with the sa- me measure that ye mete withall, shall other men mete to you agayne. ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

And he put forth a similitude vnto them * Can the blynde leade the blynde? Do they not both fall into the dyche? * The discip- le is not aboue his master. Euery man shalbe perfecte, euen as hys master is. * Why seest thou a moate in thy brothers eye, but con- siderest not the beame that is in thyne awne eye? Either howe canest thou saye to thy bro- ther. Brother, let me pull out the moate that is in thyne eye, whē thou seest not the beame that is i thyne awne eye. Thou hypocrite cast out the beame out of thyne awne eye fyrst, & then shalt thou se perfectly, to pull oute the moate that is in thy brothers eye. ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

* For it is not a good tree, that bringeth forth euill frute: neither is that an euill tree, that bringeth forth good frute. For euery tre is known by hys frute. For of thornes do not men gather fygges, nor of busshes ga- ther they grapes. A good mā out of y good treasure of hys herte, bringeth forth that which is good. And an euill man, out of the euill treasure of his hert, bringeth forth that which is euill. * For of the aboundāce of the hert, hys mouth speaketh. ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

Why call ye me * Lord Lord, and do not as I byd you: whosouer cometh to me & hea- reth my saynges, and doth the same, I wyl shewe you to whom he is like. * He is lyke a man ** Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b. * Mat. xii. a. mar. ii. b.*

dd ij man

man which bylt an house, and dygged depe, and layde the foundation on a rock. When the waters arose, the flud bet vpon that house, & coule not moue it. For it was grounded vpon a rocke. But he that heareth and doth not, is lyke a man that without foundacyō bylt an house vpon the earth, against which y floud dyd beat: and it fell immediatly. And the fall of that house was greate.

The vii. Chapter.

¶ He healeth the captaynes seruaut, rapeth the widowes sonne, enfourmeth the dyssiples whom John baptist sent vnto hym, commendeth John: reprooeth the pharisees and cautech with the pharisee. The woman washeth hys fete with her teares, and he forgueith her her synnes.

When he had ended all hys sayenges in the audiece of y people, * he entered into Capernaum. And a certē Centurions seruaut which was deare vnto hym laye syck, and was in parell of death. And whan he heard of Iesu, he sent vnto him the elders of the Jewes, beseechinge him that he wold come, & heale his seruante. And whā they came to Iesus, they besought hi instātly, saying: he is worthy that thou shuldest do this for hym. For he loueth oure nation, and hath buylt vs a synagoge. And Iesus went with them.

25 And whan he was now, not farre frō the house, the Centurion sent frendes to hym, sayinge vnto hym: * Lorde, trouble not thy self: for I am not worthy: that thou shuldest enter vnder my roffe. Wherefore I thought not my self worthy to come vnto y: but saye thou the word, & my seruaut shalbe whole. For I also am a man set vnder power, and haue vnder me souldiers, & I saye vnto one go, and he goeth, & to another, come, & he cometh: and to my seruaut, do this, & he doth it. When Iesus heard thys, he meruayled at him, and turned hym about, and sayde to the people that folowed him: I saye vnto you, I haue not founde so great faith, no, not in Israhel. And they that were sent, turned backe home agayne and founde the seruaut whole that had bene sycke.

* And it fortunēd after this, y he went into a cytie which is called Naim, & many of his disciples went with him, and moch people. When he came nye to the gate of the cytie: behold, ther was a deed man carped out, which was the onely sonne of his mother, & she was a wedowe, & moch people of the cytie was with her. And when the Lorde sawe her, he had compassion on her, and sayde vnto her: wepe not. And he came nye, & touched the coffin: and they that bare him stode styl. And he sayde: Ponge man, I saye vnto the, aryse. And he that was deed, sat vp, & began to speake. * And he deliuered him to his mother. And ther came a feare on them al. And

they gaue the glori vnto God, sayinge: * A great prophete is rysen vp amōg vs, & God hath visited his people. * And thys rumoz of him went forth throughout al Iury, and thozow out all the regions which lye rounde about.

And the disciples of John shewed him of all these thinges. * And John called vnto hi two of his disciples, & sent the to Iesus, saying: Art thou he that shuld come: or shall we looke for another? When the men were come vnto him, they sayde: John baptiste sent vs vnto the, saying: Art thou he y shulde come: or shall we wayte for another? And in that same houre he cured many of their infyrmites and plagis, and of euill spretes, and vnto many y were blynd he gaue sight. And he answered, & sayd vnto them: Go your waye and bring worde agayne to John, what thinges ye haue sene & heard, how y * the blynde se, the halt go, the lepers are clesed, the deafe heare, the dead ryse agayne: to the pooze is y glad tydinges preached, & happy is he that is not offended at me.

* And whē the messengers of John were departed, he began to speake vnto y people concerninge John. What went ye out into y wilderness for to se: a rede shakē w the wind? But what went ye out for to se: A man clothed in soft raymēt? Behold, they which are gorgeously apparellled, and lyue delicatly, are in kynges courtes. But what wente ye forth to se: A prophete? Yee, I saye to you, & more then a prophete. This is he, of whom it is writen: * Beholde, I sende myne angel before thy face which shall prepare thy waye before y. For I saye vnto you, amōge wemēs childē, is ther not a greater prophete then John baptiste. Neuerthelesse, he tha is lesse, i y kyngdom of God is greater the he.

And all the people, and the publicās that heard him, & iustified God, and were baptised with the baptyne of John. But the pharisees and lawers despised the counsell of Gpd agaynst them selues, and were not baptised of hym.

And the Lorde sayd: * Wherunto shall I lyken the men of this generacion: and what thing are they like? They are like vnto children sitting in the market place, & cryēg one to another, and saying: We haue pyped vnto you, & ye haue not daused: we haue mourned to you, and ye haue not wepte. For John baptist came, nether eatyng bread, ner drynkyng wyne, and ye saye: he hath the deuyl. ¶ The sonne of mā is come, and eateth & dryketh, & ye saye: behold a gluttonous man, & an vnmeasurable dryncker of wyne, a frend of publicans and synners. And y wylsom is iustified of all her childzen.

* And one of the pharisees desired hym y he wolde cate with hym. And he went into the

the pharisees house, and sat downe to meate. ¶ And behold a woman in that cytie (which was a synner) as sone as she knewe that Iesus sat at meat in the pharisees house, she brought an alabaster boxe of oymēt, & stode at his fete behinde hym wepyng, & began to washe hys fete w teares, and dyd wyppē the with y heares of her head, & kysled his fete, & anoynted them with the oymēt.

¶ When the pharise (which had biddē him) sawe, he spake within hym selfe, sayinge: If thys man were a prophete, he wolde surely knowe who, & what maner of womā thys is that touched hym, for he is a synner. And Iesus answered, and sayd vnto him: Simō, I haue some what to saye vnto the. And he sayd: master, saye on. There was a certayne lender which had two debtors, the one oughte fyue hūdzēd pence, and the other fyfety. Whē they had nothyng to paye, he forgauē them both. Tell me therfore, which of them wyll loue hym most? Simon answered and sayd: I suppose that he to whom he forgauē most. And he sayde vnto hym: Thou hast truly iudged.

¶ And he turned to the woman, & sayd vnto Simon: Seest thou this womā. I entered into thy house, thou gauest me no water for my fete: but she hath welshed my fete with teares, and wypped them with the heares of her head. Thou gauest me no kysse: but she, sence the tyme I came in, hath not ceased to kysse my fete. Myne head w oyle thou didest not anoynte: but she hath anoynted my fete with oymēt. Wherefore, I saye vnto the: many synnes are forgiven her, for she loued moch. To whom lesse is forgiven, the same doeth lesse loue. And he sayde vnto her: thy synnes are forgiven the. And they that sate at meat w him, began to saye within them selues. Who is this which forgiveueth synnes also? And he sayd to the womā: * Thy faith hath saued the. Go in peace. ¶

The viii. Chapter.

¶ Christ with hys apostles goeth frō towne to towne and preacheth, & weth ib: parable of the seide, telleth who ys hys mother, & hys brother. Ryleth the capyn of the see: deliuereth the possessed, & deliuereth the deuyls into the heerd of swyne: helpeyth the sycke woman, and Iayrus daughter.

And it fortunēd afterwarde, that he hym selfe also wente through oute cyties and townes: preachinge, and shewyng the kyngdome of God, and the twelue with hym. And also * certayne women, which were healed of euill spretes, and infirmytes. Mary which is called Magdalen (oute of whom wente seuen deuyls) and Joanna the wyfe of Chusa. Herodes steward, and Susanna, and many other, which minystred vnto hym of thyr substance. ¶ When moch people were ga-

thered together, & d were come to him out of all cytes, he spake by a similitude. * The sower wente out to sowe hys seede: and as he sowed, some fell by the waye syde, & it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stone, and as sone as it was sprōge vp, it withered awaye because it lacked moystnes. And some fell amonge thornes, and the thornes sprange vp with it, and choked it. And some fel on good grounde, and sprange vp, and bare frute, an hundred folde. And as he sayd these thinges, he cryed: he that hath eares to heare, let hym heare.

* And his disciples asked hym sayenge: what maner of similitude is thys? And he sayd: vnto you is it geue to knowe the secretes of the kyngdome of God: but to other by parables, y whē they se, they shuld not se: y whē they heare, they shuld not vnderstāde.

¶ The parable is this: * The seed is y worde of God. Those that are besyde the waye, are they that heare, then cometh the deuyl, and taketh awaye the worde out of their hertes, lest they shulde belue and be saued. They on the stones, are they which when they heare, receaue the word with ioye, and these haue no rotes: which for a whyle belue, and in tyme of temptacyon go awaye. And that which fell amonge thornes, are they which whan they haue heard, go forth, and are choked with cares and ryches, and voluptuous lyuinge, and brynge forth no frute. That which fell in the good grounde, are they, which with a pure and good herte heare the worde, and kepe it, and brynge forth frute thozow pacence. ¶

* A woman, whan he lyghteth a candell, couereth it with a vessel, or putteth it vnder a table, but setteth it on a candellsticke, that they which enter in, maye se the light. * Nothig is in secret, y shal not come abrode. Neither any thyng hydd, that shal not be knownen, and come to lyghte. Take hede therfore, howe ye heare. For whosoener hath, to hym shalbe geuen: * And whosoener hath not, from him shal be taken: euen that same which he supposeth that he hath.

¶ Then came to him his mother & his brethren, and coule not come at him for prease. And it was tolde hym, and sayde: Thy mother and thy brethren stande without, and wold se the. He answered and said vnto the: my mother and my brethren are these, which heare the worde of God, and do it.

¶ And it chaunced on a certayne dape, y he went into a shyp, and his disciples also, & he sayde vnto them: Let vs go ouer vnto the other side of the lake. And they laūched forth. But as they sayled, he fell a slepe: and there arose a storme of wynde in the lake, & they were fylled w water, and were in icopardy.

¶ And

And they came to hym, and awoke hym say-
 ping: Master master, we are loost. Then he
 arole, and rebuked the wynde and the teſpell
 of water, and they ceaſed, and it wered cal-
 me. And he ſayde vnto them: where is poure
 fayth? They feared, and wondred amonge
 the ſelues, ſaying: what (thynke ye) is this?
 for he commaundeth both the windes & wa-
 ter, and they obey hym. **I*** And they ſayled
 vnto the regioe of the Gederenites, which is
 ouer agaynſt Galile.

And when he went out to land, ther met him out of the cytie a certayne man, which had a deuyll longe tyme, and ware no clothes, nether abode in eny house: but in graues. When he sawe Iesus, he crept, he fell downe befoze him, & wth a loude voyce sayde: * What haue I to do with the Iesus, þ^e sonne of the God moost hycht? I beseeche the tozmett me not: for he commaunded the foule sprete to come oute of the man. For ofte tymes he had caught hym, and he was bounde with chaynes, and kepte with fetters: and he brake the bondes, and was caried of the fende into wyldernes.

C And Iesus asked him saieing: What is thy name? And he sayde: Legion, because many deuyls were entred into hym. And they besought hym that he wolde not commaunde them, to go out into the depe. And there was there, an heard of many swyne, feeding on an hyll. And they besought him, that he wold suffer them to enter into them. And he suffered them. Then went the deuyls out of the man, & entred into the swyne. And the heard rane heedlyng with violence into the lake, and were choked. When the herdmen sawe what had chaunced, they fled, and tolde it in the cytic & in the villages.

And they came out to se what was done: and came to Iesus, & founde the man (out of whom the deuyls were departed) sitting at the fete of Iesus: clothed, & in his right mynde, and they were afrayed. They also which sawe it, tolde them by what meanes he (that was possessed of the deuyl) was healed. And all þe multitude of the Sederenites, besought him, that he wold departe from thē: for they were taken with great feare. * And he gate him vp into the shyp, and returned backe agayne. Then the man (out of whom the deuyls were departed) besought hym that he myght be with hym. But Iesus sent him awaye, sayinge: Go home agayne to thyne awnc houle, and shewe what thinges soeuer God hath done for þe. And he wēt his waye, and preached thorow out all the cytie, what thinges soeuer Iesus had done vnto him.

And it fortuned that whē Iesus was come agayne, the people receaved hē. For they all wayted for him. * And beholde, there came a man named Jairus (& he was a ruler

of the synagoge) & he fell downe at Ies^{us} fete
praying him, & he wold come into his houle,
for he had but one daughte onely, ypp a. xij.
yeare of age, and she laye a dyng. But as he
went, the people thronged hym.

* And a woman, hauing an issue of bloud
xij. yeres (which had spent all her substance
vpon phisicians, nether coulde be holpen of
eny) came behynd him, & touched the hem of
his rayment: & immediatly her issue of bloud
stauched. And Iesus sayd: who is it þat tou-
ched me? Whe euery mā denyed, Peter (and
they þat were wth hym) sayd: After, the people
thrust the & vere the, & sayest thou who tou-
ched me? And Iesus sayd: Some body hath
touched me: for I perceaue, that vertue is
gone out of me. When the woman sawe that
she was not hyd, she came trymblyng, and fell
at his fete, and tolde hym befoze all the peo-
ple, for what cause she had touched him, and
how she was healed immediatly. And he sayd
vnto her: Daughter, be of good comforte.
* Thy fayth hath sauēd the, go in peace.

Whyle he yet spake, ther came one frō the rulers of the synagoges house, which sayd to hym: thy daughter is deed, deafe not y^e Master. But when Iesus hearde that worde, he answered the father of the damosell. * I feare not, beleeue onely, and she shalbe made whole. And when he came to the house, he suffred no man to go in with hym, saue Peter, James, and John, and the father and the mother of the maydē. Every body weept, and sorowed for her. And he said: Wepe not. The damosel is not deed, * but slepeth: And they laught hym to scoorne, knowyng that she was deed. And he thrust them all out, and caught her by the hand, and cryed, sayinge: Mayde, aryse. And her sprete came agayne, and she rose straight waye. And he commaunded to geue her meat. And the father & the mother of her were astonied. But he warned them, y^e they shuld tell no man what was done.

The. ix. Chapter. ✠

The sendeth out the twelve apostles to preache. He receiveth heart of hym. He feedeth. v. m. men wth. v. loaves and two fishes. the dyspyles con. se hym to be the sonne of God: he teaugeth wth hym self vpon the most. dyspurer the possessed. and teacheth his dyspyles to be lowly. They desire vengeance, but he reproueth them.

Iesus called the * twelve toge-
ther, and gaue them power, and
auctorite ouer all deuyles, ad that
they might heale diseases. And he
sent the to preache the kyngdome
of God, * and to heale the syck. And he sayd
vnto the. Take nothing to your iourney: ne-
ther staffe, nor scrippe, neither bread, * neither
money, neither haue two coates. * And what
soeuer house ye enter into, there abyde, and
thence departe. And whosoever wyl not
receaue

receaue you, when ye go out of the cite, take of the very dust from youre fete, for a testimony agaynst them. And they departed and went thorow the tounes, preaching the gospell and healinge euery where. ⁊

* And herode the Tetrarch heard of al þ
was done by him, & he douted, because that
it was layde of some, that John was rylsen
agayne from death: and of some, that helias
had appeared, and of some, that one of the
olde prophetes was rylsen agayne. And he-
rode layde: John haue I beheaded: but who
is this of whom I heare such thinges. And
he desyred to se him.

And the apostles returned: & tolde him all
b that they had done. * And he toke the, & wēt
asyde into a solitary place nye vnto the cytie
that is called Bethsaida. Which whā þ peo-
ple knewe, they folowed him. And he recea-
ued them, & spake vnto the of the kyngdome
of God, & healed them þ had nede to be hea-
led. And when the daye begāne to weare a-
waye, then came the .xij. and sayd vnto him:
send the people awaye, that they maye go in
to the townes and next villages & lodge, & d-
get meate, for we are here in a place of wyl-
dernes. But he sayd vnto the: Geue ye the to
eate. And they sayd: We haue no mo but .v.
loaues and two fyshe, except we schulde go
and bye meate for all this people. And they
were about a .v. M. men. And he sayd to his
disciples: Cause them to sit downe by fifties
in a cōpanye. And they dyd so, and made the
all to sit downe. And he toke the fyue loaues
and the two fishes, and loked vp to heauen:
and blessed them, and brake, and gaue to the
disciples, to set before the people. And they
all dyd eat, & were satisfyed. And there was
taken vp of that remainyd to them, twelue
baskettes full of broken meate.

* And it fortuned as he was alone pray-
ing; his disciples were with him, and he as-
ked them sayeng: ¶ Who saue the people that
I am: They answered, and sayd: John Ba-
ptist: Some saue helias, and some saue that
one of the olde pphetes is rysen. He sayd vn-
to them: But who saue ye that I am: Simon
Peter answered, & sayde: * thou art y^e Christ
of God. And he warned and commaunded
them that they shuld tell no man that thing,
sayng: ¶ the sonne of man must suffre many
thinges, & be reproued of the elders, and of
the hye prestes, and scribes, & be slayne, and
ryse agayne the thyrde daye.

And he sayd to them all, psony man will come after me, let him denye him selfe, & take v^p his crosse dayly, & folowe me. * For whosoever wyll saue hys lyfe shall lose it. But whosoever doth lose his lyfe for my sake, the same shall saue it. For what auuntageth it a mā, yf he wyne the whole worlde, and lose him selfe, or runne in damme-

ge of hym selfe: For * who so is a haired of
me, and of my wordes, of him shall the sonne
of man be ashamed, when he cometh in his
maiestye, and in the maiestye of his father,
and of the holy angels. I tell you of a treuth:
* ¶ There be some standinge here, which
shall not tast of death, tyll they se the kyng-
dome of God.

* And it fortunēd ꝑ about an. viij. dayes after these sainges, he toke Peter and John and James, & went vp into a mountayne to praye. And as he prayed, the tassyon of hys countenaunce was chaunged, & his garmēt was whyte, & shone. And behold, there talked with him twomen which were Moyses and helias, ꝑ appeared in the maiesty, & spake of his departyng, which he shulde ende at Ierusalem. But Peter and they that were with him, were heuy with slepe. And when they awooke, they sawe his maiesty, and two men standinge with him.

* And it chaunced as they departed from him, Peter sayde vnto Iesus: After, it is good beyng here for vs. Let vs make also thre tabernacles, one for the, ad one for Moses, and one for helias (and wist not what he sayd.) While he thus spake, there came a cloude and ouershadowed the, and they feared when they were come into y cloude. And there came a voyce out of the cloude saying: * This is my deare sonne, & heare him. And as soone as the voyce was past, Iesus was founde alone. And they kept it cloose: & tolde no man in those dayes, any of those thinges which they had seene.

* And it chaunced that on the nexte daye
(as they came downe from the hyll) moche
people met him. And beholde, a man of the
company cried oute, sayenge: After, I be-
seche the behold my sonne, for he is all that I
haue: and se, a sprete taketh him, and sodenly
he cryeth, and ^{he knoocketh} ~~he~~ tereth hym, that
he someth awayne, and with moch payne de-
parteth from him, when he hath rent him, ad
* I besought thy disciples to cast him out, &
they coulde not, Iesus answered and sayde:
O faythles, and croked nacion, howe longe
shall I be with you: & shal suffre you: Wring
thy sonne hither. As he was yet a comming,
the fende rent him, and tare him. And Iesus
rebuked the vncleane sprete, and healed the
chylde, and deliuered him to his father. * And
they were all amased at the myghtye power
of God.

But whyle they wondered euery one at
all thinges which he dyd, he sayde vnto hys
disciples: Lett these sayinges sinke downe in
to your eares. ffor it will come to passe: that
*the sonne of man shalbe deliuered into the
handes of men. + But they wist not what
worde meant, and it was hyd from them, &
they vnderstode it not. And they feared to
Aske

as he him of that sayinge. And there entred a thought among them which of them shulde be the greatest. When Jesus perceaued the thought of their hertes, he toke a chylde, and set him hard by hym, & sayd vnto the: Who soeuer receaueth this childe in my name, receaueth me. * And whosoever receaueth me, receaueth him that sent me. For he that is lest among you all, the same shalbe greates.

And John answered, and sayde: Master, we sawe one castinge oute deuyls in thy name, ad we forbade him, because he foloweth not with vs. And Ies^s sayd vnto him: * For byd ye him not. For he that is not agaynst vs, is with vs.

And it fortuneth when the tyme was come that he shulde be receaued vp, he set hys face to go to Jerusalem, and sent messengers before him. And they went and entred into a cytie of the Samaritans, to make ready for him. And they wold not receaue him, because his face was as though he wold go to Jerusalem. When his disciples, James & John sawe this, they sayde: Lorde, wilt thou that we commaunde fyre to come downe fro heauen and consume them, euⁿ as * Elias dyd? Jesus turned about, and rebuked them, saying: ye wote not what maner spyt ye are of. For the sonne of man is not come to destroye mennes lyues, but to saue the. And they wet to another towne. * And it chaunced that as they were walking in the waye, a certayne man sayd vnto him: * I wyll folowe the whithersoever thou goo. Jesus sayde vnto him: foxes haue holes, ad byrdes of the ayer haue nestes: but the sonne of man hath not where to laye his head.

And he sayde vnto another: folowe me. And the same sayde: Lorde, suffer me first to go and bury my father. Jesus sayde vnto hi: * Let the deed bury their deed: but go, and preach the kyngdome of God. And another sayde: Lorde, * I wyll folowe the: but let me first go byd them fare well, which are at home at my house. Jesus sayde vnto hym: No man that putteth hys handes to the plowe, and loketh backe, is apte to the kyngdome of God.

The .x. Chapter.

¶ The sendeth the .lxx. before hym to preache, and geueth them a charge how to behaue them selues, prayeth hys heauynly father, and sheweth the scrpte that re- pted hym, and (by the example of the samaritan) sheweth who ys a mans neyghbour, Martha receaueth the Lorde into her house. Mary Magdalene ys dys- gent in hearng hys woide.

¶ After these thynges, the Lorde ap- poynted other .lxx. (and two) also, and sent them two and two before hym into euery cytie & place, why- ther he him selfe wolde come. Therefore sayd he vnto them: * the haruest is great, but the labourers are fewe. Praye ye therfore for lord

of the haruest, to sende forth labourers into his haruest. So your wayes: * behold, I sende you forth as labbers among wolues. Weare no wallet, nether scryp, nor shoes, * si- lute no mā by the waye. * Into whatsoeuer house ye enter, fyrst saye: Peace be to thys house. And yf the sonne of peace be there, your peace shall rest vpon him: yf not, it shall turne to you agayne. And in the same house tarye still, eatyng and dryckyng soch as they geue: For the labourer is worthy of hys re- warde.

¶ Go not from house to house, & into what soeuer cytie ye entre, & they receaue you, cate soch thynges as are set before you, and heale the sicke that are therein, and saye vnto them: the kyngdome of God is come nye vpon you. * But into whatsoeuer cytie ye enter, & they receaue you not, go your wayes out into the stretes of the same, & saye: euen the very dust of youre cytie (which cleaueth on vs) do we wypp of agaynst you: Not withstanding, be ye sure of thys, that the kyngdome of God was come nye vpon you. I saye vnto you: yf it shalbe easier in that daye for zodome, then for that cytie.

¶ Wo vnto the Chorazin: wo vnto the Bethsaida. For yf miracles had bene done in Tyre and Sidon, which haue bene done i you, they had (a greates whyle ago) repented of theyr synnes, lytting in heercloth and as- shes. Neuerthelesse, it shalbe easier for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum (which art exalted to heauen) shalt be thrust downe to hell. * He yf heareth you, heareth me: and he that despy- seth you, despyseth me: and he that despyseth me, despyseth him that sent me.

¶ And the .lxx. turned agayne wiope, sayng: Lorde, euen yf very deuils are subdued to vs thowow thy name. And he sayd vnto them: * I sawe Satan (as it had bene lighthening) falling downe from heauen. * Behold, I ge- ue vnto you power, to treade on serpentis, and scorpionis, and ouer all maner power of the enemy, and nothing shull hurte you. Ne- uertheles, in this reioyse not, yf spretes are subdued vnto you: but reioyse, that * poure names are wyrtten in heauen.

¶ That same houre reioysed Jesus in the holy ghoist, and sayd: I thanke the, O father. * Lorde of heauen and earth, that thou hast byd these thynges from the wyse and prudēt, and hast opened them vnto babes. Euen so father, for so pleased it the. * All thynges are geuen me of my father. * No man knoweth who the sonne is, but the father: ad who the father is, but the sonne, & he to who yf sonne wyll shewe hym.

¶ And he turned to his disciples, and sayde secretly: * Happy are the eyes, which se yf thynges that ye se. For I tell you, that many prophetes

prophetes and kinges haue desired to se tho- se thynges which ye se, and haue not sene the: and to heare those thynges which ye heare, and haue not hearde them.

¶ And behold a certayne lawper stode by, & tempted him, saying: * Master, what shall I do, to inheret eternall lyfe? He sayde vnto him: What is wrytten in the lawe? how re- dest thou? And he answered ad sayde: * loue the Lorde thy God, with all thy hert, & with all thy soule, & with all thy strength, & with all thy mynde: and thy neyghbour as thy sel- fe. And he sayde vnto him: Thou hast a swe- red right. This do, and thou shalt lyue. But he wyllinge to iustifie him selfe, sayde vnto Jesus: And who is my neyghbour?

¶ Jesus answered, & sayde, A certayne man descended from Hierusalem, & fell among theues, which robbed him of his rap- ment & wounded him, ad departed, leuyng him halfe deed. And it chaunced, that ther ca- me downe a certayne Preste yf same waye, & whē he sawe hi, he passed by. And lyke wyse a Leuite, whē he wet nye to yf place, came ad loked on hi, & passed by. But a certayne Sa- maritane, as he tozneyed, came vnto hym: ad when he sawe him, he had compassion on him & wet to, and boude vp his woundes, & pou- red in oyle & wyne, and set him on his awne beaste, and brought him to a comen ynn, ad made prouision for him. And on the morow, whē he departed, he toke out .ij. pēce, & gaue the to yf host, & sayd vnto hi. Take cure of hi & whatsoeuer yf spendest moare, whē I come agayne I will recopence the. Which now of these thre thyngest yf, was neyghbour vnto him yf fell among the theues? And he sayd: he that shewed mercy on him. Then sayde Ies^s vnto him: Go, and do thou lyke wyse.

¶ It fortuneth that as they went, he en- tred into a certayne towne. And a certayne womā named Martha receaued him into her house. And this woman had a syster called Mary, which also sate at Jesus fete, & heard his worde. But Martha was cōbzed aboute moche seruyng, & stode & sayde: Lorde, doest yf not care, that my syster hath left me to serue alone? Byd her therfore, yf she helpe me. And Jesus answered, & sayde vnto her: Martha, Martha, thou art carefull, & troubled about many thynges: verely, one is nedefull. Ma- ry hath cholen the good parte, which shall not be taken a waye from her.

The .xj. Chapter.

¶ He teacheth his disciples to praye, dyspueth out a deuyl, & rebuketh the blasphemous Pharisees. They requyre sy- gnes & tokens. He eateth with the Pharisees, & reppoueth the pporcys of the Pharisees, scrupes and pporcetes.

¶ Ad it fortuneth as he was pray- inge in a certayne place: whē he ceased, one of his disciples sayde vnto hym: Lorde, teache vs to praye, as John also taught hys

disciples. And he sayde vnto them: when ye praye, saye. * O our father which art i hea- uen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, euen in erth also as it is in heauen. Dure dayly breed geue vs this dape. And forgeue vs our synnes: For euen we forgeue euery man that treapalet vs. And Leade vs not into temptacion But deliuer vs from euyl.

¶ And he sayd vnto them: * yf any of you shall haue a frend, & shall go to him at myd- night, and saye vnto him, frende: lende me thre loanes, for a frende of myne is come out of the waye to me, and I haue nothyng to set before him, and he within answerre, and saye: trouble me not, the dore is now shut, and my chyliden are with me in the chan- ber, I cannot ryse and geue the. I saye vnto you, though he wyll not arise and geue him, because he is his frende: yet because of his im- portunite he will rise, ad geue him as many as he nedeth. And I saye vnto you: * aske, and it shalbe geuen you. Seke, and ye shall fynde: knocke, ad it shalbe opened vnto you. For every one yf asketh, receaueth: and he that seeketh, fyndeth: & to him yf knocketh, shall it be opened. yf yf sonne shall aske breed of eny of you that is a father, wyll he geue him a stone? Or yf he aske fysh, wyll he for- fysh geue him a serpent? Or yf he aske an egge, will he offer him a scorpion? yf ye then beyng euyl, can geue good giftes vnto you- re chyliden, how moch moare shall your fa- ther of heauen geue the holy spret to them, that desyre it of him.

¶ And he was castinge out a deuyl, and the same was domme. And whē he had cast out the deuyl, the dome spake, & the peo- ple wondred. But some of them sayde: * he casteth out deuyls thowowe Beelzebub the chefe of the deuyls. And other tempted him and requyred of him a signe from heauen. But he knowing their thoughtes, sayd vnto them: Euery kyngdome deuided agaynst it selfe, is desolate: and one house doth fall vpon another. yf Satan also, be denyded agaynst him selfe, how shall his kyngdome endure? Because ye saye, that I cast out de- uyls thowowe Beelzebub. If I, by the helpe of Beelzebub cast out deuyls, by whose hel- pe do poure chyliden cast them out. Therefo- re shall they be your iudges. But yf I, with the synger of God cast out deuyls, no doute the kyngdome of God is come vpon you.

¶ When a stronge man armed watcheth his house: the thynges that he possideth are in peace. But when a stronger then he cometh vpon him, and ouercommeth him, he taketh from him all his harness (wherin he trusted) ad deuiderh his goodes. he that is not with me, is agaynst me. And he that gathereth not with me, scattereth abrode.

¶ And v When

* Mar. i. 10.

* When the vncleue spyte is gone out of a man, he walketh through drie places, sekyng rest. And when he fyndeth none, he sayeth: I will retorne agayne vnto my house, whence I came out. And when he cometh, he fyndeth it swept and garnished. Then goeth he and taketh to him seven other spytes worse then him selfe: and they enter in, & dwell there. And the ende of that mā, is worse then the begynnyng.

And it fortuned that as he spake these thynges, a certayne woman of the company lyfte vph her voyce, and sayd vnto him. Happy is the wombe that bare the, and the pappes which gaue the sucke. But he sayde: Yee, happy are they that heare the worde of God and kepe it.

When the people were gathered thicke together, he began to saye. This is an euill nation. * they seke a sygne, and ther shall no sygne be geue them, but the sygne of Jonas the prophet. For as Jonas was a sygne to the Ninuytes, so shall also the sonne of man be to this nation. * The queene of the south shall ryle at the iudgement, with the men of this nation, and condemne them: for she came from the vttermoost partes of the erth, to heare the wisdom of Salomon. And behold a greater then Salomon is here. The me of Ninine shall ryle at the iudgement with this nation: and shall condemne them: for they were brought to repentance by the preaching of Jonas. And behold, a greater then Jonas is here.

* No man lyghteth a candell, and putteth it in a prey place, nether vnder a bushell: but on a candle stycke, that they which come in, maye see the light. * The lyght of the body is the eye. Therefore, when thyne eye is synge, all thy body also shall be full of lyght. But if thyne eye be euill, thy body also shall be full of darknes. Take hede therefore, that the lyght which is in the, be not darcknes. If all thy body therefore be cleare, hange no parte darcke: the shall it all be full of light, euen as when a candell doeth lyght the with brightnes.

And as he spake, a certayne Pharise sought him, to dyne with him, and Iesus went in, and sate doune to meate. When the Pharise sawe it, he marueled, that he had not fyrst welshed before dyner. And the Lorde sayde vnto him: * Now do ye Pharises, make cleane the out syde of the cup, and the platte: but youre inward parte is full of rauenynge and wyckednes. Ye foolles, dyd not he (that made that which is without) make that which is within also? Neuerthelesse, * geue alme of that ye haue, and behold, all thynges are cleane vnto you. * But wo vnto you Pharises, for ye tye the mynt ad rewe, and all manner erbes, and passe ouer

iudgement and the lone of God. These ought ye to haue done, and yet not to leaue the other vndone.

* Wo vnto you Pharises: for ye loue the vppermost seates in the synagoges, and gretynges in the market. Wo vnto you scribes and Pharises, ye hypocrites, for ye are as graues which appeare not, and the me that walke ouer them, are not ware of them. Then answered one of the laweers, and sayde vnto him: Master, thus saying thou puttest vs to rebuke also. And he sayde: * wo vnto you also ye laweers: for ye lade men with burthenes which they be not able to beare: and ye poure selues touche not the packes with one of youre fyngers. Wo vnto you: * ye buylde the sepulchres of the Prophets, and poure fathers kylled them, truly ye beare witness, that ye allowe the dedes of youre fathers: for they kylled them, and ye buylde their sepulchres. Therefore sayde the wisdom of God, * I will send them Prophets and Apostles and some of them they shall slaye and persecute: that the bloude of all Prophets (which is shed from the begynnyng of the worlde) maye be required of this generacion, from the bloude of Abel, vnto the bloude of Zachary, which perished betwene the altar and the temple. Verily I saye vnto you: it shall be required of this nation.

Wo vnto you laweers: for ye haue taken awaye the keye of knowledge, ye entred not in youre selues, ad them that came in, ye forbade. When he thus spake vnto them, the laweers and the Pharises began to wepe byr aboute him, and capciouly to aske him many thynges, layinge wayte for him, and sekynge to catche some thyng of his mouth, wherby they might accuse him.

The. xij. Chapter.

The leuen of the Pharises, shalpe conforteth his disciples agaynst persecucion, warneth them to beware of couetousnes by the similitude of a certayne ryche man, he wyll not haue them to hang vpon earthly thynges, but to watch, and to be ready agaynst his commynge.



So they gathered together an innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: fyrst of all * beware of the leue of the Pharises which is hypocrysy. * For ther is nothyng couered, that shall not be vncouered: nether hyd, that shall not be knowen. * For what thynges ye haue spoken in darknes, shall be heard in the light. And that which ye haue spoken into the eare, euen in secrete places, shall be preached on the toppe of the houses. * I saye vnto you my frendes: be not afrayde of them that kyll the body, and after that haue no moare, that they can do. But I will shewe you, whom ye shall feare. Feare him, which after

which after he hath kylled, hath power to cast ito hell. Yee, I saye vnto you: feare him. Are not fyue sparowes bought for two farthynges? And not one of them is forgotten of God. Also, euen the very heeres of pouce herd are all nombred. Feare not therefore: ye are moare of value then many sparowes.

I saye vnto you * euery one: whosoener confesseth me before men, him shall I sonne of man knowledge also before the angels of God. And he that denyeth me before men, shall be denied before the angels of God. * And whosoener speaketh a worde agaynst the sonne of man, it shall be forgiven him. * But vnto him that blasphemeth the holy goost, it shall not be forgiven. When they bringe you vnto the synagoges, and vnto the rulers and officers, take ye no thought, how or what thyng ye shall answer, or what ye shall speake. For the holy goost shall teache you in the same houre, what ye ought to saye.

One of the company sayde vnto him: Master, speake to my brother, that he deuide the inheritaunce with me. And he sayde vnto him: Man, who made me a iudge or a deuider, ouer you? And he sayde vnto them: take hede, and beware of couetousnes. For no mannes lyfe standeth in the aboundance of the thynges which he possesseth. And he put forth a similitude vnto them sayinge: The grounde of a certayne riche mā brought forth plentiful frutes, and he thought with in him selfe sayinge: what shall I do? because I haue no roune where to bestowe my frutes. And he sayd: This will I do. I will destroye my barnes, and bylde greater, and therein will I gather all my goodes that are growen vnto me: and I will saye to my soule: Soule * thou hast moche goodes layd vp in stooze for many yeres, take thyne ease: eate, drinke, be mery. But God sayd vnto him. * Thou folle, this nyght will they fetch awaye thy soule agayne from the. * The whose shall those thynges be, which thou hast prouided? So is it with him that gathereth riches to him selfe, and is not riche to warde God.

And he spake vnto his disciples: Therefore I saye vnto you. * Take no thought for youre lyfe, what ye shall eate: nether for the body, what ye shall put on. The life is moare then the meate, and the body is moare then rayment. Consider the rauens, for they neither sowe nor reape, which neither haue stooze house nor barne, and God feedeth them. * How moche are ye better then fethered foules?

* Which of you (with his takinge thought) can adde to his stature one cubit? If ye then be not able to do that thyng which is least: why take ye thought for the remnant? Consider the lylies how they growe: they labour not: they spyn not: and yet I saye vnto

you, that Salomon in all his royaltie, was not clothed lyke one of these.

If God so clothe the grasse (which is to daye in the felde, and to morow is cast into the fornaice) how moche moare wyll he clothe you, O ye of litle fayth? And aske not ye what ye shall eate, or what ye shall drinke, nether clyme ye vp an hye: for all soche thynges do the hethen people of the worlde seke for. Poure father knoweth, that ye haue neede of soche thynges. Wherefore, * seke ye after the kyngdome of God, and all these thynges shall be ministred vnto you. * Feare not lytell flocke, for it is poure fathers pleasure, to geue you the kyngdome. * Sell that ye haue, and geue almes. And prepare you bagges, which were not olde, eue a treasure that faileth not in heauen, where no thefe commeth, nether moth corrupteth. For where poure treasure is, there will poure herte be also.

Let poure loynes be gird about, & your lightes brenning. * (in your handes) and ye poure selues lyke vnto men that wayte for the Lorde, when he will retorne from the wedding: that whan he cometh and knocketh they maye open vnto him immediatly. Happy are those seruantes, whom the Lorde (when he cometh) shall fynde wakinge. Verily I saye vnto you, that he shall gyde hym selfe and make them to syt downe to meate, and walke by, and minister vnto them. And if he come in the seconde watch, yee, if he come in the thirde watch, and fynde them so, happy are those seruantes. This vnderstand, that if the good man of the house knewe, what houre the thefe wolde come, he wolde suerly watch, and not suffer his house to be broken vp. * Be ye therefore ready also: for the sonne of man will come at an houre when ye thinke not.

Peter sayde vnto him: * Master, tellest thou this similitude vnto vs, or to all men? And the Lorde sayde: who is a faythfull and wise stwarde, whom his Lorde shall make ruler ouer his household, to geue them their due of meat in due season: * happy is that seruant, whom his Lorde when he cometh, shall fynde so doing. Of a trouth I saye vnto you, that he will make him ruler ouer all that he hath. But and if the seruant saye in his herte. * My Lorde will deferre his commynge (and shall beginne to smite seruantes and maydens, and to eate and drinke, and to be droncken) the Lorde of that seruant will come in a dape when he thinketh not, ad at an houre when he is not ware, and will hewe him in peces, ad geue him his rewarde with the vncleuers.

* The seruant that knewe his masters will and prepared not him selfe, nether dyd accordinge to his wyll, shall be beaten with many

* Mat. vi. 19.
1. Tim. vi. 17.
Eccl. xxi. 13.
Job. xxii. 24.

* Mat. xix. 21.
Mar. x. 21.

* Ephe. vi. 18.
1. Pet. i. 13.

* Mat. xiii. 12.
and. xxi. 34.
Mar. xiii. 12.

* Mat. xxiii. 13.
Mar. xiii. 13.

* Aro. xvi. 6.

* Mat. xxiii. 13.

* Iaco. i. 12.

many stryppes. But he that knewe not, and dyd commytte thynges worthy of stryppes, shalbe beaten with fewe stryppes. For vnto whomsoever moch is geuen, of him shalbe moche requyred. And to whom men haue committed moch: of him wyll they aske y more.

I am come to sende fyer on erth: & what is my desier, but yit were all ready kindled? Not withstandinge I must be baptysed w a baptisme: and how am I payned, tyll it be ended? Suppose ye, that I am come to sende peace on erth? I tell you naye, but rather dynnyon. For from hence forth ther shalbe fyre i one house deuided, thre agaynst two, and two agaynst thre. The father shalbe deuided agaynst the sonne, and the sonne agaynst the father. The mother agaynst the daughter, and the daughter agaynst the mother. The mother i lawe agaynst hyr daughter in lawe, and y daughter in lawe, agaynst hyr mother in lawe.

He sayde also to the people: when ye se a cloude ryse out of the west, straght waye ye saye: ther commeth a shower, and so it is. And when ye se the south wynde blowe, ye saye: it will be hote, ad it commeth to passe. Ye hypocrytes, ye can discerne the outwarde apperaunce of the skye and of the erthe: but how happeneth it, that yecanot skyll of this tyme? See, and why iudge ye not of poure selues what is ryght.

Whan thou goest with thyne aduersary to the ruler, as thou arte in the waye, geue diligence that thou mayst be deliuered fro him, lest he byynge the to the iudge, and the iudge deliuer the to the saylar, and the saylar cast the into prison. I tell the, thou shalt not departe thence, tyll thou haue made good the vtmost myte.

The xiiij. Chapter.

Of the Galyleans whom Pylate slewe, and of those that dyed in Sylee. The synnitude of the fygge tre. Whyppe healeth the sycke woman. The parable of the mustarde seede and l:uen. Fewe entre into the kyngdome. Whyppe reioyseth Herode and Jerusalem.

There were present at the same season, certayne me that shewed him of the Galyleans, whose bloude Pylate had myngled with theyr awone sacryfye. And Iesus answered, and sayde vnto the: Suppose ye that these. Galyleas were greater synners the all the other Galyleans, because they suffred suche punishment? I tell you naye: but except ye repent: ye shall all lyke wyse peryshe. Or those xvij. vpon which the toure in Sylee fell, and slewe them, thynke ye, that they were synners aboue all men that dwelt in Jerusalem? I tell you naye: But excepte ye repent, ye all shall lyke wyse peryshe.

He tolde also this similitude: a certayne man had a fygge tree planted in his vineparde & he came and sought frute therof,

and founde none. Then sayde he to the dyctator of his vineparde: beholde, this thre yere haue I come and sought frute in this fygge tree, and fynde none: cut it doune: why combyeth it the ground? and he answered & sayd vnto him: Lorde, let it alone this yere also, tyll I dygge rounde aboute it, and donge it, to se whether it will beare frute: ad yf it beare not then, after that shalt y cut it doune. And he taught in one of their synagoges on the Saboth dayes. And beholde, ther was a womā, which had a sprete of infirmite. xvij. yeres: and was bowed together, and coulde in no wyse lyste vpon her heade. Whē Iesus sawe her, he called her to him, and sayde vnto her woman, thou art deliuered from thy disease. And he layde his handes on her, and immediatly, she was made straght, ad glorified God. And the ruler of the synagoge answered with indignacion (because that Iesus had healed on the Saboth daye) and sayde vnto the people. Ther are fyre dayes in which men ought to worke, in them come, that ye maye be healed, and not on the Saboth daye.

But the Lorde answered him and sayde: Thou hypocrite, doth not each one of you on the Saboth daye? lowse his oxe or his asse from the stall, and leade him to the water? And ought not this daughter of Abraham, whom Satā hath bounde (lo. xvij. yeres) be lowsed from this bonde on the Saboth daye? And when he thus sayde, all hys aduersaries were ashamed, and all the people reioysed on all the excellent dedes, that were done by him.

Then sayde he: what is the kyngdome of God like? or wherto shall I compare it? It is like a grayne of mustarde seede, which a man toke, and sowed in his garden: and it grewe and wexed a greafe tree, and the fowles of the ayre made nestes in the bzaunches of it.

And agayne he sayde: wher vnto shall I lyken the kyngdome of God? it is like leuen, which a woman toke, and hyd in thre peckes of meale, tyll all was leuened. And he went thowow all cities and townes, teachinge, and tozneyng towards Jerusalem. Then sayde one vnto him: Lorde, are ther few that be sauēd? And he sayde vnto him: stryue to enter in at y strayte gate: for many (I saye vnto you) will seke to enter in, and shall not be able. When the good man of the house is rypen vp, and hath shutt to the doze, and ye begynne to stonde without, and to knocke at the doze sayinge: Lorde, Lorde, open vnto vs, and he answer and saye vnto you. (I knowe you not whēce ye are) Then shall ye begyn to saye: we haue eaten & drōke in thy presence, & thou hast taught i oure stretes. And he shall saye: I tell you, I knowe you not

you not whence ye are: departe from me all ye y worke iniquite. There shalbe wepyng & gnashinge of teth, when ye shall se Abraham and Isaac and Jacob, and all the Prophetes in y kyngdome of God, and ye poure selues thrust out. And they shall come fro the east and from the west, and from y north and from the south, and shall syt doune in y kyngdome of God. And beholde, there are last, which shalbe fyrst. And ther are fyrst, which shalbe last.

The same daye came there certayne of the Pharises, and sayde vnto him. get the out of the waye, and departe hence: for herode will kyl the. And he sayde vnto them: Go ye, and tell that foxe, beholde, I cast out deuyls and heale the people to daye and to morowe, and the thyrde daye I make an ende. Neuertheless, I must walke to daye and to morow, and the daye folowynge: for it cannot be that a Prophet perishe the eny other where, saue at Jerusalem.

Jerusalem, Jerusalem, which killest Prophetes, and stonest the that are sent vnto the: how ofte wolde I haue gathered thy chyldren together, as a byrde doth gather her yonge vnder her wynges, and ye wolde not: poure habitation is left vnto you desolate. I tell you, ye shall not se me, vntyll the tyme come that ye shall saye: blessed is he that cometh in the name of the Lorde.

The xliij. Chapter.

Iesus eateth with the Pharisee, healeth the drooply vpon the Saboth, teacheth to belowly, telleth of the greafe supper, and warneth them that wyll folowe hym, to lape theyr accomptes before, what it wyll cost them. The last of the earth.

And it chaunced, that he went into the house of one of the chefe Pharysees to eate bred on a Saboth daye: and they watched hym. And beholde, ther was a certayne man before him which had the drooplye. And Iesus answered and spake vnto the lawers and Pharyses, sayinge: is it lawfull to heale on the Saboth daye? And they helde theyr peace. And he toke him and healed him, and let him go: and answered them, sayinge, which of you shall haue an asse or an oxe falle into a pytt and wyll not straght waye pull him out on the Saboth daye? And they coulde not answer him agayne to these thynges.

He put forth also a similitude to the gestes, when he marked how they pleased to y hyest rowmes, and sayde vnto them: When y are bydden of anye man to a weddinge, syt not doune in the hyest rowme, lest a more honorable man then thou be bydden of him, and he (that had him and the) come, ad saye to the: geue this man rowme, and thou then begynne w shame to take the lowest rowme. But rather when thou art bydden, go ad syt

in the lowest rowme: that whē he that had the, commeth, he maye saye vnto the: be syt by hyper. Then shalt y haue worshipp in the presence of the that syt at meate with the. For whosoeuer exalteth him self, shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted.

Then sayde he also to hym, that had desired him to dynner: When thou makest a dynner or a supper, call not thy frendes, nor thy brethre, nether thy kynsmen ner thy ryche neyghbours: lest they also bydde the agayne, and a recompence be made the. But whē thou makest a feast, call the pooze, the feble, the lame, and the blynde, & thou shalt be happy, for they can not recompence the. But thou shalt be recompensed at the resurreccyon of the iust men.

When one of them (that sat at meate also) hearde these thynges, he sayd vnto him: happy is he that eateth bread in the kyngdome of God. Then sayde he vnto hi. A certayne man ordered a greafe supper, and had many, and sent his seruaunt at supper tyme, to lape to them that were bydden, come: for all thynges are now ready. And they all atōce beganne to make excuse. The fyrst sayde vnto him: I haue bought a farme, and I must nedes go, & se it, I praye the haue me excused. And another sayde: I haue bought fyne pooke of oxen, and I go to proue them, I praye the, haue me excused. And another sayde: I haue married a wyfe, and therefore I cannot come. And the seruaunt returned and brought his master worde agayne therof.

Then was the good man of the house displeased, and sayde to his seruaunt: Soo out quickly into the stretes and quarters of the cytic, and bring in hyther the pooze, and the feble, and the halt and the blynde. And the seruaunt sayd: Lorde, it is done as thou hast commaunded, and yet there is rowme. And y Lorde sayd to the seruaunt: Go out vnto the hyc wayes and hedges, and compell them to come i, that my house maye be fylled, for I saye vnto you, y none of those men which were bydden, shall tast of my supper.

Ther went a greafe company with hym, and he turned, and sayd vnto them: If a man come to me, & hate not hys father and mother, and wyfe and chyldren, ad brethzen, and sytters, yee, and his awne lyfe also, he cannot be my discipule. And whosoeuer doth not beare his crosse, and come after me, cannot be my discipule.

Which of you disposed to buylde a toure, sytteth not doune before, and counteth the cost, whether he haue sufficient to performe it: lest after he hath layde the foundacyon, ad is not able to performe it, all that beholde it, begynne to mocke hym, sayinge: this man beganne to buylde, & was not able to make an ende?

Can ende: Or what kynge goinge to make battle agaynst another kynge, lytteth not downe fyrst, and casteth in his mynde, whether he be able with ten thousande, to mete him, that cometh agaynst him with. xx. thousande: Or els while the other is yet a greete waye of, he sendeth ambassatoures, and desireth peace. So lykewyse, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

* Mat. v. d. march 17. 8.

* Salt is good, but yf salt haue losse the saltnes, what shal be seasoned therewith: It is nether good for the lande, nor yet for the donge hill, but men cast it out at the doores. He that hath eares to heare, let him heare.

The xv. Chapter.

The lounge mercy of God is openly set forth in the parable of the hundred shepe, and of the sonne that was lost.

* Mat. ar. b. mark. ar. b. Luke. v. f.

When resorted vnto him * all the publicans and synners, for to heare hi. And the Pharises and Scribes murmured, sayinge. He receaueth synners, and eateth with them. But he put forth this parable vnto them, sayinge. * What man of you hauynge an hundred shepe (yf he lose one of them) doth not leaue nynty and nyne in the wilderness, and go after that which is lost, vntill he fynde it: And when he hath founde it, he laeth it on his shulders with ioye. And as sone as he cometh home, he calleth together his louers and neyghbours, sayinge vnto them: Reioyce with me for I haue founde my shepe, which was lost. I say vnto you, that like wyse shalbe in heauen ouer one synner that repenteth, more then ouer nynty and nyne iuste persons, which nedde no repentance. Ether what woman (hauynge ten grotes, yf she lose one) doth not light a candell, and swepe the housse, and seke diligently till she fynde it: And when she hath founde it, she calleth her louers and her neyghbours together, sayinge: Reioyce with me, for I haue founde the grote which I had lost. Like wyse I saye vnto you, shall ther be ioye in the presence of the angels of God, ouer one synner * that repenteth.

* Luke. v. f.

* And he sayd: A certayne man had two sonnes, and the yonger of them sayde vnto the father: father, geue me the porcion of the goodes, y to me belongeth. And he deuided vnto the his substance. And not longe after, whan the yonger sonne had gathered all that he had together, he toke his iorney into a far countrey, and there * he wasted his goodes with ryotous liuing. And when he had spent all, ther arose a greete derth in all that land, and he began to lacke, and went, and came to a cite syn of the same countrey: and he sent him to his farme, to kepe swyne. And he wolde sayne haue fylled his bely with the coddys y the swyne dyd eate: & no mā gaue vnto him.

* 2do. xxi. a.

Then he came to him selfe, and sayd: how many hyred seruauntes at my fathers haue breed ynough: and I perishe with hunger. I wyll aryse, and go to my father, and will saye vnto hi: father, I haue synned agaynst heauen, and before the, & am no more worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he arose, & came to his father. * But whē he was yet a greete waye of, his father sawe him, and had compassion, and ran, and fell on his neck, and kyssed him. And the sonne sayde vnto him: father, I haue synned agaynst heauen, and in thy syght, & am nomore worthy to be called thy sonne. But the father sayd to his seruauntes: brynge forth the best garment, and put it on him, and put a ryng on his hande, and shooes on his fete. And brynge hyther that fatt caulfe, and kylle it, and let vs eate and be mery: for this my sonne was deed, and is alpyue agayne, he was losse, and is founde. And they began to be mery. The elder brother was in the felde: and when he came and dreyne to the housse, he herde mynstrelsy & daunsynge, and called one of his seruauntes, and asked, what those thynges meate. And he sayd vnto him: thy brother is come, and thy father hath kylled the fatt caulfe, because he hath receaued him safe and sounde. And he was angry, and wolde not go in. Then came hys father out, and entreated him. He answered and sayde to his father: Lo, these many yeres haue I done the seruice, nether brake at any tyme thy commaundement, and yet gauest thou me neuer a kyd, to make mery with my frendes: but as sone as this thy sonne was come (which hath deuoured thy goodes with harlots) thou haste for his pleasure kylled the fatt caulfe. And he sayde vnto him: Sonne, thou art euer with me, and all that I haue is thine: it was mete that we shulde make mery and be glad: for this thy brother was deed, and is alpyue agayne: and was losse, and is founde.

* Job. xlii. d. lat. xxi. a.

The xvi. Chapter.

The parable of the wicked steward. Not one tyele of Gods wordes shal perishe. Of the ryche mā, and of poore Lazarus.



And he sayde also vnto his disciples. * Ther was a certayne ryche man, which had a steward, and the same was accused vnto hym, that he had wasted hys goodes. And he called him, and sayde vnto him: how is it, that I heare thys of the: Geue accomptes of thy stewardshyppe: For thou mayste be no longer steward. The steward sayde within him selfe: what shall I do: for my Master taketh awaye from me the stewardshyppe. I cannot bygge, and to begge I am ashamed. I wote what to do, y when I am put out of the stewardshyp, they may receaue me into their houses.

So whan

So whā he had called all hys masters detters together, he sayde vnto the fyrst: how moch owest thou vnto my master: And he sayd: an hundred tonnes of oyle. And he sayde vnto him: take thy byll, & syt doune quykly and wyte fyfte. Then sayd he to another: how moch owest thou: And he sayde: an hundred quarters of wheate. He sayde vnto him. Take thy byll, and wyte foure score. And the Lorde comended the vniust steward, because he had done wyse. For the chyldren of this worlde are in theyr nation, wyser then the chyldren of lyght. And I saye vnto you: make you frendes of the vnyghteous mammon, that when ye shall haue nedde they may receaue you into euerlastyng habitacyons.

* 2do. xxi. a.

* He that is saythfull in that which is least, is saythfull also in moch. And he that is vnyghteous in the least: is vnyghteous also in moch. So the, yf ye haue not ben saythfull in the vnyghteous mammon, who will beleue you in that which is true: And yf ye haue not ben saythfull in another mannes busyness, who shal geue you y which is your awne: * No seruaunt can serue two masters: for ether he shall hate the one, & despyse the other. Ye cannot serue God & mammon.

* Mar. vi. c.

All these thynges herde the Pharyses also, which were couetous, and they mocked him. And he sayd vnto the: Ye are they which iustifye youre selues before men: but God knoweth youre hertes. For that which is hyghly esteemed amonge men, is abhominable in the syght of God.

* Mat. b.

* The lawe and the Prophetes raygned vntyll John: and sence that tyme, the kyngdome of God is preached, and euery man stryuethe to go in. * Casper is it for heauen and erth to perishe, then one tyele of the lawe to fayll. * Whosoever forsaketh hys wyfe, and marieth another, committeth aduoutrye. And he which marieth her that is deuorced from her husbāde, committeth aduoutrye also.

* Mat. ar. b. u. b. c.

* Mat. ar. b. u. b. c.

* Ther was a certayne ryche mā, which was clothed in purple and fyne whyte, and fared deliciously euery daye: And there was a certayne begger named Lazarus, which laye at his gate full of sores, despyng to be refreshed with the cromes, which fell from the ryche mannes boorde. (and no man gaue vnto hym.) The dogges came also, and lycked his sores. And it fortuned, that the begger died, and was caried by the angelles into Abrahams bosome. The ryche man also dyed, and was buryed.

And beyng in hell in tormentes, he lyfte vp hys eyes, and sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed and sayde: father Abraham: haue mercy on me,

and sende Lazarus, that he maye dyppe the tpype of hys spynger in water, and cole my tonge: for I am tormeted in this flame. But Abraham sayde: Sonne * remember that thou in thy lyfe tyme, receauedst thy pleasure, & contrary wyse, Lazarus receaued payne. But now is he comforted, and thou art punished. Beyond all this, betwene vs and you ther is a greete space set, so y they which wolde go from hence to you, cannot: nether maye come from thence to vs.

* Gal. vi. a.

Then he sayd: I praye the therfore father, sende him to my fathers house. (For I haue fyue brethren) for to warne them, lest they also come into this place of torment. Abraham sayde vnto him: they haue Moses and the Prophetes, let them heare them. And he sayde: maye father Abraham, but yf one come vnto the from the deed, they wyll repent. He sayde vnto him: If they heare not Moses and the Prophetes, nether wyll they beleue, though one rose from deeth agayne.

The xvij. Chapter.

Christ teacheth hys disciples to auoide occasions of euill, one to forgiue another, stedfastly to trust in God and no man to presume in hys owne wicknes. He sheweth the ten lepers, speaketh of the latter dayes and of the ende of the worlde.



E sayde vnto the disciples: it can not be: but offences wyll come. Neuerthelesse * wo vnto hym that throw who they come. It were better for him that a myllstone were hanged aboute his neck, and he cast into the see, then that he shulde offende one of these lytle ones. Take hede to youre selues. * If thy brother trespas agaynst the, rebuke hym: and yf he repent, forgiue hym. And though he synne agaynst the seven tymes in a daye, and seven tymes in a daye tourne agayne to the, sayinge: it repenteth me, thou shalt forgiue hym.

* Mat. xvi. a. Mark. ix. f.

* Mat. xvi. c. Lev. xix. d. Eccl. ar. b.

And the Apostles sayde vnto the Lorde: increase oure fayth. And the Lorde sayde: * yf ye had fayth lyke a grayne of mustarde sede, & shuld saye vnto this Sycauyne tree, plucke thy selfe vp by the rootes, and plant thy selfe in the see: it shulde obey you.

* Mat. xvi. d. and. cxi. c.

Who is it of you, yf he had a seruaunte plowynge or fedyng catell, that wyll saye vnto hym when he cometh from the felde: So quykly, and syt doune to meat, & sayth not rather vnto him, dresse, wherw I maye suppe, & gyde vp thy selfe, and serue me, tyll I haue eaten and droncken: and after ward, cate thou, and drinke thou: Doeth he thanke that seruaunt, because he dyd the thynges that were commaunded vnto him: I trowe not. So lyke wyse ye, when ye haue done all those thynges which are commaunded you, saye: we are vnyprofitable seruauntes. We haue done that, which was oure duty to do.

* And it chaused as he went to Ierusalem, that he

Of Zacheus, and the ten seruantes, to whiche sentences were deliuered. Chyrdeth to Jerusalem, and depeth ouer it.



And he entred in, & went thorow Hierico. And behold, ther was a man named zacheus, whych was a ruler amonge the publicans, and was ryche also. And he sought meanes to se Iesus, what he shuld be: and coude not for the prece, because he was lytle of stature. And he ran before, and clymed vp into a wyldc fygge tree, to se hi: for he was to come that waye. And when Iesus cam to the place, he looked vp, and sawe hym, and sayd vnto hym: zache, come downe atonce, for to daye I must abyde at thy house. And he came downe hastelye, and receaued hym ioyfully. And when they sawe it, they all grudged, sayinge: he is gone i to tary with a man that is a synner.

And zache stode forth, and sayd vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the poore: ad yf I haue done eny man wronge, I restore him foure fold. Iesus sayd vnto him: this daye is health happened vnto thys house, because that he also is become the chyld of Abraham: for the sonne of man is come to seke, and to saue that whych was losse.

As they hearde these thynges, he added therto a parable, because he was nye to Jerusalem, and because they thought, that the kyngdome of God shulde shortly appeare.

He sayde therfore: a certain noble mā went into a farre countre, to receaue hym a kyngdome, and to come agayne. And he called hys ten seruantes, and deliuered them ten pounde, sayinge vnto the: Occuype, tyll I come. But hys cytelens hated hym, & sent a messager after him, sayinge: we will not haue thys man to raygne ouer vs.

And it came to passe, that when he had receaued his kyngdome, he returned, & comaunded these seruantes to be called vnto hym (to whom he had geuen the money) to wete how moch euery man had done. Then came y first, sayinge: Lorde, thy pounde hath gayned te poude. And he sayd vnto hym: Well thou good seruant: because thou hast bene faythfull in a very lytell thyng, haue thou auctoryte ouer ten cyties. And another came, sayinge: Lorde, thy poude hath made fyue pounde. And to the same he sayde: be thou also ruler ouer fyue cyties.

And another came, sayinge: Lorde, beholde here is thy pounde, whych I haue kepte in a naphyn: for I feared the, because thou art a strypte man: thou takest vp that thou laydest not downe, so reapest that thou dyddest not sow. He sayeth vnto hym: Of thyne

Ec aune

receaued, and the other forsaaken. And they answered, and sayd to him, where Lorde. He sayde vnto them: wher soeuer the body shalbe, thither wyll also that Egles be gathered together.

The xviij. Chapter.

We teacheth to be seruent in prayer continually. Of the wharper & the publican. The kyngdome of God belongeth vnto chyldren. Chyrdeth and bereth the rule and promysse reward vnto all soch as suffre losse for hys sake, and folowe hym. The blynde man is restored to hys sight.



And he put forth a parable vnto them, signifying that men ought all wayes to praye ad not to be wery, sayinge: Ther was i a certayne cytie a iudge, which feared not God, nether regarded mā. And ther was a certayne wedowe in the same cytye, and she came vnto hym, sayinge: auenge me of myne aduersary. And he wolde not for a while. But after warde he sayd within him selfe: though I feare not God, nor care for man, yet because thys wedowe is importune vpon me, I wyll auenge her, lest she come at the last and rayle on me. And the Lorde sayde, heare what the vnyrghtwes iudge sayeth. And shal not God auenge his electe, which crye daye and nyght vnto him, yee, though he deferre them? I tell you that he wyll auenge them, & that quickly. Neuerthelesse, whē the sonne of mā cometh, shal he fynde fayth on the erth?

And he tolde this parable, vnto certayne which trusted in them selues that they were perfecte, and despyssed other. Two men went vp into the temple to praye: the one a pharise, and the other a publicā. The wharper stode and prayed thus with hym selfe: God, I thanke the, that I am not as other men are, extorsioners, vniuste, aduouters, or as this publicā. I fast twyle in the weke. I geue tythe of all that I possesse. And the publicā stondyng a farre of, wolde not lyfte vp his eyes to heauen, but smote vpon hys brest, sayinge: God be mercyfull to me a synner. I tell you: thys man departed home to hys house iustified, more then the other. For euery one that exalteth him self, shal be brought lowe: And he that humbleth him selfe, shal be exalted.

They brought vnto him also yong chyldren, that he shulde touche them. When hys dysciples sawe it, they rebuked them. But Iesus (whan he had called them vnto hym) sayde: Suffre chyldren to come vnto me, ad forbyd them not. For of soch is the kyngdome of God. Merely I saye vnto you: whosoever receaueth not the kyngdome of God as a chyld, shal not enter therein. And a certayne ruler asked him, sayinge: good māster, what ought I to do, to obtayne eternall lyfe? Iesus sayd vnto him: why callest thou me good?

me good? None is good, saue God onely. Thou knowest the comaundementes: Thou shalt not commit aduoutry: Thou shalt not kill: thou shalt not steale, thou shalt not beare false wytnes: honoure thy father & thy mother. And he sayde: all these haue I kept from my youth vp. Whē Iesus hearde that, he sayd vnto hym: Yet lackest thou one thyng. Sell all y thou hast, and distrybute vnto the poore, and thou shalt haue treasure in heaue, and come, folowe me. When he hearde thys, he was sorowful: for he was very ryche.

When Iesus sawe y he was sorowful, he sayde: wyth what difficulte shall they that haue mony, enter into the kyngdome of God? It is easer for a camell to go thorow a nedles eye, then for a ryche man to enter into the kyngdome of God. And they that hearde it: sayd. And who cā then be saued? And he sayde: The thynges which are vnpossyble to men, are possyble wyth God.

Then Peter sayde: Lo, we haue forsaaken all, and folowed the. He sayde vnto them: Merely I saye vnto you: ther is no man that hath forsaaken house, ether father or mother, ether brythren, or wyfe, or chyldren (for the kyngdome of Goddes sake) whych shal not receaue moch more in this worlde, and in the worlde to come, lyfe euerlastyng.

Iesus toke vnto him the twelue, & sayd vnto them: Beholde, we go vp to Jerusalem, and all shalbe fulfilled, that are wyrtten by the prophetes, of the sonne of man. For he shalbe deliuered vnto the gentylis, & shalbe mocked, and despytfully entreated, & spyttyd on: & when they haue scourged him, they wyll put hym to deeth, & the thyrde daye he shal aryse agayne. And they vnderstode none of these thynges. And this sayyng was hyd from them, so that they perceaued not the thynges which were spoken.

And it came to passe, that as he was come nye vnto hierico, a certayne blynde man satte by the waye syde, beggynge. And when he hearde the people passe by, he asked what it meant. And they sayde vnto hym, that Iesus of Nazareth passed by. And he cryed, sayinge: Iesu thou sonne of dauid, haue mercy on me. And they whych went before, rebuked hym, that he shulde holde his peace. But he cryed so moch the more: thou sonne of dauid, haue mercy on me. And Iesus stode styll, and comaunded hym to be brought vnto hym. And when he was come neare, he asked hym, sayinge: what wilt thou that I do vnto the? And he sayde: Lorde, that I maye receaue my syght. And Iesus sayd vnto hym: receaue thy syght: thy fayth hath saued the. And immediatly he receaued his syght, and folowed hym, prayssynge God. And all the people, when they sawe it, gaue prayse vnto God.

that he passed thorow samaria ad Galile. And as he entred into a certayne towne, they met him ten mā that were lepers. Whych stode a farre of, and put forth theyr voyces and sayde: Jesu master, haue mercy on vs. When he sawe the he sayd vnto them: Go, & shewe youre selues vnto the prestes. And it came to passe, that as they went, they were clesed. And one of them, when he sawe that he was clesed, turned backe agayne, & with a loude voyce prayssed God, and fell downe on hys face at hys fete, and gaue hym thanks. And the same was a samaritane. And Iesus answered, & sayde: are ther not ten clesed? But where are those nyne? Ther are not founde that returned agayne, to geue God prayse, saue only this straunger. And he sayd vnto him: aryse, go thy waye, thy fayth hath made the whoale.

When he was demaunded of the pharises, when the kyngdome of God shulde come, he answered them and sayd: The kyngdome of God shal not come with waytyng for, nether shal they saye. Lo here, or lo there. For beholde the kyngdome of God is within you.

And he sayde vnto the disciples: y dayes wyll come, whē ye shal desyre to se one daye of the sonne of man, and ye shal not se it.

And they shall saye to you: Se here, se there. So not after them, nor folowe them: for as the lyghtenyng that apereth out of the one parte that is vnder heaue, & thyneth vnto the other parte which is vnder heauen, so shal the sonne of man be in hys dayes.

But first must he suffre many thynges & be refused of this nation.

And as it happened in y dayes of Noe: so shal it be also in the dayes of the sonne of man. They dydeate & dryncke, they maryed wyues and were married, euen vnto that same daye that Noe went into the Arke: and the floude cam, and destroyed them all. Lyke wyse also as it chaunced in the dayes of Lot. They dydeate, they dryncke, they bought, they solde, they planted, they buylded: But euen the same daye that Lot went out of sodom, it rayned with fyre and bymstone from heauen, & destroyed them all. Euen thus, shal it be in the daye, when the sonne of man shal appere.

At that daye he that is on y house topp, and his stuffe in the house: let him not come downe to take it out. And let not him that is in the felde, turne backe agayne to y thynges that he lefte behinde. Remember Lottes wyfe. Whosoever wyll go aboute to saue his lyfe, shal lose it: and whosoever shal lose his lyfe, shal saue it. I tell you: in that night ther shalbe two in one bed, the one shalbe receaued, the other shalbe forsaaken: & two shalbe agrypnyng together: the one shalbe

*Leut. xxiij. a. mat. viij. a.

*mat. xxiij. b. mat. xxiij. c.

*Mat. xvi. c. Mar. viij. b. Luke. xxiij. b. *mat. xxiij. d. Gene. viij. b.

*Gene. xij. f.

*mat. xxiij. b.

*Gen. xxi. f. *mat. xxiij. b. John. vi. b. Luke. ij. c.

*mat. xxiij. b. *mat. xxiij. d.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

*Actes. xvi. g.

*mat. xxiij. d.

*mat. xxiij. b. Mar. xxiij. b.

*mat. xxiij. b.

*mat. xxiij. b.

awne mouth, wyl I iudge the, thou cypyl
seruaunt. Knewest thou that I am a strayte
man, takyng by that I layde not downe, &
reapynge that I dyd not Lowe? And wherfo
re gauest not thou my money into the bakke,
and at my comynge I myght haue requi
red myne awne wyth vauntage?

And he sayd vnto them that stode by, ta
ke from hym that pounce, and geue it hym
that hath ten pounce. And they sayde vnto
hym: Lorde, he hath ten pounce. For I saye
vnto you, that vnto euery one which hath,
shal be geuen. (And he shall haue abundaunce) & from
him that hath not shal be taken awaye, euen
that which he hath. Moreover, those myne
enemys, (which wolde not I shuld ray
gne ouer them) brynge hyther, and see them
before me. And when he had thus spoken,
he proceeded forth, takyng his iourney, to
go vp to Ierusalem.

And it fortuneth, when he was come nye
to Bethphage & Bethany, besydes y mouite
which is called Olyuete, he sent two of his
discyples sayinge: go ye into y towne, which
is ouer agaynst you: Into the which aslone
as ye are come, ye shall fynde an asses colte
tyed, wheron yet neuer man sate. Loose him,
and brynge hym hyther. And yf eny man aske
you, why do ye loose him? thus shall ye saye
vnto hym: the Lorde hath nedde therof.

They that were sent, went their waye, ad
founde, euen as he had sayd vnto them. And
as they were a lassyng the colte, the owners
therof sayd vnto them, why loose ye the col
te? And they sayde: for the Lorde hath nedde
of hym. And they brought him to Iesus, and
cast their raymet on the colte, and lett Iesus
theron. And as he went, they spredde they
clothes in the waye.

And when he was now come nye to hye
goyng downe of the mounte Olyuete, the
whole multitude of the discyples began to
reioyce, & to prayse God with a loude voyce,
for all the myracles that they had sene, say
inge: * blessed be the kyng that cometh in
the name of the Lorde: peace in heauen, and
glory in the hyst. And some of y Pharyses
of the company sayd vnto hym: * After, re
buke the discyples. he sayd vnto them: I tell
you, yf these holde theyr peace, * then shall
the stones crye.

And when he was come neare, he be
helde the cytie, and wept on it, sayinge: If
thou haddest knowen those thynges which
belonge vnto thy peace, euen in this thy
dape, y woldst take hede. But now are they
hydde from thyne eyes. For the dapes shall
come vpo the, * that thy enemys also shall
cast a banke aboute the, and compasse y rou
de, and kepe the in on euery syde, and make
the euen wyth the groude, and thy chyldren
which are i the. And they shall not leaue in

y one stone vpon another, because thou knowest
not the tyme of thy viltacyon.

And he went into the temple, and beganne
to cast out them that solde therin, and them
that bought, sayinge vnto the: It is writte:
* my house is the house of prayer: but ye ha
ue made it a den of theues. And he taught
dayly in the temple. * But the hye prestes
& the scribes and the chefe of the people wet
aboute to destroye hym: & could not fynde
what to do. For all y people stakke by hym,
whan they hearde hym.

The xx. Chapter.

They aske Chyft one question, and he answereth them
another. The parable of the vyneparde. Of the tyme
to be geuen vnto Cesar, & how Chyft shal supporte the man
ners of the Saduces.

And it fortuneth in one of those dapes
(as he taught the people in the temple
and preached the gospell) the hye pre
stes and the scribes came together wyth the
elders, & spake vnto him sayinge: * Tell vs:
by what auctorite doest thou these thynges?
Either who is he, y gaue the this auctorite?
Iesus answered & sayd vnto the: I also will
aske you one thyng, & answer me. The bay
tyme of Iohn: was it fro heauen or of men?
And they thought wyth in them selues say
inge: yf we saye fro heauen, he will saye: why
then beleued ye hym not? But yf we saye:
of men, all y people wyl stone vs. For they
be perswaded, that Iohn is a prophete. And
they answered, that they coulde not tell
whence it was. And Iesus sayd vnto them:
nether tell I you, by what auctorite I do
these thynges.

Then began he to put forth to the people
this parable: * A certayne man planted a
vyneparde, and let it forth to husband men,
and went hym selfe into a straunge countre
for a greate season. And when the tyme was
come, he sent a seruaunt to the husband men,
that they shulde geue hym of the frute of the
vineparde. And they bet hym, and sent hym,
awaye emptye. And agayne, he sent yet ano
ther seruaunt. And hym they dyd beat, and
entreated hym shamefully, and sent hym a
waye emptye. Agayne, he sent the thyrde al
so, and hym they wouided, and cast hym out.
Then sayd the Lord of the vineparde: what
shall I do? * I wyl sende my deare sonne:
peraduenture they will stande in awe of hym,
whan they se hym.

But when y husbandmen sawe hym, they
thought within them selues, sayinge: this is
the heyre, * come, let vs kyll hym, that the
enheritaunce maye be oures. And they cast
hi out of y vineparde, & kyllid hi. What shall
the Lord of y vineparde therfore do vnto the?
he shall come, & destroye these husbandmen,
& shall let out his vineparde to other. Whan
they hearde this, they sayde: God forbid.

And he behelde them, and sayde: what is
this then

thys then that is wyrtten: * the stone that
the buylders refused, the same is become the
heed of the corner: Whosoever doth stamble
vpon y stone, shal be broken: but on whosoe
uer it falleth, it wyl geinde him to powder.
And the hye prestes and the scribes the sa
me houre wet about to laye handes on hym,
* and they feared the people. For they percea
ued that he had spoken this synilitude aga
ynst them.

And they watched hym, & sent forth spies,
which shuld saye the selues ryghteous me,
* to take him in his wordes, and to deliuer
him vnto y power & auctorite of the debyte.
And they asked hym, sayig: Master, we kno
we that thou sayest and teachest ryght, ne
ther consyderest y the outward apparean
ce of eny man, but teachest the waye of God
truly. Is it lawfull for vs to geue trybute
vnto Cesar, or no? he perceaued the y crafti
nes, and sayde vnto them: * why tempt ye
me? Shewe me a peny. Whose ymage & su
perscripcio hath it? They answered and say
de: Cesar. And he sayde vnto the: geue then
vnto Cesar, the thynges which belonge vn
to Cesar: & to God the thynges that pertay
ne vnto God. And they coulde not reprove
his sayinge before the people: & they marua
led at his answer, and helde their peace.

Then came to hym certayne of the Sa
duces, * which denye that ther is eny resur
rection. And they asked him sayinge: * Ma
ster, Moyses wrote vnto vs, yf eny mannes
brother dye hauing a wyfe, & he dye without
chyliden, that then his brother shulde take
his wyfe, and rayse vp seede vnto his bro
ther. Ther were therfore seuen brethren, and
the fyrste toke a wyfe, & dyed without chyl
dren. And the seconde toke her, and he dyed
chyldelesse. And the thyrde toke her: and in
lykewile the residue of the seuen, and left no
chyliden behynde them, and dyed. Last of all
the womā dyed also. Now in the resurrecci
on, whose wyfe of them shall she be? For se
uen had her to wyfe.

Iesus answered and sayd vnto them. The
chyliden of this worlde mary wyues, ad arc
maryed: but they which shal be counted wor
thy of that worlde and the resurreccion from
the deed, do not mary wyues, nether are ma
ryed, nor yet can dye eny more, For they are
equall vnto the angels, and are the sonnes
of God, in as moch as they are chyliden of y
resurreccio. And that th: deed shall ryse agay
ne: Moyses also therewith besides the bushe,
whan he calleth: the Lord, the God of Abra
ham, and the God of Isaac, and the God of
Jacob. For he is not a God of deed, but of ly
uynge. For all lyue vnto him. Then certay
ne of the Pharises answered, and sayd: Ma
ster, thou hast wel sayd. And after that durst
they not aske him eny question at all.

And he sayde vnto them: * how saye they
that Chyft is Dauides sonne? And Dauid hi
selfe sayeth in the boke of y psalmes: * The
Lorde sayde vnto my Lorde: yst thou on my
ryght hande, tyll I make thyne enemys thy
foe stoe. Dauid therfore calleth hym Lorde:
and how is he then his sonne?

Then in the audyence of all the people, he
sayde vnto his discyples: * beware of y Scri
bes, which wyl go in longe clothyng: & lo
ue gretynge in the markets, and the hyest
seates in the synagoges, and the chefe row
mes at feastes, which deuoure wyddowes
houses, saynyng loge prayers: the same shall
receaue greater dampnacyn.

The xxi. Chapter.

Chyft commendeth the poore wyddow, telleth of
the destruction of Ierusalem, of false teachers, of the
tokens & troubles for to come, of the ende of the worl
de, and of his awne comynge.

She behelde, * he sawe the ry
che men, which cast in their offe
rynges into the treasury. he sa
we also a certayne poore wyd
dowe, which cast in thyrther
two mytes. And he sayde: of a
trueth I saye vnto you, * that this poo
re wyddow hath put in moare then they all.
For they all haue of theyr superfluyte ad
ded vnto the offerynge of God: but she, of
her peny hath cast in all the substance
that she had.

And vnto some that spake of the temple,
how it was garnysched with goodly stones
and Jewels, he sayde. * The dapes wyl co
me, in the which (of these thynges which ye
se) there shall not be lefte one stone vpo ano
ther, y shall not be thowowe downe. And they
asked hym sayinge: * After, when shall the
se thynges be, and what sygne wyl ther be
whan such thynges come to passe?

And he sayde: * take hede, that ye be not
deceaued. For * many shall come in my na
me, and saye that they are Chyft: and the ty
me draweth neare. Followe ye not the therfo
re. But when ye heare of warres and sedici
ons, be not afayed. For these thynges must
first come to passe, but the ende foloweth not
by and by. Then sayde he vnto them. * Na
cion shall ryse agaynst nacion, & kyngdome
agaynst kyngdome, and greate erthqua
kes shal be in all places, and hunger, and pe
stilence, & fearfull thinges. And greate sy
gnes shall ther be from heauen.

But before all these, * they shall laye hades
on you, and persecute you, deliuerynge you
vp to the synagoges & into presons, & shall
brynge you vnto kynges & rulers for my na
mes sake. And this shall chaunce you for a te
stimoniall. Be at a sure point therfore i your
herces, not to study before, what ye shal an
swere: for I wyl geue you a mouth & wyf
dome, where agaynste, all your aduersaries
Ce ij shall

The xxij. Chapter.

¶ This is betraied. They ate the easter lambe. The
instructed of the sacrament. They stryue who shalbe grea-
test. he receyue them. He prayeth that synners upon the
mount. They take hym & byngge hym to the hye prestes
house. Peter denyeth hym thrise, and they byngge hym
before the counsell.



He * feast of sweet bread due
nye, which is called Easter, and
the hye prestes, and scriybes
sought how they myght kyll
him, for they feared the people.

* Then entered Satan into Judas, whose
syn name was Icarioth (which was of the
nombre of the twelue) and he went his waye
and comuned with the hye prestes and offi-
cers, how he myght betraie him to the. And
they were glad & promysed to geue hym mo-
ney. And he consented, and sought oportu-
nityte to betraie hym vnto them, when the peo-
ple were awaye.

* Then came the daye of sweete bread, whē
of necessitye Passouer must be offered. And
he sent Peter & John, sayinge: go & prepare
vs the Passouer, that we maye eate. They
sayde vnto him: Where wilt thou, y we pre-
pare? And he sayd vnto the: Beholde, when
ye entre into the cytie, ther shall a man mete
you, bearynge a pytcher of water, hi folowe
into the same house that he entred in, and ye
shall saye vnto the good man of the house:
The master sayeth vnto the: where is y gest
chamber, where I shall eate Passouer w my
disciples? And he shall shewe you a greate
parloure paved. Ther make ready. And they
went and founde as he had sayd vnto them,
and they made ready the Passouer.

* And when the houre was come, he sate
downe, & the xij. Apostles wyth hym. And
he sayde vnto them: I haue inwardly desy-
red to eate thys Passouer wyth you, befo-
re that I suffre. For I saye vnto you: hence
forth I wyll not eate of it any more, vntyll
it be fulfilled in the kyngdome of God. And
he toke the cup, and gaue thanks, and sayd:
Take thys, and deuynge it amonge you. For
I saye vnto you: I wyll not dryncke of the
frute of the vyne, vntyll the kyngdome of
God come.

* And he toke bread, and whan he had ge-
uen thanks, he brake it, and gaue vnto the,
sayinge: Thys is my body, whych is geuen
for you. Thys do, in the remembraunce of
me. Lykewyse also, when he had supped, he
toke the cup, sayinge: Thys cup is the new
testament in my bloude, whych is shedd
for you.

¶ Pet beholde, y haue of hym that betrayeth
me, is wyth me on the table. And trulye the
sonne of man goeth, as it is apointed: But
wo vnto that mā, by whom he is betrayed.
And they began to enquyre amonge them
selues,

¶ selues, whych of them it was, y shulde do it.

* And ther was a stryfe amonge them,
whych of them shuld seme to be the greatest.
And he sayde vnto them: the kynges of na-
cyons raygne ouer them: and they that ha-
ue auctoryte vpon them, are called gracious
lordes. But ye shall not be so. * But he that
is greatest amonge you, shalbe as the youn-
ger: and he that is chiefe, shalbe as he that
doth mynister. For whether is greater, he
that sitteth at meate, or he that serueth? Is
not he y sitteth at meate? But I am amonge
you, as he y mynistreth. Ye are they, whych
haue bydden wyth me in my temptacions.
And I apoint vnto you a kyngdome, as my
father hath apointed to me: that ye maye
eate and dryncke at my table in my kyng-
dome, & y sit on seates, iudgyng the twelue
tribes of Israell.

¶ And the Lord sayde: Symon, Simon, be-
holde, Satan hath desyred to synne you, as
it were wheate: but I haue prayed for the,
that thy fayth faile not. And when thou art
conuerted, strength thy brethren. And he
sayde vnto hym: * Lord, I am ready to go
wyth the into prison, and to deeth. And he
sayd: I tell the Peter, the cocke shall not cro-
we thys daye, tyll thou haue thysse denyed
that thou knewest me.

¶ And he sayde vnto them: * when I sent
you wythout wallet and scrippe and shoes
lacked ye any thyng? And they sayde, no.
¶ Then he sayde vnto them: but now he that
hath a wallet, let hym take it vp, and lyke-
wyse hys scrippe. And he y hath no swerde,
let hym sell hys coate, and bye one. ¶ For I
saye vnto you, that yet the same whych is
wrytten, must be performed in me: * euen
among the wycked was he reputed. For
those thynges whych are wrytten of me, ha-
ue an ende. And they sayde: Lord, beholde,
here are two swerdes. And he sayde vnto
them: it is ynough.

* And he came out, and went (as he was
wonte) to mounte Olyuete. And the discy-
ples folowed hym. And when he came to the
place, he sayd vnto them: * praye, lest ye fall
into temptacion.

¶ And he gate hym selfe from them, about
a stones cast, and kneled downe, ad prayed,
sayinge: Father, yf thou wylt, remoue thys
cup from me. Neuerthelesse, * not my wyll,
but thyne be fulfilled. And ther appeared
an angell vnto hym from heauen, confor-
tyng hym. And he was in an agoyne, and
prayed the longer. And hys sweate was ly-
ke dryppes of bloud, trycklynge downe to
y grounde. And whan he rose vp from prayer
and was come to hys discypples, he founde
them slepyng for heynesse, and sayde vnto
them: why slepe ye? Ryse, and praye, lest ye
fall into temptacion.

* Whyll he yet spake: beholde, ther came
company, and he that was called Judas one
of the twelue, went before them, and pre-
sed nye vnto Iesus, to kysse hym. But Iesus
sayde vnto hym: Judas, betrayest thou the
sonne of man wyth a kysse? Whē they which
were about hym, sawe what wolde folow,
they sayde vnto him: Lord, shall we symte
with swerde. * And one of the smote a ser-
uant of the hye preste, & stroke of his ryght
eare. Iesus answered & sayde: suffre ye thus
farre forth. And whan he touched hys eare
he healed hym.

¶ Then Iesus sayde vnto the hye prestes
and rulers of the temple and the elders,
whych were come to hym. Ye be come out,
as vnto a thefe, wyth swerdes and stanes.
When I was dayly wyth you in the temple,
ye stretched forth no handes agaynst me.
But thys is euen poure very houre, and the
power of darcknes. ¶ Then toke they hym,
and ledde hym, and brought hym to the hye
prestes house. But Peter folowed a far-
re of.

¶ And when they had kyndled a fyre in the
myddes of the palace, and were set downe
together. * Peter also sate downe amonge
them. But whan one of the wenches behel-
de hym, as he sate by the fyre (and looked vp
on hym) she sayde: thys same felow was al-
so wyth hym. * And he denyed hym, sayinge:
woman: I knowe hym not. And after a ly-
tell whyle, another sawe hym, ad sayd, thou
art also of them. And Peter sayd: mā I am
not. And about the space of an houre after,
another affyrmed, sayinge: verely thys felo-
we was wyth hym also, for he is of Galile.
¶ And Peter sayde: mā I wote not what thou
sayest. And immediatly whyll he yet spake,
y cocke crew. And the Lord tournd backe,
and looked vpon Peter. * And Peter remem-
bered the worde of the Lord, how he had sayd
vnto hym: befoze the cocke crowe, thou shalt
deuynge me thysse. And Peter went out, and
wepte byttrely.

¶ And the mā that toke Iesus, mocked him,
and smote him: and whā they had blyndfol-
ded him, they stroke hym on the face, & asked
hym, sayinge: arte thou who is it that smote the?
And many other thynges despytfullpe sayd
they agaynst hym.

¶ And as sone as it was daye, the elders of
the people and the hye prestes and scriy-
bes, came together, and ledde hym into the
ir counsell, sayinge: art thou very Chryst? tell
vs. And he sayde vnto them: yf I tell you, ye
wyl not beleue. And yf I aske you, ye
wyl not answer me, nor let me go: * her af-
ter shall the sonne of man syt on the ryght
hand of the power of God. ¶ Then sayde they
all: art thou then the sonne of God? he sayd:
ye saye that I am. And they sayde: * what
eue

* Actes. vi. c.
* mat. xxi. b.
* Shall not be able to speake nor resist. More-
ouer ye shalbe betraied of your fathers and
mothers & brethren, & kynnsfolke & frendes, and
some of you shal they put to deeth. And ha-
ted shal ye be of all me for my names sake, &
ther shal not one herre of youre head perys-
he.

* And whē ye se Ierusalem beleged wyth
an hoste, then be sure that the desolacion, of
the same is nye. ¶ Then let them which are in
Ierusalem, fye to the mountaynes. And let the
whych are in the myddes of it, departe out.
¶ And let not them that are in other countrey-
es, enter therein. For these be the dayes of ve-
geance, that all thynges which are wrytten,
maye be fulfilled. ¶ But wo vnto them that
be with chylde, & to them that geue sucke in
those dayes: for there shalbe greate trouble in
the lande, and * wrath ouer all this people.

¶ And they shal fall thorow the edge of the
swerde, and shalbe ledd awaye captiue in-
to all nacions. And Ierusalem shalbe troden
downe of the gentyls, vntyll the tyme of the
gentyls be fulfilled.

* And ther shalbe sygnes in the Son-
ne, and in the Moone, and in the starres: and
in the erth & the people shalbe at their wryt-
tes ende, thorow dyspayre. ¶ He see and the
water shal roare, and mennes hertes shal
fayle them for feare, and for lokinge after
those thynges which shal come on the erth.
¶ For the powers of heauen shal moue. And
then shal they se the sonne of man come in a
cloude with power and greate glozy. ¶ When
these thynges begynne to come to passe: then
loke vp, and lyfte vp youre heades, for
your redemption draweth nye.

* And he shewed them a symilitude: be-
holde the fygge tree, and all the trees, when
they shoot forth their budde, ye se and knowe
of youre a wintre selues, y sommer is then
nye at hand. So lykewyse ye also (when ye
se these thynges come to passe) be sure, that
the kyngdome of God is nye. ¶ Verely I saye
vnto you: this generacion shal not passe, tyll
all be fulfilled. ¶ Heauen and erth shal passe:
but my wordes shal not passe.

* Take hede to your selues, lest at anye
tyme youre hertes be overcome with surfet-
tyng and dronkenness and cares of thys ly-
fe, and so the daye come vpon you vnwares.
¶ For as a snare shal it come on all them that
dwell on the face of the whole erth. * Watch
ye therfore continually, and praye, that ye
maye escape all these thynges that shal co-
me, and that ye maye stande befoze the son-
ne of man.

¶ In the dupe tyme, he taught in the tem-
ple: and at nyght, he went out, and abode in
the mount that is called Olyuete. * And all
the people came in the moynynge to hym in
the temple, for to heare hym.

* mat. xxi. c.
* mark. xiii. c.
* Ioh. xxi. b.

* mat. xxi. c.
* mark. xiii. c.

* Ioh. xxi. b.
* Ioh. xxi. b.

* mat. xxi. b.
* Ioh. xxi. b.

* Ioh. xxi. b.

* mat. xxi. b.
* Ioh. xxi. b.

* Ioh. xxi. b.

* mat. xxi. b.
* Ioh. xxi. b.

¶

* mat. xxi. b.
* Ioh. xxi. b.

* mat. xxi. b.
* Ioh. xxi. b.

* Ioh. xxi. b.

* Ioh. xxi. b.

* mat. xxi. b.
* Ioh. xxi. b.

* mat. xxi. b.
* Ioh. xxi. b.

* mat. xxi. b.
* Ioh. xxi. b.

* Ioh. xxi. b.
* Ioh. xxi. b.

* mat. xxi. b.
* Ioh. xxi. b.

* mat. xxi. b.
* Ioh. xxi. b.

neede we any further wytnes? For we oure selues haue herde of hys awne mouth.

The. xxiij. Chapter. ✠

Jesus is brought before Pilate and Herode. The women make lamentacion for hym. He prayeth for hys enemyes, forgiveth the thefe upon hys right hand, and dyeth on the crosse, and is buryed.

*Mat. xxvii. a
*Mar. xv. a.
*John. xviij. c.

And y whole multitude of the arose, ad led hym vnto Pilate. And they begane to accuse him, sayinge: we founde thys felowe peruerteringe the people, and forbyddynge to paye tribute to Cesar: sayinge, that he is Chryst a kynge. And Pilate apposed him, sayinge: art thou the kynge of the Jewes? he answered hym, and sayde: thou sayest it. Then sayde Pilate to the hie Priestes, and to the people: I fynde no faulte in this mā. And they were the more fawne, sayinge: he moueth the people, teachinge thow out all Jewry, and beganne at Galile, euen to thys place.

When Pilate hearde mencyon of Galile, he asked, whether the man were of Galile. And asone as he knewe that he beloged vnto Herodes Iurisdiccyon, he sent him to Herode, whych was also at Jerusalem at that tyme. And whē Herode sawe Jesus, he was exccadynge glad, for he was desyrus to se hym of a longe season, because he had hearde many thynges of hym, and he trusted to haue sene some myracle done by hym. Then he questyoned with him many wordes. But he answered hym nothyng. The hie Priestes & Scribes, stode forth, accused hym straitly. And Herod wyth hys men of warre, despyfed hym: and whan he had mocked hym, he arrayed hym in whyte clothynge, ad sent hym agayne to Pilate. * And the same daye Pilate and Herod were made frendes together. For before, they were a variaunce.

And Pilate called together y hie Priestes and the rulers, and the people, and sayde vnto them: ye haue brought thys mā vnto me, as one that peruertereth the people. And beholde, I examyn hym before you, and fynde no faulte in thys man, of those thynges where of ye accuse hym: No nor yet Herode. For I sent you to hym: and lo, nothyng worthy of deeth is done to hym. I wyll therfore chaste hym, and let hym losse. * For of necessity, he must haue let one losse vnto them at the feast.

And all the people cryed at once, sayinge: awaye wyth hym, and deliuer to vs Barabaz: (whych for a certayne insurreccyon made in y eptie and for mozt her, was cast in prison) Pilate spake agayne to them wyllynge to let Jesus losse, But they cryed, sayinge: Crucifye hym, Crucifye hym. he sayde vnto the y thyrd tyme: What euill hath he

done? I fynde no cause of deeth in him. I wyll therfore chaste him, & let him go. * And they cryed wyth loude voyces, requyring that he myght be crucifyed. And the voyces: of the and of the hie Priestes preuailed.

And Pilate gaue sentence, that it shuld be as they requyred * and he let losse vnto the, hym that (for insurreccyon & mozt her) was cast into prison, whom they had despyed, and he deliuered vnto them Jesus, to do w hym what they wolde. * And as they ledde hym awaye, they caught one Symon of Syzen, comynge out of the felde: and on hym layde they the crosse, that he myght beare it after Jesus.

And there folowed hym a greate company of people, and of women * whych bewayled and lamented hym. But Jesus turned backe vnto them, and sayd: Ye daughters of Jerusalem, wepe not for me: but wepe for youre selues, and for youre chyldren. For beholde, the dayes wyl come, in the whiche they shall saye: * happy are the baren and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begynne to saye to the moztaynes: fall on vs: and to the hylles, couer vs. For yf they do thys in a grene tree, what shalbe done in the drye?

And ther were two euill doers ledde w hym to be slayne. * And after that they were come to the place (which is called Caluary) ther they crucifyed him, & the euill doers, one on the ryght hande, and the other on the lefte. Then sayd Jesus: father forgeue them, for they wote not what they do. * And they parted his raymēt, and cast lottes. And the people stode, and behelde.

And the rulers mocked him wyth them, saying: he saued other men, let him saue him selfe, yf he be very Chryst, the chosen of God. The soudyers also mocked hym, and came, and offred hym veneger, and sayd: yf thou be the kynge of y Jewes, saue thy selfe. * And a superscripcyon was wyrtten ouer hym, w lettres of Greke, & Latin, ad hebreu: This is the kynge of the Jewes.

And one of the euill doers whych were hāged, rayled on him, sayinge: If y be Chryst, saue thy selfe and vs. But the other answered * & rebuked him, sayinge: Fearest thou not God, sayng thou art in the same damnacyon? We are ryghtously punyshed, for we receaue accordynge to oure dedes: But thys man hath done nothyng amysse. And he sayde vnto Jesus. Lorde, remember me, when thou comest into thy kyngdome. And Jesus sayde vnto hym: Merely I saye vnto the: to daye shalt thou be wyth me in Paradyse.

* And it was about the syxte houre. And ther was darcknes ouer all the earth, vntyll the nynt houre, and the sonne was darckned.

*Mat. xxvii. a
*Mar. xv. a.
*John. xviij. c.

*Mat. xxvii. a
*Mar. xv. a.

*Mat. xxvii. a
*Mar. xv. a.

*Mat. xxvii. a
*Mar. xv. a.

*Luce. iij. a
*Mar. xv. a.

*Mat. xxvii. a
*Mar. xv. a.

*Mat. xxvii. a
*Mar. xv. a.

*Mat. xxvii. a
*Mar. xv. a.

*Mat. xxvii. a
*Mar. xv. a.

*Mat. xxvii. a
*Mar. xv. a.

darckned. * And the bayle of the temple dyd rent, euen thowow the myddes. And whan Jesus had cryed with a loude voyce, he sayd: Father, into thy handes I comende my sprete. And when he thus had sayd, he gaue up the goost. * When the Centurion sawe what had happened, he glorifyed God sayinge. Merely, this was a righteous mā. And all the people y came together to that syght, & sawe the thynges whych had happened, smote they bzettes, and returned. And all hys acqumtance * and the women that folowed hym from Galile, stode a farre of, beholdynge these thynges.

And beholde * ther was a mā (named Joseph) a counsellour, and he was a good man and a iuste: the same had not consented to the counsell & dede of them, whych was of Aramathia, a cyprie of the Jewes, whych same also wayted for the kyngdome of God: he went vnto Pilate, and begged the boddie of Jesus, and toke it downe and wrapped it in a linnen clooth, and layed it in a sepulchre that was hewen in stone, wherein neuer man before was layed. * And that daye was the preparynge of the Sabboth, and the Sabboth due on. The women that folowed after, whych had come wyth hym from Galile, behelde the sepulchre, and how his body was layed. And they returned and prepared swete odoures and oyntmentes: but rested the Sabboth daye, accordynge to the commaundement.

The. xxiij. Chapter. ✠

The women come to the graue, whych appeared vnto the two dyscyples that go towards Emmaus, stoneth in the myddes of all hys dyscyples, openeth theyr vnderstandinge in the scripures, geueth them a charge, and ascendeth up to heauen.

At vpon the fyrst daye of the Sabbothes, very early in the mornynge, they came vnto the sepulchre, and brought the swete odoures whych they had prepared, and other women wyth them. And they founde the stone rowled awaye from the sepulchre, and they went in: but founde not the body of the Lorde Jesu. And it happened, as they were amazed therat, Beholde, two men stode by them in shynynge garmentes. * And as they were afrayde, and bowed downe theyr faces to the erth, they sayde vnto them: why seke ye the lyuynge amonge the deed? he is not here: but is rylen. Remember, how he spake vnto you, whē he was yet in Galile, sayinge: that the sonne of man must be deliuered into the handes of synfull men, and be crucifyed, and the thyrde daye ryse agayne.

And they remēbred hys wordes, & returned from the sepulchre, & tolde all these thynges vnto those cleuen, & to all the remnaunt. * It was Mary Magdalen, & Joanna, and

*Mat. xxvii. a
*Mar. xv. a.

*Mat. xxvii. a
*Mar. xv. a.

*Mat. xxvii. a
*Mar. xv. a.

*Mat. xxvii. a
*Mar. xv. a.

Mary Jacobi, and other that were wyth them, whych tolde these thynges vnto the Apostles. And theyr wordes seemed vnto the sayned thynges, nether beleued they them. Then arose Peter and ran vnto the sepulchre, and looked in, and sawe the linnen clothes layde by them selfe, and departed, wonderynge in hym selfe at that whych had happened. ✠

* And beholde, two of them went that same daye to a towne (called Emmaus) which was from Jerusalem about thre score forlonges, and they talked together of all these thynges that had happened. And it chaunced, that whyle they communed together and reasoned, Jesus hym selfe due neare, * and went wyth them. But theyr eyes were holden, y they shulde not knowe hym. And he sayde vnto them: What maner of communycacions are these that ye haue one to another, as ye walke, and are sabb? And the one of them (whose named was Cleophas) answered, and sayde to hym: art thou onely a strainger in Jerusalem, and hast not knowen the thynges whych haue chaunced there, in these dayes? he sayde vnto them: what thynges?

And they sayd vnto hym: of Jesus of Nazareth, whych was a Prophet, myghty in dede and worde before God and all the people: and how the hie Priestes, ad oure rulers deliuered hym to be condemned to deeth: & haue crucifyed hym. But we trusted that it had bene he whych shuld haue redeemed Israel. And as touchynge all these thynges, to daye is eue the thyrde daye, that they were done.

* Pee, and certayne women also of oure company made vs astonnyed, which came early vnto the sepulchre, and founde not hys body: and came, sayinge, that they had sene a visyon of angels, whych sayd that he was alvyue. And certayne of the whych were wyth vs, went to the sepulchre, and founde it eue so as the women had sayde: but hym they sawe not.

And he sayde vnto them: O fooles & slowe of herte, to belue all that the Prophetes haue spokē. * Dought not Chryst to haue suffered these thynges, and to enter into hys glory? And he begā at Moses, and all the Prophetes, & interpreted vnto them in all scripures whych were wyrtten of hym. And they due nye vnto the towne, whych they wēt vnto. And he made, as though he wold haue gone further. And they * constrained hym sayinge: abyde wyth vs, for it draweth towardes nyght, and the daye is farre passed. And he went into tary wyth them.

* And it came to passe, as he sate at meate wyth them, he toke bread, and blessed it, and brake, and gaue to them. And their eyes were

*Mat. xxvii. a
*Mar. xv. a.

*Mat. xxvii. a
*Mar. xv. a.

*Luce. iij. a
*Mar. xv. a.

*Mat. xxvii. a
*Mar. xv. a.

*Gene. cxiij. a
*Luce. xxiij. a.

*Mat. xxvii. a
*Mar. xv. a.

The euergladyng birth of Chyrd, and how he
became man. The testymony of John. The cal-
lyng of Andrew, Peter &c.



In the begynnyng was the
worde, and the worde was
wyth God: and God was
the worde. The same was
in the begynnyng wyth God.

All thinges were made by
it, & wythout it, was made
nothyng that was made. * In it was lyfe,
and the lyfe was the lyght of men, and the
lyght shyneth in darcknes, and the darcknes
comprehended it not.

There was sent from God a man, whose
name was John. The same came as a wytnes
to beare wytnes of the lyght, that all men
through hym myght beleue. * He was
not the lyght: but was sent to beare wytnes
of the lyght. That lyght was the true lyght,
whych lyghteth euery man that cometh into
the worlde. He was in the worlde, and the
worlde was made by hym: and the worlde
knewe hym not.

He came amonge hymen, and hymen
receaued him not. But as many as receaued
hym * to them gaue he power to be the son-
nes of God: euen them that beleued on hym
name: whych were borne, not of bloude nor
of the wyll of the fleshe, nor yet of the wyll
of man: but of God.

And the same worde became fleshe, and
dwelt amonge vs: * and we sawe the gloze
of it, as the gloze of the onely begotten son-
ne of the father, full of grace and trueth. * In

* John beareth wytnes of hym, and
cryeth sayinge: Chys was he of whome I spa-
ke: which though he came after me, went be-
fore me, for he was before me. * And of hym
fulnes haue allwe receaued, euen grace
for grace. For the lawe was geuen by Mo-
ses, but grace & trueth came by Iesus Chyrd.

No man hath sene God at any tyme.
The onely begotten sonne, whych is in the
bosome of the father, he hath declared hym. *

And chys is the recoorde of John: when
the Jewes sent prestres and Lenites fro Jeru-
salem, to aske hym, what art thou? And he
cōfessed & denyed not, & sayde playnly. I am
not Chyrd. And they asked him: what then?
* art thou helyas? And he sayeth: I am
not. * Art thou that prophete? And he an-
swered no. Then sayde they vnto hym: what
art thou, that we maye geue an answer to
them that

them that sent vs. What sayest thou of thy
selfe? He sayde: I am the voyce of a crier in
the wilderness, make strayght the waye of
the Lorde, * as sayde the prophete Esaias.

And they whych were sent, were of the
Pharysees: And they asked him, & sayde vn-
to him: why baptisest thou then, if thou be
not Chyrd, nor helyas, nether that prophete?
John answered the sayinge: I baptise with
water: but there standeth one amonge you,
whom ye knowe not, he it is which though
he came after me, was before me, whose sho-
latchet I am not worthy to vnloose. These
thynges were done in Bethabara beyonde
Jordan: where John dyd baptise. *

The nexte daye, John seeth Iesus co-
minge vnto hym, and sayeth: beholde the
lambe of God, whych taketh awaye the syn-
ne of the worlde. Chys is he of whome I sayd:
After me cometh a man, whych went before
me, for he was before me, and I knewe him
not: but that he shuld be declared to Israell,
therefore am I come baptysinge with water.

And John bare recoorde, sayinge: I sawe
the sperte descende from heauen, lyke vnto a
dove, & abode vpon him, and I knewe hym
not. But he that sent me to baptise in water,
the same sayde vnto me: vpon whom thou
halt se the sperte descende, and tary styll on
hym, the same is he whych baptiseth wyth
the holy goost. And I sawe, and bare recoorde,
that he is the sonne of God. *

The nexte daye after, John stode agay-
ne, & two of his disciples, ad he behelde Je-
sus as he walked by, & sayeth: beholde the
lambe of God. And the two disciples hearde hym
speake, and they folowed Iesus. And Iesus
turned about, and sawe them folowe hym, &
sayeth vnto them: what seke ye? They sayd
vnto hym: Rabbi (whych is to saye of one
interprete it after) where dwellest thou?
He sayeth vnto them: come & se. They came,
& sawe where he dwelt: & abode with hym
the dawe. For it was about the tenth houre.

One of the two whych hearde John speake,
and folowed him, was Andrew Simon Pe-
ters brother. The same founde hym brother
Simon fyrst, and sayeth vnto him: we haue
founde Messias (whych is by interpretaciō,
annoynted) and brought him to Iesus. And
Iesus behelde hym, ad sayde: thou art * Si-
mon the sonne of Jonas, thou shalt be called
Cephas: which is by interpretaciō a stone.

The dawe folowyng, Iesus wolde go in-
to Galile, and founde Philip, and sayeth vn-
to him: folowe me * Philip was of Bethsai-
da the cite of Andrew and Peter. Philip fo-
unde Nathanael, and sayeth vnto him: We
haue founde hym, of whome Moses in the
lawe ad the prophetes dyd wyte, Iesus the
sonne of Joseph of Nazareth. And Natha-
nael sayd vnto hi: can there any good thyng

ge come out of Nazareth? Philip sayeth vn-
to him: come and se.

Iesus sawe Nathanael comyng to him,
& sayeth of him: Beholde a ryght Israelyte,
in whom is no gyle. Nathanael sayeth vnto
him: where knowest thou me? Iesus answer-
ed, and sayde vnto him: Before that Philip
called the, when thou wast vnder the fygge
tree, I sawe the. Nathanael answered and
sayd vnto him: Rabbi, thou art euen the very
sonne of God, thou art the kynge of Israel. Je-
sus answered, and sayde vnto him: Because
I sayde vnto the, I sawe the vnder the fygge
tree, & beleuest. Thou shalt se greater thyng-
es then these. And he sayeth vnto him: Ve-
rely, verely, I saye vnto you: hereafter shall
ye se heauen open, & the angels of God ascen-
dyng & descendyng ouer the sonne of man.

Chyrd turneth the water into wyne, and dyeth
the byres & selles out of the temple.



And the thyrde daye, was ther a
marriage in Cana a cytie of Ga-
lile, & the mother of Iesus was
there. And Iesus was called: &
his disciples vnto the marriage.
And when the wyne fayled, the mother of
Iesus sayeth vnto him: they haue no wyne.
Iesus sayeth vnto her: woman * what ha-
ue I to do wyth the, myne houre is not yet
come. His mother sayeth vnto the ministris:
whatsoeuer he sayeth vnto you, do it. And
ther were standyng there, syre waterpots
of stone after the maner of the purifyng
of the Jewes, contaynyng two or thre fy-
tyngs a pecc.

Iesus sayeth vnto the: fylle the water pots
with water. And they fylled the vp to the
brim. And he sayeth vnto them: drawe out
now, & beare vnto the gouernour of the feaste.
And they bare it. When the ruler of the feaste
had tasted the water that was turned vnto
wyne, and knewe not whence it was (but the
ministris whych drew the water knewe) he
callech the byrgdegome, ad sayeth vnto hym:
Euery man at the begynnyng doth sett forth
good wyne, and when men be droncke,
then that whych is worse. But thou hast
kept the good wyne, vntill now.

Chys begynnyng of myracles dyd Iesus
in Cana of Galile, and shewed hym gloze, &
his disciples beleued on him. * After this
he wote downe to Capernaum, he & his mo-
ther, and his bretheren, and his disciples, and
there continued not manye dayes.

And the Jewes after was euen at ha-
de, and Iesus went vp to Jerusalem, & fou-
de syttinge in the temple, those that solde
oxen and shepe and doves, & chaungers of
money. And when he had made (as it were)
a scourge of linal coardes, he droute them all
out of the temple.

out of the temple, with the shepe & oxen, and powred out the chaungers money, and ouerthrew the tables, & sayde vnto the that solde doves: haue these thinges hence, & make not my fathers house an house of marchaundise: And his disciples remembred it & is wrytten: *the zeile of thyne house hath euen eaten me.

*Mat. xxi. b.

Then answered & Jewes and sayde vnto him: what token shewest thou vnto vs, seinge that thou dost these thynges? Iesus answered & sayde vnto them: *destroie this temple, and in thre dayes I wyl reare it vp. Then sayde & Jewes: xlvj. yeres was this temple a byldynge: & wylt thou reare it vp in thre dayes? But he spake of the temple of his body. A sone, therefore as he was ryen from deeth agayne, his disciples remembred that he thus had sayde. And they beleued the scripture, & & wordes which Iesus had sayde.

*Mat. xxi. f.

When he was in Ierusalem at Easter in & feast daye, many beleued on his name, wher they sawe his myracles whych he dyd. But Iesus dyd not comit him selfe vnto them, because he knewe all men, and neded not, that eny man shuld testifie of him. *for he knewe what was in man.

*Jere. xlviii. b.

Apo. i. b.

The. iij. Chapter.

The communicacion of Christ with Nicodemus The doctrine and baptisme of John, and what wyl nesse he beareth of Christ.

NHer was a mā of the Pharises named Nicodemus, a ruler of the Jewes. *The same cam to Iesus by nyght, and sayde vnto him: Rabbi, we knowe that thou arte a teacher come from God: for no man coulde do suche myracles as thou doest, except God were w him. Iesus answered & sayd vnto hi: Verely, verely, I saye vnto the, except a mā be borne from aboue, he cannot se the kyngdom of God. Nicodemus sayeth vnto hym: how can a man be borne whē he is olde? can he enter into hys mothers wombe and be borne agayne? Iesus answered *verely, verely, I saye vnto the: except a man be borne of water & of the sprete, he cannot enter into the kyngdom of God, *that whych is borne of the fleshe, is fleshe, and that which is borne of the sprete, is sprete. Maruayle not thou that I sayd to the, ye must be borne from aboue. The wynde bloweth where it lysteth, & thou hearest the soude therof *but canst not tell whence it cometh & whether it goeth. So is enery one that is borne of the sprete.

*John. iij. b.

and vii. b.

Tit. iii. a.

*Roma. viii. a.

*Eccle. i. a.

Nicodemus answered ad sayde vnto hym how can these thynges be? Iesus answered & sayde vnto hym: art thou a master in Israel, & knowest not these thinges? Verely, verely I saye vnto the: we speake & we do knowe, & testify & we haue sene: ad ye receaue not oure wytnes. If I haue tolde you earthly thin-

ges, and ye beleue not: how shall ye beleue, yf I tell you of heauenly thynges.

*And no man ascendeth vp to heauē, but he that came doune fro heauen, euen the sonne of man whych is in heauen: *

*Apoc. i. a.

*And as Moyses lyfte vp the serpent in the wyldernes, euen so must the sonne of man be lyfte vp, that whosoever beleueth in him, perishe not, but haue eternall lyfe.

*Num. xxi. a.

*for God so loued & worlde, that he gaue is only begottē sonne, that whosoever beleueth in him, shulde not perishe, but haue eueralstynge lyfe. *for God set not his sonne into the worlde, to cōdemne the worlde but that & the worlde through him myght be saued. he that beleueth on him, is not cōdemned. But he y beleueth not, is cōdemned all ready, because he hath not beleued in the name of the onely begotten sonne of God, And thys is the cōdemnacion: *that lyght is come into the worlde, and mē loued darcknes more the light, because their dedes were euill. *for *euery one that euill doeth, hateth the lyght: nether cometh to the lyght, lest his dedes shuld be reproued. But he that doth trueth, cometh to the lyght, that hys dedes maye be knowne, how that they are wrought in God.

*Roma. vi. a.

*Luce. xxi. a.

*John. i. a.

and. vii. f.

*Eph. v. b.

After these thinges cam Iesus & his disciples into the land of Jewry & ther he taried with the. *and baptysed, And John also baptysed in Enon besydes Salim, because ther was moch water there, & they came & were baptysed. *for John was not yett cast into pryson.

*John. i. a.

Mat. iii. a.

Luce. iii. a.

*Mat. iii. b.

*And ther arose a question betwene Johns disciples and the Jewes, aboute purifyinge. And they came vnto John, & sayde vnto him: Rabbi, he y was wyth the beyode Jordan (to whom thou barest wytnes) be- holde the same baptiseth *all men come to hym. John answered, & sayde: a man can receaue nothinge, except it be geuen him from heauen. Ye poure selues are witnesse: how that I sayd: I am not Christ, but am sent before him. he that hath the byrde, is the byrdegrome. But the frende of the byrdegrome, whych standeth and heareth hym, reioyseth greatly because of the byrdegromes voyce. This my ioye therefore is fulfilled. he must increace: but I must decreace.

*John. i. a.

*John. i. b.

he that cometh from an hye, is aboue all: he that is of & erth, is earthly, and speaketh of the erth. he that cometh from heauen, is aboue all, & what he hath sene and hearde: & he testifieth: and no man receaueh hys testimonye. he that hath receaueh hys testimonye *hath set to hys seale, that God is true. *for he who God hath sent, speaketh & wordes of God: *for God geueth not the sprete by measure vnto him. The father loueth the sonne: & hath geuen all thynges into

*Roma. i. a.

Eccle. i. a.

*Mat. xxi. b.

Luce. x. b.

*John. vi. f.

*John. vi. b.

into hys hande: he y beleueth on the sonne hath eueralstynge lyfe: he that beleueth not the sonne, shall not se lyfe, but the wrath of God abyrdeth on him.

The. iij. Chapter.

The louynge communicacion of Christ with the woman of Samaria by the welles syde. How he be- leueth the rulers sonne.



*Mat. iii. b.

*Gen. xlviii. b.

*Mat. xxi. b.

*John. vi. b.

*Jere. ii. b.

*John. vii. b.

As sone as & Lord knewe, how the Pharises had hearde, & Iesus made and baptysed moo disciples then John (though that Iesus hi selfe baptysed not: but his disciples) *he lefte Jewry, and departed agayne into Galile. *for it was so that he must nedes goo thorowe Samaria. *The came he to a cytie of Samaria (which is called Sichar) Besydes the possellpon *that Jacob gaue to his sonne Joseph, And there was Jacobs well. Iesus then beyng woerye of hys iorney, late thus on the well. And it was about the sytte houre: and there came a woman of Samaria to drawe water. Iesus sayeth vnto her: geue me drinke. *for his disciples were gone awaye vnto the towne, to bye meate. Then sayeth the woman of Samaria vnto hi: howe is it, that thou beinge a Jewe, askest drinke of me, which am a Samaritan? *for the Jewes medle not with the Samaritans. Iesus answered and sayde vnto hyr: yf thou knewest the gyfte of God, and who it is that sayeth to the geue me drinke, thou wouldest haue asked of him, & he wolde haue geuen *the water of lyfe. The womā sayeth vnto him: Syr, thou hast nothynge to drawe wyth, & the well is depe: from whence then hast thou that water of lyfe? Art thou greater the oure father Jacob which gaue vs y well, ad he him selfe dracke therof, and his children, and his catell?

*John. i. b.

Iesus answered, ad sayde vnto hyr: whosoever drincketh of this water, shall thyrst agayne. But whosoever drincketh of y water that I shall geue him, shall neuer be more a thyrst: but the water that I shall geue him, shalbe in him a well of water, sprynge vnto eueralstynge lyfe. The womā sayeth vnto him: Syr, geue me of that water, that I thyrst not, nether come hyther to drawe. Iesus sayeth vnto her: So, call thy husbād, and come hyther. The woman answered and sayde vnto him: I haue no husband. Iesus sayde vnto her: Thou hast well sayd, I haue no husband. *for thou hast had fyue husbandes, & he whom thou now hast, is not thy husband. In y saydest thou truely.

*Luce. vii. b.

*Mat. xxi. b.

*Luce. x. b.

The woman sayeth vnto hym: *Syr, I perceaue that thou art a prophet. Dure faithers worshyped in this mountayne: & ye saye that in Ierusalem is the place, where men ought to worshyppe. Iesus sayeth vnto her: woman beleue me, the houre cometh,

when ye shall (nether in this mountayne, nor yet at Ierusalem) worshyppe the fathers. Ye worshyppe ye wote not what: we knowe what we worshyppe.

*Cro. xxi. a.

*for saluacion cometh of the Jewes. But the houre cometh & now is, when the true worshypers shall worshyppe the father *in sprete, & in the treuth. *for such the father also requyzeth to worshyppe hym. *God is a sprete: and they that worshyppe hym, must worshyppe hym in sprete and in the treuth.

*Roma. i. a.

*Luce. xxi. c.

The woman sayeth vnto him: I wote, & Messias shall come, whych is called Christ. When he is come, he wyl tell vs all thynges. Iesus sayeth vnto hyr: *I that speake vnto the am he. And immediatly came hys disciples, & marueled that he talked with y woman. Yet no man sayd: what meanest thou or why talkest thou with her? The woman then lefte her waterpot, and went her waye into the cytie, & sayeth to the men: Come, se a man whych tolde me all thynges that euer I dyd. Is not he Christ? Then they went out of the cytie, and came vnto him.

*Mat. xxi. b.

*Luce. xxi. c.

*John. i. c.

and. x. c.

In the meane whyle his disciples prayed him, sayig: After, eate. he sayde vnto the: I haue meate to eate, that ye knowe not of. Therefore sayde the disciples amonge the selues: hath eny nian brought hi ought to eate? Iesus sayeth vnto them: my meate is to do the will of him that sent me, & to fynishe his worcke. Saye not ye: there are yett foure monethes, & then cometh haruest? Scholde I saye vnto you: lyfte vp youre eyes, and loke on the regions: for they are whyte all ready vnto haruest. *And he that reapeth, receaueth rewarde, and gathereth frute vnto lyfe eternall: that both he that soweth, & he that reapeth, myght reioyse together. And herin is the saying true, that one soweth & another reapeth. I sent you to reape that wherō ye bestowed no labour. Other men laboured, & ye are entred into their labours.

*Mat. ix. b.

Luce. x. a.

Many of the Samaritans of that cytie beleued on him, for the saying of the womā, which testified that he tolde her all that euer he dyd. So, whē the Samaritans were come vnto him, they besought him, & he wolde tary with them. And he abode there two dayes. And many moo beleued because of his awne wordes, and sayde vnto the woman. Now we beleue, not because of thy sayinge: for *we haue herde him oure selues, and knowe that thys is euen Christ, the saluoure of the worlde.

*John. xvi. b.

After two dayes he departed thence, and went awaye into Galile. *for Iesus hym selfe testified, that a prophete hath none honoure in his awne cōtre. Then, as sone as he was come into Galile, the Galileans receaueh him: whan they had sene all the thynges that

*Mat. xxi. c.

*Luce. x. b.

*John. i. d.

ges that he dyd at Jerusalem at y^e daye of the
feast. For they went also vnto the feast daye
So Iesus cam agayne into Cana of Galile
*wher he turned the water into wyne.
*And ther was a certayne ruler, *whose
sonne was sycke at Capernaum. As sone as
the same berde that Iesus was come out of
Jewry into Galile, he went vnto him, & be-
sought him, that he wolde come downe, and
heale his sonne. For he was curen at y^e poynt
of death. The sayde Iesus vnto him: excepte
ye se signes & wondres, ye wyl not beleue.
The ruler sayeth vnto him: Syr, come do-
wne, or euer that my sonne dye. Iesus sayeth
vnto hym: So thy waye, thy sonne lyueth.
The man beleued the worde that Iesus had
spoken vnto him. And he wet his waye. And
as he was now going downe, y^e seruantes
mett him, & tolde him, sayinge: thy sonne ly-
ueth. Then enquired he of them the houre,
when he beganne to amende. And they sayd
vnto him: Yester daye at the seuenth houre, y^e
feuer lesse him. So the father knewe, that it
was y^e same houre, in the which Iesus sayde
vnto him: Thy sonne lyueth. *And he bele-
ued, and all his householde. *This is agayne
the seconde myracle, that Iesus dyd, whā
he was come out of Jewry into Galile.

The. v. Chapter.

The health the man that was sycke eight & thyr-
tie yeres. The Jewes accuse hym, he answered to
hym selfe, and reproved them.



At this tyme was there a feast daye
of the Jewes, and Iesus went vp
to Jerusalem. And ther is at Jeru-
salem, by y^e slaughterhouse, a pole
(which is called in y^e hebreu toge, & Beth-
saida) hauing fyue porches, in whych laye a
greate multitude of sycke folcke, of blinde,
halt, and wythered, waytinge for the mo-
uinge of the water. For an angell wet dou-
ne at a certayne ceason into the pole, and ste-
red the water. Whosoever then fyrst (after
the steringe of the water) stepped in, was
made whoale of whatsoener disease he had.
And a certayne man was there, whych had
bene dysleasid. xxxviij. yeres. When Iesus
sawe him lye, and knewe that he now longe
tyme had bene dysleasid, he sayeth vnto him:
Wylt thou be made whole? The sycke man
answered hym: Syr, I haue no man when
the water is troublid, to put me into y^e pole.
But in the meane tyme, whyle I am aboute
to come, another stepeth downe before me.

*Mat. ix. a.
*Mat. ix. b.
*Luce. ix. e.
*Actes. iii. b.
and. ix. f.

Iesus sayeth vnto hym: ryse, take vp
thy bed, & walke. And immediatly the man
was made whole, and toke vp his bed, and
walked. And the same daye was the Sa-
bboth. The Jewes therfore sayde vnto hym
that was made whole: It is the Sabboth
daye, it is not lawfull for the to cary thy bed.
He answered them: he that made me whole,
sayde vnto me: take vp thy bed, and walke.

Then asked they hym: what man is that,
whych sayd vnto y^e, take vp thy bed & wal-
ke? And he that was healed, wist not who it
was. For Iesus had gottē him selfe awaye,
because that ther was pceace of people in
that place.

*Afterwarde, Iesus founde him in the
temple, and sayde vnto him: beholde, thou
art made whole, synne nomore, lest a worse
thinge happen vnto the. The man departed
& tolde the Jewes, that it was Iesus, whych
had made hym whole. *And therfore the
Jewes dyd persecute Iesus, and sought the
meanes to slea him, because he had done these
thynges on the Sabboth daye. And Iesus
answered them.

*My father worketh hitherto, and I
worke. Therfore, the Jewes sought the mo-
re to kyl him, not onely because he had bro-
ken the Sabboth: but sayde also that *God
was his father and made hym selfe equall
with God.

Then answered Iesus, & sayde vnto the:
verely, verely, I saye vnto you: the sonne
can do nothige of him selfe, but that he seeth
the father do. For whatsoener he doeth, that
doeth the sonne also. For the father loueth y^e
sonne, and sheweth hym all thynges that he
hym selfe doeth. And he will shewe hi grea-
ter workes the these, because ye shuld mar-
uaile. For lykwys as the father rapeth
vp the deed, and quykeneeth the, euen so the
sonne quykeneeth whom he wyl. *Nether
iudgeth the father eny man: but hath com-
mytted all iudgement vnto y^e sonne, because
that all men shuld honoure the sonne euen as
they honoure the father. He that honoureth
not the sonne, the same honoureth not the fa-
ther whych hath sent hym. Verely, verely I
saye vnto you. *He that heareth my worde,
& beleueth on him that sent me, hath euera-
sting lyfe, and shall not *come into damna-
cion: but is scaped from deeth vnto lyfe.

Verely, verely, I saye vnto you: y^e houre
shall come, & now it is, whē y^e deed shall
heare y^e voyce of the sonne of God. And they
that heare, shall lyue. *For as the father
hath lyfe in hym selfe, so lykwys hath he
geuen to the sonne to haue lyfe in hym selfe:
and hath geuen hym power also to iudge, be-
cause he is the sonne of man. *Marnaple not
at this: for the *houre shal come, in y^e which,
all that are in the graues, shall heare his
voyce, and shall come forth: they that haue
done good, vnto the resurreccion of lyfe: and
they that haue done euill, vnto the resurrec-
cion of damnacion.

*I can of myne awne selfe do no-
thing. As I heare, I iudge, and my iudgmēt
is iust, because I seeke not myne awne wyll,
but y^e wyll of the father whych hath sent me.
*If I shulde beare wytnes of my selfe,
my wytnes

my wytnes were not true. Ther is another
y^e beareth witnes of me: & I am sure, that the
wytnes whych he beareth of me, is true.

*He sent vnto John, & he bare wytnes
vnto y^e trueth. But I receaue not the recorde
of man. Nether thesle, these thynges I saye
that ye myght be safe. He was a burnynge, &
a thynninge lyght, & ye wolde for a season ha-
ue reioyled in his lyght. *But I haue grea-
ter wytnes, then the wytnes of John: *For
the workes whych the father hath geue me
to fynysh, y^e same workes that I do, beare
wytnes of me, y^e the father hath sent me. And
y^e father him selfe whych hath sent me: *hath
borne witnes of me. Ye haue not hearde his
voyce at eny tyme nor sene his shape, his
word haue ye not abydinge in you. For who
he hath sent, him ye beleue not.

*Search the scriptures, for in them ye
thinke ye haue eternall lyfe: & they are they
whych testify of me. And yet wyl ye not co-
me to me, that ye myght haue lyfe. I receaue
not praye of men. But I knowe you, that
ye haue not y^e loue of God in you. I am come
in my fathers name and ye receaue me not.

*If another come in his awne name, hym
wyl ye receaue: how ca ye beleue, whych re-
ceae honoure one of another, & seke not the
honoure that cometh of God onely?

Do not thyncke that I wyl accuse you to
my father. Ther is one y^e accuseth you: euen
Moses in who y^e trust. For had ye beleued
Moses, ye wolde haue beleued me: for he
wrote of me. But ye ye beleue not his wy-
tinges: how shall ye beleue my wordes?

The. vi. Chapter.

Iesus fedeth fyue thousand men departeth awaye
that they shuld not make hym kynge, and reproved
the fleschly hearers of his worde. The carrell are
offended at hym.

After these thynges *Iesus went
hys waye ouer the see of Galile
whych is the see of Tiberias: & a
greate multitude folowed him, be-
cause they sawe his myracles whych he dyd
on them that were dysleasid. And Iesus went
vp into a mountayne, & there he sate with
his disciples. And easter, a feast of y^e Jewes
was nye. * * * When Iesus then lyfte vp
his eyes, and sawe a greate cōpany come vn-
to him, he sayeth vnto Philip: whence shall
we bye bread, that these maye eate? This he
sayd to p^rone hym: for he him selfe knewe,
what he wolde do.

Philip answered him: two hundred peny
worth of bread are not sufficient for them, y^e
euery man maye take a lytell. One of his di-
sciples (Andrew, Simon Peters brother)
sayeth vnto him: There is a lad here, whych
hath fyue barley lones and two fyshes: but
what are they amonge so many? And Iesus
sayde: Make y^e people syt downe. Ther was

moch grasse in y^e place. So the men sate do-
wne in nobre, about fyue thousand. And Je-
sus toke the bread: And whan he had geuen
thankes, he gaue to the disciples, and y^e di-
sciples to the that were set downe: And lyke
wys of the fyshes as moch as they wolde:

When they had eaten ynough, he sayeth
vnto his disciples: gather vp y^e broken meate
whych remayneth: y^e nothyng be lost. And
they gathered it together, and fylled twelue
bassettes with the broken meate of the fyue
barly loaves: whych broken meate remay-
ned vnto them that had eaten. Then those
men (when they had sene the myracle that
Iesus dyd) sayd: this is of a trueth: y^e same
prophete, y^e shulde come into the worlde.

Whē Iesus therfore perceaued, y^e they wol-
de come, & take hym vp to make hym kynge,
*he departed agayne into a mountayne him
selfe alone.

*And when euen was now come, his di-
sciples wet downe vnto the see, & gat vp in-
to a shippe, and came ouer the see vnto Ca-
pernaum. And it was now darcke, and Iesus
was not come to them. And y^e see arose with
a greate wynde that blew. So when they
had rowen about a. xvj. or. xxx. furlonges,
they sawe Iesus walkyng in the see, & dra-
wing nye vnto the shippe, & they were afra-
yed. But he sayeth vnto them: It is I, be not
afrayde. Then wold they haue receaued him
into the shyp, & immediatly the shyp was at
the lande whyther they went.

The daye folowynge whan the people
(whych stode on the other syde of the see) sa-
we, y^e ther was none other shyp there, saue
that one wher ito his disciples were entred,
& that Iesus went not in with his disciples
into y^e shyp: but that his disciples were gone
awaye alone (howbeit, ther cā other shyp-
pes fro Tiberias nye vnto the place, where
they dyd eate bread), after that the Lord had
geuen thankes) when the people therfore sa-
we that Iesus was not there, nether his di-
sciples, they also toke shyping, & came to
Capernaum, sekyng for Iesus.

And when they had founde hym on the
other syde of the see, they sayde vnto hym:
Rabbi, whē camest thou hither? Iesus an-
swered them, and sayde: verely, verely I saye
vnto you: ye seke me, not because ye sawe y^e
myracles but because ye dyd eate of the loa-
ues, and were fylled.

*Labour not for the meate whych pe-
risheth, but for that whych endureth vnto
euerastringe lyfe, whych meate the sonne of
man shal geue vnto you. For y^e hym hath
God the father sealed.

Then sayde they vnto him: what shal we
do, that we myght worke the workes of
God? Iesus answered & sayde vnto the: This
is the worke of God, that ye beleue on him,
whome

*Mat. xii. c
and xvi. a
Mar. viii. b
Luce. xii. d.

*Cro. xvi. b.

*mat. xvi. c

*Luce. xii. e.

*John. vi. c.

*mat. xiii. g
mar. vi. a.

*John. viii. g.

*Luce. xiii. d
John. viii. d.

*Cro. xxi. d
Deute. xxi. b
Judg. vi. c
and xiii. d
John. x. i.
John. xiii. b

*Luce. xxi. e

whom he hath sent, They sayde therfore vnto him: what sygne shewest thou then, that we maye see, and beleue the: What doest thou worke? Durc fathers dyd eate Manna in the desert as it is wyrtte: he gaue the: breed from heauen to eate. Then Iesus sayde vnto the: verely, verely I saye vnto you: Moyses gaue you not that breed from heauen: * but my father geueth you the true breed from heauen. For the breed of God is he, whych cometh downe from heauen, and geueth lyfe vnto the worlde.

Then sayd they vnto him: Lord, euermore geue vs this breed. And Iesus sayd vnto them: I am the breed of lyfe. He that cometh to me shall not hunger: and he that beleueth on me shall neuer thirst. * But I sayde vnto you: that ye also haue sene me, and yet ye beleue not. All that the father geueth me shall come to me: and he that cometh to me, I cast not awaye. For I came downe from heauen: * not to do that I will, but that he will, whych hath sent me. And this is the fathers will whych hath sent me, that of all whych he hath geuen me, I shall loose nothinge: but rayse them vp agayne at the last daye. And this is the will of him that sent me: that euerp one whych seeth the sonne * and beleueth on him, haue euerlasting lyfe. And I wyll rayse him vp at the last daye. The Jewes the murmured at him, because he sayd: I am the breed (sayde) whych came downe from heauen. And they sayde: * Is not this Iesus the sonne of Ioseph, whose father & mother we knowe? How is it the he sayeth, I came downe from heauen? Iesus answered & sayd vnto them. Murmur not amonge youre selues. * * No man can come to me, except the father which hath sent me, drawe hym: And I wyll rayse hym vp at the last daye. It is wyrtten in the Prophetes: * and they shalbe all taught of God. Euerp man therfore that hath heard, and hath learned of the father, cometh vnto me. * Not that eny man hath sene the father, saue he which is of God: the same hath sene the father.

Verely, verely, I saye vnto you: he that putteth his trust in me, hath euerlasting lyfe. I am that breed of lyfe. Your fathers dyd eate Manna in the wyldernes, & are deed: This is that breed, whych cometh downe from heauen, that a man maye eate therof, & not dye. I am that lyuinge bread, whych came downe from heauen. If eny man eate of this bread, he shall lue for euer. * And the breed that I will geue, is my fleshe, whych I will geue for the lyfe of the worlde.

The Jewes therfore stroue amonge them selues, sayig: how ca this felowe geue vs the fleshe of his, to eate? Then Iesus sayde vnto them: * Verely, verely, I saye vnto you, except ye eate the fleshe of the sonne of

man, and drinke his bloude: ye haue no lyfe in you. Whoso eateth my fleshe & dryncketh my bloude, hath eternall lyfe, & I wyll rayse him vp at the last daye. * For my fleshe is meate in dede: and my bloude is drinke in dede. He that eateth my fleshe & dryncketh my bloude, dwelleth in me and I in him. As the lyuinge father hath sent me, and I lue for the father: Euen so he that eateth me, shall lue by the means of me. This is the breed, whych came downe from heauen: not as youre fathers dyd eate Manna, & are deed: he that eateth of this breed, shall lue euer.

These thinges sayd he in the synagoge, as he taught in Capernaum. Many therfore of his disciples (wher they had herde this) sayde: this is an harde sayinge: who can abyde the hearinge of it? Iesus knewe in him selfe, that his disciples murmured at it, & he sayd vnto them: Doth this offende you? What and ye shall see the sonne of man ascende vp thither where he was before? It is the sprete that quykkeneth, the fleshe profiteth nothinge. The wordes that I speake vnto you, are sprete and lyfe. But there are some of you that beleue not. For Iesus knewe from the begynninge, which they were, that beleued not, & who shulde betraye him: And he sayd: therfore sayde I vnto you: that * no man can come vnto me, except it were geuen vnto hym of my father.

From thyme many of his disciples went backe, and forsoke him, and walked nomore with hym. Then sayde Iesus to the twelue: wyll ye also goo awaye? Then Simon Peter answered him: Lord, to whom shall we go? Thou haste the wordes of eternall lyfe * and we beleue and are sure that thou art Christ the sonne of the lyuinge God. Iesus answereth the: haue not I chosen you twelue, and * one of you is a deuyll? He spake of Judas Iscariot the sonne of Simon. For he it was, that shuld betraye hym, beyng one of the twelue.

The viij. Chapter.

Iesus cometh to Ierusalem at the feast, teacheth the Jewes & reproveth them: Where are diuers opinions of hym amonge the people. The Pharisees rebuke the officers, because they haue not brought hyt, & cryed wyth Nicodemus for takinge hyt parte.



After these thinges, Iesus wet about in Galile: for he wolde not go aboute in Jewry because that the Jewes sought to kyll hym. The Jewes feast of tabernacles was at hande. Hys brethren therfore sayde vnto him: get the hence, and go into Jewry, that thy disciples also maye see thy workes that thou doest. For ther is no man that doeth eny thyng in secret, and he hym selfe seketh to be knowne openly. If thou do such thinges, shewe thy selfe to the world. For

*John. vi. a

*John. vi. e

*Mat. xxi. d
John. xiii. c
and xvi. c
John. xii. f

*John. viii. i

*Cro. xxi. a
Deute. vi. a

*John. vi. a

*Gen. xvi. b

*Luce. xxi. a
John. xiii. f

*Deute. x. c
Leuit. xxv. c
Deut. xxi. e

*Mat. xxi. g
Mar. vi. a
John. vi. c

*Leuit. xxi. d
Nume. xxi. b
iii. xxi. b
ii. Mar. vi. f

*Mar. x. c
Luce. xxi. g
John. x. f

For his brethren beleued not in him. Then Iesus sayde vnto them: My tyme is not yet come: but youre tyme is all waye ready. The worlde cannot hate you. * But me it hateth: because I testify of it, that the workes therof are euill. Sope vp vnto this feast, I will not go vp yet vnto this feast, for my tyme is not yet full come. whā he had sayde these wordes vnto them he abode styll in Galile. But as sone as his brethren were come, then wet he also vp vnto the feast, not openly: but as it were pruely. Then sought him the Jewes at the feast, & sayde: * where is he? And moche murmuringe was ther of him amonge the people. For some sayde: * he is good, other sayde naye, but he deceaueth the people. How be it? no man spake openly of him, for feare of the Jewes.

Now whan halfe of the feast was done, Iesus went vp into the temple, and taught. And the Jewes marueyled, saying: How knoweth he the scriptures, seynge he neuer learned? Iesus answered them, & sayde: My doctryne hys not myne: but his that sent me. If eny man wyll be obedient vnto his wyll, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of him selfe, seketh his awne prayse. But he that seketh hys prayse that sent him, the same is true, & no vnrighthewesnes is in him.

Dyd not Moses geue you a lawe, & yet none of you kepeth the lawe? Why go ye about to kyll me? The people answered and sayde: thou haste the deuyll: who goth aboute to kyll the? Iesus answered, and sayde vnto them: * I haue done one worke, and ye all maruaile. Moses therfore gaue vnto you the circuncysion: not because it is of Moses, but * of the fathers: And yet ye on the Saboth daye, circuncyse a man. If a man on the Saboth daye receaue circuncysion without breakeynge of the lawe of Moses: dysdayne ye at me, because I haue made a man euerp whit whoale on the Saboth daye? * Iudge not after the vter aperaunce, but iudge with a ryghtewes iudgement.

Then sayde some of them of Ierusalem: is not this he, whom they go about to kyll? But lo, he speaketh boldly, and they saye nothinge to him. Do the rulers knowe in dede, that this is very Christ? Howbeit * we knowe this man whence he is: but when Christ cometh, no man knoweth whence he is.

Then cryed Iesus in the temple (as he taught) saying: ye both knowe me, and whence I am ye knowe. And I am not come of my selfe: but he that sent me is true, whom ye knowe not. But I knowe him. * (And yet I saye that I knowe hym not, I shalbe a lyer lyke vnto you, but I knowe hym) for I am of hi, & he hath sent me. * The they sought to take him: but no man layde handes

on him, because his houre was not yet come. * Many of the people beleued on hym. * I sayde: when Christ cometh, will he do moore myracles the these, that this man hath done?

The Pharisees hearde that the people murmured suche thinges concerning him. * And the pharisees and hye prestes * sent ministres to take him. The sayde Iesus vnto the: Pet am I a lytell whyle with you, and then go I vnto him that sent me. Ye shall seke me, and shall not fynde me: * & where I am, thither can ye not come. Then sayde the Jewes amonge them selues: whither wyll he go, that we shall not fynde him? Wyll he go amonge the gentyls (whyche are scattered abroade) and teach the gentyls? What maner of saying is this that he sayd: ye shall seke me, & shall not fynde me: and where I am, thither can ye not come?

In the last daye, that great daye of the feast Iesus stode, and cryed, sayinge: * If eny man thyrst, lett him come vnto me, & drinke. He that beleueth on me (as sayeth the scripture) out of his belly shall flowe ryuers of water of lyfe. But this spake he of the sprete, whych they that beleue on him, shulde receaue. * For the holy goost was not yet there, because Iesus was not yet glorified.

Many of the people therfore (wher they hearde this saying) sayd * of a truth this is a prophet: but other sayde: this is Christ. But some sayde: shal Christ come out of Galile? * Sayeth not the scripture, the Christ shall come of the seed of Dauid: and out of the towne of Bethleem where Dauid was? So was ther dissencion amonge the people because of him. And some of the wolde haue taken him but no man layde handes of him. The came the ministres to the hye prestes and Pharisees. And they sayed vnto them: why haue ye not brought hi? The ministres answered: neuer man spake as this man doeth. The answered the Pharisees: are ye also discaued? Doth eny of the rulers or of the Pharisees beleue on him? But this comen people whych knowe not the lawe, are cursed. Nicodemus sayeth vnto them (* he that came to Iesus by nyght, & was one of the) Doth oure lawe iudge eny man, before it heare hi, and knowe what he hath done? They answered, and sayd vnto hi: art thou also of Galile? Search & loke, for out of Galile aryleth no prophete. And euerp man went vnto his awne house.

The viij. Chapter.

A woman is take in adoultre, whiche delpurereth her. The freedom of such as followe Christ, whom they accuse to haue the deuill withyn hym, and go aboute to stone hym.



Iesus went vnto mount olyuete, and early in the mornynge he came agayne into the temple, and all the people cam vnto hym, & he saie do wne, & taught them. And the scribes & pharisees

*John. viii. d

*Mat. xxi. b
Mar. xii. a
Luce. xxi. o

*John. viii. c
and xii. d

*Luce. xii. e

*John. xxi. a
and xii. b
Luce. xii. c
John. xxi. b

*Luce. xii. a
John. xxi. a

*John. xxi. a

*Mat. xxi. a
Mar. xii. a
Luce. xxi. e

rised brought vnto hym a woman taken in
 aduoutry: & whā they had set hir in the myd-
 des, they laye vnto hym: Master, thys wo-
 man was taken in aduoutry, euen as the de-
 de was a doing. * Moses in the lawe com-
 māded vs, that sucde shulde be stoned. But
 what sayest thou? This they sayde to tempt
 him that they myght accuse him. But Iesus
 stouped downe, and with his synger wrote
 on the grounde. So, whan they contynued
 askynge him, he lyste him selfe vp, and sayde
 vnto them: let him that is amonge you wi-
 thout synne, cast the fyrst stone at her. And
 agayne he stowped downe, & wrote on the
 groude. And as sone as they hearde this, they
 wet out one by one, beginning at the eldest.
 And Iesus was lefte alone, & the woman
 standynge in the myddes. When Iesus had
 lyste vp him selfe, and sawe no man, but the
 woman, he layde vnto hir: woman, where
 are those thyne accusars? hath no man con-
 demned? She sayde: No man, Lord. And
 Iesus sayde. Neither do I condemne the.
 Go and * synne no more. ¶

¶ Then spake Iesus agayne vnto them, saying: * I am the lyght of the worlde. he þ foloweth me, doth not walke i darchnes but shall haue þ light of lyfe. The Pharises therfore sayde vnto him: thou bearest recorde of thy selfe, thy recorde is not true. Iesus answered, & sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whither I go. But ye cannot tell whence I come, and whither I go. Ye iudge after þ fleshe. ¶ Iudge no man. And yf I iudge, my iudgement is true. For I am not alone: but I & the father that sent me. * It is alio wyrtten in poure lawe, that the testimony of two men is true. I am one that beareth wytnes of my selfe, & the father that sent me, beareth wytnes of me. Then sayde they vnto him: where is thy father? Iesus answered: ye nether knowe me, nor yet my father: If ye had knowē me, ye shulde haue knowē my father also. These wordes spake Iesus in the tresury as he taught in the temple, and no man layde handes on hym * for his houre was not yet come. ¶

Then sayde Iesus agayne vnto them: ✠
I go my waye, & * ye shall seeke me, & shall
dye in youre synnes. Whyther I go, thither
can ye not come. The sayde the Jewes: will
he kyll him selfe, because he sayth: whyther I
go, thither can ye not come? And he sayde
vnto them: ye are from beneth, I am from a-
boue. Ye are of this world, I am not of this
world, I sayd therfore vnto you, that ye shal
dye in youre synnes. For * yf ye beleue not
that I am he, ye shall dye in youre synnes.

Then sayd they vnto him. who arte thou?
And Iesus sayeth vnto them: Euē the very

same thing that I speake vnto you. I haue many thinges to saye, and to iudge of you: Pee, & he that sent me, is true. * And I speake in the world, those thinges, which I haue hearde of hym. howebeit they vnderstode not that he spake of his father. Then sayd Iesus vnto them: when ye haue lyft vp an hye the sonne of man. then shall ye knowe, & I am he, and that I do nothinge of my selfe: but * as my father hath taught me, euen so I speake these thinges: and he that sent me, is wth me. The father hath not left me alone, for I do all wayes those thinges that please him. ¶ As he spake these wordes, * many beleued on him.

✠ Then sayde Iesus to those Jewes,
which beleued on him: If ye continue in my
worde, then are ye my very disciples, and ye
shall knowe the trueth: and the trueth shall
make you free. They answered him: We be
Abrahams seed, and were neuer bōde to eny
man: how sayest thou then: ye shalbe made
*fre?

Jesus answered the: verely, verely I saye vnto you, that whosoener comitteth sinne, is the seruaunte of sinne. And the seruauant abydeeth not in the house for euer: But the sonne abydeeth euer. If the sone therfore shal make you fre, then are ye fre in dede. I knowe that ye are Abrahams seed: but ye seke meanes to kill me, because my worde hath no place in you. I speake that which I haue seene with my father: and ye do that, which ye haue seene with youre father. They answered and sayde vnto him: Abraham is oure father. Jesus sayeth vnto them: If ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kylle me, a man that hath tolde you the trueth which I haue heard of God: this dyd not Abraham. Ye do the dedes of youre father: Then sayde they to him: we were not borne of fornicacion. We haue one father, eue God. Jesus sayd vnto the: yf God were youre father, truly ye wolde loue me. For I proceeded forth, and came fro God. Nether came I of my selfe, but he sent me: Why do ye not knowe my speaker? Euen because ye can not abyde the hearing of my worde.

Ye are of youre father & deuyll, and the lustes of youre father will ye serue. * He was a murthrer from the beginninge and abode not in the trueth, because there is no trueth in him. When he speaketh a lye, he speaketh of his owne. For he is a lyar, and & father of the same thing: And because I tell you the trueth, therfore ye beleue me not.

✠ Which of you rebuketh me of synne? If I saye the trueth, why do not ye beleue me? * he that is of God, heareth Goddes wordes. Ye therfore hearethem not, because ye are not of God. Then answered the Jewes

the Jewes, and sayd vnto him: Saye we not well, that thou art a Samaritan, and * hast the deuyll? Ies^{us} answered: I haue not the deuyll: but I honour my father, and ye haue dishonored me. I seke not myne awne prayse: ther is one that seketh, and iudgeth.

¶ Verely verely, I saye vnto you: p̄ a man
kepe my saying, he shall neuer se deeth. Then
sayd the Jewes vnto him: Now knowe we
that thou hast the deuyll. Abraham is deed,
and the prophetes, and thou sayest: p̄ a man
kepe my saying, he shall neuer taste of death.
Art thou greater then our father Abraham,
which is deed: and the prophetes are deed.
Whom makest thou thy selfe?

Jesus answered: If I honour my selfe,
myne honour is nothinge. It is my father y
honoureth me, which ye saye, is your God, &
yet ye haue not known hym: but I knowe
him. And yf I saye, I knowe him not, I shal
be a lyar lyke vnto you. But I knowe him,
and kepe his sayinge.

Your father Abraham was glad to see
 a day: * and he sawe it, & reioysed. Then sayd
 the Jewes vnto him: thou art not yet .l. yere
 olde, and hast thou sene Abraham: Iesus sayd
 vnto thē: Merely verely, I saye vnto you: ycr
 Abraham was bozne, * I am. * Then toke
 they vp stones, to cast at hym: But Iesus
 hyd him selfe, and * went out of the temple. R

The. ix. Chapter. ✠

Christ maketh the man to be that was borne blinde.

As Iesus passed by, he sawe a man, which was blynde from hys byrth. And his discyples asked him sayinge: Master, who dyd synne, this man, or hys father and mother, that he was bozne blynde? Iesus answered: Neither hath this man sinned, nor yet his father and mother: but that the worckes of God shulde be shewed in hym. I must worcke the worckes of hym that sent me, whyle it is daye. The nyght cometh, when no man can worcke. As longe as I am in the worlde. * I am the lyght of the worlde.

5 Allone as he had thus spoken, he spat on
 the ground, and made claye of the spittle, and
 rubbed the claye on the eyes of the blynde, &
 sayd vnto him: Go, wesch the in the pole of
 ***Siloe**, which (by interpretaciō) is a siloche
 to sape as, sent. He went his waye therfore,
 and washed, & came agayne, seinge: So the
 neyghbours and they þ had sene him before
 (how þ he was a begger) said: is not this he
 that sat and begged? Some sayd: this is he.
 Agayne, other sayd: **¶** (No, but) he is lyk hym.

The hym selfe sayde: I am euen he. Ther-
foze sayde they vnto hym: Howe are thyne
eyes opened? he answered and sayde: The
man that is called Iesus, made claye, and
anoynted myne eyes, and sayd vnto me: Go

to the pole Shiloe, and was he. And whan I
went & welshed, I receaued my syght. Then
sayd they vnto him: where is he? he sayde: I
cannot tell.

They brought to the pharises, hym that
a lytell befoze was blynde: and it was the
* Sabbath daye, when Iesus made y claye,
and opened hys eyes. Then agayne the pha-
rises also asked hym, howe he had receaued
his syght. He sayd vnto them: he put claye
vpon myne eyes, and I wasshed, and do se.
Therefore sayd some of the pharises: thys mā
is not of God, because he kepeth not the Sa-
both daye. Other sayde: * howe can a man y
is a synner, do such myracles? And ther was
a stryfe amonge them. They spake vnto the
blynde mā agayne: What sayst thou of him,
because he hath opened thyne eyes? He sayd:
* He is a prophete.

But the Jewes byd not beleue of the mā
(how that he had bene blynde, and receaued
hys syght) vntyll they called the father and
mother of him that had receaued hys syght.
And they asked them, saying: Is thys poure
sonne, whō ye saye was bozne blynde? how
doth he now se then? his father and mother
answered them, and sayde: we knowe, that
thys is oure sonne, and that he was bozne
blynde: but by what meanes he now seeth,
we cānot tell. Or who hath opened his eyes,
cannot we tell he is olde ynough, aske him,
let hym answer for hym selfe. Suche wor-
des spake hys father and mother, because they
feared the Jewes. For the Jewes had con-
spired all ready, that yf eny man dyd con-
fesse that he was Christ, * he shulde be exco-
municat out of the synagoge. Therefore sayd
hys father and mother: he is olde ynough,
ask him.

Then agayne called they the man y was
blynde, and sayd vnto hym: Seue God the
praysse: we knowe that thys man is a syn-
ner. he answered therfore, and sayde: Why-
ther he be a synner oz no, I cannot tell. One
thyng I am sure of: that where as I was
blynde, now I se. Then sayde they to hym
agayne: What dyd he to the? how opened he
thyne eyes? he answered them: I tolde you
yet whyle, and ye dyd not heare. Wherefore
wold ye heare it agayne? Wylle ye also be his
disciples? Then rated they hym, & sayd: We
y hys disciple. We are Moses disciples. We
are sure, y God spake vnto Moses. As for
this felowe, we knowe not fro whence he is.

The man answered, and sayde vnto the:
this is a maruelous thing, that ye wote not
from whence he is, and yet he hath opened
myne eyes: For we be sure, þe God hea-
reth not synners. But yf eny man be a wor-
shipper of God, and obedient vnto his wyl,
him heareth he. Sence the world begā was
it not hearde, that eny man opened the eyes
Jff of one

of one that was borne blynde: If thys man were not of God, he coulde haue done nothing. They answered, and sayd vnto hym: thou art al together borne in synne, and dost thou teach vs? And they cast him out.

G Jesus heard that they had excommunicate hym: and when he had founde hym, he sayde vnto hym: doest thou beleue on the sonne of God? he answered ad sayd: Who is it Lord that I myght beleue on him? And Jesus said vnto him: Thou hast sene him, * and he it is that talketh with the. And he sayd: Lord, I beleue, and he worshipped hym. **A** And Jesus sayd vnto him: **I** am come vnto iudgement into this worlde: that they which se not, myght se: and that they which se, might be made blynde. And some of the pharises which were with him, hearde these wordes, and sayd vnto him: are we blynde also? **J**es sayd vnto them: **I** saye vnto you, if ye were blynde, ye shulde haue no synne. But now ye saye: we se, therfore your synne remaineth.

Chapter. x.

Chryst ys the true shepheard, and the doze of the shepe he telleth the treuth, and therfore the Jewes take vp stones to cast at hym and call his preaching blasphemie, and go about to take hym.

I Erly verely, I saye vnto you: he p entreth not in by the doze into the shepefolde, but clymeth vp some other waye, the same is a thefe and a murthurer. But he that entreth in by the doze, is the shepheard of the shepe: to hym the porter openeth, & the shepe heare hys voyce, and he calleth his awne shepe by name, and leadeh the out. And when he hath sent forth his awne shepe, he goeth befoze them, and p shepe folow him: for they knowe his voyce. A straunger will they not folowe, but wyll flye from him: for they knowe not the voyce of straungers. **T**hys prouerbe spake Jesus vnto them. But they vnderstode not what thinges they were, which he spake vnto the.

23 **T**hen sayd Jesus vnto them agayne: **V**erely verely, I saye vnto you: **I** am the doze of the shepe. All (euē as many as came before me) are theues & murthurers: but p shepe dyd not heare them. **I** am the doze: by me yf any mā entre in, he shalbe safe, and shal go in and out, ad fynde pasture. **A** thefe cometh not but for to steale, kylle, and to destroye. **I** am come, that they might haue life, and that they myght haue it moze abundantly.

I am * p good shepheard. **A** good shepheard geueth hys lyfe for the shepe. **A** hyred seruaunt, and he which is not the shepheard (nether the shepe are his awne) seeth the wolfe comminge, and leaueth the shepe, and flieth, and the wolfe catcheth, and scattereth the shepe. **T**he hyred seruaunt flyeth, because he is an hyred seruaunt, and careth not for p shepe. **I** am the good shepheard, * ad knowe

my shepe, and am knowen of myne. **A**s my father knoweth me, euē so knowe I also my father. **A**nd **I** geue my lyfe for the shepe: & other shepe I haue, which are not of thys fold. **T**hem also must I bring, and they shall heare my voyce, and ther shalbe one fold and one shepheard. **I** therfore doth my father loue me, because I put my lyfe from me, that I myght take it agayne. **N**o mā taketh it fro me: but I put it awaye of my self. **I** haue power to put it from me, and I haue power to take it agayne. **T**hys commaundement haue I receaued of my father. **T**here was a dissencion therfore agayne amonge the Jewes for these sayinges, and many of them sayd: **H**e hath the deuyl, and is madd: why heare ye hi? **O**ther sayde: **T**hese are not the wordes of him that hath the deuyl. **C**an the deuyl open the eyes of the blynde?

And it was at Ierusalem the feaste of the dedicacyon, and it was winter: and Jesus walked in the temple, euē in **S**alomons porche. **T**hen cam the Jewes roude about him, and sayd vnto him: **H**owe longe dost thou make vs doute? **I**f thou be **C**hrist, tell vs playnely. **J**esus answered the: **I** tolde you, and ye beleue not. **T**he workes that I do in my fathers name, they beare witnesse of me. **B**ut ye beleue not, because ye are not of my shepe. **A**s I sayd vnto you: **M**y shepe heare my voyce: and I knowe the, & they folowe me, and I geue vnto them eternall lyfe, and they shall neuer perishe, nether shall any man plucke them oute of my hande. **M**y father which gaue them me, is greater then all, and no man is able to take them oute of my fathers hand. **I** and my father are one.

Then the Jewes agayne toke vp stones, to stone hym with all. **J**esus answered them: many good workes haue I shewed you from my father: for which of them do ye stone me? **T**he Jewes answered him, sayeg: **F**or thy good workes sake we stone p not, * but for thy blasphemie, and because that p beynge a man, makest thy selfe God: **J**esus answered them: **I**s it not wrytten in poure lawe * **I** sayde, ye are goddes? **I**f he called them goddes, vnto whom the word of God was spoken (and the scripture canot be broken concernynge hym whom the father hath sanctified, and sent into the worlde) **D**o ye saye p I blaspheme * because I sayde, **I** am the sonne of God? **I**f I do not the workes of my father, beleue me not. **B**ut yf I do, ad yf ye beleue not me, beleue the workes: that ye maye knowe and beleue, that the father is in me, and I in him.

Agayne they went about to take hym: & he escaped out of their hande, & wēt awaye agayne beyonde Iordan, into p place: where John befoze had baptised, and there he abode. **A**nd many resorted vnto him, and sayd: **J**ohn

John dyd no myracle, but * all thynges that John spake of this man were true. **A**nd many beleued on him there.

Chapter. xi.

Chryst carseth Lazarus from death. **T**he hye prestes and pharises gather a counsell agaynst hym. **H**e getteth hym out of the waye.

21 **C**erten man was sick, named Lazarus of Bethania the towne of Mary, and her syster Martha. **I**t was the t Mary * which anoynted Jesus with oyntment, and wyped his fete w her hear, whole brother Lazarus was sick. **T**herfore, his syster sent vnto him, saying: Lord, behold, he whom thou louest, is sicke. **W**hā Jesus herd p, he sayde: this infirmitie is not vnto death: but for the prayse of God, that the sonne of God * myght be praysed by the reason of it. **J**esus loued Martha and her syster and Lazarus. **W**hā he had heard therfore, that he was sicke, he abode two dayes styll in the same place where he was.

Then after that, sayd he to his disciples: **L**et vs go into Ierowp agayne. **H**ys disciples sayde vnto hym: **M**aster, the Jewes lately * sought to stone the, and wilt thou go thither agayne? **J**esus answered: are there not xi. houres of the daye? **I**f a mā walke in the daye, he stombleth not, because he seeth the light of this worlde. **B**ut yf a man walke in the nyght, he stombleth, because there is no lyght in him. **T**his sayd he, and after that he sayd vnto them: our frēde Lazarus * slepeth: but I go to wake him out of slep. **T**hen said his disciples: Lord, yf he slepe, he shal do wel ynough. **H**owbeit, Jesus spake of his death: but they thought, that he had spoken of the naturall slepe. **T**hen sayde Jesus vnto them playnely. **L**azarus is deed, ad I am glad for your sakes, that I was not there, because ye maye beleue. **N**euertheles, let vs go vnto hi. **T**hen sayd * **T**homas (which is called **D**ydymus) vnto the disciples: lett vs also go, p we maye dye with hym. **T**hen went Jesus, and foude that he had lye in hys graue foure dayes already. **B**ethanie was nye vnto Ierusalem, about fyftene furlonges of, and many of the Jewes came to Martha & Mary to cōfōrte them ouer their brother. **M**artha asone as she heard that Jesus was comynge, went and met hym: but Mary sate styll in the house.

Then sayd Martha vnto Jē: Lord, * yf thou haddest bene here, my brother had not dyed: neuerthelesse, nowe I knowe that whatsoener thou askest of God, God wyll geue it the. **J**esus sayth vnto her: **T**hy brother shall ryle agayne. **M**artha sayeth vnto hym: **I** knowe that he shall ryle agayne in p resurreccyon at the last daye. **J**esus sayth vnto her: **I** am the resurreccyon and the * lyfe: * he that beleueth on me, ye though he were

deed, yet shall he lyue. **A**nd * whosoener lyueth and beleueth on me, shall neuer dye: **B**eleuest thou this? **S**he sayd vnto him: yee Lord, I beleue that thou art **C**hrist p sonne of God, which shuld come into the worlde. **A**nd asone as he had so sayde, she wente her waye, & called Mary her syster secretly, saying: **T**he master is come, and calleth for the. **A**sone as she heard that, she arose quickly, and came vnto him. **J**esus was not yet come into the towne: but was in that place where Martha met hym. **T**he Jewes then which were with her in the house and cōfōrte her, (when they sawe Mary that she rose vp hastily, and wēt out) folowed her, sayeng: **S**he goeth vnto the graue, to wepe there.

Jes was, and sawe hym, she cometh nye vnto his fete, and sayth vnto him: Lord, * yf p haddest bene here, my brother had not bene deed. **W**hen Jesus therfore sawe her wepe (and the Jewes also weeping which came w her) he groined in the sprete, ad was troubled in him selfe, and sayde: **W**here haue ye layed him? **T**hey saye vnto him: Lord, come, and se. **A**nd * Jesus wept. **T**hen sayd the Jewes **B**ehold, howe he loued hym. **A**nd som of the sayde: coulde not he which * opened the eyes of the blynde, haue made also, that this man shulde not haue dyed? **J**esus therfore agayne groined in him selfe, and came to the graue. **I**t was a caue, and a stone layde on it.

Jesus sayd: take ye awaye p stone. **M**artha the syster of him that was deed, sayd vnto hym: Lord, by this tyme he styncketh. **F**or he hath bene deed foure dayes. **J**esus sayeth vnto her: Sayd I not vnto the, that yf thou dydest beleue, thou shuldest se the glōrye of God? **T**hen they toke awaye the stone from the place where he that had bene deed, was layde. **A**nd Jesus lyft vp his eyes, and sayd: **F**ather, **I** thanke the, that thou hast hearde me. **H**owbeit, I knewe, that thou hearest me allwayes: but * because of the people which stande by, I sayde it, that they maye beleue, that thou hast sent me.

And when he thus had spoken, he cryed w a loud voyce: **L**azarus, come forth. **A**nd he that was deed, came forth, bounde hande & fote w graue clothes, & his face was bound with a napkin. **J**esus sayd vnto them: loole him, & let him go. **T**hen many of the Jewes which came to Mary (and had sene p thynges which Jesus dyd) * beleued on hym. **B**ut some of them went thep wayes to the pharises, & tolde the what Jesus had done.

Then gathered the hye prestes & the pharises a cōcil, & sayd: * what do we? **F**or this mā doth many miracles. **I**f we lett hym scape thus, al mē will beleue on him, and the Romayns shall come, and take awaye both our rowme and the people. **A**nd one of them

ff is named

named Caiphas (being the hye p[re]ste & same p[re]ce) sayd vnto them: Ye perceaue nothyng at all, nor consyder, that it is expedient for vs, that one man dye for the people, and not for all the people peryshe. Thys spake he not of him selfe, but beyng hye p[re]ste that same yere, he prophesied that Iesus shulde dye for the people, and not for the people onely, but that he shuld gather together i[n] one, the childre[n] of God, & were scattered abrode. * Then from that day forth they toke counsell together, for to put him to death.

Iesus therfore walked nomore openly among the Jewes: but went his waye thence vnto a countre nye to a wildernes, into a cytie which is called Ephraim, and there cōtynued w[ith] his disciples. * And the Jewes Easter was nye at hand, & many went out of the countre vnto Jerusalem before the Easter, to purify the selues. The sought they for Iesus, & spake among the selues, as they stode in the temple: * What thinke ye, sayng he cometh not to the feaste daye? The hye p[re]stes and pharises * had geuen a comaundement, yf eny man knewe wher he were, he shuld shewe it, that they myght take him. *

The xij. Chapter.

¶ Mary anoynteth Iesus fete. Judas murmureth Christ crucified her, and reporteth into Jerusalem.

When Iesus (syre dayes before Easter) came to Bethany, wher Lazarus had ben deed, whome he rayled from death. Ther they made hym a supper, and Martha serued, but Lazarus was one of them that late at the table w[ith] him. * Then toke Mary a poude of oynment (called Nardus, perfecte & d[ee]re) and anoynted Iesus fete, and wyped his fete with her hair, & the house was fylled with the odoure of the oynment. * Then sayd one of his disciples: (euen Judas Iscariot) Simons sonne, which after ward betrayed him) why was not this oynment solde for thre hundred pence, and geuen to the poore? This he sayd, not that he cared for the poore but because he was a thefe, & had the bagge, & bare that which was geue[n]. Then sayd Iesus: Let her alone, against the daye of my buryinge hath she kept this. For the poore all wayes shall ye haue with you, but me haue ye not allwaye.

¶ Noche people of the Jewes therfore had knowledge that he was ther. And they came not for Iesus sake onely, but yf they myght se Lazarus also * whome he rayled fro death. But the hye p[re]stes helde a counsell, yf they myght put Lazarus to death also, because yf for his sake many of the Jewes went a waye and beleued on Iesus. *

¶ On the next daye moche people that were come to the feaste, when they hearde that Iesus shuldc come to Jerusalem, toke braunches of palme trees, and went forth to mete

hym, and cryed: Hosanna, * blessed is he that in the name of the Lorde, cometh kyng of Israell. And Iesus got a yonge asse, and late theron, as it is wyrtten: * feare not daughter of Syon, beholde, thy kyng cometh, sitting on an asses colte. These thinges vnderstode not his disciples at the fyrst: but when Iesus was glorified, then remembred they that soch thinges were wyrtten of him, and yf soche thynges they had done vnto hym. The people yf was with hym (when he called Lazarus out of his graue, & rayled hym from death) bare recoorde. Therfore mete hym the people also, because they hearde that he had done soche a miracle. The pharises therfore sayd among them selues: perceaue ye, howe we p[re]uayle nothing? beholde, * (all the whole) * wo[uld] be goeth after him.

* Ther were certen sickes amonge the, that came to worshipp at the feaste: the same cam therfore to Philip (which was of Bethsaida a cytie in Galile) and desyred hym, sayng: Syr, we wolde sayne se Iesus. Philip came and tolde Andrew. And agayne Andrew and Philip told Iesus. And Iesus answered them, sayng: * the houre is come, yf the sonne of man must be glorified.

* Clerely verely, I saye vnto you: except the wheat corne fall into the ground, & dye, it bydeth alone. If it dye, it byngeth forth moche frute. * He yf loueth hys lyfe, shall destroye it: and he yf hateth hys lyfe in thys world, shall kepe it vnto lyfe eternall. If eny man mynister vnto me, lett him folowe me: and * where I am, there shall also my minister be. Yf any man mynister vnto me, hym will my father honoure.

¶ Nowe is my soule troubled, & what shall I saye: Father, deliuer me from this houre: but therfore came I vnto thys houre. Father, glorify thy name. Then ca there a voyce from heaue, sayng: I haue both glorified it, & will glorify it agayne. The people therfore that stode by and heard it, sayde, that it thoundred. Other sayde: an angell spake to hym. Iesus answered and sayde: this voyce came not because of me * but for your sakes.

* Nowe is the iudgment of this worlde: * now shall the prince of thys worlde be cast out. And I (yf I were lyft vp from the erth) will drawe all men vnto me. Thys he sayde signifyinge, what death he shulde dye. The people answered hym: We haue heard out of the lawe, * that Christ bydeth euer, & how sayst thou: the sonne of man must be lyft vp? who is that sonne of man? Then Iesus sayd vnto the: yet a lytell whyle is the lyght with you. * Walke whyle ye haue lyght, lest the darknes come on you. He that walketh also in the darck, wote th not whyther he goeth whyle ye haue lyght, beleue on the lyght, yf ye maye be the children of the lyght. *

¶ These

¶ These thynges spake Iesus, and departed, and hid him selfe from them. But though he had done so many miracles before the, yet beleued not they on hym, that the sayinge of Esaias the pphet myght be fulfilled, which he spake: * Lord, who shal beleue our sayng? And to whos is the arme of the Lorde declared? Therfore could they not beleue, because that Esaias saith agayne: * he hath blynded their eyes, and hardened their hert, that they shuld not se with their eyes, & lest they shuld vnderstand with their hert, and shuld be conuerted, and I shulde heale them. Soch thynges sayd Esaias, when he sawe his gloze, & spake of him. Neuertheles, amonge the chefe rulers also, many beleued on hym. But (because of yf pharises) they wold not be a knowen of it, * lest they shulde be excommunicat. * For they loued yf prayse of men, more then the prayse of God.

¶ Iesus cryed, and sayd: he that beleueth on me, beleueth not on me, but on hym that sent me. And he that seeth me, seeth him that sent me. * I am come * a lyght into the worlde: that whosoever beleueth on me, shulde not hyde in darcknes. And yf any man heare my wordes, & beleue not, I iudge him not. For * I came not to iudge the worlde: but to saue the worlde. He that refuseth me, & receaueth not my wordes, hath one that iudgeth hym. The worde that I haue spokē, the same shal iudge hym in the last daye. For I haue not spoken of my selfe: but the father which sent me: he gaue me a comaundmēt, what I shuld saye, & what I shulde speake. And I knowe that * his comaundement is lyfe euerlasting. Whatsoeuer I speake therfore, such as the father bade me, so I speake. *

The xiiij. Chapter.

¶ Christ washeth the disciples fete, telleth them of Judas the traytour, and comaundeth them earnestly to loue one another.

Before the feaste of Easter, wher Iesus knewe that hys houre was come, that he shuld depart out of this worlde vnto yf father. Wher he loued his which were in the worlde, vnto the ende he loued them. And wher supper was ended, after that the denyll had * put in the herte of Judas Iscariot Simons sonne, to be trape hym. Iesus knowynge that * the father had geuen all thinges into hys handes, and that he was come from God, and went to God: he rose from supper, and layde asyde his vpper garmentes: and whan he had taken a towell, he gyrded him selfe. After that, he poured water into a baly[n], and begane to wash the disciples fete, and to wpye them with the towell: wherwith he was gyrded.

¶ Then came he to Symon Peter. And Peter sayde vnto hym: Lorde, dost thou washe my fete? Iesus answered, and sayd vnto hi: what I do, yf wotest not nowe, but yf shal

know hereafter. Peter sayeth vnto him: thou shalt neuer washe my fete. Iesus answered hym: yf I washe the not, thou hast no parte with me. Symon Peter sayeth vnto hym: Lorde, not my fete onely, but also the handes and the head. Iesus sayth to hym: he that is washed, nedeth not, saue to washe his fete, but is cleane euer yf. And ye are cleane, * but not all. For he knewe who it was that shuld be trape hym. Therfore sayd he: ye are not all cleane: So after he had washed their fete, and receaued hys clothes, and was sett downe, he sayde vnto them agayne: wote ye what I haue done to you? Ye call me master and Lorde, and ye saye well, for so am I. If I then poure lorde and master haue washed your fete, ye also ought to washe one anothers fete. For * I haue geue[n] you an ensample that ye shulde do, as I haue done to you. * Clerely verely, I saye vnto you: yf seruante is not greater then his master, nether yf messenger greater then he that sent hym.

¶ If ye vnderstande these thinges * happy are ye, yf ye do them. I speake not of you all, I knowe who I haue chosen. But that the scripture maye be fulfilled: * he that cateth bread with me, hath lyfte vp hys hele agaynst me. Now * tell I you before it come yf wher it is come to passe, ye might beleue that I am he. Clerely verely, I saye vnto you: * he yf receaueth whomsoeuer I sende, receaueth me. And he that receaueth me, receaueth him that sent me.

¶ Wher Iesus had thus sayd, he was troubled in the sp[ir]ite, and testified and sayd. Verely verely, I saye vnto you: that * one of you shall be trape me. Then the disciples looked one on another, dowtynge of whom he spake. There was one of Iesus disciples, (which leane[d] on hym) * euen he whom Iesus loued. To hym beckened Symon Peter therfore, that he shulde aske, who it was of whom he spake. He then when he leane[d] on Iesus brest, sayd vnto him: Lorde, who is it? Iesus answered: he it is to whom I geue a soppe. And he wet the brede & gaue it to Judas Iscariot Simons sonne. And after the soppe, * Sata[n] entred into him. Then sayd Iesus vnto him: that thou dost, do quickly. That wilt no man at the table, for what intent he spake vnto him. Som of the thought because. * Judas had the bagge, yf Iesus had sayd vnto him: bye those thiges that we haue nede of agaynst the feaste: or yf he shuld geue some thyng to the poore. Aflone the as he had receaued the soppe, he went immediately out and it was night. Therfore when he was gone oute. Iesus sayd: * Nowe is the sonne of man glorified. And God is glorified by him. If God be glorified by hi, God shall also glorify hym by hym selfe: and shall straght waye glorify hym.

¶ Iij. * Lytle

* John. vii. c. * I pte chyliden, pet a lytel whyle am I with you. * Ye shall see me, & as I sayd vnto the Jewes, whither I go, thither I shall not come. Also to you I saye I now. * A newe commaundement geue I vnto you, that ye loue together, as I haue loued you, that euery one ye loue one another. * By this shall all men knowe that ye are my discyples, yf ye haue loue one to another. Symon Peter sayd vnto hym: Lorde, whither goest thou? Iesus answered him: whither I go, thou canst not folowe me now, but * thou shalt folowe me afterwarde. * Peter sayd vnto hi: Lorde, why cannot I folowe the now? * I wyl ioparde my lyfe for thy sake. Iesus answered hym: wylt thou ioparde thy lyfe for my sake? Ierely verely, I saye vnto the: * the cokke shall not crowe, tyll thou haue denyed me thys.

The. xiiij. Chapter.

The armeth hys discyples with consolacion agaynst trouble, and promysed to send the holy ghost.

Ad he sayde vnto his discyples: Lett not your herte be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions: If it were not so, I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come agayne, and receaue you euen vnto my selfe: that * wher I am, ther maye ye be also. And whither I go, ye knowe, and the waye ye knowe.

Thomas sayth vnto hi: Lorde, we knowe not whither thou goest. And how is it possible for vs to knowe the waye? Iesus sayeth vnto hym: I am the waye and the treuth, and the lyfe. * No man cometh vnto the father, but by me. If ye had knowen me, ye had knowen my father also. And now ye knowe him, and haue sene hym.

Philip sayth vnto hym: Lorde, shewe vs the father, & it sufficeth vs. Iesus sayth vnto hym: haue I bene so longe tyme with you, & yett hast thou not knowen me? Philip, he that hath sene me, hath sene my father. And howe sayest thou then: shewe vs the father? * Beleue in me, & I am in the father, & the father in me. * The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me is he that doth the workes. * Beleue me, & I am in the father, & the father in me. * Or els beleue me for the workes sake.

Ierely verely, I saye vnto you: he that belieueth on me, the workes that I do, the same shall he do also, & greater workes then these shall he do, because I go vnto my father. * And whatsoeuer ye aske in my name, that will I do, yf the father maye be glorified by the sonne. If ye shall aske any thyng in my name, I will do it. * If ye loue me, kepe my commaundementes, & I will praye yf father,

and he shall geue you another comforter, that he maye bide with you for euer: euery spere of treuth, whom the world cannot receaue, because the worlde seeth hym not, nether knoweth him. But ye knowe him, for he dwelleth with you, & shall be in you. * I wyl not leaue you comfortles: but will come to you.

Pet a lytel whyle and the worlde seeth me nomore: but ye see me. For I lyue, & ye shall lyue. * That daye shall ye knowe that I am in my father, and you in me, and I in you.

* He that hath my commaundementes, and kepeth them: the same is he that loueth me. And he that loueth me, shall be loued of my father: and I wyl loue hym, and wyl shewe myne awne selfe to him. * Judas sayth vnto hym: (not Judas Iscariot) Lorde, what is done that thou wylt shewe thy selfe vnto vs, and not vnto the worlde? Iesus answered & sayd: vnto the: yf a man loue me, he will kepe my sayings, and my father wyl loue hym, and we wyl come vnto hym, and dwell with hym. He that loueth me not, kepeth not my sayings. And the worde which ye heare, is not myne, but the fathers which sent me.

These thynges haue I sayd vnto you, being yett present with you. But the comforter which is the holy ghost, whom my father will sende in my name, he shall teach you all thynges, & bypnyng all thynges to your remembrance whatsoeuer I haue sayd vnto you.

Peace I leaue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hertes be grieved, nether feare. Ye haue hearde howe I sayde vnto you: I go, and come agayne vnto you. If ye loued me, ye wolde verely reioyse, because I sayd: I go vnto the father, for the father is greater then I. * And now haue I shewed you befoze it come, that when it is come to passe, ye myght beleue. Here after wyl I not talke many wordes vnto you. For the prince of this worlde cometh, and hath naught in me. But yf the worlde maye knowe that I loue the father. And as the father gaue me commaundment, euen so do I. * I saye, let vs go hence.

The. xv. Chapter.

The true vyne, the husbandman and the draughtes. A doctrine of loue and a sweete comfort agaynst persecucion.

I am the true vyne, and my father is the husbandman. * Euery brynche that beareth not frute in me, he will take awaye. And euery brynche that beareth frute, will he purge, that it maye bring forth moze frute. * Nowe are ye cleane thorow the wordes which I haue spoken vnto you. * Wyde in me, and I in you. As the brynche cannot beare frute of it selfe, excepte it byde in the vyne: nomore can ye, except ye abyde in me. I am yf vyne, ye are the brynches.

And ye shall beare witnesse also, because ye haue bene with me from the begynning.

The. xvi. Chapter.

Consolacion agaynst trouble. Dispersed are hearde thowth thys.

These thynges haue I sayde vnto you because ye shuld not be offended. * They shall excommunicate you: ye the tyme shall come, that whosoener kylleth you, will thinke that he doth God seruyce. * And such thynges will they do vnto you, because they haue not knowen the father, nether yet me. But these thynges haue I tolde you, that when yf tyme is come, ye maye remember then that I tolde you. * These thynges sayde I not vnto you at the begynninge, because I was present with you.

* But now I go my waye to hym that sent me, & none of you asketh me whither I go. But because I haue sayd suche thynges vnto you, your hertes are full of sorowe. * Neuertheles, I tel you the treuth, it is expedient for you, yf I goo awaye. For yf I goo not awaye, that comforter wyl not come vnto you. But yf I departe, * I wyl sende hym vnto you. And when he is come, he wyl rebuke the worlde of synne, and of righte welnes, & of iudgement. Of synne, because they beleue not on me. Of righte welnes, because I go to my father, and ye shall see me nomore: Of iudgement, because * the prince of thys worlde is iudged all ready.

I haue yett many thynges to saye vnto you but ye cannot beare them awaye now. Howbeit when he is come (which is the spere of treuth) he will leade you into all treuth. He shall not speake of hym selfe: but whatsoeuer he shall heare, that shall he speake, and he will shewe you thynges to come. He shall glorify me, for he shall receaue of myne, & shall shewe vnto you. * All thynges that the father hath, are myne. Therefore sayde I vnto you, that he shall take of myne and shewe vnto you.

* After a while ye shall not see me, and agayne after a while ye shall see me: for I go to the father. * Then sayde some of hys discyples betwene them selues: what is thys that he saith vnto vs, after a while, ye shall not see me, and agayne after a while ye shall see me: and that I go to the father? They sayd therefore: what is this that he sayth: after a while we cannot tell what he sayth. Iesus perceived, that they wolde aske him, and sayde vnto them. Ye enquire of this betwene your selues, because I sayde after a while ye shall not see me, & agayne after a while ye shall see me. Ierely verely, I saye vnto you: ye shall wepe and lamente, but contrary wyle, the worlde shall reioyse. Ye shall sorowe, but yf sorowe shall be turned to ioye.

It iij A woman

brynches. He that abyde in me, and I in him, the same bringeth forth moche frute. For without me can ye do nothing. If a man byde not in me, he is cast forth as a brynche, & is withered: and men gather them: and cast the into the fyre, and they burne. * If ye byde in me, and my wordes abyde in you: aske what ye wyl, and it shall be done for you. * Herin is my father glorified: that ye beare moche frute, and become my disciples.

As the father hath loued me, enen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall byde in my loue, euen as I haue kepte my fathers commaundementes, & byde in hys loue. * These thynges haue I spoken vnto you, yf my lope myght remayne vnto you, and that your lope myght be full.

* Thys is my commaundement, that ye loue together, as I haue loued you. * Greater loue hath no man, then thys: that a man bestowe hys lyfe for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Hence forth call I you not seruautes: for the seruaunt knoweth not what hys lord doeth. But you haue I called frendes: for all thynges that I haue heard of my father, haue I opened to you.

Ye haue not chosen me, but I haue chosen you, and ordeyned you, to goo, and bypnyng forth frute, and yf your frute shuld remayne, that whatsoeuer ye aske of the father in my name, he maye geue it you.

* This commaunde I you, that ye loue together. If the worlde hate you, ye knowe that it hated me befoze it hated you. If ye were of the worlde, the worlde wolde loue his awne. Howbeit, because ye are not of yf worlde. But I haue chose you out of yf worlde. Therefore * the worlde hateth you. Remember the worde that I sayd vnto you: the seruaunt is not greater then the lord. * If they haue persecuted me, they wyl also persecute you. If they haue kept my saying, they will kepe your sayings also.

* But all these thynges wyl they do vnto you for my names sake, because they haue not knowen hym that sent me. If I had not come and spoken vnto them, they shuld haue had no synne: but now haue they nothyng to cloke their synne withall. He that hateth me, hateth my father also: If I had not done amonge them the workes whych none other man dyd, they shuld haue had no synne. But now haue they both sene, & hated: not onely me but also my father. But thys happeneth that the sayinge myght be fulfilled, that is writen in their lawe: * they hated me without a cause. * But when the comforter is come, * whom I will sende vnto you from yf father (euen the spere of treuth, which proceedeth of the father) he shall testifie of me.

A woman when she travaileth, hath sorow because her houre is come: but as soon as she is delivered of the childe, she remembereth nomore the anguish, for ioye that a man is borne into the worlde. And ye now therefore haue sorow: but I will se you agayne, and your hertes shall reioyse, and your ioye shall noman take fro you. And in y daye shall ye aske me no question. Verely verely, I saye vnto you: whatsoeuer ye shall aske y father in my name, he wyll geue it you. herteto haue ye asked nothyng in my name. Aske, and ye shall receaue: that poure ioye maye be full.

These thinges haue I spake vnto you by prouerbes. The tyme will come, whē I shall nomore speake vnto you: by prouerbes: but I shall shewe you playnly from my father. At y daye shall ye aske in my name. And I saye not vnto you that I will speake vnto my father for you. For the father him selfe loueth you, because ye haue loued me, and haue beleued, that I came out fro God. I wet out fro the father, and came into the worlde. Agayne, I leaue the worlde, and go to the father.

His disciples sayd vnto him: lo, now talkest thou playnly, and speakest no prouerbe. Nowe are we sure, that thou knowest all thinges, and nedest not, that eny man shulde aske the any question. Therefore beleue we, y thou camest from God. Iesus answered them: Now ye do beleue. Behold, the houre draweth nye, and is all ready come, y pe shalbe scattered euery mā to his awne, & shal leaue me alone. And yet am I not alone. For the father is with me.

These wordes haue I spoken vnto you, that in me ye myghte haue peace. For in the worlde shall ye haue tribulacion: but be of good chere, I haue overcome the worlde.

The. xviij. Chapter.

The moost hartly and louing prayer of Christ vnto yis father, for all such as receaue the treuth.

These wordes spake Iesus, and lift vp his eyes to heauen, and sayde: father, the houre is come: glorify thy sonne that thy sonne also maye glorify the: as thou hast geuen him power ouer all flesh, that he shuld geue eternall lyfe to as many as thou hast geuen him. This is y lyfe eternal, y they might knowe the, the onely true God, & Iesus Christ whom thou hast sent.

I haue glorified the on the erth. I haue finished the worke, which thou gauest me to do. And now glorifye thou me (O father) with thyne awne self, with the glory, which I had with the, per the worlde was. I haue declared thy name vnto the mē, which thou gauest me out of the worlde. Thyne they were, and thou gauest them me, and they haue

kept thy worde. Now they haue knowen, y all thinges whatsoeuer thou hast geuen me, are of the. For I haue geuen vnto them the wordes which thou gauest me, and they haue receaued them, and haue knowen surely, that I came out from the: and they haue beleued, that thou diddest send me.

I praye for the, & I praye not for the worlde: but for them which y hast geuen me, for they are thyne. And all myne are thyne, & thyne are myne, & I am glorified in the. And now I am not in the worlde, and they are in the worlde, and I come to the. O holy father, kepe thozow thine awne name, them which thou hast geuen me, y they also maye be one, as we are. Whyle I was with the in the worlde, I kepte the in thy name. Those that thou gauest me, haue I kepte, and none of them is lost, but that lost childe, that the scripture might be fulfilled.

Now come I to the, & these wordes spake I in the worlde, that they might haue my ioye ful in them. I haue geuen the thy worde, and the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde. I desyre not, that y shuldest take them out of the worlde: but that thou kepe them from euill. They are not of the worlde, as I also am not of the worlde. Sanctify them thozow thy treuth. Thy word is the treuth. As thou dydest send me into the worlde, euen so haue I also sent them into y worlde, & for their sakes sanctifie I my selfe, that they also myght be sanctified thozowe the treuth.

Nevertheless, I praye not for the alone, but for them also which shall beleue on me thozow thy preaching: that they al maye be one, as thou father art in me, and I in the, and that they also maye be one i vs: that the worlde maye beleue, that thou hast sent me: And the glory which thou gauest me, I haue geuen them, that they maye be one, as we also are one. I in the, and thou in me, y they maye be made perfecte in one, & y the worlde maye knowe, that thou hast sent me, ad hast loued them as thou hast loued me.

O father, I will that they which thou hast geuen me be with me where I am, y they maye se my glory, which thou hast geue me. For thou louedest me before the making of the worlde. O righteous father, y worlde also hath not knowe the: but I haue knowe the: and these haue knowen, that thou hast sent me. And I haue declared vnto them thy name, and will declare it, that the loue wherewith thou hast loued me, maye be in them, & I in them.

The. xviij. Chapter.

Christ is betrayed. The wordes of his mouth synge the officers to the grounde. Peter smyteth of Malchus eare. Iesus ys brought before Anna, Caphphas, and Plate.

When



When Iesus had spoke these wordes, he wet forth with his disciples ouer the broke Cedron, wher was a garde, into y which he entred and his disciples. Judas also which betrayed him, knewe the place: for Iesus ofte tymes resorted thither with his disciples. Judas then after he had receaued a bonde of men, (and mynysters of the hye prestes & pharysees) came thither with lanternes, and fyerbrandes, and wepens. And Iesus knowyng all thynges that shulde come on hym, went forth, and sayde vnto them: whom seke ye? They answered hi: Iesus of Nazareth. Iesus sayeth vnto them: I am he. Judas also which betrayed hym, stode with them. A stone then as he had sayde vnto the, I am he, they went backwarde and fell to the grounde. Then asked he the agayne: whom seke ye? They sayde: Iesus of Nazareth. Iesus answered: I haue tolde you, that I am he. If ye seke me therefore, lett these goo their waye. That the saying might be fulfilled which he spake: of them which thou gauest me, haue I not lost one.

Then Simon Peter hauynge a swearde, drew it, and smote the hye prestes seruaunt, and cut of his ryght eare. The seruautes name was Malchus. Therefore sayeth Iesus vnto Peter: put vp thy swearde into the sheath: shall I not dryncke of the cup, which my father hath geuen me? Then the company and the Captayne, and mynysters of the Jewes toke Iesus, and bounde hym, and led him awaye to Anna first: for he was father in lawe vnto Caphphas, which was the hye preste that same yere. Caphphas was he, which gaue counsell to the Jewes that it was expedient, that one man shulde dye for the people.

And Symon Peter folowed Iesus, and so dyd another dysciple: that dysciple was knowe vnto the hye preste, & went in with Iesus into the palace of the hye preste. But Peter stode at the doore without. Thent wet out that other dysciple (which was knowen vnto the hye preste) and spake to the damsell that kept the doore, and brought in Peter. Then sayde the damsell that kept the doore, vnto Peter. Art not y also one of this mannes disciples? he sayde: I am not. The seruautes and the ministers stode there, which had made a fyer of coles: for it was colde, ad they warmed them selues. Peter also stode amonge them, and warmed hym.

The hye preste then asked Iesus of his disciples and of his doctryne. Iesus answered hym: I spake openly in the worlde. I euer taught in the Synagoge, and in the temple, whyther all the Jewes resorte, and in secret haue I sayde nothyng. Why askest thou me? Aske them which hearde me, what I

haue sayd vnto them. Beholde, they can tell what I sayde. When he had thus spoken, one of the ministers which stode by, smote Iesus on the face, sayinge: answerest thou the hye preste so? Iesus answered hym: If I haue euill spoken, beare witnes of the euill: But yf I haue well spoken, why smytest thou me? And Annas sent hym bounde vnto Caphphas the hye preste.

Symon Peter stode, ad warmed him selfe. The sayde they vnto hym: art not thou also one of his disciples? he denyed it, & sayde: I am not. One of the seruautes of the hye prestes (his colyn whose eare Peter smote of) sayde vnto hym: dyd not I se the in y garde with him? Peter therefore denyed agayne: and immediatly the cocke crewe. Then led they Iesus from Caphphas into the hall of iudgement. It was in the mornynge, & they them selues went not into y iudgement hall lest they shulde be defyled, but that they myght cate Passouer. Plate then wet out vnto the and sayde: what accusacyon byng ye agaynst this man? They answered and sayde vnto him: If he were not an euill doer we wolde not haue deliuered him vnto the. Then sayde Plate vnto the: take ye hym, & iudge him after poure awne lawe. The Jewes therefore sayd vnto hi: It is not lawfull for vs to put eny mā to deeth. That the wordes of Iesus myght be fulfilled: which he spake, signyfeng, what deeth he shuld dye.

Then Plate entred into the iudgement hall agayne, and called Iesus, and sayde vnto hym: art thou the kyng of the Jewes? Iesus answered: sayst y that of thy selfe, or dyd other tell it the of me? Plate answered: Am I a Jewe? Thyne awne nation and hye prestes haue deliuered the vnto me. What hast thou done? Iesus answered: my kyngdome is not of this worlde. If my kyngdome were of this worlde, the wolde my mynysters surely fyght, that I shulde not be deliuered to the Jewes, but now is my kyngdome not fro hence. Plate therefore sayde vnto hi: Art thou a kyng then? Iesus answered: thou sayst that I am a kyng. For this cause was I borne, & for this cause came I to the worlde, that I shulde beare witnes vnto y treuth. And all that are of the treuth, beare my voyce. Plate sayde vnto him, what thyng is treuth? And when he had sayde this, he went out agayne vnto the Jewes, ad sayeth vnto the. I fynde in him no cause at all. We haue a custome, that I shulde deliuer you one loose at Easter. Wyll ye that I lose vnto you y kyng of the Jewes? Then cryed they all agayne, sayinge. Not hym, but Barrabas: the same Barrabas was a murderer.

The. xix. Chapter.

Christ is crucified. He committeth his mother vnto John, dyed, and is buried.

If v Then

And Pilate toke Ies^{us} therfore, & scourged hym. * And the souldiers wounde a crowne of thornes, and put it on his heed. And they dyd on him a purple garment, & and came vnto hym) and sayde: halloynge of the Jewes: and they smote hym on the face. Pilate w^{rote} forth agayne, and sayde vnto them: beholde, I byynge hym forth to you, that ye maye know, that I fynde no faute in hym. Then came Ies^{us} forth, wearynge a crowne of thorne, and a robe of purple. And he sayeth vnto the: beholde the mā.

* When the hye prestes therfore and ministers sawe hym, they cryed sayinge: crucify hym, crucify hym. Pilate sayeth vnto them: Take ye him, and crucify him: for I fynde no cause in him. The Jewes answered him: We haue * a lawe, and by oure lawe he ought to dye: because he made him selfe the sonne of God.

W^{hen} Pilate hearde y^e sayinge, he was the more afrayde, and went agayne into y^e iudgemēt hall, and sayeth vnto Ies^{us}: where arte thou? But Ies^{us} gaue him none answer. Then sayde Pilate vnto him: Speakest thou not vnto me: knowest y^e not, that I haue power to crucify the, and haue power to loose the? Ies^{us} answered: Thou couldest haue no power at all agaynst me, * except it were geuen the fro aboue. Therfore he that deliuered me vnto the, hath the more synne.

* And from thence forth lought Pilate meannes to loose hym: but the Jewes cryed sayinge: yf thou let him go, thou art not C^{esar}s frende. For * whosoener maketh hym selfe a kynge, is agaynst C^{esar}.

W^{hen} Pilate hearde y^e sayinge, he brought Ies^{us} forth, and late downe to geue sentence, in a place y^e is called y^e pauement: but in y^e hebyrue tonge, Sabbathā. It was y^e preparyng daye of the easter, aboute y^e fyrte houre. And he sayeth vnto y^e Jewes: beholde poure kyng? They cryed, a waye whi, a waye whi, crucifye hym. Pilate saith vnto the: shall I crucifye your kyng? The hye prestes answered: we haue no kyng but C^{esar}. * Then deliuered he hym vnto them, to be crucified.

And they toke Ies^{us}, and led hym away. And he bare hys crosse, * and went forth into a place, which is called y^e place of deed mesculles. But iⁿ hebyrue, Golgotha: where they crucified hym, and two oth^{er} with hym, on either syde one, ad Ies^{us} in the myddes. And Pilate w^{rote} a tytle, & put it on the crosse. The wyrtynge was. Ies^{us} of Nazareth kynge of the Jewes. Thys tytle redd many of the Jewes. For y^e place where Ies^{us} was crucified, was nye to the cyppe. And it was wyrtten in hebyrue, and Greke and Latyn. Then sayde the hye prestes of the Jewes to Pilate: wyrtte not kyng of the Jewes, but that he sayde, I am kyng of the Jewes: Pilate answered: what I haue wyrtten, that

haue I wyrtten. Then the souldiers, * when they had crucified Ies^{us}, they toke his garmetes & made foure partes, to euery souldier a parte, & also hys coate. The coate was without seme, wrought vpo thowowe out. They sayd therefore amonge them selues: Lett vs not deuyde it, but cast lotes for it, who shall haue it. That the scripture myght be fulfilled, sayinge: * They parted myrayment amonge the, and for my coate dyd they cast lotes. And the souldiers dyd soch thynges in dede.

There stode by the crosse of Ies^{us} hys mother, and his mothers syster, Mary the wyfe of Cleophas, & Mary Magdalene. Whē Ies^{us} therfore sawe his mother, & y^e disciple stōdige * whō he loued, he sayeth vnto his mother: womā, beholde thy sone. Then sayde he to y^e disciple: beholde thy mother. And from y^e houre the disciple toke her for hys awne.

After these thinges, Ies^{us} knowinge that all thiges were now performed: y^e * the scripture myght be fulfilled: he sayeth: I thyrst. So ther stode a vessel by, full of veneger. * Therfore they fylled a spōge with veneger and wounde it about with y^elope, and put it to his mouth. Allone as Ies^{us} then receaued of the veneger, he sayde. * It is fynished, & bowed his heed, and gaue vp the goost. The Jewes therfore because it was the preparig of the Sabbath, that y^e bodyes shuld not remayne vpon the crosse on the sabboth daye (for that sabboth daye was an hye daye) be- sought Pilate, y^e their legges might be broke and that they might be taken downe. Then came the souldiers, and brake the legges of y^e fyrst, and of the other which was crucified with him. But when they came to Ies^{us}: ad sawe y^e he was deed already, they brake not his legges: but one of the souldiers w^{ith} a spear, thrust him into the syde, ad forth with came ther out bloude and water.

And he y^e sawe it, bare recorde, & hys record is true. And he knoweth y^e he sayth true, that ye might beleue also. For these thinges were done, y^e y^e scripture shulde be fulfilled. * Ye shall not breake a bone of him. And agayne another scripture sayeth: * they shal loke on him, whō they pearled. * After this, Ioseph of Aramathia (which was a disciple of Ies^{us}: but secretly for feare of the Jewes) be- sought Pilate, that he might take downe the body of Ies^{us}. And Pilate gaue him licence. * (he came therfore, and toke the body of Ies^{us}) And ther cā also Nicodemus (which at y^e begynnyng came to Ies^{us} by night) & brought of myrrre and aloes mingled together, aboute an hundred pounde wayght. Then toke they y^e body of Ies^{us}, & wounde it in linnen clothes w^{ith} the odoures, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in y^e garden a newe

newe sepulchre, wherin was neuer mā layd. There layde they Ies^{us} therfore, because of y^e preparinge of the Sabbath of the Jewes for the sepulchre was nye at hande. **¶ The xx. Chapter.**

¶ The resurrection of Ies^{us}, which appeareth to Mary Magdalene and to all hys disciples. to thep^r grete consofte.

And the fyrst daye of the Sabbathes cā Mary Magdalene early (when it was yet darcke) vnto y^e sepulchre, ad sawe the stone taken awaye fro the graue. Then she rāne, and came to Symon Peter, and to the other disciple * whō Ies^{us} loued, ad sayeth vnto the. They haue take awaye y^e Lorde out of the graue, & we cānot tell where they haue layde him. Peter therfore went forth, & that other disciple, ad came vnto y^e sepulchre. They rāne both together, & the other disciple dyd out rāne Peter, & came fyrst to the sepulchre. And whā he had stowped downe he sawe the linnen clothes lyenge, yet wēt he not in. * Then came Symon Peter, folowinge him, & went into y^e sepulchre, & sawe y^e linnen clothes lye, & y^e napkin that was aboute his heed, not lpyng w^{ith} the linnen clothes, but wrapped together in a place by it selfe. Then went in also y^e other disciple, which came fyrst to y^e sepulchre, and he sawe & beleued. For as yet they knew not y^e * scripture, that he shulde ryse agayne fro deeth. **¶** Then the disciples wēt awaye agayne vnto they^r awne home.

* Mary stode without at y^e sepulchre wepyng. So as she wepte, she bowed her selfe into y^e sepulchre, & seeth two angels clothed in whyte, sytting, y^e one at the heed & y^e other at y^e fete, where they had layde the body of Ies^{us}. They saye vnto her, womā, why wepest thou? She sayeth vnto the: for they haue take awaye my Lord, & I wote not where they haue layde hi. Whē she had thus sayd, she turned her selfe backe, & sawe Ies^{us} stādinge, and knewe not y^e it was Ies^{us}: Ies^{us} sayeth vnto her: woman, why wepest thou? Whō sekest thou? She supposing that he had bene a gardener, sayeth vnto him. Syr: yf I haue borne hi hence, tell me wher y^e hast layde him, ad I wyll fet him. Ies^{us} sayeth vnto her. Mary. She turned her selfe, & sayd vnto hym: Rabboni, which is to saye, master. Ies^{us} sayeth vnto her, & touche me not, for I am not yet ascended to my father. But go to * my bryth^r, & saye vnto the: * I ascende vnto my father & poure father: & to my God, & poure God. * Mary Magdalene came & tolde y^e disciples, y^e she had sene the Lorde, ad that he had spōke soch thinges vnto her.

¶ The same daye at night: which was the fyrst daye of y^e Sabbathes, when y^e doores were shut (where y^e disciples were assembled together for feare of y^e Jewes) came Ies^{us}, and stode in the myddes, & saith vnto them:

peace be vnto you. And whē he had so sayde, he shewd vnto them his handes, & his syde. Then * were y^e disciples glad when they sawe y^e Lord. Then sayd Ies^{us} to the agayne: peace be vnto you. As my father * sent me, euē so sende I you also. And whē he had sayd those wordes, he brythed on them and sayeth vnto them: Receaue ye y^e holy goost. Whosoeners synnes ye remitte, they are remitted vnto them. And whosoeners synnes ye retayne, they are retayned.

¶ But * Thomas one of y^e twelue (which is called Didymus) was not w^{ith} the whē Ies^{us} came. The other disciples therfore sayde vnto hi: we haue sene y^e Lorde. But he sayde vnto the: except I se in hys hādes y^e prynt of y^e nayles, & put my fynger in to y^e prynt of y^e nayles, & thrust my hāde into his syde, I will not beleue. And after. viij. dayes, agayne his disciples were w^{ith} in, & Thomas w^{ith} the. Then came Ies^{us} when y^e doores were shut, & stode in the myddes, and sayde: peace be vnto you.

After y^e sayd he to Thomas: bryge thy fynger hether, & se my handes, & reach hyther thy hāde, & thrust it into my syde, & be not sayth lesse, but beleuinge. Thomas answered, and sayde vnto him: my Lorde, & my God: Ies^{us} sayeth vnto hi: Thomas, because y^e hast sene me, thou hast beleued, blessed are they that haue not sene, and yet haue beleued.

* And many other sygnes truly dyd Ies^{us} in the presence of his disciples, which are not wyrtten in this boke. These are writte, that ye myght beleue, that Ies^{us} is Chyyst y^e sone of God, and that (in beleuyng) ye myght haue lyfe thowow hys name.

¶ The xxj. Chapter. **¶** The appearance to hys disciples agayne by the see of Epherias, and commaundeth Peter earnestly to fede hys shepe.

After warde dyd Ies^{us} shewe hym selfe agayne, at the see of Epherias. And on this wyse shewd he hym selfe. There were together Symon Peter & Thomas (which is called Didymus) and * Nathanael of Cana in Galile, and the sonnes of zebeddei, and two oth^{er} of hys disciples. Symon Peter sayeth vnto them: I wyll go a fishyng. They saue vnto him: we also wyll go with the. They wēt the y^e waye & entred into a shyppe immediatly, & that night caught they nothinge. But when y^e moornyng was now come, Ies^{us} stode on y^e shore: neuertheless the disciples knewe not y^e it was Ies^{us}. Ies^{us} sayeth vnto the: Children, haue ye eny meat? they answered him, no. And he saith vnto the: * cast out the net on y^e prygth syde of the ship, & ye shall fynde. They cast out therefore, ad anone they were not hable to draue it for the multitude of fyshes.

Then sayde y^e disciple * whō Ies^{us} loued vnto Peter: It is y^e Lord. Whē Symon Peter heard y^e it was y^e Lord, he gyyde his coate vnto him

The Actes of the
Apostles.

The fyrst Chapter. ✠

The ascension of Christ, Mathias is chosen
in the stead of Judas.

In former tentyse (Dea-
re Theophyl) we haue spo-
ken of all that Iesus bega-
ne to do and teache, vntyll
the daye i which he was ta-
ke vp, after that he, thozow
the holy goost, had geue co-
maundmētes vnto the Apostles, whom he
had chosen: to whom also he * shewed hym
selfe alpye after hys passion (and that by ma-
ny tokens) apparenyng vnto them fourtye
dayes, and speakyng of the kyngdome of
God, and gathered them together, * and co-
maunded them, that they shulde not departe
from Ierusalem: but to waite for the promys
of the father * wherof (sayeth he) ye haue
hearde of me. For * John truly bapty-
sed with water, but ye shalbe baptyfed with
the holy goost after these fewe dayes.
Whē they therfore were come together, they
asked of him, sayinge: Lorde, wilt thou at
this tyme, restore agayne the kyngdome to
Israel? And he sayde vnto them: * It is not
for you to knowe the tymes, or the seasons,
which the father hath put i his awne power:
but * ye shal receaue power after that the ho-
ly goost is come vpon you. And * ye shalbe
witnesses vnto me not onely in Ierusalem,
but also in all Jewry and in Samary, and
euen vnto the worldes ende.

And when he had spoken these thynges,
whyle they beheld, * he was take vp an hye,
* a cloude receaued him vp out of their sight.
And while they looked stedfastly vp towar-
de heaue, as he went, beholde, two men stode
by them in whyte apparell, which also sayd:
ye men of Galile, why stande ye gasyng
vp into heauen? This same Iesus which is
taken vp from you into heaue, * shall so co-
me, euen as ye haue sene hi go into heaue. *
Then returned they vnto Ierusalem from p
mount (that is called Olpnete) which is frō
Ierusalem, a Saboth dayes iorney. And whē
they were come in, they went vp into a par-
ler, where abode both * Peter and James,
and John and Andrew, Philip & Thomas,
Barthelemew & Mathew, James p sonne
of Alphens, and Simō zelotes, and Judas
the brother of James. These all continued
with one accorde in prayer and supplicacyon
with the women & Mary p mother of Iesu,
and with hys brethzen.

✠ And in those dayes Peter stode vp in
the myddes of the discyples, and sayde (the
nombze

nombze of names that were together, were
aboute an hundred and twentye.) Ye men &
brethren, thys scripture must haue nedes be
fulfylled, which the holy goost thozowe the
mouth of Dauid spake befoze of Judas,
* which was gyde to them that toke Iesus.
* For he was nombred with vs, and had ob-
tayne felowshyp in thys mynystacyon.
And the same hath now possessed a plat of
grounde with the rewarde of iniquite: and
when he was * hanged, he burst a sonde in
the myddes, and all his bowels gushid out.
And it is knowen vnto all the inhabiteurs of
Ierusalem: in so moch that the same felde is
called in their mother tōge, Acheldama, that
is to saye, the bloude felde.

For it is wyrtten in p boke of psalmes:
* hys habitacyon be voyde, and no man be
dwellynge therein: * and his Bylthopycke
let another take. Wherfore of these mē which
haue companied with vs (all the tyme that
the Lorde Iesus had all hys conuerlacyn a-
monge vs, begynnynge at the baptye of
John, vnto that same daye that he was take
vp from vs) must one be ordeyned, to be a
witness with vs of hys resurreccyon.

And they apoynted two, Joseph which is
called Barsabas (whose surname was Jus-
tus) and Mathias, And whan they prayed
they sayde: thou Lorde, which * knowest the
hertes of all mē, shewe whether of these two
thou hast chosen: that he maye take the rou-
me of thys ministracyon and Apostleshipp,
from which Judas by transgressyon fell,
that he myght go to hys awne place. And
they gaue forth their lottes, and the lot fel on
Mathias, and he was counted with the ele-
uen Apostles. ✠

The ij. Chapter. ✠

The coming of the holy goost. The sermon of Pe-
ter befoze the congregacyon at Ierusalem, and the
mirace of the saythfull.

When * the fyrste dayes were co-
me to an ende, they were all with
one accorde together in one pla-
ce. And sodenly ther came a sou-
de from heaue, as it had bene the
commynge of a myghey wynde, and it fyl-
led all the house where they late. And there
appered vnto them clouen tonges, lyke as
they had bene of fyre, and it late vpon eache
one of them: * and they were all fylled with
the holy goost, and beganne to speake with
other tonges, euen as the same sprete gaue
them vtterance.

Ther were dwellynge at Ierusalem, Jewes,
denoute men, out of euery nacyn of the that
are vnder heauen. When thys was noyed
aboute, the multitude came together, & were
astōnyed, because that euery man hearde the
speake with his awne langage. They won-
dered all, and marueyled, sayinge among the

selues: beholde, are not all these which spea-
ke, of Galile? And how heare we euery man
his awne tong, wherin we were borne: Par-
thians, and Medes and Elampres, and the in-
habiters of Mesopotamia, and of Turp, and
of Capadocia, of Bonthus and Asia, Phry-
gia, and Pamphilia, of Egypte, and of the
partyes of Lybia which is helyd: Syren, ad
straungers of Rome, Jewes & * Pro-
selites. Grekes and Arabians: we haue herd
them speake in sure awne tonges the greate
wordes of God. ✠ They were all amased,
and wondered, sayinge one to another: what
meaneth this? Other mocked, sayinge: these
men are full of new wyne.

✠ But Peter stepped forth with p clene,
and lyft vp his voyce, and sayde vnto them:
Ye men of Jewrye, and all ye that dwell at
Ierusalem: be this knowē vnto you, & with
poure cares heare my wordes. For these are
not droncken, as ye suppose, seynge it is but
p thyrde houre of the daye. But this it that
which was spoken by the Prophete Joel:
And it shalbe in the last dayes, sayth God: of
my sprete I wyll pooze out vpon all fleshe.
* And poure sonnes & poure daughters shal
prophecy, and poure yonge men shal se vy-
sions, and poure olde men shal dreame dra-
mes. And on my seruantes, & on my hande
maydens I wyll pooze out of my sprete in
those dayes, and they shal prophesy. And
* I wyll shewe wonders in heauen aboue,
and tokens in the erth beneth, bloud and fyre
and the vapour of smake. The sunne shalbe
turned into darcknes, & the moone into blou-
de, befoze that great and notable daye of the
Lorde come. And it shal come to passe, that
* whosoener shal call on the name of the
Lorde, shalbe saued. ✠

✠ Ye men of Israel, heare these wordes:
Iesus of Nazareth a man aproued of God
amonge you with myracles, wonders and
sygnes, which God dyd by hym in the myd-
des of you (as ye poure selues knowe) hym
haue ye taken by the hādes of vnyghtewes
persones, after he was deliuered by the de-
terminat counsell & foreknowledge of God,
& haue crucified and slayne him: whom God
hath rayled vp, & looked p sorowes of deeth,
because it was vnpossible, p he shulde be hol-
de of it. For Dauid speaketh of him. * A fore
hande I sawe God alwayes befoze me: for
he is on my ryght hande, that I shulde not be
moued. Therfore dyd my hert reioyce, & my
tonge was glad. Moreover also my fleshe
shal rest in hope, because thou wilt not leaue
my soule in hell, nether wilt thou suffer thine
holye to se corruption. Thou hast shewe d me
the wayes of lyfe, thou shalt make me full of
ioye with thy countenance. ✠

Ye men and brethren, let me frely speake
vnto you of the patriarke Dauid: * For he
is both

vnto him (for he was naked) & sprāge into p
sec. The other discyples came by thyp for they
were not farre frō lande, but as yt were two
hōdred cubites, & they drewe p net w fishes.
None then as they were come to lāde, they
sawe hōte coles, & fische layd therō, & breed.
Iesus sayeth vnto the. * bynge of p fische
which ye haue now caught: Symon Peter
went vp, & drewe p net to londe full of great
fysches, an hōdred & liij. And for all ther we-
re so many, yet was not the net broke. Iesus
sayeth vnto the: come & dyne. And none of p
discyples durst aske hi: what art p? For they
knewe p it was the Lorde. Iesus then came,
and toke breed, & gaue them, and fische lyke-
wys. This is now the thyrde tyme p Je-
sus appeared to hys discyples, after that he
was rised agayne from deeth. ✠

✠ So when they had dynd, Iesus sayeth to
Symō Peter: Symō Ioāna, louest thou me
more then these? He sayd vnto hi: ye Lorde, p
knowest, p I loue p. He sayeth vnto him: fe-
de my lābes. He sayeth to him agayne p secō-
de tyme: Symon Ioāna, louest thou me? He
saith vnto him. Yee Lorde, p knowest that I
loue p. He sayde vnto him: fede my shepe. He
sayde vnto him p thyrde tyme: Symō Ioā-
na, louest thou me? Peter was sorpy, because
he sayde vnto hym the thyrde tyme: louest
thou me, and he sayde vnto hym: Lorde, thou
knowest all thinges, thou knowest that I
loue p, Iesus saith vnto him: fede my shepe.

✠ Clerely, verely, I saue vnto the: whē thou
wast yong, p gerdest thy selfe, & ad walkedst
whither thou woldest: but when thou art ol-
de, * thou shalt stretch forth thy handes, &
another shal gyde the, & leade the whither
thou woldest not. That spake he, sygnify-
nge, by what death he shuld glorifye God.

And when he had spoken thys, he sayeth
vnto hi: ✠ folowe me. Peter turned about,
and sawe the disciple * whom Iesus loued,
folowynge (which also leane on hys brest
at supper, and sayde: Lorde, which is he that
betrayeth the?) When Peter therfore sawe
him, he sayeth to Iesus: Lorde, what shall he
here do? Iesus sayeth vnto hym, If I wyll
haue him to tary tyll I come, what is that to
the? folowe p me. Then went thys sayinge
abroade among the brethren, that p discyp-
le shulde not dye. Yet Iesus sayde not to hym,
he shal not dye: but yf I wyll p he tary tyll
I come, what is that to p? The same dyscy-
ple is he, which testifieth of these thynges,
and wrote these thynges. And we knowe, p
hys testimony is true. ✠ * There are also
many other thynges which Iesus dyd, the
which yf they shulde be wyrtten euery one,
I suppose the worlde coulde not cōtayne the
bookes that shulde be wyrtten.

There endeth the Gospel of
Swayne John.

* Luk. xxiij.

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is both deed and buried, and hys sepulchre remaineth with vs vnto this daye. Therefore, seeinge he was a Prophet, and knewe þ God had sworne with an othe to him, that Christ (as concerninge the flesch) shulde come of the fruite of his loynes, and on hys seat, he knowinge this before, spake of the resurrection of Christ, that his soule shulde not be left in hell: neither hys flesch shulde be corrupted. This Iesus hath God rayled vp, * wherof we all are witnesses.

Hence now that he by the ryght hande of God exalted is, and hath receaued of the father the promise of the holy Goost, he hath shewed forth this * (grfte) which ye now see and heare. For David is not ascended into heuē: but he sayeth: * The Lord sayde to my Lord: syt thou on my ryght hand, vntyll I make thy foes thy fote stole. So therefore, let all the house of Israel knowe for a surety, þ God hath made that same Iesus (whom ye haue crucified) Lord and Christ.

When they hearde this, they were pricked in their hartes, and sayd vnto Peter, & vnto the other Apostles: Ve me & brethren * what shall we do? Peter sayde vnto them: repent of youre synnes, and be baptysed euery one of you in the name of Iesus Christ for the remission of synnes, and ye shall receaue the grfte of þ holy goost. For the promise was made vnto you and to youre chyldren, and to all that are a farre of, euen as many as the Lord oure God shall call. And with many other wordes bare he witness, and exhorted them, sayinge: Saue youre selues from this vntowarde generation. Then they gladly receaued his preachinge, were baptised: and the same daye, ther were added vnto them aboute thre thousande soules.

And they continued in the Apostles doctrine and felowshyp, & in breakinge of bread, and in prayers. And feare came ouer euery soule. And many wōdres & signes were shewed by þ Apostles. * At Jerusalem. And great feare came vpon all men. And all that beloued, kept them selues together, & had all thynges comen, and solde their possessions and goodes, and parted them to all men, as euery man had nede. And they continued dayly with one accord in þ temple, & brake bread fro house to house, & dyd eate their meate together, wī gladnes & singlenes of hert, praylinge God, and had fauour with all the people. And the Lord added to þ cōgregation dayly, soch as shulde be saued.

¶ The. iij. Chapter.

¶ The halt is restored to hys fete. Peter preacheth Christ vnto the people.

Peter and John went vp together into the temple at the nyynth houre of prayer. And a certayne man that was halt from hys mothers wōbe, was brought, whom they

layde daylye at the gate of the temple (which is called beutyfull) to aske almes of them that entred into the temple. When he sawe Peter and John, that they wolde into the temple, he desyred to receaue an almes. And Peter fastened his eyes on him with John, & sayd: loke on vs. And he gaue hede vnto the, trystynge, to receaue some thyng of them. The sayde Peter: Syner and golde haue I none such as I haue, geue I the. In the name of Iesus Christ of Nazareth, * ryle vp and walke. And he toke hym by the ryght hand, and lyfte hym vp. And immediatly hys fete and ancle bones receaued strength. And he sprang, stode, and walked, and entred with them into the temple, walkynge, and leappynge, and prayynge God.

And all the people sawe hym walke and prayse God. And they knewe hym, þ it was he, which late and begged at the beutyfull gate of the temple. And they wondred and were soze astonyed at that which had happened vnto hym. And as the halt which was healed, helde Peter and John, all the people ranne amased vnto the in * the porche that is called Salomons.

When Peter sawe that, he answered vnto the people. * Ye men of Isral, why maruaile ye at this, or why loke ye so on vs, as though by oure awne power or strength we had made this man go? The God of Abraham, and of Isaac and of Jacob, the God of oure fathers hath glorified hys sonne Iesus, whom ye deliuered, * and denyed in þ presence of Pilate, when he had iudged hym to be looked. But ye denyed the holy and iust, and desyred a mozt herar to be geuen you, and kylled * the Lord of lyfe, whom God hath rayled from deeth, of the which we are witnesses. And hys name thozowe the fayth of his name, hath made this mā sound, who ye see and knowe. And the fayth which is by hym, hath geuen to hym this health in the presence of you all.

And now brethren, I wote þ thozow ignorance ye dyd it, as dyd also youre rulers. But God (which before had shewed, by the mouth of all hys Prophetes, howe þ Christ shuld suffer) hath thus wyle fulfilled. Let it * repente you therfore, and couerte, þ youre synnes maye be done awaye. * when þ tyme of restrethynge cometh, which we shall haue of the presence of the Lord, and when God shal sende him, which before was preached vnto you, that is to witte Iesus Christ, which must receaue heauen vntyll the tyme that all thynges, which God hath spoken by the mouth of all hys holy Prophetes sence þ worlde began, be restored agayne.

Moses trulye sayde vnto the fathers: * a Prophet shall the Lord poure God rayle vnto you, euē of youre brethren lyke vnto me: him

me: him shall ye heare, in all thynges whatsoever he shall saye vnto you. For the tyme wyl come, that euery soule which wyl not heare that same Prophet, shalbe destroyed from amonge the people. All the Prophetes also from Samuel and thence forth (as many as haue spoken) haue in lyke wyle tolde of these dayes.

Ye are the chyldren of the Prophetes, and of the couenant, which God made vnto oure fathers, sayinge to Abraham: * Euen in thy seede shal all the kynredes of the earth be blessed. If yst whan God had rayled vp hys sonne Iesus vnto you, he sent hi to blesse you, that euery one of you shulde turne from his wyckednes.

¶ The. iij. Chapter.

¶ The Apostles are taken and brought before the counsell. They are forbydden to preache, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

As they spake vnto the people, the prestes and the rulers of the temple, and the Saduces, came vpon the, takynge it greuously, that they taught the people, and preached in Iesus the resurrection from deeth. And they layde handes on them, and put them in holde vntyll þ nexte daye. for it was now euentide. Howbeit many of them which hearde the wordes beloued, and the nombze of the men was aboute fyue thousande.

And it chaunced on the morow, that their rulers and elders and Scribes, (and Anias the chiefe Prest, and Cayphas, and John, and Alexander, & as many as were of þ kynred of þ hye Prestes) gathered together at Jerusalem. And whā they had set them before them they asked * by what power, or in what name haue ye done this?

Then Peter full of þ holy goost sayde vnto the: ye rulers of the people, and elders of Isral, ye we this daye be examined of the good dede that we haue done to the sycke mā by what meanes he is made whoale: be it knowne vnto you all, and to all the people of Isral, that by the name of * Iesus Christ of Nazareth, whom ye crucified, whom God rayled agayne from deeth: euen by him doth this mā stande here present before you whoale. * This is the stone which was cast asyde of you buylders, which is become the chiefe of the corner. Nether is there saluacyon in eny other. * For amonge men vnder heauen there is geuen none other name, wherin we must be saued.

When they sawe the boldnes of Peter and John, and understode that they were vnderned and laye men, they marueyled, and they knewe them, that they had bene with Iesu: and beholdynge also the man (which was healed) standynge with the, they coulde not saye agaynst it: but commaunded them to go

asyde out of þ counsell, and counceiled amonge them selues, sayinge: * what shall we do to these men? For a manifest spgne is done by them, and is openly knowne to all them that dwell in Jerusalem, and we cannot denye it. But that it be noysed no farther amonge the people, let vs threaten and charge the, þ they speake hence forth to no man in this name.

And they called them, * and commaunded them, that in nowyle they shulde speake nether teach in þ name of Iesu. But Peter & John answered and sayde vnto them: whether it be ryght in þ sight of God, to hearken vnto you more then to God, iudge ye. For we cannot but speake, that which we haue sene & heard. So threatened they them, and let them go, and founde nothyng howe to punyshe the, because of the people. For all men prayled God because of * þ which was done: for the man was aboute forty yere olde, on whom this myracle of healyng was shewed.

As soon as they were let go, they came to thei felowes, and shewed all that the hye Prestes and elders had sayde. And when they hearde þ, they lyfte vp their voyces to God with one accord, and sayde: Lord, thou art God, which hast made heauen and erth, the see, & all that in the is, which * (in the holy goost) by þ mouth of thy seruaunt David: * (oure father) hast sayd: * Why dyd the he the rage, and the people ymagen vayne thynges? The kynredes of the erth stode vp, and the rulers came together, agaynst the Lord and agaynst hys anoynted.

For of a tructh, agaynst thy holy chyld Iesus (whom þ hast anoynted) both Herode and also Poncius Pilate, with the Sctyls and the people of Isral, gathered them selues together * (in this cite) for to do what: soeuer thy hande and thy counsell determyned before to be done. And now Lord, beholde their threatenynge, and graunte vnto thy seruautes, that with all confydence they maye speake thy worde. So that thou stretche forth thyne hande, that healyng and signes and wonders be done by the name of thy holy chyld Iesus. And as soon as they had prayed: þ place moued where they were assembled together * and they were all fylled with the holy Goost, and they spake the worde of God boldly.

And the multitude of them that beloued, * were of one hert, & of one soule. Neyther sayde anye of them, that ought of the thynges which he possessed, was hys awne: but they had all thynges comen. And with greute power gaue the Apostles wytnes of the resurrection of the Lord Iesu. And great grace was with them all. Nether was there eny amonge them, that lacked. For as many as were possessers of landes or houses, solde them, and brought þ pryce of þ thynges that were solde.

were solde, ad layde it downe at y^e Apostles fete: And distribucion was made vnto euery man accordyng as he had nede.

* Actes. iij.

And * Iosef, which was also called of y^e Apostles, Barnabas (that is to saye, y^e sonne of consolacyon) beyng a Leuite, and of the countre of Cypers whan he had lande, solde it, and layde the pryce doone at the Apostles fete.

The. v. Chapter.

The dysciple of Ananias and Saphyra is punished. Miracles are done by the Apostles, which are taken, but the angel of God byng with them out of prison. They are brought before the Iudges. The sentence of Gamaliel. The Apostles are in trouble.

A Certaine man named Ananias with Saphyra his wyfe solde a possession, ad kepte awaye parte of the pryce (hys wyfe also beyng of counsell) and brought a certayne parte, and layde it downe at the Apostles fete. But Peter sayde: Ananias, how is it, that Sathan hath fylled thyne hert, that thou shuldest lye vnto the holy goost, and kepe awaye parte of the pryce of the lande? Pertayned it not vnto the onely: & after it was solde, was it not in thyne awne power? Why hast thou concealed this thynge in thyne herte? Thou hast not lye d vnto me, but vnto God. Whē Ananias herde these wordes, he fell downe, and gaue vp the goost. And great feare came on all them that hearde these thynges. And the yonge men rose vp, and put hym a parte, ad caried hym out, and buried hym.

And it fortuneth, that (as it were aboute the space of thre houres after) his wyfe came in, ignorant of that which was done. And Peter sayde vnto her: Tell me, Solde ye not y^e lāde for so moch? And she sayd: yee, for so moch. Then Peter sayde vnto her: why haue ye agreed together, to tēpt the sprete of y^e Lorde? Beholde, the fete of them which haue buried thy husband, are at the doore, and shall carie the out. Then fell she downe straght waye at his fete, and yelded vp y^e goost. And the yonge men came in, and founde her deed, & caried her out, & buried her by her husband. And great feare came on all the congregacyon, and on as many as heard it.

* Mar. xvi. b

* Mat. xxv. a
* Actes. iij. b

By y^e handes of the Apostles * were many sygnes and wonderes shewed among the people. And they were all together with one accorde in * Salomons porche. And of other durst no mā ioyne him self to the: neuertheles the people magnified them. The nombred of them that beleued in the Lorde both of men and women, grewe more & more: in so moch y^e they brought the spcke into the stretes, and layde them on beddes and couches, that at the least waye the shadowe of Peter when he came by, myght shadowe some of them,

* and that they myght all be deliuered fro their infirmities)

There came also a multitude out of the cyties rounde aboute, vnto Ierusalem, byng gonge speke folkes, and them which were vexed with vnclene spretes. And they were healed euery one.

* Then the chiefe Prestre rose vp, and all they that were with him (which is the secte of the Saduces) ad were full of indignaciō, and layde handes on the Apostles, and put them in the commē pzelon. * But the angell of the Lorde by nyght opened the pzelon doores, and brought them forth, and sayde: go, and stande, and speake in the temple to the people all y^e wordes of this lyfe. When they hearde that, they entred into the tēple early in the mornynge: and taught. But the chiefe prestre came and they that were with him, ad called a counsell together, and all the elders of the chylidren of Israel, and sent men to the pzelon, to fet them. When the mynysters came, and founde them not in the pzelon, they returned and tolde, sayinge: the pzelon truly founde we shut with all diligēce, and the keepers standynge without before the doores. But whē we had opened, we founde no mā within. When the chiefe Prestre and the ruler of the tēple, and the hye Prestres hearde these thynges, they douted of the, wher vnto thys wolde growe.

Then came one and shewed them: beholde, the men that ye put in pzelon, stande in the temple, and teach the people. Then went the ruler of the temple, with ministres, and brought them without violence. For they feared the people, lest they shulde haue bene stoned. And when they had brought them, they set the before the counsell. And the chiefe Prestre asked them, sayinge: * dyd not we straitely commaunde you: that ye shuld not teach in this name? And behold, ye haue fylled Ierusalem with poure doctryne, and intende to byrge * this mans bloud vpo vs.

Peter and the other Apostles answered, & sayde: * We ought more to obey God then me. The God of oure fathers rayled vp Iesus, whom ye slewe, and hanged on tre. hym hath God lyft vp with his ryght hand, to be a ruler and a sauiour, for to geue repentaunce to Israel, and forgyuenes of synnes. And we are recorderes of these thynges which we saye, and so is also y^e holy goost, whom God hath geuen to them y^e obey him. Whē they hearde that, they claue asunder, and sought meanes to slea them. Then stode ther vp one in the counsell, a Pharysey, named * Gamaliel, a doctoure of lawe (had in reputacyon among all the people) and commaunded y^e Apostles to go asyde a lytell space, and sayd vnto the: ye men of Israel, take hede to poure selues, what ye entende to do, as touchynge these mē. For before these dayes rose vp one Chu das, boastynge hym selfe, to who resorted a

* Actes. iij.

* Actes. iij. b
and. xvi. a

* Actes. iij. b

* Mar. v. b

* Actes. iij. b

* Apo. ii. b

* Au. xviii. b
* Timo. i. b* Iude. xxi. c
* Mar. x. c

nombze of men, about a foure hundred, which was slayn: and they all which beleued hym. were scatred abrode, and brought euery one nought. After this mā, was ther one Judas of * Galile in the dayes of the tribute, and drewe awaye moche people after hym. he also perished and all, euen (as many as harkened to him) were scatred abrode.

And now I saye vnto you: refraine your selues from these men, and lett them alone. For yf this counsel or this worke be of men, it wyll come to naught. But and yf it be of God, ye cannot destroye it, lest haply ye be founde to stryue agaynst God. And to hym agreed the other: and whan they had called the apostles, they bet them, * and commaunded that they shulde not speake in the name of Iesu, and let them go.

And they departed from the counsell, Treioplunge, that they were counted worthy, to suffre rebuke for his name. And dayly in the temple and in euery houle they ceased not, to teach and preach Iesus Christ.

The. vi. Chapter.

The ministers (or deacons) are ordeined in the congregation to do seruyce in necessary thynges of the body, that the apostles maye waste onely vpo the worde of God. Steuen is accused.

In those dayes (whā the number of the discyples grewe) there arose a grudge amonge the Iewes agaynst the hebrues, because their weddowes were despylde in the dayly ministracyon. Then the twelue called the multitude of the discyples together and sayde, it is not mete, that we shuld leaue the worde of God: and serue tables. Wherfore brethren, loke ye out amonge you seuen men * of honeste report, and full of the holy ghost and wisdom, to whom we maye committe this busynes. But we wyll geue oure selues continually to prayer, and to the ministracyō of the worde. And the sayinge pleased the whole multitude. And they chose Steuen a mā full of faith and of the holy ghost, and Philip, and Procorus, and Nicanor, and Timon, and Bernenas, and * Nicolas a couert of Antioche. These they set before the apostles: and when they had prayed, they * layde theyr handes on them.

And the word of God encreased, and the number of the discyples multiplied in Ierusalem greatly, and a greate companye of the prestres were obedient to the sayth.

* And Steuen, full of fayth and power, dyd great wonderes and miracles amonge the people. Then ther arose certen of the Synagoges, which is called the Synagoge of the Libertynes and Sirenytes, and of Alexandria, and of Celicia, and of Asia, disputynge with Steuen. * And they coulde not respyte the wisdom, & the sprete, * which spake. * Then sent they in men, which sayde: we

haue hearde hym speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people ad the elders and the scribes: and came vpo him and caught hym, and brought him to the counsell, and brought forth false witness, which sayde: This man ceaseth not to speake blasphemous wordes agaynst this holy place and the lawe: for we heard him saye: this Iesus of Nazareth shal destroye this place, and shal chaunge the ordinaunces, which Moses gaue vs. And all that sate in the counsell, looked stedfastly on him, and sawe his face as it had bene the face of an angell.

The. vii. Chapter.

Steuen maketh answer to hys accusacyon, rebuketh the hardnecked Iewes, and is stoned vnto death.

Then sayd the chiefe prestre: is it true so? And he sayd: ye men, brethren and fathers, hearken. The God of glory appeared vnto our father Abraham, whan he was in Mesopotamia, before he dwelt in Charran, and sayd vnto hym: * Get the out of thy countre, and from thy kynred, and come into y^e land, which I shall shewe y^e. Then came he out of the lāde of Chaldee, and dwelt in Charran. And from thence, whan hys father was deed, he brought him into this lāde in which ye now dwel, and he gaue hym none inheritauce in it, no not the bredeth of a fote: * and promysed that he wold geue it to him to possesse & to his seed after hym, when as yet he had no chylde.

God verely spake on thys wise * that his seed shulde sojourne in a straunge lande, & that they shulde kepe them in bondage, and * entreate them euell. iij. C. yeaeres. And the nacyon (to whom they shalbe in bondage) will I iudge, sayd God. And after that thal they come forth and serue me in thys place. * And he gaue him the couenaunt of circumcision. * And he begat Isaac, and circumcised him the right daye. ad * Isaac begat Jacob, and * Jacob begat the twelue patriarches. * And the patriarches hauing indygnacyon solde Ioseph into Egypte. And God was with hym, and deliuered hym out of all his aduersities, and gaue him fauour & wysdome in the syght of Pharaos kynge of Egypte. And he * made hym gouernoure ouer Egypte, and ouer all hys houtholde.

* But ther came a dertth ouer all the land of Egypt and Canaan, and great affliccion that our fathers fōude no sustenance. But when Jacob hearde that there was corne in Egypt he sent our fathers first. * And at the second tyme, Ioseph was knowe of his brethren, & Iosephs kynred was made knowne vnto Pharaos. Then sent Ioseph a message, and caused hys father to be brought, and all his kynne. Ix. v. soules. * And Jacob descended into Egypte & and dyed both he and

* Gene. xxi. a

* Gene. xxi. b
* Gene. xxi. b
and. c. vi. a

* Gene. xxi. c

* Exo. xii. f
* Iud. v. b
* Gen. xxi. c* Gen. xxi. b
* Gene. xxi. a
* Gen. xxi. c* Ge. xxi. c. x. f
* Ge. xxi. c. x. f
* Gene. xxi. c. x. f
* Ap. i. c

* Gene. xxi. c

* Gene. xxi. g

* Gene. xxi. a

* Gen. xxi. a
* Gene. xxi. b

Gg oure

4 Gen. xxi. b
 our fathers, and were caried ouer into Si-
 chem, and layde in the sepulchre, that Abra-
 ham bought for money of p̄sones of Emor,
 the sonne of Sichem.

But when the tyme of the promesse due
 nye (which God had swozne to Abraham) *
 p̄ people grewe & multiplied in Egypt, tyll
 another kynge arose which knewe not of Jo-
 seph. The same dealt fittely with our kin-
 red, and cruelly intreated our fathers, and ma-
 de them cast out their yonge chyldren, that
 they shulde not remayne aluue. * The same
 tyme was Moses bozne, and was accepta-
 ble vnto God, and nourished vp in hys fa-
 thers house thre monethes. Whē he was cast
 out, Pharaos daughter toke him vp, & nou-
 rished hym vp for her awne sonne. And
 Moses was learned in all maner wysdome
 of the Egyptians, and was mighty in dedes
 and in wordes.

And whan he was full forty yere old, it
 came into his hert, to vylet hys brethren the
 chyldren of Israel. And whē he sawe one of
 them suffre wrong, he defended him, & auen-
 ged hys quarell that had the harme done to
 him, and smote the Egyptian. For he suppo-
 sed hys brethren wolde haue vnderstande,
 how that God by hys hande shulde deliuer
 them. But they vnderstode not.

And the next daye he shewed him self vn-
 to them as they stroue, and wolde haue sett
 them at one agayne, sayinge: Syys, ye are
 brethren, why hurte ye one another? But he p̄-
 dyd hys neyghboure wronge, thrust hym a-
 waye, sayinge: * who made the a ruler and
 a iudge ouer vs? wilt thou kyll me, as thou
 dydest the Egyptian yester daye? * Then fled
 Moses at that saying, and was a straunger
 in the land of Madian, where he begat two
 sonnes.

* And whan forty yeres were expired,
 there appeared to hym in the wilderness of
 mount Sina an angell of the Lord in a fla-
 me of fyre in a bulshe. When Moses sawe
 it, he wondred at the syght. And as he drew
 neare to beholde, the voyce of the Lord came
 vnto hym. * I am the God of thy fathers, p̄
 God of Abraham, the God of Isaac, and the
 God of Jacob. Moses trembled, and durst
 not beholde. The Lord sayd p̄ the Lord to him: * Put
 of thy shoes fro thy fete, for the place whe-
 re thou standest, is holy grounde. I haue
 perfectely sene the affliction of my people,
 which is in Egypt, and I haue heard they
 gromping, ad am come downe to deliuer the.
 And nowe come, and I wyl sende the into
 Egypt.

* This Moses who they forsoke (saying:
 * who made the a ruler and a iudge?) the sa-
 me dyd God sende to be a ruler and a deliue-
 rer, by the handes of the aungell which ap-
 peared to hym in the bulshe. And the same

brought them out, the wynged wondres and
 signes in Egypt, and in the red see, and in the
 wyldernes forty yeres. Thys is that Mo-
 ses, which sayde vnto the chyldren of Israel:
 * A prophete shall the Lord your God rayse
 vp vnto you of your brethren, like vnto me,
 him shall ye heare.

This is he that was in the congregaciō,
 in the wilderness with the angel (which spa-
 ke to hym in the mount Sina) and with our
 fathers. This man receaued the word of life
 to geue vnto vs, to whom our fathers wold
 not obey, but cast it from them, and in they
 hertes turned backe agayne into Egypt, sa-
 pinge vnto Aaron: * make vs goddes to go
 before vs. For as for thys Moses p̄ brought
 vs out of the lande of Egypte, we wote not
 what is become of hym. And they made a
 calfe in those dayes, and offered sacrifice vn-
 to the ymage, and reioyced ouer the workes
 of theyr awne handes.

Then God turned hym selfe, and * gaue
 them vp, that they shulde worshyp the hoost
 of the skye, as it is writtē in the booke of the
 prophetes. * Ope of the house of Israel, ga-
 ue ye to me sacrifices and meate offeringes
 by the space of forty yeres in the wylder-
 nes: And ye toke vnto you the tabernacle of
 Moloch, and the starre of poure God
 Remphan, figures which ye made to wor-
 shyp them. And I will translate you beyōde
 Babylon.

Oure fathers had the tabernacle of wit-
 nes in the wyldernes, as he had appoynted
 them speaking vnto Moses: that he shulde
 make it, according to the fassyon that he had
 sene. Which tabernacle also oure fathers that
 cam after, * brought in with Josue into the
 possession of the Gentyls, whom God draue
 out before the face of oure fathers, vnto the
 tyme of Dauid: * which founde fauoure be-
 fore God, and wold sayne haue founde a ta-
 bernacle for the God of Jacob. * But Salo-
 mon bult him an house.

* Howbeit he that is hyest of al, dwelleth
 not in temples made with handes, as sayth the
 prophete: * heauen is my seate, and earth is
 my fote stole. What house wyl ye bylde for
 me, sayth p̄ the Lord: or which is p̄ place of my
 rest: hath not my hand made al thesē thinges?

Ye stiffnecked and of vncircumcised her-
 tes and eares: * ye haue all wayes resysted
 the holy ghost: * as youre fathers dyd, so do
 ye. Which of the prophetes haue not your fa-
 thers persecuted? And they haue slaine them
 which shewed before of the comming of that
 Just, whom ye haue nowe betrayd, ad mur-
 dred. And ye also haue receaued p̄ lawe * by
 the minystracion of aungels, and * haue not
 kept it.

* When they heard thesē thinges, they
 hertes claue asunder, and they gnashed on
 hym

him with theyr teth. But he being ful of the
 holy ghost, looked vp stedfast lye w hys eyes
 into heauē, and sawe the glozpe of God, and
 Jesus standyng on the ryght hande of God,
 and sayd: beholde, I se the heauens open, and
 the sonne of man standyng on the right hand
 of God. Then they gaue a shout with a loud
 voyce, and * stopped theyr eares, and ranne
 vpon him all at once, and cast hym out of the
 cytie, and * stoned him. And the witnes layd
 downe theyr clothes at a pong mannes fete,
 whose name was Saul. And they stoned
 Steue callinge on and sayinge: Lordē Jesu,
 * receaue my sprete. And he kneeled downe &
 cryed with a loude voyce: Lordē, * laue not
 thys synne to theyr charge. And whē he had
 thus spoken, he fell a slepe. †

The viij. Chapter.

Saul persecuteth the Chyrtien. The apostles are
 scattered abroad. Philip cometh into Samaria. Si-
 mon Magus is baptised, he dytchmbleth. Philip
 baptiseth the chamberlaine.

Saul * consented vnto hys death.
 And at p̄ tyme there was a greate
 persecucion agaynst the congrega-
 cyon which was at Jerusalem, ad
 they were all * scattered abroad thorowout p̄
 regyons of Jewry and Samaria, except the
 apostles. But deuout men dressed Steuen,
 and made great lamentacyon ouer hym. As
 for Saul he * made hauocke of the cōgrega-
 cyon, and entred into euery house, and drew
 out both men and women, and thrust them
 into prison. Therfore, they that were scate-
 red abroad, went euery where preachyng the
 worde of God.

* Then came Philip into a cytie of Sa-
 maria, & preached Christ vnto them. And the
 people gaue hede vnto those thynges which
 Philip spake w one accord, hearyng & seying
 the myracles whych he dyd. For * vncleane
 spretes crynge with loude voyce, came out
 of many p̄ were possessed of the. And many
 taken w palsy, & many p̄ halted, were hea-
 led. And ther was great ioye in that cyte. †

But ther was a certen mā called Symō,
 which before tyme in p̄ same cytye vled wit-
 checraft, and bewitched the people of Sa-
 maria, saying that he was a man that coulde
 do great thynges. Whom they regarded, fro
 the lest to p̄ greatest, sayinge: this man is the
 power of God, which is called greate. And
 him they sett moche by, because that of longe
 tyme he had bewitched them with sorceries.
 But as sone as they gaue credence to Philip-
 pes preachyng of the kyngdome of God, & of
 the name of Jesu Christ, they were baptysed
 both men & women. Then Simon hym selfe
 beleued also. And whan he was baptised, he
 continued w Philip, and wondred, beholding
 the miracles & sygnes, which were shewed.

* When the apostles which were at Je-

rusale herd saye, that Samary had receaued
 the word of God, they sent vnto the Peter &
 John. Which whan they were come downe,
 prayed for the, p̄ they might receaue the holy
 ghost. For as yet he was come on noone of
 the: but they were baptised onely in p̄ name
 of Christ Jesu. * Then layd they their handes
 on them, & they receaued the holy ghost. †

Whē Simō sawe that thorow laying on
 of the apostles handes, the holy ghost was ge-
 uen, he offered them money, saying: geue me
 also this power, that on whomsoeuer I put
 the handes, he maye receaue the holy ghost.
 But Peter sayd vnto him: thy money peris-
 the with the, because thou hast thought * p̄
 the gift of God maye be obteyned with mo-
 ney. Thou hast nether parte, nor felowshyp
 in thys busynes. For thy hert is not ryght in
 the syght of God. Repente therfore of thys
 thy wyckednes, & praye God, p̄ the thought
 of thyne herte maye be forgeuen the. For I
 perceaue that thou art full of bitter gall, and
 wrapped in iniquite.

Then answered Simon & sayde: * prape
 ye to the Lord for me, p̄ none of these thyng-
 ges which ye haue spoken, fall on me. And
 they whan they had testifed and preached p̄
 worde of God, returned towarde Jerusale,
 and preached the gospel in many cyties of
 the Samaritans.

* The aungell of the Lord spake vnto
 Philip, saying: aryse, & go toward the south
 vnto the wape that goeth downe from Jeru-
 salem vnto the cyte of Gaza, which is in the
 desert. And he arose, & went on. And behold,
 a man of Ethiopia (a chāberlene, & of greate
 auctorite with Cādace quene of the Ethio-
 pians, & had the rule of al her treasure) * came
 to Jerusalem for to worshyp. And as he re-
 turned home agayne syttinge in hys charet,
 he red & say the prophete.

Then the sprete sayd vnto Philip: go ne-
 are, and ioyne thy self to ponder charet. And
 Philip ran to hym, and heard him reade the
 prophete Esay, and sayd: vnderstandest thou
 what thou readeest? And he said: how can I,
 except I had a gyde? And he desyred Philip,
 that he wolde come by, and sytt with hym.
 The tenoure of the scripture which he read,
 was this: * he was led as a shepe to be slay-
 ne: and lyke a lambe domine before his shea-
 rer, so opened he not his mouth. * Because
 of hys humblenes, he was not esteemed. But
 who shal declare hys generaciō? for his lyfe
 is taken fro the earth. The chamberlaine an-
 swered Philip, and sayd: I prape the of whō
 speaketh the prophete thys: of hym selfe, or
 of some other man?

Philip opened hys mouth, and began at
 the same scripture, and preached vnto hym
 Jesus. And as they wet on theyr wape, they
 cam vnto a certē water, and the chāberlay-
 ne sayd:

¶ Eg ij ne sayd:

* Actes. i. a
he said: Se, here is water * what doth let me
to be baptysed? Philip sayde vnto him: If þ
belue with all thyne hert, thou mayest. And
he answered, and sayde: I belue that Iesus
Christ is the sonne of God. And he commaun-
ded the charer to stande still. And they went
downe both into the water: both Philip and
also the chamberlayn, and he baptysed hym.
And as soon as they were come out of þ wa-
ter, the sprete of þ Lord caught a waye Phi-
lip, and the chamberlayn sawe him nomore.
And he went on hys waye reioysinge: but
Philip was founde at Azotus. And he wal-
ked thoro vnto the coastes, preaching in all
the cyties, tyll he came to Cesarea. **K**

The ix. Chapter. **K**

Saul is converted, and confoundeth the Jewes.
Peter baptiseth Eubrytha.

AND Saul yet breshyng out threat-
nynges and slaughter agaynst the
disciples of the Lorde, wente vnto
the hye preste, and despyred of hym
letters, to cary to Damasco, to the synago-
ges: * that yf he founde any of thys waye,
(whether they were me or weme) he myght
brynge them bounde vnto Jerusalem. And
when he ioyned, it fortuneth that as he was
nye to Damasco, suddenly their shyned round
about hym a lyght from heauen, and he fell
to the earth and hearde a voyce, sayinge to
hi: * Saul Saul, why persecutest thou me?
And he sayde: what art thou Lorde? And the
Lorde sayd: I am Iesus, whom thou perse-
cutest. It is hard for the to kycke against the
pyckes. And he both treblynge, & astonyed
sayde: Lorde, * what wilt thou haue me to
do? And the Lorde sayd vnto hym: aryse, and
go into the cytie, and it shalbe told the, what
thou must do.

23 The men which ioyned with hym, sto-
de amased, hearynge a voyce, but seynge no
man. And Saul arose from the earth, & whē
he opened his eyes, he sawe no mā. But they
led hym by the hande, and brought hym into
Damasco. And he was thre dayes without
syght, and nether dyd eate nor dryncke. And
ther was a certen discipule at Damasco, na-
med Ananias, and to him sayd the Lorde in a
visyon: Ananias: And he sayd: behold, I am
here Lorde. And the Lorde sayde vnto hym:
aryse, and go into the strete (whych is cal-
led strayght) and seke in the house of Judas
after one called Saul * of Tharsus. For be-
holde, he prayeth, and hath sene in a vision a
man named Ananias comyng into him, and
puttyng hys handes on hym, that he myght
receaue his syght.

* Actes. viii. a
Then Ananias answered: Lorde, I haue
heard by many of this mā * how moche euyl
he hath done to thy sayntes at Jerusalem: &
here he hath auctoryte of the hye prestes, to
bynde all that call on thy name. The Lorde

vnto him: go thy waye, for he is a chosen ves-
sel vnto me, to beare my name before þ Ge-
tyls, and kynges, and the chyldren of Israel.
For I wyll shewe hym, how greate thynges
* he must suffre for my names sake.

* Actes. xix. a
And Ananias wet his waye, and entred
into the house, and put hys handes on hym,
and sayd: brother Saul, the Lorde that appe-
ryd vnto the in þ waye as thou camest, hath
sent me, þ thou myghtest receaue thy syght,
and be fylled with the holy ghost. And im-
mediatly ther fell fro hys eyes as it had bene
scales, and he receaued syght: and arose, and
was baptysed, and receaued meate and was
comforted. Then was Saul a certen dayes
with the disciples which were at Damasco.
And straight waye he preached Christ in the
Synagoges, howe that he was the sonne of
God, but all that heard him, were amased, &
sayd: is not this he, that spoyled them which
called on this name in Jerusalem, and came
hyther for that entent, that he myght bring
thē bounde vnto the hye prestes? But Saul
encreased the more in strength, & confounded
the Jewes which dwelt at Damasco, affyr-
minge that this was very Christ. **K**

And after a good whyle, the Jewes toke
councell together, to kill him. But their lay-
inge awayte was knowen of Saul. And
they watched the gates daye and nyght to
kyl hi. * Then þ disciples toke him by night
and put hym thoro the wall, and let hym
downe in a basket.

And when Saul was come to Jerusalem,
he assaide to couple him selfe to the disciples:
but they were all afraide of hym, & belueid
not þ he was a discipule. But Barnabas toke
hym, & brought hym to the apostles, & decla-
red to thē, howe he had sene the Lorde in the
waye, and that he had spoken to him, & how
he had done boldly at Damasco in the name
of Iesu. And he had hys conuersacyon with
them at Jerusalem, speakynge boldly in the
name of the Lorde Iesu. And he spake & dis-
puted agaynst the Grekes: but they wente
about to slee hym. Which when the breshyren
knewe, * they brought hym to Cesarea, and
sent him forth to Tharsus. Then had the co-
gregacyons rest thoroout all Jewry, and
Galile, and Samary, and were edifyed, and
walked in the feare of the Lorde, and multy-
plied by the comfort of the holy ghost.

And it chaused as Peter walked through
out all quarters, he cam also to the sayntes,
which dwelt at Lydda. And there he founde
a certen man name Eneas, which had kepte
his bedd eyght yeres, and was speke of the
palsye. And Peter sayde vnto hym: Eneas?
The Lorde Iesu Christ make the whole: arys-
se, and make thy bedd. * And he arose imme-
diatly. And all that dwelt at Lydda and Af-
saron sawe him, and tourned to the Lorde.

There was

There was at Joppa a certen woman, a
discipule named Tabitha (which by interpre-
tacyon is called Dorcas) the same was full
of good workes and almes dedes, which she
dyd. And it chaused in those dayes that she
was speke, & dyed. Whō when they had wel-
shed, they layd her in a chamber. But for as
moch as Lydda was nye to Joppa, and the
disciples had heard þ Peter was there, they
sent vnto him, despyringe him, that he wolde
not be greued to come vnto them.

Peter arose, & came with them. And whē
he was come, they brought him into the cha-
ber. And all the widdowes stode round about
him, wepyng, and shewyng the coates and
garmentes, which Dorcas made, whyle she
was with thē. And Peter put thē all forth,
and kneled downe, and prayde. and turned
him to the body, and sayd: Tabitha, * aryse.
And she opened her eyes, and when she sawe
Peter, she sat vp. And he gaue her the hand.
and lyft her vp. And whan he had called the
sayntes and widdowes, he shewed her aly-
ne. And it was knowne thoroout al Jop-
pa, & many beleued on the Lorde. And it for-
tuned, that he tarped many dayes in Joppa,
with one Simon a tanner.

The x. Chapter. **K**

The visyon that Peter sawe. How he was sent
to Cornelius. The heathen also receaue the spete,
and are baptysed.

AND here was a certen man in Cesarea
called Cornelius, a captayn of the
souldyers of Italy, a deuote mā, &
one that feared God with all hys
housholde, which gaue moch al-
mes to the people, and prayde God all waye.
The same sa we by a visyon euidently (about
the ninth houre of the daye) an angel of God
compyng into him, and sayinge vnto him:
Cornelius: When he looked on hym, he was
afraide, & ad sayd: what is it Lorde? he sayde
vnto him: Thy prayers & thy almes are
come vp into remembraunce before God. And
now sende men to Joppa, & call for one Sy-
mon, whose surname is Peter. he lodgeth w
one Simon a tanner, whose house is by the
see syde. he shall tell þ, what thou oughtest
to do. And when the angell which spake vn-
to hym, was departed, he called two of hys
housholde seruautes, and a deuoute souldier
of them that wayted on him, and tolde them
all the matter, and sent them to Joppa.

23 On þ morowe as they went on their ior-
ney, and dreyne ny vnto the cytie, Peter wet
vp * vpon the toppe of the house to praye,
about the syxt houre. And whē he wexed an
hōgred, he wolde haue eatē. But whyle they
made ready, he fell into a traunce, and sawe
heauen opened, and a certen vessell come do-
wne vnto hym, as it had bene a great sheet,
knyt at the foure corners, and was let dow-

ne to the earth, wherein were * all maner of
fourfoted beastes of the earth, & vermen and
wormes & foules of the ayer. And ther came
a voyce to hi, rise Peter, kyl & eate. But Pe-
ter sayd: not so Lorde, for I haue neuer eaten
eny thinge that is comen or vncleane. And þ
voyce spake vnto him agayne the second tyme:
* what God hath clenfed, that call not þ
comen. This was done threse, and the vessell
was receaued by agayne into heauen.

Whyle Peter also mused in him self what
thys visyon (which he had sene) meant: be-
holde, the men which were sent from Corne-
lius had made inquirance for Simōs house,
and stode before the doze: and called out one,
and asked whether Simon which was surnamed
Peter were lodged there. Whyle Pe-
ter thought on the visyon, þ sprete sayd vnto
him: behold, men seke the: aryse therfore, and
get the downe, & go with them, & dowe not
for I haue sent them. Peter went downe to
the men which were sent vnto hym frō Cor-
nelius and sayd: Behold, I am he whō ye se-
ke, what is the cause wherfore ye are come?
They sayd: Cornelius þ captayne a iust mā,
and one that feareth God, & of good reporte
amonge all the peopple of the Jewes, was
warned by an holy angell to sende for the in
to his house, & to heare wordes of the. Then
called he them in, & lodged them.

And on the morowe, Peter went awaye
with them, and * certayn breshyren frō Jop-
pa accompanied hym. And the thyrde daye
entred they into Cesarea. And Cornelius
wayted for them, and had called together
hys kynsinen, and speciall frendes. And as it
chaused Peter to come in, Cornelius mete
hym, and fell downe at hys fete, & worshyp-
ped hym. But Peter toke hym vp, sayinge:
stande vp, * I my selfe also am a man. And
as he talked with him, he came in, and founde
many that were come together. And he
sayde vnto them: Ye knowe how that * it is
a vnlawful thinge for a mā that is a Jewe,
to company or come vnto an alient: but God
hath shewed me, that I shulde not call any
man comen or vncleane: therfore came I
vnto you without delaye, assone as I was
sent for. I aske therfore, for what intent ha-
ue ye sent for me.

And Cornelius sayd: This daye now. iiii.
dayes about this houre, I sat fasting, and at
the nynthe houre I prayde in my house: and
behold, a man stode before me in bygght clo-
thyng, and sayde: Cornelius, thy prayer is
heard, and thyne almes dedes are had in re-
membraunce in the syght of God. Seide men
therfore to go to Joppa, and call for Symō,
whose surname is Peter. he is lodged in the
house of one Symon a tanner by the see syde:
which assone as he is come, shall speake vnto
the. Then sent I for the immediatly, & thou
Eg iij hast

hast well downe, that thou art come. Nowe therfore are we all here present before God, to heare all thinges that are commaunded vnto the of God.

Then Peter opened his mouth, and sayde: Of a treuch I perceaue that * there is no respect of persones with God, * but in all people, he that feareth hym, and worketh ryghte wylles, is accepted with him.

If ye knowe the preachynge that God sent vnto the chyldren of Israel, preachynge peace by Iesu Christ, which is Lord ouer all thynges. * Which preachynge was published thorowout all Jewry (and * began in Galilee, after the baptyme which John preached) how * God anoynted Iesus of Nazareth w the holy ghost, and with power. Which Iesus went about doyng good, and healynge all y were oppressed of the deuyl, for God was with him. And we are witness of all thinges which he dyd in the lande of the Jewes and at Jerusalem: whom they slewe, and hanged on tre. Him God rayfed vp the thyrde daye, & shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which dyd cate & dynecke w him, after he arose * fro deeth. * And he commaunded vs to preach vnto the people, and to testify that it is he, which was ordeined of God to be the iudge of quicke and deed. To hym geue * all the prophetes witness, y thorowe hys name whosoener beleueth in him, shall receaue remission of synnes. *

Whyle Peter yet spake these wordes, * y holy ghost fell on all the which heard y preachynge. And they of the circumcysion which beleued, were astonied, as many as came with Peter, because that on the Gentils also was shed out the gyft of the holy ghost. For they hearde them speake with tonges, & magnify God. Then answered Peter: * can any man forbid water, y these shuld not be baptysed, which haue receaued the holy ghost as well as we? And he commaunded the to be baptysed in the name of the Lord. * Then prayd they him, to tary a few dayes.

The xj. Chapter.

¶ Peter sheweth the cause wherfore he went to the heathen. Barnabas and Saul preach vnto the heathen. Agabus prophesieth deeth for to come.

¶ And the Apostles and brethren that were in Jewry, heard y the heathen had also receaued y word of God. And whē Peter was come vp to Jerusalem, they that were of the circumcysion contended against hym, sayng: * Thou wētest into men vncircumcised, and dydest eate with them.

But Peter rehearsed the matter from the begynning, and expounded it by order vnto them, sayng: * I was in y cytie of Toppa,

prayng: and in a trance, I sawe a visyon, a certen vessel descende, as it had bene a great sheete, let downe fro heauen by the foure corners, & it came to me. Into the which whē I had fastened myne eyes, I considered, & sawe * fourfoted beastes of the earth, and vermes and wormes, and foules of the ayer. And I heard a voyce sayng vnto me: aryls Peter, slep, and eate. But I sayde: not so Lord, for nothyng comen of vncleane hath at any tyme entred into my mouth. But y voyce answered me agayne from heauen: count not y those thinges comen, which God hath clesed. And this was done thre tymes. And all were taken vp agayne into heauen.

And beholde, immediatly ther were thre men all ready come vnto the house where I was, sent fro Cesarea vnto me. And the fyrste sayd vnto me, that I shuld go with the, without doutynge. Moreover, * these thre brethren accompanied me, and we entred into the mans house. And he shewed vs, howe he had sene an angell in his house, which stode and sayd to him: send men to Toppa, and call for Simō, whose surname is Peter: he shall tell the wordes, wherby both thou and all thyne house shalbe saued. And as I beganne to preach, y holy ghost fell on them, * as he dyd on vs at the begynninge. Then came it to my remembraunce, howe that the Lord sayd: * John baptised w water, but ye shalbe baptised with the holy ghost. For asmuch then as God gaue the lyke gyftes, as he dyd vnto vs, when we beleued on the Lord Iesu Christ: what was I, y I shulde haue withstande God? When they heard this, they belde the y peace, and glorified God, sayng: then hath God also to the Gentyls graunted repentaunce vnto lyfe.

* They also which were scattedred abrode thorow the affliccyō that arose about Steuen, walked thorowout vnto Phenices and Cyppers, and Antioche, preachynge the worde to no mā, but vnto the Jewes onely some of them were men of Cyppers & Sizen: which whē they were come to Antioche, spake vnto the Grekes, and preached the Lord Iesu. And the hande of the Lord was with them, & a greāt nombr beleued and turned vnto the Lord.

¶ Tydings of these thinges came vnto the eares of the congregacyō, which was in Jerusalem. And they sent forth Barnabas, y he shulde go vnto Antioche. Which when he came, & had sene the grace of God, was glad, & exhorted them all, y with purpose of hert, they wold cōynually cleaue vnto the Lord: for he was a good man, and full of the holy ghost & of faith: and moch people was added vnto y Lord. Then departed Barnabas to Charlus, for to seke Saul. And whē he had founde him, he brought him vnto Antioche. And it

And it chaunced that a whole yere they had their conuersacion with the congregacyō there, and taught moch people: in so moch, y the discyples of Antioche were the fyrst that were called Christen.

* In those dayes came prophetes fro the cytie of Jerusalem vnto Antioche. And there stode vp one of the named Agabus, and synghed by the sprete, y there shuld be greate derth thorowout all the world, which came to passe in the Emperoure Claudius dayes. Then the discyples euery man accordynge to his abylyte, purposed to sende * socour vnto the brethren which dwelt in Jewry. Which thinge they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

The xij. Chapter.

¶ Herode persecuteth the Christen. Sylleth James, and putteth Peter in prison, whom the Lord deliuereth by an angell. The shamefull death of Herode.

¶ The same tyme Herode the kynge stretched forth hys handes to bere certen of the congregacyō. And he kylled * James y brother of John with the sword. And because he sawe that it pleased the Jewes, he proceeded farther, and toke Peter also. Then were y dayes of sweet bread. And when he had caught hym, he put hi in prison also, & deliuered him to iij. quarters of souldiers to be kepte, entendynge after Ester to bringe him forth to the people. And Peter was kepte in prison. But prayer was made without ceasynge of the congregacyō, vnto God for hym. And when Herode wolde haue brought him oute vnto the people, the same nyght slepte Peter betwene two souldiers, bounde with two chaynes, ad the keepers before the doze kepte the prison.

And behold, * the angel of the Lord was ther present, and a lyght shyned in the habytacyō. And he smote Peter on the syde, and sterpyd him vp, sayng: aryls vp quickly. And his cheynes fel of fro his handes. And the angel sayd vnto hym: gyde thy selfe, ad bynde on thy sandals. And so he dyd. And he sayth vnto him: cast thy garment about the, & folowe me. And he came out & folowed hi, and wylt not that it was tructh which was done by the angell, but thought he had sene a visyon. When they were past y fyrst and the secōde watch, they came vnto the yron gate, that leadeth vnto the cytie, * whych opened to them by the awone accorde. And they wēt oute, and passed thorow one strete, and forth with the angell departed from him.

And whan Peter was come to him selfe, he sayd: nowe I knowe of a surety, that the Lord hath sent his angell, and hath deliuered me out of the hande of Herode, and from all the wayting for, of the people of the Jewes. * And as he cōsydered the thyng, he came to y house of Mary y mother of one

John, whose surname was Marke, where many were gathered togeather * in prayer. * As Peter knocked at the entry doze, a damsell came forth to herke, named Rhoda. And whē she knew Peters voyce, she opened not the entry for gladnes, but ran in, & told how Peter stode before the entry. And they sayde vnto her: thou art mad: But she affirmed y it was even so. Then sayd they: it is hys angel. But Peter cōtynued knockinge: & whē they had opened the doze, ad sawe him, they were astonied. * And whan he had beckned vnto them with the hande, that they myght holde the y peace, he tolde the by what meanes the Lord had brought hi out of the prison. * And he sayde: go shewe these thinges vnto James and to the brethren. And he departed, and went into another place.

Allone as it was daye, ther was no littel ado among the souldiers, what was become of Peter. When Herode had sought for him, and founde hym not, he examined the keepers, and commaunded them to be carped awaye. And he descended from Jewry to Cesarea, & ther abode. Herode was displeased w them of Cyre and Sids. But they came all with one accorde, & made intercession vnto Blastus the kynges chamberlayne, and desyred peace, because their cōtre was noysed by the kynges prouysyon. And vpo a daye appointed, Herode arayed him in royall apparell, and sett hym in hys seate, and made an oracion vnto the. And the people gaue a shout, sayng: it is the voyce of a God & not of a man. And immediatly the angell of the Lord smote hym, because he gaue not God the honour, and he was eaten of wormes ad gaue vp the ghost. And the worde of God grewe and multiplied. And Barnabas and Paul returned to Jerusalem, when they had fulfilled their offyce, and toke w the * John whose surname was Marke.

The xij. Chapter.

¶ Saul and Barnabas are called to preach among the heathen. Of Sergius Paulus and Elymas the sorcerer. Paul preacheth at Antioche.

¶ There were in the congregacyō that was at Antioche, certayn * prophetes, and teachers: as Barnabas and Symon that was called Niger, and Lucius of Cerene and Manahen, Herode the tetrarkes nosfelow, and Saul. As they ministred to the Lord and fasted, the holy ghost saide: separate me Barnabas and Saul, for the worke wherunto I haue called them. And whā they had fasted and prayed, and layde their handes on them, they let them go. And they after they were sent forth of the holy ghost, departed vnto Seleucia, & fro thence they sayled to Cyprus. And when they were at Salamine, they shewed the word of God i the sinagoges of the Jewes. And they had * John to the y minister.

¶ When

When they had gone thow the ple vnto Daphos, they founde a certayne sozcerer, (a false prophet, a Jewe) whose name was Bariesu, which was with the ruler of the countre one Sergius Paulus a proude man. The same ruler called vnto hym Barnabas and Saul, and desyred to heare the worde of God. But Elymas the sozcerer (for so is his name by interpretacion) with stode the, and sought to turne awaye the ruler fro the faith. The Saul (which also is called Paul) beyng full of the holy ghost, set his eyes on hym, and sayde: O full of all subtilty and dyssertfulnesse, thou chyld of the deuyl, thou enemy of all righteounes: wilt thou cease to peruerse the straight wayes of the Lorde? And now beholde, the hande of the Lorde is vpon the, and thou shalt be blynde, and not se the sunne for a season. And immediatly, there fell on hym a myste and a darcknes, ad he went about, sekynge the that shuld leade hym by the hande. Then the ruler when he sawe what had happened, belueued, & wonderd at the doctryne of the Lorde.

When Paul departed from Daphos, they that were with him, came to Perga in Pamphilia: and John departed from them, and returned to Jerusalem. But they wandred thow the countres, and came from Perga to Antioche in Pisidia, and wente into the synagoge on the sabbath daye, and sate downe. And after the lecture of the lawe and the prophetes, the rulers of the synagoge sente vnto them, sayinge: Ye men and brethren, yf ye haue eny sermon to exhort the people, saye on.

Then Paul stode vp, and bekened with the hande for sylence, and sayde: Men of Israel, and ye that feare God, geue audience: The God of this people chose oure fathers, and exalted the people, when they dwelt as straungers in the land of Egypt, and with a hye arme brought he them oute of it, and about the tyme of fourty yeaers, suffred he theyr maners in the wyldernes. And he destroyed seuen nacjons in the lande of Canaan, and deuoyded theyr land to them by lot. And afterwarde, he gaue vnto them iudges about the space of foure hundred and fyf-tye yeaers, vnto the tyme of Samuell the prophete. And afterwarde, they despyed a kynge, and God haue vnto them Saul the sonne of Cis, a man of the trybe of Beniamin, by the space of fourty yeaers. And wha he was put downe, he sett vp Dauid to be theyr kynge, of whom he repported sayinge: I haue founde Dauid the sonne of Jesse, a man after myne awne hert, which shall fulfill all my wyll.

Of this mannes seed hath God (a croz- dyng as he had promysed) brought forth to Israel, a sauoure, one Iesus, when John

had first preached before his comynge the baptyme of repentaunce to Israel. And wha John had fulfilled his course, he sayd: who ye thynke I am, the same am I not. But behold, ther cometh one after me, whose shoes of his fete I am not worthy to loofe.

Ye men and brethren, chyldren of the generacyon of Abraham, and whosoever among you feareth God, to you is this worde of saluacion sent. For the inhabytors of Jerusalem and theyr rulers, because they knew him not, nor yet the voyces of the prophetes which are redde euery sabbath daye, they haue fulfilled them, in condemnynge him: And when they founde no cause of death in hym, yet despyed they plate to kyl hym. And whan they had fulfilled all that were wyrtten of him, they toke him downe fro the tree, and put hym in a sepulchre. But God rayled him agayne from death, and he was sene many dayes of the whych came vp with hym from Galile to Jerusalem: Which are his wytnesses vnto the people.

And we declare vnto you, how the promesse (whych was made vnto the fathers) God hath fulfilled vnto their chyldren (euen vnto vs) in Iesus Christ. As it is wyrtten in the first psalme: Thou art my sonne, this daye haue I begotten the. As concernynge that he rayled him vp from death, now nomore to retorne to corrupcion he sayd on this wyse: The holy promyses made to Dauid, wyl I geue faithfully to you. Wherfore, he sayeth also in another place. Thou shalt not suffice thyne holy to se corrupcion. For Dauid (after he had in his tyme fulfilled the wyll of God) fell on slepe, and was layde vnto his fathers, and sawe corrupcion. But he wha God rayled agayn sawe no corrupcion.

We it knowne vnto you therfore (ye men and brethren) that thow the tyme man is preached vnto you the forgyuenes of synnes, and that by hym, all that beleue, are iustified from all thynges, from which ye coude not be iustified by the lawe of Moyses. We were therfore, lest that fall on you, which is spoken of in the prophetes: Behold, ye despylers, and wonder, and perpyss ye: for I do a worke in youre dayes, which ye shall not beleue, though a man declare it you.

Wha the Jewes were gone out of the congregacyon, the Gentyls besought they wolde preache the word to them the next sabbath. When the congregacyon was broken vp, many of the Jewes and vertuous proselytes followed Paul and Barnabas, which spake to the: exhorted them to continue in the grace of God. And the next sabbath daye came almost the whole cytie together, to heare the worde of God. But wha the Jewes sawe the people

people, they were full of indignacion & spake agaynst those thynges, which were spoke of Paul, spekyng agaynst it, & raylinge on it: Then Paul and Barnabas waxed bolde, & shulde first haue bene preached to you. But seyng ye put it from you, and thynke youre selues unworthy of euerslastynge lyfe: lo, we turne to the Gentyls: for so hath the Lorde commaunded vs. I haue made the a lyght of the Gentyls, that thou be the saluacyon vnto the ende of the worlde.

Whan the gentyls hearde this, they were glad and glorified the worde of the Lorde, & beleued: eue as many as were ordeyned vnto eternal lyfe. And the worde of the Lorde was published thow out all the regyon. But the Jewes moued the deuoute and honest women, and the chiefe men of the cytie, & reysed persecucion agaynst Paul and Barnabas, and expelled the out of theyr coastes. But they thynke of the duste of theyr fete agaynst them, ad came vnto Iconium. And the discyples were fylled with ioye and with the holy ghost.

The xliij. Chapter.

Paul and Barnabas preach at Iconium, some beleue, some sterc up sedycion. At Lystra they wolde do sacryfice to Barnabas and Paul, which refuse it and exhort the people to worship the true God. Paul is stoned: after that cometh he to Derba, Lystra, Iconium and to Antioche.

As it fortuneth in Iconium, that they went both together into the synagoge of the Jewes, and so spake, that a greute multytude both of the Jewes and also of the Grekes beleued. But vnbeleuyng Jewes, stercd vp, and vniquieted the myndes of the gentyls agaynst the brethren. Longe tyme abode they there, and quyt the selues boldly with the helpe of the Lorde, which gaue testimony vnto the worde of his grace, & graunted sygnes and woundres to be done by their handes. But the multytude of the cytie was deuoyded: and parte helde with the Jewes, & parte with the Apostles.

When ther was an assaute made both of the Gentyls & also of the Jewes with their rulers, to do them violence, and to stone them they were ware of it, ad fled vnto Lystra and Derba, cyties of Lycaonia, ad vnto the regyon that lyeth rounde aboute, and there preached the Gospel. And all the multytude was moued at theyr doctryne, but Paul and Barnabas stercd apyl at Lystra. And ther sate a certayne man at Lystra weake in his fete, beyng creple from his mothers wombe, ad neuer had walked. The same hearde Paul preache. Which beleuyng hym, and perceauynge that he had sayth to be whole, sayd with a loude voyce: stode vpryght on thy fete: And he stercd vp,

and walked. And wha the people sawe what Paul had done, they lyfte vp their voyces, sayinge in the speache of Lycaonia: God des are come downe to vs in the lyknes of men. And they called Barnabas Jupiter, ad Paul Mercurius, because he was the preacher. Then Jupiters preste, which dwelt before their cytie, brought oxen and garlandes vnto the porche, and wolde haue done sacryfice with the people.

Wha when the Apostles, Barnabas ad Paul herde of, they rent their clothes, and ran amonge the people, cryng and sayinge: why do ye this? We are mortall men like vnto you, and preache vnto you, that ye shulde turne from these vanyties vnto the lyuinge God, which made heauen and erth and the see and all thynges that are ther in: the which in tymes past suffred all nacjons to walcke in theyr awne wayes. Neuer thelesse, he left not hym selfe withoute wytnes, in that he shewed his benefytes fro heauen, in geuyng vs rayne and frutefull seasons, fyllyng oure hertes with fode ad gladnes. And with these saynges, scate refrayned they the people, that they had not done sacryfice vnto them.

Ther came certayne Jewes from Antioche and Iconium: which (whan they had obtayned the peoples consent) and had stoned Paul) drew him out of the cytie, supposinge he had bene deed. Howbeit as the discyples stode rounde about him, he arose vp, and came into the cytie. And the nexte daye he departed with Barnabas to Derba. And wha they had preached to that cytie, & had taught many, they returned agayne to Lystra, and to Iconium and Antioche, and strenghted the discyples soules agayne, and exhorted the to contynue in the sayth affirmynge that we must thow moche tribulacion enreine to the kyngdome of God. And wha they had ordeined them elders by eleccion in euery congregacyon, and had prayde and fasted, they commended them to the Lorde on wha they beleued. And whan they had gone thow out Pisidia, they came to Pamphilia, & wha they had preached the worde in Perga, they descended into the cytie Attalia, and thence departed by shyppe to Antioche from whence they were committed vnto the grace of God to the worke which they fulfilled. When they were come, and had gathered the congregacion together, they reherfed all that God had done by them ad how he had opened the doore of sayth vnto the Gentyls. And there they abode longe tyme with the discyples.

The xlv. Chapter.

Mariaunce aboute circumcysion. The Apostles pacifye the matre at Jerusalem. Paul and Barnabas preache at Antioche.

Ad certayne men which came
downe taught the brethren * ex-
cepte ye becircumcysed after the
maner of Moyses, ye cannot be
salued. So when ther was rylen
dissenciō & disputyng not a lyttel vnto Paul
and Barnabas agaynst them, they determi-
ned that Paule and * Barnabas, and cer-
tayne other of them, shulde go vp to Ierusa-
lem vnto the Apostles & elders about thys
questyon. And after they were brought on
their waye by the congregacion, they passed
ouer Phenices and Samaria, declaring the
conuersiō of the Gentyls, and they brought
greate ioye vnto all the brethren. And when
they were come to Ierusalem, they were re-
ceaued of the congregacion & of the Apostles
and elders. And they declared all thynges y
God had done by thē. Therose by certayne
of the secte of the Pharyses, which dyd bele-
ue, saying, that it was nedfull to circumcysle
them, and to commaūde them to kepe the la-
we of Moyses. And the Apostles & elders ca-
me together, to reason of thys matter.

And whē ther was moche disputyng, Peter rose vp, & sayde vnto them: Ye men & brethren, ye knowe how ſ a good whyle agoo, God dyd choſe amonge vs, ſ the Gentyls by my mouth ſhuld heare the worde of the Goſpell, and beleue. And God which * knoweth the hertes, bare them wytnes, and gaue vnto them the holy goost, euen as he dyd vnto vs, and put no differēce betwene vs and the ſeynge ſ with ſayth he * purified theyr hertes. Now therfoze, why tempte ye God, to put on ſ diſciples neckes ſ yoke & which nether our fathers nor we were able to beare, But we beleue, that thorow the grace of the Lorde Jeſu Chriſt, we ſhalbe ſaued, as they do. Then all the multitude was pleaſed & gaue audiēce to Barnabas & Paul, which tolde what ſygnes & wondrous God had ſhewed amonge the Gentyls by them.

And whē they helde their peace, James answered, sayng: Men & brethzen, hearken vnto me. Some on tolde, how God at þ beginning dyd visit þ gentyls, to receaue of them a people in his name. And to this agree þ wordes of the prophetes, as it is writtē: * After this I wpll retorne, and wpll buylde agayne the tabernacle of Dauid, which is fallen downe and that which is fallen in decafe of it, wpll I buylde agayne, and I wpll set it vp, that the resydue of mē myght seke after the Lord & also the Gentyls vpon whom my name is named sayth the Lorde, which doth all these thynges: knowē vnto God are all hys wordes frō the beginning of þ world. Wherefore my sentēce is, that we trouble not thē: which frō amonge the Gentyls, are turned to God: but that we wypte vnto them, that they absteyne them selues * from filthyness of yma-

ges, and from fornicacyon, and from strass-
glyd, and from bloudie. For Moses of olde
tyme hath in euery cytie the þ preache hym,
in the synagoges, when he is redd euery Sa-
both daye.

Then pleased it the Apostles and elders with the whole cōgregation, to sende chosen men of theyꝝ awine company to Antioche w Paul and Barnabas, They sent * Judas * John, (whose surname was Barsabas) and Syllas, which were chese men amonge the brethren, and gaue them letters in theyꝝ handes after this maner.

The Apostles, and elders and brethren send gretynges vnto the brethren which are of the Gentyls in Antioche, Syria and Cylicia. For as moche as we haue hearde, that certayne which departed fro vs, haue troubled you with wordes, and combyred youre myndes saying: Ye must be circumcysed, and kepe the lawe, to whom we gaue no such commaundemēt. It semed therefore to vs a good thyng, when we were come together with one accord, to sende cholen men vnto you, with oure beloued Barnabas and Paul, mē that haue icoparded their lyues for the name of oure Lorde Iesus Christ. We haue sent therefore Judas and Syllas, which shall also tell you the same thynges by mouth. For it semed good to the holy ghoost and to vs, to charge you with no more thē these necessary thynges: that is to saie, that ye abstayne fro thynges offered to ymages, and from bloud, and from straungled and from fornicacyon. From which yf ye kepe poure selues, ye shall do well. So fare ye well.

Whē they therfore were departed, they cā ¶
to Antioche and gathered the myltitudo to-
gether, & deliuered þ̄ pistle. Which whē they
had red, they reioysed of þ̄ consolacyon. And
Judas & Syllas being Prophetes, exhorted
the b̄ethren with moch preachynge, & stren-
gthed thē. And after they had taryed there a
space, they were let go in peace of the b̄ethrē
vnto the Apostles. Not withstādyng it plea-
sed Syllas, to abyde there styll. ¶ (but Judas de- ¶
parted alone to Ierusalem) Paul and Barnabas co- ¶
tinued in Antioche, teachynge & preachynge
the worde of the Lorde with other many.

But after a certayne space, Paul sayd vnto Barnabas: Let vs go agayne, and visite oure brethren in euery cytie where we haue shewed þ̄ word of þ̄ Lord, & se how they do. And Barnabas gaue counsell to take with them John, whose surname was Marke. But Paul wold not take hi vnto their company * which departed from them at Pamphilia, & went not with thē to the worke. And the contencion was so sharpe betwene thē: that they departed asunder one frō the other & so Barnabas toke Marke, ad sayled vnto Cyprus. And Paul chose Syllas, & departed, beyng

Of the Apostles.

beinge commytted of the brethren vnto the
grace of God. And he went thorow Cypria
and Cylcia, stablishinge the congregaciōs:
☛ (commanding to kepe the preceptes of the Apostles and elders)

The .xvi. Chapter.

Timothy is circumcised Paul preacheth at Thyssos, and there is he put in prison.

Ahen cā he to Derba and to Lystra,
And beholde, a certayne dyscypple
was there named Timothe^e a wo-
mans sonne, which was a Jewesse
and beleued: but hys father was a Greke.
Of whom repozed well the brethren that
were at Lystra and Iconiū hym wold Paul
that he shulde go forth with him, & toke and
circūcised hym, because of the Jewes which
were in those quarters: for they knewe all,
that hys father was a Greke. As they went
thorowe the cyties, they deliuered them the
decrees for to kepe, that were * ordeyned of
the Apostles and elders, which were at Je-
rusalem. And so were the congregacyōs sta-
blyshed in the fapth, and increased in nom-
bre dayly.

B When they had gone thorow out Phrygia.
 * Rema. i. c. and the region of Galacia, and * were for-
 bydden of the holy ghost to preach the word
 in Asia, they came to Mysia, and sought to
 go into Bithynia. But the spere soffred the
 not. But whā they had gone thorow Mysia
 * Act. x. viii. c. they came downe to * Troada. And a visiō
 appered to Paul in the nyght. There stode a
 man of Macedonia and prayed him, saying:
 come into Macedonia, ad helpe vs. After he
 had sene the vision, immediatly we prepared
 to go into Macedonia, bringe certified that
 the Lorde had called vs, for to preach y gol-
 pell vnto thē. Whan we losed forth then frō
 Troada, we came w a strayte course to Sa-
 mothracia, and y nexte daye to Neapoliū, &
 from thence to Philippos, which is the chiefe
 cytie in y partes of Macedonia, & a fre cytie.

We were in that cytic abydinge certayne dapes. And on þ̄ Saboth dapes we wēt out of the citie besydes a ryuer, where men were wont to praye. And we sate downe, & spake vnto the weimē which resorted thyrther. And a certayne woman (named Lydia) a seller of purple, of þ̄ cytic of Thyatira, which wor-
shipped God, gaue vs audience. Whose hert the Lorde opened, that she attended vnto the thynges, which Paul spake. When she was baptised, ad her household, she besought vs, sayinge: If ye thincke that I beleeue on the Lorde, come into my house, and abyde there. And she * constrained vs.

And it fortuned as we went to prayer, a certayn damfelle possessed with a sperte that prophesied, met vs, which brought her manner: & maistres moche dauntage wth Prophe- syng. The same folowed Paul and vs, and

cried, sayinge: * these men are the seruantes * Mark. v. a.
 of the most hye God, which shew vnto
 vs the waye of saluacyon. And thys dyd he
 many dayes. But Paul not content, turned
 aboute, and sayde to the sprete. I commaun-
 de the * in the name of Iesu Christ, that thou * Mat. xvi. b.
 come out of her. And he came out the same
 houre.:

And when her master and maſtres ſawe
that * I hope of their gayne was gone, they
caught Paul and Syllas, and dꝛue the into
the market place vnto the rulers, & brought
the to the officers, ſayinge: Theſe men trou-
ble oure cytie ſeing they are Jewes, & preach
ordinaunces, which are not laſull for vs to
receaue, nether to obſerue, ſeyng we are Ro-
manys. And the people ranne agaynſt them,
and the officers rent their clothes, & comaun-
ded the to * be beate with roddeſ. And whē
they had beaten them ſore, they caſt the into
preſon, commaundyng the iayler of the pre-
ſon to kepe them diligently. Which when he
had receaued ſuch comaundement, thruſt the
into the ynnner preſon, & made theyꝛ fete faſt
in the ſtockeſ.

It mydnyght Paul & Syllas prayed, and **I**
lauded God. And the p̄soners hearde them.
And sodenly there was a greates erthquake,
so that the foudation of the p̄son was sha-
ken, and * immediatly all the doores opened
and euery mannes bandes were loosed. W̄hē
p̄ keeper of the p̄son waked out of his slepe
and sawe the p̄son doores open, he d̄rue out
his swearde and wolde haue kyllled him selfe
supposyng that the p̄soners had bene fledd.
But Paul cryed with a loude voyce, sayng:
do thy selfe no harme, for we are all heare.
Then he called for a lyght and sprange in ad
cā tremblyng vnto Paul, and fell downe at
the fete of Paul & Syllas, and bzought them
out, & sayde: Syrys * what must I do to be
saued? And they sayde: + beleue on the Lorde
Jesus, & thou shalt be saued & thy houlholde.
And they preached vnto him the worde of p̄
Lorde, & to all that were in hys house. And he
toke them p̄ same houre of the nyght, & wal-
shed their woundes, and was baptised ad̄all
they of hys houlholde strayght waye. And
when he had bzought them into hys house,
he set meate before them, and * ioyed that
he with all his houlholde, beleued on God.

And when it was daye, the officers sent 5
ministers, saying: let those men go. The ke-
per of the prison tolde this sayinge to Paul:
the officers haue sent word to lose you. Now
therfore, get you hence and go in peace. The
sayde Paul vnto them: they haue beaten vs
openly vncondened, for all that we are Ro-
mans, and haue cast vs into prison: & now
wolde they sende vs a waye pꝛuely? Hane
mercely, but let the come the selues, & fet vs
out. When the ministers tolde these wordes
vnto

* Mark.v.a.

* Mar. 1910.

*. 11111.111.1

5 *H. Cont. r. l. 2

* Atlas. v. 2.

C * Luke. 11. 9

C. J. J. J.

* Luke. x. 1.

unto the officers, they feared when they heard, that they were Romaynes * they cam and besought them: and brought them out, and desired them, to departe out of the cytie. And they went out of the prison, and entred into the house of Lidia, and when they had sente the brethren, they comforted them, and departed.

The. xvij. Chapter.

Paul cometh to Thessalonica, where the Jewes set the cytie on a roare. Paul sheweth, & cometh to Ates where he preacheth the true and unknowne God.

And they made their journey thorough Amphipolis: and Appolonia, they cam to Thessalonica, where was a Synagoge of the Jewes. And Paul (as hys manner was) went in vnto them, and thre Sabbathes declared out of the scripture vnto them, openyng & allegyng, that * Christ must nedes haue suffred, and ryle agayne from deeth, and that thys Iesus was Christ, whom (sayde he) I preach to you. And * some of them beleued, ad cam and companied with Paul & Syllas, and of the deuote Grekes a greate multitude, and of the chefe women, not a fewe.

But the Jewes which beleued not, had indignacion and toke vnto them euill men, which were vagabundes, and gathered a company, and set all the cytie on a roare, & made assaute vnto the house of Jason, & sought to bringe them out to people. And when they founde the not, they vnto Jason, & certayne brethren vnto the heades of the cytie, cryng: these that trouble the worlde, are come hyther also, whom Jason hath receaued preyenly. * And these all do contrary to the decrees of Cesar, affirmynge another kynge, one Iesus. And they troubled the people, & the officers of the cytie, whē they hearde these thynges. And when they were sufficiency answered of Jason, ad of the other, they let the go.

And the brethren immediatly sent away Paul and Syllas by nyghte vnto Berea. Which when they were come thither, they entred into y Synagoge of the Jewes. These were the noblest of byrth amonge them of Thessalonica, which receaued the word with all dilygence of mynde, and searched * the scriptures dayly, whether those thynges were euen so. And many of them beleued: also of worshipfull women which were Grekes, and of men not a fewe. When the Jewes of Thessalonica had knowledge, that y word of God was preached of Paul at Berea: they came, and moued the people there. And then immediatly the brethren sent away Paul, to go as it were to the see: but Syllas and Timotheus abode there still. And they that gyded Paul, brought hi vnto Athens, & receaued a comendement vnto

Syllas & Timotheus, for to come to hym w speede, & came their waye. Whil Paul wayted for them at Athens, his sprete was moued in him, whan he sawe the cytie geuen to worshippynge of ymages. Then disputed he in the synagoge with the Jewes, and with the deuoute personnes: and in y market dayly with them that came vnto him by chaunce. Certayne Philosophers of the Epicures and of the Stopykes, disputed with hym. And some ther were which sayde: what will thys babler saye: Other sayde: he seemeth to be a tydynges bringer of newe deuyls, because he preacheth vnto the Iesus & the resurrection. And they toke him, & brought him into Warce strete, saying: maye we not knowe what thys newe doctrine wherof thou speakest, is? For thou bringest straunge tydynges to oure eares. We wold knowe therefore, what these thynges meane. For all the Athenians and straungers which were there, gaue them selues to nothing els, but ether to tell, or to heare some newe thyng.

Paul stode in the myddes of Warce strete, & sayde: ye men of Athens, I perceaue that in all thynges ye are to superstitious. For as I passed by, and behelde the maner how ye worshyp your goddes, I founde an aulter wher was writte: vnto the unknowen God. Whom ye then ignorantly worshyppe, hym shew I vnto you. * God that made y worlde and all that are in it (seing that he is Lord of heauen and earth) dwelleth not in temples made with handes, nether is worshipped with mennes handes, as though he needed of eny thyng, seinge he hym selfe * geueth lyfe and bzyth to all men euery where, & hath made of one bloude all nacions of me, for to dwell on all the face of the earth, and hath assigned before, how longe tyme, & also the endes of their inhabitacyon, y they shuld seke God, yf they myght fele and fynde him, though he be not farre from euery one of vs. For in hym we lyue, moue, and haue oure beinge, as certayne of your awne Poetes sayde: For we are also his generacio, For as moch then as we are the generacion of God, we ought not to thinke that the God head is lyke vnto golde, syluer or stone, grauen by craft and ymaginacyon of man.

* And the tyme of this ignorance God regarded not. * But now biddeth all men euery where repēt because he hath appoynted a daye, in the which he will iudge the worlde w ryghte wenes, by that man by whō he hath appoynted, & hath offered sayth to all me, after that he had raysed him from deeth.

When they hearde of the resurrection from deeth, some mocked, and other sayd: we wylle heare the agayne of thys matter. So Paul departed from amonge them. Howbeit certayne men claue vnto hym and beleued: amonge

monge the which was Dionysius a senator, and a woman named Damaris, and other with them.

The. xvij. Chapter.

Paul preacheth at Corinthe, contynuing there a yere and a halfe, goeth agayne into Syria, cometh to Ephesus, Cesarea and Antioche. Of Apollos Aquila and Priscilla.

After thys, Paul departed from Athens, and came to Corinthe, and foude a certayne Jewe named * Aquila, borne in Italye, thus, lately come from Italye with his wyfe Priscilla (because that y Emperour Claudius had commaunded all Jewes to departe from Rome) ad he drew vnto them, because he was of the same craft, he abode with them, & wrought: they craft was to make tentes. And he preached in the synagoge euery Sabbath daye * (setting forth in the meane whyle the name of the Lorde Iesus) and exhorted the Jewes and the gentyls.

When * Silas, and Timotheus were come from Macedonia, Paul was constrained by the sprete, to testyfy to the Jewes y Iesus was very Christ. And when they sayde contrary & blasphemed * he shoke hys raiment and sayde vnto them: your bloude be vpon your awne heedes: from hence forth wyl I go blamelesse vnto the gentyls. And he departed thence, and entred into a certayne manes house, named Justus, a worshipper of God, whose house ioyned hard to the synagoge. Howbeit, one Crispus the chefe ruler of the synagoge * beleued on the Lorde with all his household, and many of the Corinthians whan they gaue audience, beleued, and were baptised.

Then spake the Lorde to Paul in y nyght by a visyon: be not afrayde, but speake, ad holde not thy peace: for I am with the, & no man shall inuade the that shall hurte the. For I haue moch people in this cytie. And he continued there a yere and syxe monethes, and taught them the worde of God.

When Gallio was ruler of the countre of Acaia, the Jewes made insurreccyon with one accorde agaynst Paul, and brought hym to the iudgement seate, sayinge: this felowe counceleth men to worship God contrary to y lawe. And whā Paul nowe was about to open his mouth, Gallio sayd vnto y Jewes: yf it were a matter of wronge, or an euyl dede (O ye Jewes) reason wolde y I shulde heare you: but yf it be a question of wordes or of names, or of your lawe, loke ye to it your selues, For I will be no iudge of soche matters, and he drave them from the seate. The all the Grekes toke softenes the chefe ruler of the Synagoge, and smote hym before the iudges seate, And Gallio cared for none of those thynges.

Paul after thys, tarped there yet a good whyle, and then toke his leaue of the brethren and sayled thence into Cria, Priscilla and Aquila accompanyng hym. And * he shoke his heed in Cechrea, for he had a vowe: And he cam to Ephesus ad lette them there: but he hym selfe entred into the Synagoge, and reasoned with the Jewes. Whē they desired him to tary longer tyme with them, he consented not, but bad them fare well sayinge. I must nedes (at thys feast that cometh) be in Jerusalem: but I wyl returne agayne vnto you * yf God will. And he departed from Ephesus: and whan he was come vnto Cesarea: and ascended vp and saluted the congregacyon, he departed vnto Antioche: and when he had tarped there a whyle, he departed: and went ouer all the countre of Galacia and Phrygia by order, strengthynge all the discyples.

And a certayne Jew named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was informed in the waye of the Lorde, and spake feruently in the sprete, and taught diligently the thynges of the Lorde, & knewe but the baptyme of John onely. And the same began to speake boldly in the Synagoge. Whō when Priscilla & Aquila had hearde they toke him vnto the, & expounded vnto hym the waye of God more perfectly.

And when he was disposed to go into Acaia, the brethren wrote, exhortyng the discyples to receaue him. Which whan he was come helped them moche which had beleued thorow grace. For he ouercame the Jewes myghtely, and that openly, shewyng by the scriptures, that Iesus was Christ.

The. xix. Chapter.

Of the twelue men that were baptised at Ephesus and what miracles were done by Paul. Demetrius moued sedition in the cytie.

Fortuned y whyll Apello was at Corinthe, Paul passed thorough the vpper coastes, and came to Ephesus, and founde certayne discyples, and sayde vnto them haue ye receaued the holy ghost, sence ye beleued? And they sayde vnto hym: no, we haue not heard whether ther be eny holy ghost or no. And he sayde vnto them. wherewith were ye then baptised? And they sayde: with y Johns baptyme. Then sayde Paul: * John verely baptised with the baptim of repentance, sayinge vnto the people that they shulde beleue on hym, which shuld come after hi: that is on Christ Iesus. When they hearde thys, they were baptised in the name of the Lorde Iesu. And whan Paul layde hys handes vpon them, * the holy ghost came on the, ad they spake with tonges, and prophesied, and all the men were aboute twelue.

And

And he went into the synagoge, and beha-
ned hym selfe boldly for þe space of thre mo-
nethes, disputinge and geuing them exhor-
tacions of the kyngdome of God. ¶ When
dnyers wered hard herted and beleued not,
but spake euill of the waye (and that befoze
the multitude) he departed fro the, and se-
perated the disciples. And he disputed dailly
in the scole of one called Tryphylus. And this
cōtynued by the space of two yeres: so that
all they which dwelt in Asia, heard the woze
of the Lorde Jesu, both Jewes and Gre-
kes. And God wrought specyall myracles
by the hādes of Paul: so that frō his body,
were brought vnto the sicke, nūpkins & par-
telettes, & the diseases departed from them,
and the euill sprytes went out of them.

Then certayne of the vagabonde Jewes
exorcyistes, toke vpon them to call ouer them
(which had euill sprytes) þe name of þe Lorde
Jesu, sayinge: We aduise you by * Jesu,
whom Paul preacheth. And ther were seuen
sonnes of one Sceua a Jew and chiefe of the
prestes which dyd so. And the euill spryte
answered and sayd: Jesu I knowe, & Paul
I knowe: but who are ye? And the man in
whom the euill spryte was, ranne on them,
and ouercame them, and preuayled agaynst
the so that they fledd out of that house naked
and wounded. And this was knowen to all
the Jewes and Grekes also, which dwelt at
Ephesus, & feare came on the all, & the name
of the Lorde Jesu was magnifyed.

And many that beleued, cam, and con-
fessed and shewed their workes. Many of
them which vled curious craftes, brought
their booke, and burned them befoze all men,
and they counted the pryce of them, and fou-
de it fyfty thousand spulcelynges. So might-
tely grewe the word of God, and preuayled.
After these thynges were ended, Paul pur-
posed in the spryte (whan he had passed ouer
Macedonia ad Achaia) to go to Jerusalem,
sayinge: After I haue bene there, I must also
se Rome. So sent he into Macedonia two
of them that ministred vnto hym, euen Ti-
motheus & Erastus: but he hym selfe remay-
ned in Asia for a season.

The same tyme ther arose no lytell a do-
aboute that waye. For a certayne man na-
med Demetrius, a syluer smyth (which ma-
de syluer thynnes for Diana) was not a ly-
tell beneficiall vnto þe craftes men. Whom he
called together with the workemen of lyke
occupation, and sayd: Syrs, ye knowe that
by this crafte * we haue aduantage. Mo-
reouer, ye se & heare that not alone at Ephe-
sus, but almost thorow out all Asia, thys
Paul hath perswaded & turned awaye moche
people sayinge, that * they be not goddes
which are made with handes. So that not
only this oure crafte cometh into payrell to be

set at nought: but also that the temple of the
greate Goddesse Diana shulde be despyled, &
her magnificence shulde be destroyed. whome
all Asia and the world worshyppe.

Whē they hearde these sayinges, they we-
re full of wrath, & cryed out, sayinge. Grea-
te is Diana of the Ephesians. And al the cy-
tie was on a roze, and they rushed into the
comen hall with one assent, & caught Gaius
and Aristarcus, men of Macedonia, Pauls
companiōs. When Paul wolde haue entred
in vnto the people, the dysciples suffred hym
not. But certayne of þe chiefe of Asia (which
were his frendes) sent vnto him, desyringe
him, that he wolde not pzeace into the comē
hall. Some therfore cryed one thyng and so-
me another, & the congregacion was all out
of quicte, & the moare parte knewe not wher
foze they were come together.

Some of the company dze forth Alexā-
der, the Jewes thrustinge hym forwarde.
Alexander: * beched with the hande, and
wolde haue geuen þe people an answer. Whē
they knewe that he was a Jewe, ther arose
a shoute almost for the space of two houres,
of all men, cryinge: greate is Diana of the
Ephesians.

When the towne clarkke had ceased þe peo-
ple, he sayde: ye men of Ephesus, what man
is it that knoweth not how that the cytie of
the Ephesians is a worshyppe of the greate
goddesse Diana, & of the ymage which ca-
m from heauen. Seinge then that noman sayth
here agaynst, ye ought to be content, and to
do nothyng rashly: for ye haue brought hy-
ther these men: which are nether robbers of
churches, nor yet despylers of youre goddesse
Wherfore, yf Demetrius and the craftes mē
which are with hym, haue a matter agaynst
eny man, the lawe is open, and ther are ru-
lers, let them accuse one another. But yf ye
goo aboute eny other thyng, it shall be deter-
mined in a lawfull congregacion. For we
are in leopardy to be accused of thys dayes
vproure, for as moche as ther is no cause,
wherby we maye geue a rekenyng of thys
concourse of people. And when he had thus
spoken, he let the congregacion departe.

The xx. Chapter.

Paul goeth into Macedonia and into Grece. At
Troas he tapyeth vp a ded body. At Ephesus he cal-
lyth the elders of the congregacion together, com-
myngeth the happyng of Gods flokte vnto them, war-
neth them of falsche teachers, maketh bys prayer with
them, and departeth to thyppe.

After that the rage was ceased, A
Paul called the dysciples vnto
hym, and toke hys leaue of the,
and departed for to go into Ma-
cedonia. And when he had go-
ne ouer those partyes, and had
geuen them alonge exhortacion, he cam into
Grece

Grece & there abode. iij. monethes. And whē
þe Jewes layde wayt for hi as he was about
to sayle into Syria, he purposed to returne
thorow Macedonia. Ther accompanied hi in-
to Asia, Sopater of Berrea, and of Thessa-
lonia, Aristarcus and Secudus, and Gaius
of Derba, & Timotheus, & out of Asia Ty-
chicus and Trophimus. These goynge be-
foze, tarped vs at Troas. And we sayled a-
waye fro Philippos after the dayes of swete
bread, and cam vnto them to Troas in fye
dayes, where we abode seuen dayes.

And vpo one of the Saboth dayes, whā
þe dysciples came together for to breake bread
Paul preached vnto them (ready to departe
on þe morowe) & cōtinued the preaching vn-
to mydnyght. And there were many lyghtes
in the chamber, where we were gathered to-
gether, & ther late in a wyndowe a certayne
younge man (named Euticus) beinge fallē in
to a depe sleepe. And as Paul was preachin-
ge, he was the more overcome with slepe, ad
fell downe from the thyrde lofte, & was take
vp deed. But whan Paul went doune, he
fell on him & embrased him and sayde: ma-
ke nothyng a do, for his lyfe is in hym. So
when he was come vp agayne, & had broke
the bread & eaten, and talcked a longe whyle
(euen tyll the moynynge) at the last he depart-
ed. And they brought þe younge man alpye, &
were not a lytell comforted.

And we went afoze to thyppe, & lowsed vn-
to Asson there to receaue Paul. For so had he
appoynted, and wolde hym selfe goo a tofe.
When we were come together at Asson, we
toke him in, & came to Mytilenes. And we
sayled thence, and cam the nexte daye ouer
agaynst Chios. And the nexte daye we ari-
ued at Samos, & taried at Trogydon. The
nexte daye we came to Myleton: for Paul
had determined to sayle ouer by Ephesus,
because he wolde not spende þe tyme in Asia.
For he hastid (yf it were possible for him) to
kepe at Jerusalem þe dape of Pentecoste. And
fro Myleton he sent messangers to Ephesus,
& called þe elders of þe cōgregacio. Which whē
they were come to him, he layd vnto the: Ye
knowe from the fyrst dape that I cam into
Asia, after what maner I haue bene wyon
at all ceasons, seruyng the Lorde with all
hūblenes of mynde, and with many teares
& temptacions which happened vnto me by
the layinges a wayte of the Jewes, because
I wolde kepe backe nothyng I was profi-
table vnto you: but to shewe you and teache
you openly, & thorow out euery house, wit-
nessyng both to þe Jewes, & also to the Gre-
kes, þe repentauce, that is toward God, &
þe fayth which is toward oure Lorde Jesu.
And now beholde I go bounde in the spryte
vnto Jerusalem, not knowing the thynges þe
shal come on me there, but þe holy goost

witneseth in euery cytie, sayng. that bādes
and trouble abyde me. But none of these
thynges moue me * nether is my lyfe deare
vnto my selfe, that I might fulfyll my cour-
se with ioye, ad the ministracyō (of the worde) *
which I haue receaued of the Lorde Jesu, to
testifye the Gospell of the grace of God.

And now beholde, I am sure, þe henceforth
ye all (thorow whō I haue gone preachyng
the kyngdō of God) shal le my face no mo-
re. Wherfore, I take you to recorde this dape
that I am pure from the bloude of all men. For
I haue spared no labour, but haue the-
wed you all the counsell of God. Take hede
therfore vnto youre selues & to all the flokke
amonge whō the holy ghost hath made you
ouersears, to rule the congregacyon of God
which he hath purchasid with his bloude.
* For I am sure of thys, þe after my depar-
tyng shall greuous wolues entre in amo-
ge you, not sparyng the flokke. For ouer, of
youre awne selues shall men arise, speaking
peruerse thiges to drawe disciples after the.
Therfore awake, & remēber, that by the spa-
ce of. iij. yeres: I ceased not to warne euery
one of you nyght and dape with teares.

And now brethze, I commēde you to God
and to the worde of his grace, which is able
to build farther, & to geue you an inheritaū-
ce amonge all them which are sanctified *
I haue despyed no mans syluer, golde, or ve-
sture. Yee, ye pour selues knowe that * these
hādes haue ministred vnto my necessityes, &
to them that were with me. I haue shewed
you all thynges, how þe so laboring ye ought
to receaue the weake, & to remēber the woze-
des of þe Lorde Jesu, how þe he sayd: it is mo-
re blessed to geue then to receaue.

And when he had thus spoken, he kneled
downe * and prayed with the all. And they
all wepte sore and fell on Pauls necke, and
kysed hym, sorowynge, most of all for the
wordes which he spake. that they shulde se
hys face nomore. And they conuayed hym
vnto the thyppe.

The xxi. Chapter.

Pauls Rome by thyppe. Of Philippe the Eu-
geliste, & Tyabus the Diopet, which warned Paul
not to go to Jerusalem. He remyned at Troas in hys
purpose, and is taken in the temple.

And whan it chaunced that we had
launched forth, and were depar-
ted from them, we came with a
strayght course vnto Thoon and
the dape folowynge vnto the Rhodes, and
from thence vnto Patara. And whan we
had gotten a thyppe that wolde sayle vnto
Pheryses, we went aborde incoit, and set
forth. But whan Cyprus beganne to appea-
re vnto vs, we left it on the lefte hande, and
sayled vnto Siria, and ca vnto Tyre. For
there the thyppe vnladed the burthen. And
when

when we had founde brethren, we tarped there. viij. dayes. And they tolde Paul thow we the spere * that he shuld not go vp to Jerusalem. And when the dayes were ended we departed and went oure waye, and they all brought vs on oure waye, with wyues and chyldren, tyll we were come out of the cytie. And we kneled downe in the thore * ad prayde. And when we had taken oure leaue one of another, we toke shippe, & they returned home agayne.

When we had full ended the course from Cye, we went downe to Ptolomaida, & saluted the brethren, & abode with the one daye. The nexte daye, we that were of Pauls company departed, and came vnto Cesarea. And we entred into the house of * Philip p̄ Euangelist, which was one of the seue, & abode w hym. The same man had fower daughters virgens, which dyd * prophesy. And as we tarped there a good mayny of dayes, there ca a certaine prophet fro Iurie, named Agabus. When he was come vnto vs, he toke Pauls gerdell, & bounde his fete & handes, & sayd: Thus sayth the holy ghost * so shal the Jewes at Ierusalem bynde yman that oweth this gerdell, and shall deliuer hym into the handes of the Gentyls.

When we hearde this, both we and other which were of the same place, besought him that he wolde not go vp to Jerusalem. The Paul answered, & sayde: what do ye wepyng & verpnyng me herte. I am ready, not to be bounde onely, but also to dye at Ierusalem for the name of the Lorde Iesu. Whē we coulde not turne hys mynde, we ceased, sayinge * the wyll of the Lorde be fulfilled. After those dayes we toke vp oure burthens, & went vp to Jerusalem. * Ther went with vs also certayne of the discyples of Cesarea, and brought with them one Mnason of Cyprus an olde discyppe, with whō we shulde lodge. And when we were come to Jerusalem, the brethren receaued vs gladly. And on the morow, Paul went in with vs vnto James. And all the elders came together. And whē he had saluted the, he tolde by order all thynges, that God had wrought amonge p̄ getyls by his ministracyon. And when they hearde it, they glorified the Lorde, and sayde vnto him: Thou seest brother, how many thousande Jewes ther are which beleue, and they are all earnest folowers ouer the lawe. And they are informed of the, that thou teachest all the Jewes which are amonge the gentyls, to forsake Moles: and sayst, that they ought not to circuncise the chyliden, nether to lyue after the customes. What is it therfore? The multitude must nedes come together: For they shall heare that thou arte come. Do therfore this, that we saye to the.

* We haue. iij. men, which haue a vowe

on them. Them take, & purifie thy selfe with the, and do cost on the, that they maye haue their heades: and all shall knowe, that those thynges which they haue hearde concerning the, are nothyng: but that thou thy selfe also walkest and kepest the lawe. But as touching the gentyls which beleue * we haue written and concluded, that they obserue no soche thyng: saue onely that they kepe them selues from thynges offred to ydoles, and from bloude, and from strangled; and from fornicacyon. Then the nexte daye Paul toke the me, and * purifyed hym selfe with them and entred into the temple, declaring that he obserued the dayes of the purificacyon, vntyll that an offering shuld be offered for euery one of them.

And whan the seuen dayes were nowe almost ended, p̄ Jewes which were of Asia (whē they sawe hym in the temple) moued all the people, and layde handes on him, crying: me of Israell, helpe. This is the mā, p̄ teacheth all me euery where agaynst the people and p̄ lawe, and thys place. He hath also brought Grekes into p̄ temple, ad hath polluted thys holy place. For they had sene with hym one in the cytie. * Trophimus an Ephesiā, whō they supposd that Paul had brought into p̄ temple. And all the cytie was moued, and the people swarmed together. And they toke Paul and drue him out of the temple, and forth with, the doores were shut.

As they went about to kyll him, tidinges came vnto the hye captayne of the souldyers, that all Jerusalem was moued. Which immediately toke souldiers ad vndercaptaynes, and ranne downe vnto them. When they sawe p̄ vpper captayne and the souldiers: they lefte smytinge of Paul. Then the captayne came neare and toke hym, and commaunded hym to be boude with two chaynes, and demanded what he was, ad what he had done. And some cryed one thinge, some another amonge the people. And when he coulde not knowe the certayntie for therage, he commaunded him to be carped into the castle. And whē he ca vnto a stappe, it fortuneth that he was bozne of the souldiers for the violence of the people. For the multitude of the people followed after, crying: awake with hym.

And whan Paul beganne to be carped into the castle, he sayde vnto p̄ hye Captayne: maye I speake vnto the? Which sayde: Cast thou speake Greke? Art not thou that Egyptian, which befoze these dayes madest an yproure, and leddest out into the wilderness: iij. thousande men that were motherers? But Paul sayde: I am a mā which am a Jewe of * Charlus a cytie in Cyrcle, a Cyrcelin of no vyle citie, I beleche p̄ soffre me to speake vnto the people. And when he had geuen him lycence, Paul stode on the steppes, * and beckened

beckened with the hande vnto the people: and whan there was made a greate splenece he spake vnto them in the hebrue tonge, sayinge.

The xxij. Chapter.

Paul answereth the Jewes. He is scourged, and layde in prison agayne.

MEn, brethren, and fathers, heare ye myne answer which I make nowe vnto you. When they hearde, that he spake in the hebrue tonge to them, they kept the more splenece. And he sayeth: I am verely a mā which am a Jewe bozne i * Carlus a cytie i Cyrcle: neuertheles, yet brought vp in thys cytie, at the fete of * Gamaliell, and informed diligently in the lawe of the fathers, and was feruent mynded to God warde, as ye all are thys same daye, and * I persecuted thys waye vnto the death bynyng and deliueying into prison both men and wemē, as the chefe preste doth beare me wytnesse, and all the estate of the elders: of whom also I receaued lettres vnto the brethren, and went to Damasco to bring them, (which were there bounde) vnto Jerusalem for to be punyshed.

And it fortuneth (that as I made my iorney and was come nye vnto Damasco aboute none) suddenly there shone from heauen a greate lyght rounde aboute me, and I fell vnto the earth, and hearde a voyce sayinge vnto me: Saul, Saul, why persecutest thou me? And I answered: what arte thou Lorde? And he sayde vnto me: I am Iesus of Nazareth, whom thou persecutest. And they that were wyth me, sawe verely a lyghte, and were afrayde: but they hearde not the voyce of hym that spake with me. And I sayde: what shall I do Lorde? And the Lorde sayde vnto me: Arise, and go into Damasco, and there it shall be tolde the of all thynges, whych are appoynted for the to do. And whan I sawe nothyng for the bryghtnes of that lyght, I was leade by the hande of them that were wyth me, and came in to Damasco.

And one Ananias a perfecte man, (and as pertaynyng to the lawe hauntyng good reporte of all the Jewes, whych there dwelt) came vnto me, and stode, and sayde vnto me: Brother Saul, receaue thy lyght. And the same houre I receaued my syghte, and sawe hym. And he sayde: the God of our fathers hath ordeyned the befoze, that thou shuldest knowe

hys wyll, and shuldest heare the voyce of hys mouth: for thou shalt be hys wytnes vnto all men of those thinges, which thou hast sene and heard. And now, why tarpest thou? Arise, and be baptysed, and washe awaye thy synnes * in calling on the name name of the Lorde: And it fortuneth, that whan I was come agayne to Jerusalem, and prayde in the temple, I was in a trance, and sawe hym, sayinge vnto me: Wake haste, and get the quykly oute of Jerusalem: for they wyll not receaue thy wytnesse, that thou bearest of me.

And I sayde: Lorde, they knowe that I prisoned, and bett in euery Synagoge them that beleued on the. * And whā the bloude of thy wytnes Steuen was shed, I also stode by, and consented vnto hys death, and kept the rayment of them that slewe hym. And he sayd vnto me departe, for * I wyll sende the a farre hence vnto the Gentyls.

They gaue hym audience vnto thys worde, and then lyft vp theyr voyces and sayde: awake with soche a felowe from the earth: for it is not reason that he shuld lyue. And as they cryed, and cast of thir clothes, and thine dust into the ayer, the captayne commaunded hym to be brought into the castle, and bad that he shulde be scourged, and to be examined, that he might knowe, wherfore they cryed so on hym. And whan they bounde hym wyth thonges, Paul sayde vnto the Centurion, that stode by him: Is it laful for you to scourge a man that is a Romayne and vncōdemned? When the Centurion hearde that, he went and tolde the vpper captayne, sayinge: What intendest thou to do? For thys man is * (a cyrcelin) of Rome.

Then the vpper captayne came, and sayd vnto him: tell me, art thou a Romayne? he sayd: Yee. And the captayne answered, with a great some obtayned I thys freedom. And Paul sayd: I was fre bozne. Then straight waye departed from hym they which shulde haue examyned hym. And the hye captayne also was afrayde, after he knewe that he was a Romayne, and because he had bounde hym.

On the morowe (because he wolde haue knowen the certentye wherfore he was accused of the Jewes) he losed hym from hys bondes, and commaunded the hye preste and all the counsell to come together and * brought Paul forth, & set hym befoze the.

Paul cometh before the counsell. He debate arsyth amonge the people, the captayne deliuereth hym, God combyth hym.



Paul behelde the counsell, and sayde: men, and brythren. I haue lyued in all good conscience before God vntyll this daye. And the hye preste Ananias commaunded them that stode by, to smyte hym

on the mouth.

Then sayde Paul vnto hym: God shall smyte the thou paynted wall. Syttest thou and iudgest me after the lawe: and commaundest me to be smytten contrary to the lawe? And they that stode by, sayde: reuylest thou Goddes hye preste? Then sayd Paul: I wist not brythren, that he was the hye preste. For it is wyrtten: thou shalt not curse the ruler of thy people.

When Paul perceaued that the one parte were Saduces, and the other Pharises, he cryed out in the counsell: Men and brythren, I am a Pharisey, the sonne of a Pharisey. Of the hope and resurreccyon from death, I am iudged.

And whan he had so sayde, there arose a debate betwene the Phariseyes and the Saduces ad the multitude was deuyded. For the Saduces saye, that there is no resurreccyon, nether angel, nor spete: But the Phariseyes graunt both.

And there arose a greate crye: and whan the Scrybes which were of the Phariseyes parte arose, they stroue saying: we fynde none euill in thys man. Though a spete or an angell hath appeared to hym, let vs not stryue agaynst God.

And when there arose greate debate, the captayne (fearynge, lest Paul shulde haue bene plucked a sonye of them) commaunded the souldyers to go downe, and to take hym from amonge them, and to brynge hym into the castell.

The nyght folowynge, God stode by hym, and sayde: be of good chere Paul: for as thou hast testyfyed of me in Jerusalem: so must thou beare wytnesse also at Rome. And whan it was daye, certayne of the Jewes gathered them selues togeather, and made a vowe, sayinge: that they wolde nether eate nor dryncke, tyll they had kylled Paul. They were moo then fourtye men, which had made thys conspiracyon: And they came to the chefe prestes and elders, ad sayde: we haue bounde oure selues with a vowe, that we wyll eate nothyng, vntyll we haue slayne Paul.

Nowe therfore geue ye knowledge to

the vpper captayne and to the counsell, that he brynge hym forth vnto vs to morowe, as though we wold knowe some thyng more perfectly of him. But we (or euer he come neare) are redy to kyll hym.

Whan Pauls systers sonne hearde of theyr laynge awayte, he went, and entred into the castell, and tolde Paul. And Paul called one of the vnder captaynes vnto him and sayde: brynge thys younge man vnto the hye captayne: for he hath a certayne thyng to shewe hym. And he toke hym and brought hym to the hye captayne, and sayd: Paul the presoner called me vnto hym, and prayed me to brynge thys younge man vnto the, whych hath a certayne matter to shewe the.

The hye captayne toke hym by the hand, and went with him out of the waye, and asked hi: what is yt that thou hast to tell me? And he sayde: the Jewes are determyned to despyse the, that thou woldest brynge forth Paul to morow into the counsell, as though they wolde enqurye somwhat of hym more perfectly. But folowe not thou theyr mynnes: for there lye in wayte for hym of them, moo then fourtye men, which haue bounde them selues with a vowe, that they will nether eate nor dryncke, tyll they haue kylled hym. And now are they redy, and loke that thou shuldest promys.

The vpper captayne then let the younge man departe, and charged hym, sayinge: se thou, tell it oute to no man, that thou hast shewed these thynges to me: And he called vnto hym two vnder captaynes sayinge: make ready two hundred souldiers to go to Cesarea, and horssmen thre score, and ten: and speare men two hundred, at the thyrde houre of the nyght. And deliuer them beastes, that they maye lett Paul on, and brynge hym safe vnto Iffelix the hye debyte. (For he dyd feare lest haplye the Jewes shulde take hym awaye and kyll hym, and he hym selfe shulde be afterwarde blamed, as though he wolde take money,) and he wrote a letter after thys maner.

Claudius Iulias vnto the most myghty rular Iffelix, sendeth gretynges. Thys man was taken of the Jewes, and shuld haue bene kylled of them. Then came I with souldyers, and reskued hym, and perceaued that he was a Romayn. And when I wold haue knowen the cause, wherfore they accused hym, I broughte hym forth into theyr counsell. There perceaued I that he was accused of questions of their lawe. But was not gyltye of eny thyng worthy of death or of bondes. And when it was shewed me, how that Jewes layde wayte ther for him, I sent hym strayght waye to the, and gaue commaundement to hys accusars, that the

the thynges, which they haue agaynst hym, they shulde tell before the: fare well. Then the souldyers (as it was commaunded them) toke Paul, ad brought hym by night to Antipatras. On the morow they left the horssmen to go with hym, and returned vnto the castell. Whych when they came to Cesarea, (and deliuered the epistle to the debyte) presented Paul also before him. When the debyte had redde the lettre, he asked of what countrey he was. And when he understode that he was of Cilicia: I wyll heare the (sayde he) when thynne accusars are come also: and he commaunded hym to be kepte in Herodes iudgement hall.

The xxiii. Chapter.

Paul ys accused before Iffelix, he answereth for hym selfe.



After fyue dayes, Ananias the hye preste descended with the elders, and with a certayne oratour named Tertullus, which enforced the debyte agaynst Paul. And when Paul was called forth, Tertullus beganne to accuse hym, saying: Seyinge that we lye in greate quietnes by the meanes of the, and that many good thynges are done vnto thys nation thowowe thy prouidence. that alowe we euer and in all places moost noble Iffelix with all thakes. Notwithstandynge, I be not tedious vnto the, I praye the, that thou woldest heare vs of thy curtesya fewe wordes:

For we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Jewes in the whole world, and a maynteyner of the secte of the Nazarites which hath also enforced to pollute the temple. Whom we toke, and wolde haue iudged accordynge to our lawe: but the hye captayne Iulias came vpon vs, and with great violence toke hym awaye oute of oure handes, commaundyng hys accusars to come vnto the. Of whom thou mayest (if thou wilt enqurye) knowe the certenty of all these thynges, wherof we accuse hi: The Jewes lykewyse affermed, sayinge, that these thynges were euen so.

Then Paul (after that the debyte hym selfe had beckened vnto hym that he shulde speake) answered: With a moare quiet minde do I answer for my selfe, for as moche as I understode, that thou hast bene of many yeres a iudge vnto thys people, because that thou mayest knowe, I ther are yet, but twelue dayes sence I went vp to Jerusalem for to worshyppe, and they nether founde me in the temple disputynge with eny man, ether sayynge by the people, nether in the Synagoges, nor in the cytie. Nether can they proue the thynges wherof they accuse me.

But thys I confesse vnto the, that after the waye (which they call here lye) so worship I the God of my fathers, beleuyng all thynges which are wyrtten in the lawe & the prophetes, and haue hope towardes God, that the same resurreccio of the deed which they them selues loke for also shalbe, both of iust and vniust. And therfore study I to haue all waye a cleare conscience toward God, and toward men.

But after many yeres, I came and brought almes to my people and offerynges (and vowe) in the which they founde me purysed in the temple, nether with multitude, nor yet with vnquyetnesse. Howbeit there were certen Jewes out of Asia, which ought to be here present before the, and accuse me, if they had ought agaynst me: or elles lett these same here saye, if they haue founde any euill doyng in me, whyle I stande here in the counsell: except it be for this one voyce, that I cryed standynge among them. Of the resurreccyon from death am I iudged of you thys daye.

Whē Iffelix heard these thynges, he deferred the, for he knew very well of that waye, and sayde: when Iulias the captayne is come downe, I will knowe the vtmost of your matter. And he commaunded an vndercaptayne to kepe Paul, and to let hym haue rest, and that he shuld forbyd none of hys acquaintance to minister vnto him, or to come vnto hym.

And after a certayne dayes, whan Iffelix came with his wyfe Drusilla (which was a Jewesse) he called forth Paul, and hearde hym of the fayth, which is toward Christ. And as he preached of ryghtewelsnes temperaunce, and iudgement to come, Iffelix trembled, and answered: So thy waye for thys tyme: whan I haue a conuenient season, I wyll sende for the. He hoped also, that money shulde haue bene geuen hym of Paul, that he myght loose him: wherfore, he called hym the offcener and comened with hym. But after two yere, Festus Porcius came into Iffelix rowme. And Iffelix wyllynge to shewe the Jewes a pleasure, lette Paul in prelson bounde.

The xxv. Chapter.

The Jewes accuse Paul before Festus, he appealeth vnto the Emperour, and is sent vnto Rome.



When Festus had receaued the offyce, after thre dayes, he ascended from Cesarea vnto Jerusalem. Then enforced hi the hye prestes and the chefe of the Jewes, of Paul. And they belought hym, and desired fauour agaynst hym, that he wolde sende for hym to Jerusalem: and they layde hy awayte

awayte for hym in the waye, to kyll hym. Festus answered, that Paul shulde be kept. at Cesarca. but that he hym selfe wolde shortly departe thither. Let them therfore (sayde he) which among you are able, come downe with vs, and accuse hym, yf there be any faulte in the man.

When he had tarped there amonge them more then ten dayes, he wente downe vnto Cesarca and the nexte daye sat downe in the iudgement seate, and commaunded Paul to be brought. Which when he was come, the Jewes which were come from Jerusalem, stode aboute hym, and layde many and greuous complayntes agaynst Paul, whych they coude not proue, as longe as he answered for hym selfe that he had nether agaynst the lawe of the Jewes, nether agaynst the temple, nor yet agaynst Cesar offended any thyng at all.

Festus * wyllynge to do the Jewes a pleasure, answered Paul, and sayde: wylt thou go vnto Jerusalem, and there be iudged of these thynges before me? Then sayde Paul: I stande at Cesarca iudgement seate, where I ought to be iudged. To the Jewes haue I no harme done, as thou very well knowest. If I haue hurte them, or commytted any thyng worthy of death, I refuse not to dye. If noone of these thynges are, where of they accuse me, no man maye deliuer me to them, I appeale vnto Cesar. Then spake Festus with deliberacyon, and answered: Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

And after a certayne dayes, kinge Agrippa and Bernice came vnto Cesarca to salute Festus. And when they had bene there a good ceason, Festus rehearsed Pauls cause vnto the kynge, sayinge: * there is a certayne man sette in prison of Felix, aboute whom whan I came to Jerusalem, the hye prestes and elders of the Jewes enformed me, and desyred to haue iudgement agaynst hym. To whom I answered: It is not the maner of the Romaynes, for fauoure to deliuer any man, that he shulde peryshe, before that he which is accused, haue the accusars before hym, and haue lycence to answer for hym selfe. Therfore, whan they were come hyther, withoute any delaye, on the morowe I sate to geue iudgment, and commaunded the man to be brought forth.

Agaynst whom, whan the accusars stode vp, * they brought noone accusacion of soch thynges as I supposed: but had certen questions agaynst hym of theyr awne supersticion, and of one Iesus which was deed, who Paul affirmed to be alyue. And because I doubted of loche maner of questions, I asked hym, whether he wolde go to Jerusalem,

and there be iudged of these matters. But whan Paul had appealed to be kepte vnto the knowledge of Cesar, I commaunded hym to be kepte, tyll I myght sende hym to Cesar. Agrippa sayde vnto Festus: I wolde also heare the man my selfe. To morowe, (sayde he) thou shalt heare hym. And on the morowe whan Agrippa was come and Bernice, with greute pompe, and were entred in to the counsell house, with the captaynes and chiefe men of the cytie, at Festus commaundement was Paul brought forth. And Festus sayde: kynge Agrippa, & all ye men which are heare present with vs, ye se this man, about whom all the multitude of the Jewes haue intreated me, both at Jerusalem and also here cryinge, that he ought not to lyue any lenger. Yet founde I nothyng worthy of death, that he had committed. Neuertheles, seying that he hath appealed to Cesar, I haue determined to sende hym. Of whom I haue no certayne thyng to write vnto my lord. Wherfore, I haue brought hym vnto you, and specially vnto the: O kynge Agrippa, that after examinacyon had, I myght haue sumwhat to wryte. For me thinke it unreasonable, for to sende a prisoner, and not to shewe the causes which are layde agaynst hym.

The xxvj. Chapter.

Kynge Agrippa heareth Paul, whych telleth hym howe he came from the begynnyng.



Agrippa sayde vnto Paul: * art permittted to speake for thy selfe. Then Paul stretched forth the hand, and answered for hym selfe. I thinke my selfe happy kig Agrippa, because I shall answer this daye before the of all the thynges wherof, I am accused of the Jewes: namely, because thou arte experte in all customes and questions, which are among the Jewes. Wherfore I beseeche the, to heare me patiently.

My luyng that I haue lead of a chylde (which was at the fyrst among myne awne nation at Jerusalem) knowe all the Jewes, which kne we me from the begynnyng, yf they wolde testyfy. For * after the moost stryptest secte of our religion, I luyed a pharisey. And now I stande and am iudged for the hope of the promes made of God vnto oure father: vnto which promes our twelue tribes (instantly seruyng God daye & night) hope to come. For which hopes sake, kynge Agrippa, I am accused of the Jewes. Why shulde it be thought a thyng incredible vnto you, yf God shulde rayse agayne the deed? I also verely thought in my selfe, that I ought to do many contrary thynges, cleane agaynst the name of Iesus of Nazareth: * which thynges I also dyd in Jerusalem. And many

many of the sayntes dyd I shut vp in prison, and had receaued auctorite of the hye prestes. And when they were put to deeth. I gaue the sentence. And I punished them ofte in euery synagoge, and compelled them to blasphemie: and was yet more mad vpon them, and persecuted them, euen vnto strange cyties. About which thynges as I wet to Damasco wyth auctorite and licence of the hye prestes, eue at myddaye. (O kynge) I sawe in the waye a lyght from heauen about the bryghtnes of the sonne shynynge vnder about me, and them whych ioyned wyth me.

When we were all fallen to the erthe, I heard a voyce speakynge vnto me, & sayng in the hebrue tonge: * Saul, Saul, why persecutest thou me? It is harde for the to kicke agaynst the prick. And I sayd: Who art thou Lord? And he sayde: I am Iesus whom thou persecutest, but ryse and stand vp on thy fete. For I haue appeared vnto y for this purpose, to make y a minister and a witnes both of those thynges whych y haue sene, & of those thynges in the which I will appere vnto the, deliueringe the from the people, and from the gentyls, vnto whom now I sende the, to open their eyes, that they maye be turned from darcknes to light, and from the power of Satan vnto God, that they maye receaue forgiveness of synnes, and inheritaunce amonge them whych are sanctified by fayth that is toward me.

Wherfore (O kynge Agrippa) I was not disobedient vnto the heauenly visyon: but shewed fyrst vnto them of Damasco, and at Jerusalem, and thowow out all the coastes of Jewry, and then to the gentyls, that they shuld repent, and turne to God, and do soch workes as become them that repent. For this cause the Jewes caught me in the temple, and went about to kyll me. Seyng therfore that I haue obtained helpe of God: I contynue vnto this daye, wytnessinge bothe to small & to great, sayng none other thynges, then those whych the prophetes and Moses dyd saye shuld come: that Christ shuld suffer, and that he shulde be the fyrst that shuld ryse from deeth, and shuld shewe lyght vnto the people, and to the gentyls. As he thus spake for hym selfe: Festus sayde with a loude voyce: Paul, part besyde thy selfe. Hochlearnynge doth make the madd. And Paul sayde: I am not mad (most deare Festus) but speake forth the wordes of tructh and sobernes. For y kynge knoweth of these thynges, before who also I speake frely: neither thynke I that any of these thynges are hydden from him. For this thyng was not done in a corner. Kynge Agrippa beleuest thou the Prophetes? I wote well that thou beleuest: Agrippa sayde vnto Paul: Sum-

what thou byngest me in mynde for to be come Chrysten. And Paul sayde: I wolde to God that not onely thou: but also all that heare me to daye were, not somewhat onely, but all together, soch as I am, except these bondes. And when he had thus spoken, the kynge rose vp, and the debite, and Bernice, and they that sate with the, And when they were gone aparte, they talked betwene the selues, sayinge. This man doeth nothyng worthy of deeth, or of bondes. Then sayde Agrippa vnto Festus. This man myght haue bene let loose, yf he had not appealed vnto Cesar.

The xxvij. Chapter.

Paul shippeth toward Rome, Julius the Captayne interceyth hym curteously, so at the last they suffre shippwahe.



When it was concluded, y we shuld sayle into Italy they deliuered both Paul & certayne other prisoners, vnto one named Julius, an vnder captayne of Cesar's souldiers. And we entred into a shipp of Adramitum, and looked from land, apoynted to sayle by the coastes of Asia, one Aristarcus out of Macedonia, of the consoule of Thessalonica taryng with vs. And y nexte daye we came to Sidon. And Julius * courteously entreated Paul, and gaue him lyberte, to go vnto his frendes, & to refreshe hym selfe. And whan we had launched from thence, we sayled harde by Cyprus, because the wyndes were contrary. And whan we had sayled ouer y see of Cilicia, & Pamphilia, we came to Myra whych is in Lycia.

And there the vndercaptayne founde a shyppe of Alexandria ready, that sayled into Italy, and he put vs therein. And when we had sayled slowly many dayes, and scace we were come ouer agaynst Sydon (because the wynde wyth stode vs) we sayled harde by the coaste of Candy, ouer agaynst Salmo, and wyth moche worke sayled beyonde it, & came vnto a place which is called the sayre haues. yf we wher vnto was the cytie of Lasea when moche tyme was spent, and whan sayling was now reoperdous, because also that they had ouerlonge fasted, Paul put the in remembraunce, and layd vnto the: Syrs I perceaue, that this viage wilbe wyth hurte and moche damage, not of the ladyng ad shipp onely, but also of your lyues: Neuerthelesse y vnder captayne beleued y gouerner & y master of y shipp more then those thynges whych were spok of Paul. And because the haue was not comodious to wynter in, many toke counsell to departe thence, yf by any meanes they myght attayne to Phenice & there

to

to wynter, whych is an haue of Candy, and lyeth toward the south west and north west wynde. When the south wynde blew, they suppolynge to obtayne their purpose, loosed vnto Ailon, and sayled past all Candy.

But not long after, ther arose agaynst theyr purpose, a flawe of wynde out of the northeast. And when the shyp was caught & could not resyst þ wynde, we let her go, and draue with þ wether. But we were carped i to an yle whych is named Clarida, and had moche worke to come by a bore, whych they toke by, and vled helpe, & made fast þ shyppe, fearinge, lest they shuld fall into the Syrtes. And so they let downe a vessell, ad were carped. The nexte daye) whē we were tolled wyth an excedinge tēpest) they lyghtened the shyp, and the thyrde daye we cast out wyth oure a wone handes the takynge of the shyppe. Whē at the last, nether the sunne nor starres in many dayes appeared, and no small tempest laye vpo vs, all hope that we shuld escape, was then takē awaye. But after longe abstynence, Paul stode forth in the myddes of them, & sayde: Syrs, ye shulde haue harkened to me, and not haue loosed from Candy, nether to haue brought vnto vs thys harme & losse. And now I exhorte you to be of good chere. For ther shalbe no losse of eny mā lyfe amonge you, saue of the shyp onely. For ther stode by me thys nyght þ angel of God, whose I am, and who I serue, saying: feare not Paul * I must be brought before Cesar, And lo, God hath geuen the all them that sayle wyth the. Wherefore syrs be of good chere: for I beleue God, that it shalbe euē as it was tolde me. how be it we must be cast into a certayne plonde.

* Act. s. xrb. c.

* Act. xv. ii. a

But when the fourtenth nyght was come) as we were sayling i Adria about mydnyght (the shypme demed, that ther appeared some countre vnto them: and sounded, & foude it. xx. feddoms. And whē they had gone a lytell further, they sounded agayne, and foude. xv. feddoms. Then fearynge lest they shuld haue fallē on some rocke, they cast. iiii. ankers out of the sterne, and wpyhed for the daye. As the shypmen were about to flee out of the shyp (whan they had let downe þ bote i to the see, vnder a couloure, as though they wolde haue cast ankers out of the forshippe) Paul sayde vnto the vndercaptayne and to the soudyers: excepte these abyde in the shyp ye cannot be safe. Then the soudyers cut of þ rope of the bote, and let it fall awaye.

And whan the daye beganne to appeare, Paul besought them all to take meate, sayynge: thys is the fourtenth daye, that ye haue sayled and contynued fastynge, receauynge nothig at all. Wherefore, I praye you to take meate: for this no dout is for yowre helth: for

*ther shall not an heer fall from the heed of eny of you. And when he had thus spoken, he toke bread and * gaue thanks to God in presence of them all: and whan he had broke it, he beganne to eate. Then were they all of good cheare, and they also toke meate. We were all together in the shyp, two hundred threscore and syrtene soules. And whē they had eaten ynough, they lyghtened the shyp, and cast out the wheate in to the see.

When it was daye, they knew not the lande, but they spyed a certayne haueu with a bancke, into the whych they were mynded (if it were possyble) to thrust in þ shyp. And when they had taken by the ankers, they committed them selues vnto the see, and lowsed the rudder bondes and hoysed vþ the mayne sayle to the wynde, and drue to lande. And whan they chaunced on a place, whych had the see on both the sydes, they thrust in the shyp. And the foreparte stucke fast and moued not, but the hynder parte brake wyth þ violence of the waues.

The Soudyars counsell was to kyll the presoners, lest eny of them, when he had swome out, shulde come awaye. But the vndercaptayne wyllinge to saue Paul, kept them from theyr purpose, and commaunded that they whych coulde swimme, shulde cast the selues fyrst into the see, and scape to lande. And the other he commaunded to go, some on bordes, and some on broken peces of the shyp. And so it came to passe, that they escaped all safe to lande.

The xxviij. Chapter.

The shyppe hurteth not Pauls hande, he heareth Publius father, and dyppeth his foot at Rome.



And when they were scaped, then they knewe, that: * the yle was called Milet. And the straungers shewed vs no lytell kynndes: for they kyndled a fyre, and receaued vs euery one, because of the present rayne, & because of þ colde. And whē Paul had gathered a bondell of styckes, and layde thē on the fyre, ther came a vyper out of the heat, & caught hym by the hāde. When the straungers sawe the beast hange on hys hande, they sayde amonge them selues: no doute thys mā is a moztcherer: whō (though he haue escaped the see) yet vengeance suffereth not to lyue. And he shooke of the vyper into the fyre, and * felt no harme. howbest they wayted whē he shulde haue swolne, or fallen downe deed sodenly. But after they had loked a greate whyle, and sawe no harme come to hym, they chaunged theyr myn-des, and sayde * that he was a God.

In the.

* Act. xv. ii. b
Luk. x. c.

In the same quarters were londes of the chefe man of the yle (whose name was Publius) whych receaued vs, & lodged vs thre dayes courteously. And it fortuneth that the father of Publius laye sycke of a feuer, and of a bloudy stre. To whom paul entred in and prayde, and layde hys handes on hym & healeth him. So, when this was done, other also whych had dysceases in the yle, cam and were healed: whych also dyd vs great honoure. And when we departed, they laded vs w loch thynges as were necessary.

After thre monethes we departed in a ship of Alexandria, whych had wyntred in the yle, whose badge was Castor & Pollux. And whē we came to Tyracusa, we tarped there thre dayes. And frō thence we fet a cōpasse, and came to Regium. And after one daye þ south wynde blew, and we came the nexte daye to Putiolus: where we founde brythē, and were desyred to tary wyth them seven dayes, and so came we to Rome. And from thence, when the brythē hearde of vs, they came to mete vs at Apphozum, and at the thre tauerne. When Paul sawe them, he thanked God, and wored bolde. And when we came to Rome, the vndercaptayne deliuered the presoners to the chefe captayne of the host: but Paul was suffred to dwell by hym selfe wyth a soudyer that kept hym.

* Act. xv. ii. c
Am. xv. b.
Act. xv. ii. c

And after thre dayes, Paul called the chefe of the Jewes together. And when they were come, he sayde vnto them: Men and brythē, though, * I haue committed nothing agaynst the people or lawes of þ Elders: yet was I deliuered presoner from Ierusalem into the handes of the Romayns. Whych when they had examined me, wolde haue let me go, because ther was no cause of death in me. But when the Jewes spake contrary, I was constrained to appeale vnto cesar: not þ I had ought to accuse my people of. For thys cause when haue I called for you, euē to se you, and to speake wyth you: * because that for the hope of Israel I am bounde w this cheyne.

And they sayde vnto hym: we nether re-

ceaued lettres out of Jewry pertayninge vnto the nether eny of the brythē þ came shewed or spake eny harme of þ. But we wyll heare of the what thou thyndest. For as concerning thys secte, we knowe that * euer where it is spoken agaynst. And when they had appoynted him a daye, ther came many to hym into hys lodgynge. To whom he expounded and testifed the kyngdom of God and preached vnto them of Iesus: both out of the lawe of Moyses and out of the Prophe-tes, euē from morninge to nyght. And * some beleued the thynges whych were spokē, and some beleued not.

* Luk. ii. c.

* Act. xv. ii. a

And when they agreed not amonge them selues, they departed, after that Paul had spoken one worde: well spake the holy ghost by Esay the prophet vnto oure fathers, saying: * Go vnto thys people, and saye: wyth yowre eares shall ye heare, and shall not vnderstande: and wyth yowre eyes shall ye se, & not perceaye.

* Act. vi. c
Mar. i. b
Luk. vi. b.
John. i. b.

For the hert of thys people is wored grosse, ad wyth theyr eares haue they had no lust to heare, and their eyes haue they closed: lest they shulde se wyth theyr eyes, & heare wyth theyr eares, and vnderstande with their hertes, and shuld be conuerted, and I shuld heale them. As it knowen therfore vnto you, that thys saluacyon of God is sent to the ge-tyls, and they shall heare it. And whē he had sayde these wordes, the Jewes departed frō him and had greate despycions amōge them selues.

And Paul dwelt two yeaeres full in hys lodgynge, and receaued all that cam in vnto hym, preachinge the kyngdome of God, and teachynge those thynges whych concernē the Lorde Iesus wyth all confydence, no man forbyddynge hym.

Here endeth the Actes of the Apostles.

hij

The Epistle of
the Apostle Saynt Paul to
the Romayns.

The fyrst Chapter.

Paul declareth his loue towarde the Romayns, & sheweth what the Gospell is wrytten the firste thereof, and rebuketh the heathen of the heathen.



Paul the ser-

uant of Iesus Chryst called to the office of an Apostle * put a parte for y^e Gospell of God * whych he had promysed afore by hys Prophetes in the holy scriptures of hys sonne, whych was borne * of the seed of Dauid after the fleshe: and hath bene declared to be the sonne of God wth power, after y^e spete that sanctifyeth, sence the tyme that Iesus Chryst oure Lorde rose agayne from deeth * by whom we haue receaued grace & a postlethyp, that obedience myght be geuen vnto the fayth in hys name amonge all heathen, of whose nombre you be, the electe of Iesu Chryst. R

To all you that be at Rome, beloued of God and sayntes by electyon. * Grace be wth you and peace from God oure father, & from the Lorde Iesus Chryst.

Firste verely I thanke my God thorow Iesus Chryst for you all, that poure fayth is spoken of in all the worlde. For God is my wptnes whom I serue. * Wptnyng spete in the Gospell of hys sonne (that wythout ceasynge I make mencyon of you prayynge allwayes * in my prayers, that by some meane, at the last (one tyme or other) a prosperous toney (by the wyll of God) myght fortune me, to come vnto you. For I longe to se you, that I myght bestowe amonge you

some spytuall gyfte, to strength you wthall: that is, that I myght haue consolacyd to gether wptnyng you, throught the comen fayth whych both ye and I haue.

I wolde that ye shuld knowe (brythre) how that I haue often tymes purposed to come vnto you * but haue bene let hitherto to haue some frute also amonge you, as amonge other of the Gentyls. I am better both to the Sickes and to the vngredes, to the learned and to the vnlarned. So that (as moch as in me is) I am redy to preach the Gospell to you that are at Rome also. * For I am not ashamed of the Gospell of Chryst, because it is the power of God vnto saluacyon to euery one that belueth, to the Jewe fyrst, & also to the Gentyle.

For by it is the ryghtewesnes of God opened from fayth to fayth. As it is wrytten * the iust shall lyue by fayth.

For the wrath of God apareth from heauen agaynst all vngodlynes and vnyghtewesnes of men, whych withholde the tructh in vnyghtewesnes: saynge * that it whych maye be knowne of God, is manifest amonge them because God hath shewed it vnto the. * For hys inuisyble thinges (y^e is to saye hys eternall power ad godhed) are sene, for as moch as they are vnderstande * by the workes from the creatyng of the worlde: So that they are wythout excuse because that when they knewe God, they glorified hym not as God, neyther were thankfull but were full of vanities in theyr imaginacions, * and theyr folysh hert was blynded. When they counted them selues wysse, they became foolles * and turned the glory of the immortal God, vnto an ymage, made not onely after the spymilitude of a mortall man but also of byrdes, & foure footed beastes & of crepige beastes. Wherefore, God gaue the vp, to vncleines, thozow the lustes of their awne heartes to despyle their awne bodyes amonge the selues: whych chaunged hys tructhe for a lye, and worshypped and serued the thynges that be made, more then hym that made them, which is to be prayled for euer. Amen. Wherefore, God gaue them vp vnto shamefull lustes: * For euen their women dyd chaunge the naturall vse in to that whych is agaynst nature. And lyke wysse also the men, lette y^e natural vse of the woman, and byt in their lustes one wptnyng another, * men wptnyng men wrought fylthynes, and receaued to the selues the rewarde of theyr erreure, as it was accordynge.

And as they regarded not to knowe God * euen so God deliuered them vp vnto a lewde mynde, that they shulde do those thynges whych were not comly, beyng full of all vnyghtewesnes, fornicacyon, wychednes, couetousnes, malycyousnes, full of enuy

moether, debate, disceyte, euill condicyoned, whysperers, backbyters, haters of God, dyf daynfull, proude, boasters, bringers vp of euill thynges, disobeyent to father and moether, wythout vnderstandynge, couenaunte breakers, vnloyunge, treucebreakers, vnnecyfull. Which men, though they knewe the ryghtewesnes of God, (as shewed vnto) how that they whych comyt soche thynges, are worthy of deeth, not only * (they that) do the same * but also * (they whych) haue pleasure in them that do them.

The iiij. Chapter.

The rebuketh the Jewes, whych as touchynge synne are lyke the heathen.

Wherefore art thou inexcusable. Dmā, whosoever thou be that * iudgest for i that same wherein thou iudgest another * thou condennest thy selfe. For thou that iudgest, doest euen the same selfe thynges. But we are sure, that the iudgement of God is accordynge to tructh, agaynst them whych comyt soch thynges. Thyngest thou thys, O thou man that iudgest them whych do soche thynges, and doest euen the very same thy selfe, that thou shalt escape the iudgement of God: Ether despylest thou the ryches of hys goodnes, and pacence and long sufferance, not knowyng * that y^e kyndnes of God leadech the to repentaunce.

But thou after thy stubbornesse, and heret that cannot repent, heapest vnto thy selfe wrath agaynst y^e daye of vengeaunce, when shalbe opened the ryghtewes iudgement of God, * which wyll reward euery mā accordynge to hys dedes: that is to saye, prayse, honoure and immortalite, to them whych contynue in good doyng, and seke immortalite. But vnto them that are rebelles, and that do not obey the tructh, but folowe vnyghtewesnes, shal come indignacyon and wrath, tribulacyon and angurlythe vpon the soule of euery mā that doth euill: of y^e Jewe fyrst, and also of the Gentyle. To euery man that doth good, shal come prayse, and honoure, and peace, to the Jewe fyrst, and also to the Gentyll. For * ther is no respecte of parsonnes, with God. For whosoever hath synned wythout lawe, shal also perlythe without lawe. And as many as haue synned in the lawe, shalbe iudged by the lawe. For in the syght of God, they are not ryghteous whych beare the lawe: but the doers of the lawe shalbe iustified. For when the Gentyls whych haue not the lawe, do of nature the thynges contayned in the lawe: then they haue not the lawe, are a lawe vnto them selues, which shew the dede of the lawe wrytten in theyr hertes: whyll theyr conscience beareth wytnes vnto them, and also theyr thoughtes, accusynge one another or excusynge, at the daye * when the Lorde shal

iudge the secretes of mē by Iesus Chryst, accordinge to my Gospell.

Beholde, * thou art called a Jewe, and trustest in the lawe, and makest thy boast of God, and knowest his wyll, and alowest the thynges that be excellent, and art infourmed by the lawe: and beluest that thou thy selfe art a gyde of the blynde, a lyght of the which are in darcknes, an infourmer of them which lacke discrecyon, a teacher of the vnlarned, which hast y^e ensample of knowledge, & of y^e tructhe by y^e lawe. Thou therfore which teachest another, teachest not thy selfe * Thou preacheest, a man shulde not steale: yet thou stealest. Thou that sayst, a man shuld not comyt aduoutry, breakest wedlocke. Thou abhorrest ymages, and yet robbest God of his honoure. Thou that makest thy boast of the lawe, thozow breakynge the lawe dishonourest God. For the name of God is curyll spoken of amonge the Gentyls, thozow you * as it is wrytten.

For circumcysion verely auayleth, yf thou kepe the lawe. But yf thou be a breaker of the lawe, thy circumcysion is turned to vncircumcysion. Therefore, yf the vncircumcised kepe y^e ryght thynges contayned in the lawe, shal not his vncircumcysion be counted for circumcysion: And shal not vncircumcysion which is by nature (y^e it kepe the lawe) iudge the, whych beynge vnder the letter and circumsion, doest trasgresse the lawe: y^e is not a Jewe, which is a Jewe outwarde. Ne ther is it circumcysion, which is outwarde in the fleshe. But * he is a Jewe which his hyd wythin, and * the circumcysion of the herte is the true circumcysion, whych consisteth in the spete and not in the letter: whose prayse is not of men, but of God.

The iiij. Chapter.

The rebuketh what prefermet the Jewes haue, and sheweth both the Jewes and Gentyls are vnder synne, and are iustified only by the grace of God in Chryst.

What prefermet then hath y^e Jewe? For what aduantagech circumcysion? Surely verely moch. Firste * because y^e vnto them were comytred y^e wordes of God. What then though some of them dyd not beleue? * Shall they vnbelue make the promes of God without effecte? God forbyd. Let God be true, and * euery man a liar, at it is wrytten: * y^e thou myghtest be iustified in thy saynges, and overcome, when thou art iudged.

But yf oure vnyghtewesnes make y^e ryghtewesnes of God more excellent: what shal we saye? Is God vnyghteous, which taketh vngeaunce? I speake after the maner of mē: God forbyd. For how then shal God iudge the worlde? For yf the tructh of God appeare more excellent thozow my lye, vnto his prayse, why am I hence forth iudged as lyar? a synner.

a synner: and not rather (as me speake euill of vs, and as some aspyne that we saye) let vs do euill, that good maye come therof. Whose damnacion is iuste.

¶ What then? Are we better then they? No, in no wyse. For we haue all ready proued, how that both Jewes and Gentyls are all vnder synne, as it is wyrtten. * There is none ryghteous, no not one: there is none that vnderstandeth, there is none that seeketh after God: they are all gone out of the waye, they are all vnprouyde, there is none that doeth good, no not one. * They throte is an open scowle, with theyr tounges they haue discaued: the popson of aspes is vnder theyr lippes. * Whose mouth is full of cursynge and bytternes. * Their fete are swyfte to shed bloud. * Destruction and wretchednes are in theyr wayes, and the waye of peace haue they not knowen. * There is no feare of God before theyr eyes.

¶ We knowe that what thynges soeuer f lawe sayth, it sayth it to the which are vnder f lawe. That all mouthes maye be stoped, & that all the worlde maye be subdued to God, because f by the dedes of the lawe ther shall no fleshe be iustified in hys syght. For by f lawe cometh f knowledge of sinne.

¶ But now is f ryghtewesnes of God declared without the lawe, for asmoche as it is alowed by the testimonye of f lawe and of f prophetes. Ther ryghtewesnes of God, cometh by the fayth of Iesus Christ, vnto all and vpon all them that beleue. * (on hym.)

¶ Ther is no difference: for all haue synned, and are destitute of the gloire of God: but f are iustified freely by his grace, through the redemption that is in Christ Iesu, whom God hath set forth * to be the obtayner of mercy thorow fayth, by the meanes of hys bloude, to declare hys ryghteousnes, in that he forgiveth the synnes f are passed, whych God byd suffre, to thewe at thys tyme hys ryghtewesnes, that he might be counted iust, and the iustifyer of hym whych beleueth on Iesus. **¶**

¶ Where is then thy reioysynge? It is excluded. By what lawe of workes? Naye: but by the lawe of fayth.

¶ Therefore we holde, that * a man is iustified by fayth without the dedes of the lawe: Is he the God of the Jewes onely? Is he not also the God of the Gentyls? Yes, euen of the Gentyls also. For it is God only which iustifyeth the circumcision that is of fayth, and uncircumcision thorow fayth. Do we then destroye the lawe thorow fayth? God forbid. But we rather maintayne the lawe.

¶ The. liij. Chapter.

¶ The declareth by the example of Abraham, to a fayth iustifyer, and not the lawe, nor the workes therof.



What shall we saye then, that * Abraham oure father (as pertaynyng to the fleshe) byd synde? If Abraham were iustified by dedes, then hath he wherin to reioyce: but not w God. For what sayth the scripture? * Abraham beleued God, and it was counted vnto him for ryghtewesnes. To hym that worketh, is the rewarde not reckned of fauoure, but of dutye. **¶** To hym that worketh not, but beleueth on him that iustifyeth the vngodly, is his fayth counted for ryghtewesnes. * (According to the purpose of the grace of God) Euen as Dauid describeth the blessednes of that man, vnto whom God imputeth ryghtewesnes without dedes. * Blessed are they, whose vnyghtewesnes are forgiven, and whose synnes are couered. Blessed is that man, to whom the Lorde wyll not impute synne.

¶ Came this blessednes then vpo the vncircumcision, or vpon the circumcision also? For we saye, that fayth was reckened to Abraham for ryghtewesnes. How was it then reckened: whan he was in the circumcision? or whan he was in the vncircumcision? * Not in f tyme of circumcision: but when he was yet vncircumcised. And he receaued the f sygne of circumcision, as a scale of the ryghtewesnes of fayth, whych he had yet beynge vncircumcised, that he shulde be the father of all them that beleue, though they be not circumcised, that ryghtewesnes myght be imputed to them also: and that he myght be father of circumcision, not vnto the onely whych came of the circumcised, but vnto the also that walke in the steppes of the fayth f was in oure father Abraham, before the tyme of circumcision.

¶ For the promes (that he shulde be the heyre of f worlde) happened not to Abraham or to his seed thorow f lawe: but thorow f ryghtewesnes of fayth. * For yf they whych are of f lawe, be heyres, then is fayth but vayne and the promes of none effecte. Because the lawe causeth wrath. For where no lawe is, there is no transgression. Therefore by fayth is the inheritaunce geuen, that it myght come of fauoure: that the promes myght be sure to all the seed. Not to them onely whych are of the lawe: but to them also which are of the fayth of Abraham, * which is the father of vs all. (As it is wyrtten: * I haue made f a father of many nacyns) euen before God, whom he beleued, whych restoreth the deed vnto lyfe: and calleth those thynges whych be not, as though they were.

¶ Whych Abraham, contrary to hope, beleued in hope, that he shulde be the * father of many nacyns, accordynge to that whych was spoken: euen so shall thy seed be. * (as the saye res of

res of heauen, and the sonde of the see.) And he saynted not in the fayth, nor yet considered his awne body whych was now deed, euen when he was almost an hūdyed yere olde: nether yet that Sara was past chyldebearinge. He stachered not at the promes of God thorow vbeleue: but became stronge in fayth, and gaue God the prayse, beynge full certified, that he whych had promised the same was able also to make it good. And therfore was it reckened to hym for ryghtewesnes.

¶ Neuertheles it is not wyrtten for hym onely, that it was reckened to hym (for ryghtewesnes): but also for vs, to whom it shalbe counted (for ryghtewesnes,) so f we beleue on hym, f rayled by Iesus oure Lorde from the deed: whych was deliuered for oure synnes, and was rayled agayne for oure iustificacyon.

¶ The. v. Chapter.

¶ The power of fayth, hope and loue and how death rayned from Adā vnto Christ, by whome onely we haue forgiveness of synnes.

Because therfore that we are iustified by fayth, we are at * peace with God, thorow oure Lorde Iesus Christ: by whom also it chauned vnto vs to be brought in thorow fayth, vnto thys grace, wherein we stande, and * reioyce in hope of f gloire. * (of the chryste) of God. Not that onely: but also we reioyce in tribulacions: knowyng that * tribulacion byngeth patience, patience byngeth experience, experience byngeth hope. And hope maketh not ashamed: because the loue of God is shed abroad in oure hertes, by the holy ghost whych is geuen vnto vs.

¶ For * when we were yet weake, accordyng to the tyme, Christ dyed for vs whych were vngodly: Yet scace wyll eny man dye for a ryghtewes mā. Paraventure for a good man durst a man dye. * But * God setteth out his loue toward vs, seynge f whyll we were yet synners. * (accordyng to the tyme) Christ dyed for vs. Moch more then now (we that are iustified by hys bloud) shall be saued fro wrath thorow hym.

¶ For yf when we were enemyes, we were reconcyled to God by the deeth of hys sonne: moche more, seynge we are reconcyled, we shalbe preserved by hys lyfe. Not onely this, but we also ioye in God by the meanes of oure Lorde Iesus Christ, by whom we haue now obtayned the attoument.

¶ Wherefore, as by one man, synne entered in, to the worlde, and * deeth by the meanes of synne. Euen so deeth also went ouer all men, in so moche as all we haue synned. For euen vnto f lawe was synne in f worlde, but synne is not imputed, whan ther is no lawe: neuerthelesse deeth rayned fro Adam to Moses, euen ouer the also f had not synned wyth lyke transgression as dyd Adā: whych * bea-

reth the similitude of him that was to come.

¶ But the gyfte is not lyke as f synne. For yf thorow the synne of one, many be deed: moche more plenteous vpon many was the grace of God & gyfte by grace. * (whych was of one man Iesus Christ.)

¶ And f gyfte is not ouer one synne: as deeth cam thorow one synne of one f synned. For damnacion came of one synne vnto condemnacion: but f gyfte came to iustify fro many synnes. For yf by the synne of one, deeth rayned by the meanes of one: moche more they (whych receaue abundance of grace and of the gyfte of ryghtewesnes) shall raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

¶ Lyke wyse then as by the synne of one there sprang by euell on all men to condemnacion: euen so by the ryghteousnes of one, spryngeth good vpon all men to the ryghteousnes of lyfe. For as by one mannes disobedience many became synners: so by the obedience of one, shall many be made ryghteous. But * the lawe in f meane tyme entred in, f synne shuld encrease. Neuertheles where abundance of synne was, there was more plenteousnes of grace. That as synne had rayned vnto deeth, euen so myght grace raygne thorow ryghtewesnes, vnto eternall lyfe, by the helpe of Iesu Christ. **¶**

¶ The. vi. Chapter.

¶ For so moche as we be deliuered thorow Christ from synne, we muste fasten oure selues to true as the seruantes of God, and not after our awne lustes. The vniuersally reward of ryghteousnes and synne.



What shall we saye then? Shall we contynue in synne, that there maye be abundance of grace? God forbid. How shall we that are deed as touchyng synne, lyue eny lenger therein? * Knowe ye not that * all we whych are baptised into Iesu Christe are baptised to dye wyth him: We are buryed then with him by baptyme, for to dye: that lyke wyse as Christ was rayled vnto deeth by the gloire of f father, euen so * we also shulde walke in a newe lyfe. For yf we be graft in deeth lyke vnto hym: euen so shall we be partakers of the resurrection: knowyng thys, that oure olde man is crucified with hym also, that the body of synne myght utterly be destroyed, f hence forth we shuld not be seruantes vnto synne. For he that is deed, is iustified from synne.

¶ Wherefore * yf we be deed w Christ, we beleue, f we shall also lyue with hym: knowyng, that Christ beynge rayled from deeth, * dyeth nomore. Deeth hath nomore power ouer hym. For as touchyng that he dyed, he dyed concernyng synne once. And as touchyng that he lyueth, he lyueth vnto God. Lyke wyse

The lawe of the sprete geueth lyfe. The sprete of God maketh vs Gods chyldren and heires with Christ. The aboundaunce loue of God cannot be separated.

Wher is then no damnacion to the whych are in Christ Iesu, whych walke not after the flesche, but after the sprete. For the lawe of the sprete of lyfe thow Iesus Christ,

hath made me * free from the lawe of synne, and deeth. * For what the lawe could not do (in as moch as it was weake because of the flesche) that performed God, and * sent hys sonne in the similitude of synfull flesche, and by synne dampned synne in the flesche: y the ryghtewesnes of the lawe, myght be fulfilled in vs, which walke not after the flesche, but after the sprete.

For they that are carnall, are carnally mynded. But they that are spirytually, are gostly mynded. To be carnally mynded, is deeth. But to be spirytually mynded, is lyfe and peace. * Because that the fleschly mynde is enemye agaynst God: for it is not obeyent to the lawe of God, nether can be. So then they that are in the flesche, cannot please God.

But ye are not in y flesche, but in the sprete: yf so be that the sprete of God dwell in you. If enyma haue not y sprete of Christ, the same is none of hys. If Christ be in you, the body is deed because of synne: but y sprete is lyfe for ryghtewesnes sake. Wherefore, yf the sprete of hym that rased vp Iesus from deeth, dwell in you: euen he that rased vp Christ from deeth, shall quyen youre mortall bodyes, because of hys sprete that dwelleth in you.

Therefore brethzen, we are debtors, not to the flesche, to lyue after the flesche. For yf ye lyue after the flesche, ye shal dye. But yf ye (thow we the sprete) domortyfy the dedes of the body, ye shal lyue. For as many as are led by the sprete of God, they are the sonnes of God. For ye haue not receaued the sprete of bondage to feare eny more, but * ye haue receaued the sprete of adopyon, wherby we crye: Abba father. * The same sprete certyfeth oure sprete that we are the sonnes of God. If we be sonnes, then are we also heires, y heires I meane of God, & heires ancted with Christ yf so be that we suffer with hym, that we maye be also glorified together with hym. *

For I suppose that the afflyccions of thys lyfe, are not worthy of the glozy, which shalbe shewed vpon vs. * For the seruent desyre of the creature abydeyth, lokyng, wher the sonnes of God shal appere, because the creature is subdued to vanyte, agaynst the wyll therof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of cor-

ruption, into the gloruous libertye of y sonnes of God. For we knowe, that euery creature groweth with vs also, and trauayleth in payne, euen vnto thys tyme.

Not onely it, but we also which haue y fyrst frutes of the sprete, moze in oure selues also, and wayte for the adopyon of the sprete (euen the deliuerance of oure bodye). * For we are sauyd by hope. But hope that is sene, is no hope. For how can a man hope for that, which he seyth: But and yf we hope for that we le not, then do we w patience abyde for it.

Lyke wyse, the sprete also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sprete maketh intercession for vs, with groynynges which cannot be expressed. And * he that searcheth the hertes & knoweth, what is the meanynge of the sprete: for he maketh intercession for y sayntes according to y pleasure of God. *

We knowe that all thynghes worke for the best vnto them that loue God, which also are called of purpose. For those which he knewe before, he also ordeyned before, that they shulde be lyke fastioned vnto the shap of hys sonne, that he myght be the fyrst begotten sonne amonge many brethzen. Moreover, whom he appoynted before, them also he called. And whom he hath called, them also he iustified: and whom he iustified, them he also glorified.

What shall we then saye to these thinges? * yf God be on oure syde, who ca be agaynst vs? which spared not hys a wne sonne, * but gaue him for vs all: how can it be, that with hym he shulde not geue vs all thynghes also? Who shall laye eny thyng to the charge of Goddes chosen: it is God that iustifyeth: who is he that can condemne: it is Christ which dyed, yee, rather which is rylen agayne, which is also on the ryght hande of God, and maketh intercession for vs.

Who shall seporate vs from the loue of God: shall tribulacion: or angusthe: or persecucion: or other hunger: ether nakednes: ether parcell: ether swerde: As it is witten: * for thy sake are we kylled all daye longe, and are coucted as shepe apoynted to be slayne. Neuerthelesse, in all these thynghes we overcome thow we hym that loued vs. For I am sure, that nether deeth, nether lyfe, nether Angells, nor rule, nether power, nether thynghes present, nether thynghes to come, nether heygth, nether loweth, nether eny other creature shalbe able to departe vs from the loue of God, which is in Christ Iesu oure Lorde. *

The ix. Chapter.

Paul complaineth vpon the harde hertes of the Jewes that wolde not receaue Christ, and how the Jewes are chosen in thys seade.

I saye

Lyke wyse consydre ye also, that ye are deed as touchyng synne, but are alpye vnto God thow Iesus Christ oure Lorde. * Let not synne raygne therfore in youre mortall bodye, that ye shulde ther vnto obey by the lustes of it. * Eether geue ye youre members as instrumentes of vnyghtewesnes vnto synne: but geue ouer your selues vnto God as they that of deed, are alpye. And geue ouer youre members as instrumentes of ryghtewesnes vnto God. For synne shall not haue power ouer you. Because ye are not vnder the lawe, but vnder grace.

What then shall we synne, because we are not vnder y lawe: but vnder grace? God forbid. * Knowe ye not, how that * to whom soeuer ye commit youre selues as seruantes to obey, hys seruantes ye are to who ye obey: whether it be of synne vnto deeth, or of obediēce vnto ryghtewesnes? God be thanked, that though ye were the seruantes of synne, ye haue yet obeyed with herte vnto y rule of the doctryne, that ye be brought vnto. * Ye are then made free fro synne, and are become the seruantes of ryghtewesnes. *

I speake grollly, because of the infirmitye of youre flesche. As ye haue geuen youre members seruantes to vnelmes and to iniquitye, (from one iniquitye to another) euen so now geue ouer youre members seruantes vnto ryghtewesnes, that ye maye be sanctified. For wher ye were the seruantes of synne, ye were voyde of ryghtewesnes. What frute had ye then in thole thynghes, wherof ye are now ashamed. For the ende of thole thynghes, is deeth. But now are ye deliuered fro synne, & made the seruantes of God, and haue youre frute to be sanctified, and yende euertlastyng lyfe. For * y rewarde of synne is deeth. but eternall lyfe is y gyfte of God, thow Iesus Christ oure Lorde. *

The viij. Chapter.

Christ hath deliuered vs from the lawe and deeth. I shal shew what the flesche and outward man is, and calleth it the lawe of the members.

Nowe ye not brethze (I speake to them that knowe the lawe) how that the lawe hath power ouer a man, as longe as it endureth. For * the woman whych is in subiection to a man, is bounde by the lawe to the man, as longe as he lyueth. But yf the man be deed, he is loosed fro the lawe of y man. So then * yf whyle y man lyueth she couple her selfe with another man, she shalbe counted a wedlocke breaker. But yf the man be deed, she is free from the lawe of the husband, so that she is no wedlocke breaker, though she couple her selfe with another man.

Euen so ye also (my brethzen) are deed concerning y lawe by the body of Christ, that ye shulde be coupled to another (I meane to

him that is rylen agayne fro deeth) that we shuld byyng forth frute vnto God. For wher we were in y flesche, y lustes of synne whych were stered by the lawe, raygned in oure members, to byyng forth frute vnto deeth. But now are we deliuered from the lawe, and deed vnto it wher vnto we were in bondage, that we shuld serue in a new conuersacyon of the sprete, and not in the olde conuersacyon of the letter.

What shall we saye then: is the lawe synne? God forbid: neuertheles * I knew not synne, but by the lawe. For I had not knowne what lust had meant, excepte the lawe had sayd, y shal not lust. But synne toke an occasyon by the meanes of the commaundement and brought in me all manner of concupiscence. For verely without y lawe, synne was deed. I once lyued wythout lawe: But when the commaundement came, synne reuiued, and I was deed. And the very same commaundement, whych was ordeyned vnto lyfe, was founde to be vnto me an occasyon of deeth. For synne toke occasyon by the meanes of the commaundement, and so diseaued me, & by y same slewe me. Wherefore * the lawe is holy, and the commaundement holy, and iust and good.

Was y then which was good, made deeth vnto me? God forbid. Naye it was synne: y synne might appeare (by it which was good) to worke deeth in me: that synne by the commaundement myght be out of measure synfull. For we knowe, y the lawe is spirituall: but I am carnall. * I solde vnder synne, because I allowe not y whych I do. For what I wolde, y do I not: but what I hate, that do I. If I do now that whych I wolde not, I consente vnto the lawe that it is good. So then now, it is not I y do it, but synne that dwelleth in me. For I knowe, that in me (that is to saye in my flesche) dwelleth no good thyng. For, to wyll is present with me: but I fynde no meanes to performe that whych is good. For the good that I wolde, do I not: but the euill whych I wolde not, that do I. Yf I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. I fynde then by the lawe, that when I wolde do good, euill is present wyth me. For I delpte in the lawe of God, after the inward man. But I se another lawe in my members, rebellyng agaynst the lawe of my mynde, and subduyng me vnto the lawe of synne, whych is in my members. O wretched man that I am: who shal deliuer me from thys body subdued vnto deeth? I thanke God thow Iesus Christ oure Lorde. So then, wyth the mynde I serue the lawe of God, but wyth the flesche the lawe of synne.

The viij. Chapter.

The lawe

A Saye the trueth in Chryst, and
lye not, (my conscience also bea-
rig me wytnes by þe holy ghost)
that I haue gret heuyness, & con-
tynuall sorowe in my hert. **ffor**
ii.g. * I haue wysshed my selfe to be cursed from
Chryst, for my brethre (my kynsmen as per-
taynyng to the fleshe) which are the Israe-
lites. To whom pertayneth the adopyon,
ex. * (of the chyldeyn) and the glorie, and the coue-
ii.g. nantes and * the lawe that was geuen, ad
the seruyce of God, and the promyses: who-
se also are the fathers, and they of whom (as
concernyng the fleshe) Chryst came, which
is God in all thynges to be prayesd for euer
Amen.

B I speake not these thynges, as though the
wordes of God had take none effecte. For
* they are not all Israelites, which are of
Israel: neither are they all chyldren strayght
waye, that are the seed of Abraham. But in
Isaac shall thy seed be called: that is to saye:
* they which are the chyldren of the fleshe,
are not the chyldren of God. But they which
be the chyldren of promes, are counted the
seed. For this is a worde of promes, about
this tyme wyll I come, and Sara shall ha-
ue a sonne.

Not onely this, but also Rebecca was w
childe by one, euē by oure father Isaac. For
yer the chyldeyn were bozne, when thep had
nether done good nether bad (that the purpo
e of God by election, myght stande) it was
sayde wnto her, not by the reason of wo-

lapoe vnder the, nor by the reason of wor-
 kes, but by the caller: & the elder shall serue y^e
 younger. As it is wytten: Iacob haue I lo-
 ued, but Esau haue I hated. What shall we
 saye then: is there any vnrightheousnes with
 God? God forbeyd. For he sayth to Moses:

11. d. ⁊ I wyll shewe mercy to whomsoever I shewe mercy: and wyll haue compassyon, on whomsoever I haue compassyon. So lyeth it not then in a mans wyll or runnyng, but in the mercy of God. For the scripture sayth vnto Pharao: ⁊ euen for thys same purpose haue I stered the vp, to shewe my power on the, ⁊ that my name myght be declared thowout all the world. So hath he mercy on whom he wyll, and whom he wyll, he maketh harde herted.

D. Thou wylt saye then vnto me: why then
blameth he vs per? For who hath bene able
to resist his wylle? * But Ma^r, what art thou,
which disputest with God? Shall the wor-
cke saye to the worke man: why hast thou made
me on this fassyon? hath not thou potter power
ouer the claye, euen of the same lomp to make
one vessell vnto honour, and another vnto
dishonoure? Euē so, God willing to shewe
hys w^rath, and to make his power knownen
suffered wyth longe pacyence the vessels of
w^rath, ordeyⁿed to damnacyon, and to de-

clare the riches of his glory on the vessels of
mercy, which he had prepared vnto glorye:
whō also he called, not of the Jewes onely,
but also of the gentyls. As he sayth also to
Moses: * I will call them my people which
were not my people: and her beloued which
was not beloued, (and her to haue obtayned
mercy, that had not obtayned mercy) And it
shall come to passe, that in the place where it
was sayde vnto them: ye are not my people:
there shall they be called the chyldren of the
luyngge God.

But Elay cryeth cōcernīg Israel ⁊ though
the nombꝛe of the chyldꝛen of Israel be as þ
sonde of þ see, yet the remnaūt shall be saued
foꝛ he kynslitheth the word verely, and ma-
keth it short in ryghtewlnes. Foꝛ a short
worde wil God make on erth. And as Elay
sayd befoze: ⁊ except þ Lorde of Saboth had
left vs seede, we had bene made as zodoma,
and had bene lykened to Gomorra.

What shall we saye then: We saye, that the gentyls which folowed not ryghtewesnes, haue ouertaken ryghtewesnes: euen þy ryghtewesnes which cometh of fayth. Contrary wyle, Israel which folowed þe lawe of rightewesnes could not attaine to þe lawe of ryghtewesnes. Wherefoze: euē because they sought it not by fayth: but as it were by the woorkes of the lawe. For they haue stombled at the stōbylynge stone. As it is wyttē: † Behold, I put in Syon a stomblynge stone, & a rocke that mē shalbe offended at. And whosoever beleueth on hym, shall not be confounded.

The .x. Chapter. ✠

**The unfaithfulness of the Jewes. Two manner
of rhytrousnes.**

Bethrē, my hertes despyre prayer. **A**
to God for Israel is, & they myght
be saued. For I heare them recoz-
de, that they haue a feruent myn-
de to God warde, but not according to kno-
wledge. For they beynge ignoraunt of God-
des ryghte welnes, and goynge aboute to sta-
blyshe theyr owne ryghte welnes, haue not
bene obediēt vnto the ryghte welnes of God.

I For * Christ is the fulfylling of ylawe, *
to iustifye all that beleue.

For * Moyses wyrteth of the ryghtewes-
nes which cometh of the lawe, how þe
man whych doth the thynges of the lawe,
shall lyue therby. But the ryghtewesnes
which cometh of fayth, speketh on thys
wyle: Save not thou i thyne hert. who shall
ascende into heauen (that is euen to fetch
Christ downe from aboue.) Other who
shall descende into the depe? (that is euen to
fetch vp Christ agayne fro deeth) But what
sayth he? * The worde is nye the, euen i thy
mouth and in thyne herte. * 2

Thys same is the worde of fayth, which
we preache:

we preache. For yf thou knowledg with
thy mouth that Iesus is the Lorde, & beleue
in thyn hert, that God raysed hym vp from
deeth, thou shalt be safe. ¶ For to beleue wth
the hert iustifyeth: and to knowledg with
the mouth, maketh a man safe. For the scrip-
ture sayth: * whosoever beleueth on hym,
shall not be confounded.

There is no difference betwene the Jewe
and the Gētil. For one is Lord of all, which
is tyche vnto all þ call vpon him. For * who-
soeuer doth call on the name of þ Lord, shal-
be safe. How then shall they call on hym, on
whom they haue not beleued: how shall they
beleue on hym, of whom they haue not he-
arde: how shall they heare, without a prea-
cher: And how shall they preache except they
be sent: As it is written: how beautifull are
the fete of them which brynge tydynges of
peace, and brynge tydynges of good thyn-
ges. But they haue not all obeyed to þ Gos-
pell. For Esay sayth: * Lorde, who hath be-
leued oure sayynges: So then sayth cometh
by hearynge, and hearynge cometh by the
worde of God. But I aske: haue they not
herde? No dout, * their sounde went out in
to all landes: and their wordes into the en-
des of the worlde. ⁊

But I demaunde, whether Israel byd knowe or not: fyrst Moyses sayth: * I will prouoke you to enuy, by them that are no people: by a folyshe nacion I wyll anger you. & say after that, is bolde and sayeth: * I am founde of the, that sought me not: I am manifest vnto them, that asked not after me. But agaynst Israell he sayth: all daye longe haue I stretched forth my handes vnto a people y beluceth not, but speaketh agaynst me.

The. xj. Chapter.

All the Jewes are not cast away, therefore Paul warneth the Gentyles that be called, not to be hye mynded nor to helpe the Jewes, for the iudgements of God are depe and secreete.

U Saye then : hath God cast awaye
hys people? God forbyd. For euen
I also am an Israelite, of the seed
of Abraham, of the trybe of Ben-
iamin, God hath not cast awaye his people,
whiche he knewe before. Wote ye not, what
¶ scripture sayth of helias, how he maketh
intercession to God agaynst Israell, saying:
* Lorde, they haue kyllled thy Prophetes,
and dygged downe thyne alters: and I am
leske alone, and they seke my lyfe. But what
sayth the answer of God vnto hym? * I ha
ue reserued vnto my selfe seuen thousande
men, which haue not bowed the knee to the
ymage of Ball. Euen so also at thys tyme
is ther a remanaunt leske accordynge to the
election of grace. If it be of grace, then is it
not now of workes. For then grace is no
more grace, But If it be of workes, then is

it now no grace. For then were deservynge
nomore deservynge. What then? Israel hath
not obtayned that which he seeketh: but the
electyon hath obtayned it. The remnaüt are
blynded accordynge as it is wrytten. * God
hath geuen them the sprete of vnyuetyenes:
eyes that they shuld not se, & eares that they
shuld not heare, euen vnto this daye. * And
Dauid sayth: Let their table be made a snare
to take them with all, and an occasiõ to fall,
and a reward vnto them. Let theye eyes be
blynded that they se not: and howe thou do=
wne their backe allwayne.

I saie then: haue they therefore stombled,
that they shuld vterly fall away together.
God forbid. but thoro we theyr fall is salua-
cyon happened vnto the Gentyls, for to pro-
uoke them withall. Wherefore pf the fall of
them be the ryches of the worlde, and y my-
nistryng of them the ryches of the gentyls:
how moch more their perfectnesse. I speake
to you gentyls, in as moch as * I am y Apo-
stle of the gentyls, I wyll magnify myne of-
fice, pf by any meane I maye prouoke them
which are my fleshe, and myght saue some
of them. For pf the castinge awaye of the,
be the reconcylyng of the worlde: what shal
the reconcylyng of them be, but lyfe agayne
from deeth: For pf one peece be holy, y whole
heeye is holy. And pf the rote be holy, y bra-
unches shalbe holy also.

Though some of the braunches be broke
of, and thou beyng a wyld olyue tree, wast
graft in among them, and made partaker of
the rote and fatnes of the * olyue tree, boast
not thy selfe agaynst the braunches. If or yf
thou boast thy selfe, thou bearest not yfrote,
but the rote the. Thou wilt saye then: yf bra-
unches are broken of that I myght be graft
in. Thou sayest well: because of unbeliefe
they were broke of, and thou stodest stedfast
in fayth. We not hye mynded, but feare: for
seyng that God spared not yf naturall braun-
ches, take heede, lest it come to passe that he
spare not the also.

Beholde therfore the kyndnes and rygo-
rousnes of God: on them which fell, rygo-
rousnes. but towardes the, kyndnes: yf thou
continue in hys kyndnes. Or els thou shalt
be hewen of, and they agayne + yf they byde
not styll in unbeliefe, shalbe grafted i agayne.
For God is of power to graffe the in agay-
ne. For yf thou wast cut out of a naturall
wylde olyue tree, and wast grafted contrary
to nature in a true olyue tree: how moch mo-
re shall the naturall bzaunches be grafted in
their awne olyue tree agayne.

I wolde not that this secreete shulde be hyd
from you my brethren (lest ye shuld be wylfe
in youre awne conlasytes) þ partly blyndnes
is happened in Itraell, vntill the fulnes of
the getyls be come in: and so all Itrael shalbe
saue.

E laued. As it is wyrtten. * There shall come out of Syon he that doth deliuer, and shall turne awaye vngodlynes from Jacob. And thys is my couenaunt vnto the, wher I shall take awaye their synnes. As concerninge the gospell they are enemies for poure sakes: but as touchyng the electyon they are loued for the fathers sakes.

For verely, the gyftes and callinge of God are such, that it cannot repent hym of them: for loke, as ye in tyme passed haue not beleued God, yet haue now obtained mercy thow their vnbellefe: euen so now haue they not beleued the mercy which is happened vnto you: that they also maye obtayne mercy.

For God had wrapped all nacyns in vnbellefe, that he myght haue mercy on all.

The depnes of the ryches both of the wyfdom and knowledge of God: how vnsearchable are his iudgements, & his wayes past fyndyng out: For * who hath knowen the mynde of the Lorde? Or who hath bene his counsellor? other who hath geuen vnto hym fyrst, and he shalbe recompened agayne: For of hym, and thow hym, and for hym are all thynges: To hym be glorie for euer. Amen.

The. xij. Chapter.

The sweete conuersion, loue, and workes of such as beleue in Chyyst.

Beseche you therfore brethren, by the mercifulnes of God, that ye make yor bodies a quicke sacryfice, holy & acceptable vnto God: which is poure resonable seruyng of God: & fastyd not poure selues lyke vnto this worlde: but be ye chaunged in youre thape, by the renuyng of your mynde, that ye maye proue what thyng is that good, and acceptable, and perfayte wyl of God is. For I saye (thow we the grace that vnto me geue is) to euery man amonge you, that * noman stonde hye in his owne conceite, more then it be cometh hym to esteeme of hym selfe: but so iudge of hym selfe: that he be gentle and sober, accordyng, as God hath deale to euery man the measure of fayth.

For as we haue many membris in one body, and all members haue not one office: so we beynge many, are one body in Chyyst, & euery man amonge oure selues, one anothers members. * * Seynge that we haue diuers gyftes accordyng to the grace that is geuen vnto vs: yf eny man haue the gyft of prophesye, let him haue it that it be agreyng vnto the fayth. * Let hym that hath an office wayte on his office. Let him that teacheth take hede to his doctryne. Let hym that exhorteth, geue attendaunce to his exhortacio. If eny man geue, let hym do it with synghleness. Let hym that ruleth, do it with diligence. If eny man shewe mercy, let hym do it with

cherfulness. Let loue be without dissimulation: hate that which is euill, & cleane vnto that which is good. Be kynd one to another with brotherly loue. * In geuyng honoure, go one before another. * Be not slouthfull the busynes which ye haue in hande. Be feruent in the sperte. * Applye poure selues to the tyme. Reioyce in hope. Be pacient in tribulacion. Continue in prayer. Distribute vnto the necessite of the sayntes: * be readie to harbour. * Blesse them which persecute you: blesse (I saye) and curse not. Be merry with the that are merry. Wepe also with them that wepe. Be of lyke affectio one towarde another. Be not hye mynded: but make poure selues equall to them of the lower sorte. * Be not wylle in poure awne oppynions. Recompence to no man euill for euill. Prouyde afoze hande thynges honeste (not onely before God, but also) in the syght of all men. If it be possyble, (as moch as is in you) lyue peaceably with all men. Dearly beloued, auenge not poure selues, but rather geue place vnto wrath. For it is wyrtten: * vengeance is myne, I will rewarde, sayth the Lorde.

Therefore, yf thynne enemye hoger, fede him: yf he thyrt, geue hym dryncke. For in so doyng thou shalt heape coles of fyre on his heade. Be not overcome of euill, but overcome euill, with goodnes: *

The. xij. Chapter.

The obedience of men vnto theyr rulers. Loue fulfilleth the lawe. It is now no tyme to folowe the workes of darkenes.

Et enery soule submyt hym selfe vnto the auctorite of the hyer powers. For * there is no power but of God. The powers that be, are ordeyned of God. Whosoever therfore resysteth power, resysteth the ordinaunce of God. But they that resyst, shall receaue to them selfe damnacion. For rulers are not fearfull to them that do good, but to them that do euill. Wylt thou be without feare of the power? Do well then: and so shalt thou be prayfed of the same. For he is the mynister of God, for thy welth. But ad yf thou do that which is euill, then feare: for he beareth not the sword for nought: for he is the mynister of God, to take vengeance on hym that doth euill. Wherefore, ye must nedes obeie, not onely for feare of vengeance: but also because of conscience. And euen for this cause paye ye tribute. For they are Goddes mynisters, seruynge for the same purpose. *

Geue to euery man therfore his due: * tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. * We nothyng to eny man: but thys, that ye loue one another. For he that loueth

that loueth another hath fulfilled the lawe. For these commaundementes. * Thou shalt not commytte aduoutry: thou shalt not kyl: thou shalt not steale: thou shalt not beare false wytnes: thou shalt not lust, and so forth (yft there be eny other commaundement) it is all comprehended in thys sayinge, Namely: * Loue thynne neyghbour as thy selfe. Loue hurteth not his neyghbour. Therefore is loue the full: yllunge of the lawe. *

His also, we knowe the season howe that it is tyme that we shulde now awake out of slepe. For now is oure saluacion nere, then wher we beleued. The nyght is passed, & daye is come nye. Let vs therfore cast awaye the dedes of darknes, and let vs put on the Armour of lyght. Let vs walke honestly as it were in daye lyght: * not in captyng & drynckynge, nether in chamburyng and wantones, nether in stryfe & enuyng: but put ye on the Lorde Jesus Chyyst. * And make not prouisyō for the fleshe, to fulfill the lustes of it.

The. xiiij. Chapter.

The weak ought not to be despised. Noman shulde offende anothers conscience. Agayne, for outwarde they see they shulde noman condepe another.

Which is weak in the fayth, receaue, not in disputyng and troublunge his conscience. One beleueth that he maye eate all thyng. Another whych is weak, eateth earbes. Let not hym that eateth, despise hym that eateth not. And let not he whych eateth not, iudge him that eateth. For God hath receaued him. * What art thou iudgest another mannes seruante whether he sta de or fall & pertayneth vnto his awne master: ye, he shall be holde vp, that he maye stande. For God is able to make hym stande.

This man putteth differēce bitwene daye & daye. Another mā counteth all dayes alpyke. Let euery mā mynde satisfie hym selfe. He that obserueth the daye, doeth it vnto the Lorde. And he that doth not obserue the daye, doeth it for the Lorde also. He that eateth, doeth it to please the Lorde, for he geueth God thanks. And he that eateth not, eateth not, to please the Lorde withall, and geueth God thanks. For none of vs lyueth for hym selfe, and no man dyeth for hym selfe. For yf we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lorde. Whether we lyue therfore, or dye, we are the Lordes. For Chyrist therfore dyed, and rose agayne, and reuyned, that he myght be * Lorde of ded and quicke.

But why doest thou then iudge thy brother? Or why doest thou despise thy brother? We shalbe all brought before the iudgement seate of Chyrist. For it is wyrtten: as truly as I lyue sayth the Lorde: * all knees

shall bowe to me, and all tonges shall geue prayse to God. So shall euery one of vs geue accōptes of hym selfe to God. Let vs not therfore iudge one another eny more.

But iudge thys rather, that no mā put a stumbling blocke, or an occasyon to fall in his brothers waye. For I knowe, and am full certified by the Lorde Jesus, that there is nothyng comen of it selfe: but vnto hym that iudge th it to be comen: to hym is it comen. If thy brother be greued wth thy meate, now we walkest thou not charitably. Destroye not hym wth thy meate, for wher Chyrist dyed. Cause not poure treasure to be euill spokē of. For the kyngdome of God is not meate and drynke: but ryghtwelsnes, ad peace and loye in the holy ghost. For he that in these thynges serueth Chyrist, pleasech God, and is commended of men.

Let vs therfore folowe those thynges which make for peace, and thynges wherewith one maye edifye another. Destroye not the worke of God for a lytell meates sake. * All thynges are pure: but it is euill for y man, which eateth wth hurte of conscience. It is good nether to eate fleshe, nether to drinke wyne nether eny thyng, wherby thy brother stōbleth, ether falleth, or is made weak. Hast thou fayth: haue it wth thy selfe before God. happy is he, that condēpnech not hym selfe, in the thyng wherby he alloweth. For he that maketh conscience, is dampned yf he eate: because he eateth not of fayth. For whatsoeuer is not of fayth, that same is synne. *

The. xv. Chapter.

The infirmite and frailties of the weak ought to be borne wth all loue and byndnes, after the ensample of Chyrist.



Whyche are stronge ought to beare the frailties of the, which are weak, and not to stonde in oure awne conlaytes. Let euery man please his neyghbour vnto his welth and edifyng. For Chyrist pleased not him selfe: but as it is wyrtten. * The rebukes of the which rebuked y, fell on me. * Whatsoeuer thynges are wyrtten afore tyme, they are wyrtte for our learninge, that we thow patience and comforte of the scriptures, myght haue hope.

The God of pacyence and consolacion, graunt you, to be lyke mynded one towarde another, after the ensample of Chyrist Jesu: * that ye all agreyng together maye wth one mouth prayse God the father of oure Lorde Jesus Chyrist. Wherefore, receaue ye one another, as Chyrist receaued vs, to the prayse of God. And thys I saye, that Jesus Chyrist was a mynister of the circumcysion for the trouth of God, to conferme the promyses made vnto y fathers: * that the getys myght prayse God for his mercy, as it is

The fyrst Epistle.

it is wyrtten. For this cause I will prayse the amonge the gentyls, and synge vnto thy name. And agayne he sayth: reioyse ye gentyls wyth hys people. And agayne, prayse the Lorde all ye gentyls, and laude hym all ye nacions together. And agayne he sayth: ther shalbe the rote of Iesie, and he that shal ryle to rapyne ouer the gentyls: in hym shal the gentyls trust. The God of hope fyll you wyth all ioye and peace in beleuyng: that ye maye be ryche in hope, thowow the power of the holy ghost.

I my selfe am full certified of you (my brethren) that ye also are full of goodnes, & fylled with all knowledge, willinge to exhorthe one another. Neuerthelesse (brethren) I haue some what more boldly wyrtten vnto you, partly to put you in remembrance, thowow the grace that is geuen me of God, that I shuld be y minister of Iesu Christ amonge the Gentyls, & shuld minystrer the Gospell of God, that the offering of the gentyls myght be acceptable, & sanctified by the holy ghost. I haue therfore wherof I maye reioyse thowow Christ Iesu, in those thynges which pertaine to God. For I dare not speake of any of those thynges, whych Christ hath not wrought by me, to make y Gentyls obediēt, with worde and dede, in myghty sygnes & wonders, by the power of the sperte of God: so that from Ierusalem & the coastes rounde aboute vnto Illyrye, I haue fylled all ciuities with the Gospell of Christ.

So haue I enforced my selfe to preache y Gospell, not where Christ was named, lest I shulde haue bylt on another mannes foundacyon: but as it is wyrtten. To whom he was not spoken of, they shall se: & they that hearde not, shall vnderstande. For this cause I haue bene ofte let. I could not come vnto you: but now, seynge I haue nomore to do in these countrees, and also haue bene desyrous many yeres to come vnto you, whensoever I take my iorney into spayne, I wyll come to you. For I trust to se you in my iorney, and to be brought on my waye thitherwarde by you, after that I haue somwhat enioyed your acquaintance.

Now go I vnto Ierusalem, and minister vnto the saynctes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore saynctes, whych are at Ierusalem. It hath pleased them verely, and their detters are they. For yf the Gentyls be made partetakers of thei spiritual thynges, thei dutie is to minystrer vnto them in bodily thynges. When I haue performed this, and haue brought them this frute sealed, I wyll come backe agayne by you into Spayne. I am sure that whē I come vnto you I shall come with aboundaunce of the blessing of the Gospell of Christ.

I beseeche you brethren for oure Lord Iesus Christes sake, ad for the loue of y sperte, that ye helpe me in my busynes with youre prayers to God for me, that I maye be deliuered from the which beleue not in Jewry: & that this my seruice, which I haue to do at Ierusalem, maye be accepted of the saynctes, that I maye come vnto you with ioye, by the will of God, and maye with you be refreshed. The God of peace be wyth you all. Amen.

The xvi. Chapter.

A chapter of salutacions. He warneth them to beware of mens doctrine, and commendeth vnto them certayne goodly men, that were louers ad vnto them in the trouth.

I Commende vnto you Phebe, oure spster (which is a minystrer of the congregacio of Cenchrea) that ye receaue her in Christ, as it becommeth saynctes, and that ye assyst her in what soeuer busynes the needeth of youre ayde. For she hath suckered many, and myne awne selfe also. Grete Prisca and Aquila my helpers in Christ Iesu, whych haue for my lyfe layde downe thei awne neckes. Vnto whom not I onely geue thanks, but also all the congregacions of y Gentyls. Lyke wyse, grete the congregacio that is i their house. Salute my welbeloued Epheneas, which is y fyrst frute of Achaia i Christ. Grete Mary which bestowed moche labour on vs. Salute Andronicus ad Junia my cosyns, and presoners with me also: which are well taken amonge the Apostles, & were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ, & Stachys my beloued. Salute Appelles approued in Christ. Salute the, which are of Aristobolus household. Salute Herodion my kynsmā. Grete them that be of the household of Narcissus, whych are in the Lorde. Salute Tripheena and Triphosa, whych labour in the Lorde. Salute the beloued Persis, which laboured moche in the Lorde. Salute Rufus chosen in the Lorde, and his mother and myne. Grete A syncretus, Phlegon, Herman, Patrobas, Mercurius, and the brethren which are wyth the. Salute Philologus and Julia, Nereus and his spster, and Olympa, & all the saynctes which are wyth them. Salute one another wyth an holy kysse. The congregacions of Christ salute you.

I beseeche you brethren, marke them which cause diuisiō & gene occasiōs of euyl, contrary to y doctrine, which ye haue learned: & auoyde the. For they y are luche, serue not y Lorde Iesus Christ, but thei awne belies, & with swete and flatterynge wordes, deceaue the bertes of the innocentes. For your obediēce is gone abroade vnto all men. I am glad therfore no dout, of you. But yet I wolde

To the Corinthyans.

It o. xvi.

I wolde haue you wyse vnto that which is good, & to be innocente as concerning euyl. The God of peace shall treade Sata vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you.

Cymotheus my worke felowe, & Lucius, and Jason, & Solipater my kynsmen, salute you. I Tertius salute you, which wrote this epistle in the Lorde. Capus myne hoste & the hoste of all the congregaciō, saluteth you. Erastus the tresorier of the cytie, saluteth you. And Quartus a brother saluteth you. The grace of oure Lorde Iesu Christ be with you all. Amen.

To him that is of power to stablish the you, according to my Gospell, & preaching of Iesus Christ in utterynge of y mystery whych was kept secret sence y worlde beganne, but now is opened by y scriptures of y prophetes at the comādemēt of y euerlastynge God, to sterc vp obediēce to the fayth, published amonge all nacions: To y same God, which alone is wyse, be y honoure and prayse thowow Iesus Christ for euer. Amen.

This Epistle was sent to the Romayns from Corynthum by Phebe, the that was the minystrer vnto the congregacyon at Cenchrea.

The fyrst Epistle of

Saynct Paul the Apostle to the Corinthyans.

The fyrst Chapter.

He commendeth the Corinthyans, exhorteth the to be of one mynde, and rebuketh the dyspcon that w's amonge them. Worlly wysdome is folyshnes before God, yee there is no wysdō but in the deliuyred crose of God.

Paul called an Apostle of Iesus Christ, thowow the will of God, and brother Sostenes. Vnto the congregacyon of God whych is at Corynthum. To them that are sanctified by Christ Iesu, called saynctes, with all that call on the name of oure Lorde Iesus Christ in euery place, ether of theirs or of oures.

Grace be vnto you and peace frō God oure father, & from the Lorde Iesus Christ.

I thanke my God allwayes on youre behalfe, for the grace of God, whych is geue you by Iesus Christ, that in all thynges ye are made ryche by hym, in all vterraunce & in all knowlegde, by the which thynges the testimony of Iesus Christ was conformed in you, so y ye are behynde in no gyfte, waytinge for the appearynge of oure Lorde Iesus

Christ, which shall also strength you vnto the ende, that ye maye be blamelesse in the daye of the comynge of oure Lorde Iesus Christ. God is faythfull, by whom ye are called vnto the felicityp of hys sonne Iesus Christ oure Lorde. I beseeche you brethren by the name of oure Lorde Iesus Christ, that ye all speake one thinge, and that there be no dissencion amonge you: but that ye maye be a whole body: of one mynde and of one meaynyng. For it is shewed vnto me (my brethren) of you, by them which are of the house of Cloe, that ther is stryfes amonge you. I speake of the same that euery one of you sayeth: I holde of Paul: I holde of Apollo: I holde of Cephas: I holde of Christ. Christ denyed: Was Paul crucified for you: ether were ye baptysed in the name of Paul: I thanke God, that I baptysed none of you, but Crispus and Gaius: lest eny shuld saye, that I had baptysed in myne awne name. I baptysed also the house of Stephanas. Furthermore knowe I not, whether I baptysed eny man or no.

For Christ sent me not to baptysse, but to preache y Gospell, not w wysdome of wordes, lest the crosse of Christ shulde haue bene made of none effecte. For the preaching of y crosse, is to the that perish, folyshnes: but vnto vs which are saued it is the power of God. For it is wyrtte: I will destroye y wysdome of the wyse, and wyll cast awaye the vnderstandynge of the proude. Where is the wyse: Where is the scribe: Where is y disputer of this worlde: hath not God made the wysdome of this worlde folyshnes?

For after that the worlde thowow wysdome knewe not God, in y wysdome of God, it pleased God thowow folyshnes of preachinge, to saue them that beleue. For the Jewes require a sygne, and the Grekes seke after wysdome. But we preache Christ crucified, vnto the Jewes an occasiō of folyng, and vnto the Grekes folyshnes: but vnto them whych are called both of the Jewes & Grekes, we preache Christ the power of God and the wysdome of God. For the folyshnes of God, is wyser then men: and the weakenes of God is stronger then men: Brethren, ye se your callinge, how that not many wyse men after the fleshe, not many myghty, not many of hys degre, are called: But God hath chosen the folysh thynges of the worlde, to confounde the wyse. And God hath chosen the weake thynges, of the worlde, to confounde thynges whych are myghty. And vyle thynges of the worlde, & thynges which are despised, hath God chosen, yee and thynges of no reputacyon, for to byynge to nought thynges of reputacyon, that no fleshe shulde reioyce in hys presence. And of hym are ye, in Christ Iesu, whych

It ij of God

The fyrst Epistle.

of God is made vnto vs, wysdome, & right-
welnes, and sanctifyinge, and redempcyon.
That accordynge as it is wrytten: he which
reioyseth, shalbe reioyce in the Lorde.

The.ij. Chapter.

It is not eloquence and glorious paynted wordes
of worldly wysdome, that can edifye, and conuer-
te soules vnto Christ, but the playne wordes of the
crosse, for they make mencyon of hym and his
crosse.

AND I brethren (when I came to
you) came not in gloriousnes of
wordes, or of wysdome, shew-
ynge vnto you the testimony of
God. Neither shewed I my selfe
that I knewe any thyng amonge you, saue
Jesus Christ, euen the same that was cruci-
fied. And I was among you in weaknes,
and in feare, and in moche tremblynge. And
my wordes and my preachynge was not w
entpynge wordes of mānes wysdome: but
in the wyng of the sprete and of power, that
your fapth shuld not stande in the wysdome
of men, but in the power of God.

We speake of wysdome amonge the that
are perfecte: not the wysdome of this worlde,
nether of the rulers of this worlde (whych
go to nought) but we speake of wysdome of
God, whych is in secretes & lyeth hyd, whych
God ordeyned before the worlde, vnto oure
glory: whych wysdome none of the rulers
of this worlde knewe. For had they had
knowledge, they wold not haue crucified the
Lorde of glory. But as it is wrytten. * The
eye hath not sene, and the eare hath not he-
ard, nether haue entred into the hert of man,
the thynges whych God hath prepared for
them that loue hym.

But God hath opened the vnto vs by his
spret. For the sprete searcheth all thynges,
ye the bowme of Goddes secretes. For what
mā knoweth thynges of a mā: saue the sprete
of man which is in him? Ene so the thynges
of God knoweth no mā, but the sprete of God.
And we haue not receaued the sprete of the
worlde: but the sprete which cometh of God,
for to knowe the thynges that are geuen to vs of
God: whych thynges also we speake (not w
wordes of mānes wysdome teacheth, but w
wordes whych the holy ghost doth teache) ma-
kyng spirituall coparisons of spretuall thin-
ges. The naturall man perceaueth not the
thynges that beloge to the sprete of God. For
they are but folpynes vnto him. Nether can
he perceaueth, because they are spretuall
examined. But he is spretual, discussteth all
thynges: yet he him selfe is iudged of no mā.
* For who hath knowe the mynde of the Lord,
other who shall informe hym? But we vnder-
stande the mynde of Christ.

The.ij. Chapter.

Paul sheweth the futes and authors therof. Christ
is the foundacyon of the church, so man ought to reioyce
in men, but in God.



AND I coude not speake vnto
you brethren as vnto spretuall:
but as vnto carnall, euen as vnto
to babes in Christ. * I gaue
you mylke to drynke, and not
meate. For ye then were not stronge, nether
are ye as yet. For ye are yet carnall. As longe
verely as ther is amonge you enuyng, & stre-
fe & sectes: are ye not carnall, & walke after the
manner of men? For whyle one sayth: I holde
of Paul, & another: I am of Apollo, are ye
not carnall? What is Paul? What thyng is
Apollo? Onely ministers are they by whom
ye beleued, euen as the Lorde gaue euery mā
grace. I haue planted, Apollo watred: but
God gaue the encrease. So then, nether is he
that planteth any thyng, nether he that wa-
trett, but God that geueth the encrease. He
that planteth and he that watrett, are one.
Euery man yet shal receaue his rewarde,
accordynge to his labour. For we are God-
des labourers, ye are Goddes buylde, & ye
are Goddes buyldynge: accordynge to the
grace of God geue vnto me, as a wyle buyl-
der haue I layde the foundacyon. And ano-
ther bylt thereon. But let euery man take he-
de, how he buyldeth vpon. For another foun-
dacyon can no mā laye, then it that is layde,
* whych is Jesus Christ. If any man buylde
on this foundacyon, golde, syluer, precyous
stones, tymber, haye or stoble: euery mannes
worke shal appere. For the daye shal de-
clare, whych shalbe shewed in fyre. And the
fyre shal trye euery mannes worke, what
it is. If any mannes worke that he hath
bylt vpon, byde, he shal receaue a rewarde:
If any mannes worke burne, he shal suffre
losse, but he shalbe safe hym selfe: neuerthe-
les, yet as it were thorowe fyre.

I* knowe ye not, that ye are the temple
of God, & how that the sprete of God dwel-
leth in you? If any man despyle the temple of
God, hym shall God destroye. For the temple
of God, is holy, whych temple ye are. Let no
man deceaue him selfe. If any mā seme wyle
to hym selfe amonge you, let hym beco-
me a foole in this worlde, & he maye be wy-
se. For the wysdome of this worlde is folp-
nes with God. For it is wrytten: * he cop-
pareth the wyle in the craftynes. And agay-
ne: * God knoweth the thoughtes of the
wyle, that they be vayne. Therefore, let no
man reioyce in men. For all thynges are
poures, whether it be Paul, ether Apollo,
ether Cephas: whether it be the worlde,
ether lyfe, ether deeth, whether they be pre-
sent thynges, or thynges to come: all are
poures: and ye are Christes, and Christ is
Goddes.

The.iiij. Chapter.

The preachers are but mynisters, and none be-
longeth only vnto God.

Let

To the Corinthyans.

No. lxxij.

2 Cor. xix. d.



ET I a mā this wyle esteeme vs,
euen as the mynisters of Christ,
and stewards of the secretes of
God. Furthermore it is required
of the stewards, that a mā be founde fapth-
full. Wyth me is it but a very small thyng,
that I shuld be iudged of you, ether of mans
iudgement. No I iudge not myne awne sel-
fe. For I knowe nought by my selfe: yet am
I not thereby iustified. It is the Lorde that
iudgeth me. Therefore iudge nothinge befo-
re the tyme vntill the Lorde come, whych
wyl lyghten thynges that are hyd in darch-
nes, and open the counsels of the hertes. And
then shal euery man haue prayse of God.

These thynges (brethren) I haue for an ex-
sample described in myne awne person, & in
Apollus, for poure sakes, & ye myght learne
by vs, & noman counte of hym selfe beyonde
the which is aboute wrytten: that one swell not
agaynst another for any mans cause. For
who preferreth the? What hast thou, that
thou hast not receaued? If thou haue recea-
ued it, why reioyseth thou, as though thou had-
dest not receaued it? Nowe ye are full: nowe
ye are made ryche: ye raygne as kiges with-
out vs: and I wolde to God ye dyd raygne,
that we myght raygne with you.

For me thynketh, that God hath set forth
vs (whych are the last Apostles) as it were
men appoynted to deeth. For we are a ga-
synge stocke vnto the worlde, and to the An-
gels, and to men. We are fooles for Christes
sake, but ye are wyle thorowe Christ. We
weake, but ye are stronge. Ye are honorable,
but we are despyed. Euen vnto this tyme
we hunger and thyrst, and are naked, & are
boasted with fyltes, and haue no certayne
dwellynge place, & labour, * worckynge w
oure awne handes. We are reupled, and yet
we blesse. We are persecuted, and suffer it.
We are euill spoken of, & we praye. We are
made as it were the fylthines of the worlde,
the offscowrynge of all thynges, euen vnto
this daye.

I wryte not these thynges, to shame you:
but as my beloued sonnes I warne you. For
though ye haue ten thousande instructours
in Christ: yet haue ye not many fathers. In
Christ Iesu I haue begotten you thorow the
Gospell. Wherefore, I desyre you to folowe
me, as I folowe Christ. For this cause haue I
sent vnto you Timothy, which is my de-
are sonne, and fapthfull in the Lorde, whych
shal put you in remembraunce of my wayes,
that I haue in Christ, euen as I teach euery
where in all congregacions. Some swell, as
though I wold come nomore at you. But I
wyl come to you shortly * if God wyl: &
wyl know, not the wordes of the which swell
but the power: for the kyngdome of God is
not in wordes, but in power. What wyl ye?

Shall I come vnto you with a rodde, or els
in loue and in the sprete of softnesse?

The. v. Chapter.

After what manner Paul curseth the men,
that had contempered sollicitacon wyth hym no-
ther in lawe.



Here goeth a cominen sayinge
that ther is fornicacion amonge
you, and soch fornicacyon, as is
not named amonge the gentyls:
* y one shuld haue his fathers
wyle. And ye swell, and haue
not rather sorowed, that he which hath done
this dede, myght be put from amonge you.
For I verely as absent in body, but present
in sprete, haue determined already (as tho-
ugh I were present) concernynge hym that
hath done this dede, in the name of oure Lord
Jesu Christ, when ye are gathered together,
and my sprete w you, with the power of the
Lorde Iesus Christ * to deliuer hym vnto
Satan, for the destruccyon of the fleshe, that
the sprete maye be saued in the daye of the
Lorde Iesus.

Youre reioysynge is not good: knowe ye
not, that a lytle leuen soweth the whole lope
of dowe? Pourge therefore the olde leuen
out of the newe dowe, as ye are swete
breed. For Christ is oure passouer is offer-
red vp for vs. Therefore, let vs kepe holy
dawe, not with olde leuen, nether with the le-
uen of malicyousnes & wickednes: but with
the swete breed of purenes and trouth.

I wote vnto you in a pistle, that ye shuld
not copany wyth fornicatours. And I me at
not at all of the fornicatours of this worlde,
ether of the coueteous, or extorsioners, ether
the ydolaters: for then must ye nedes haue
gone out of the worlde. But now I dyd wryte
vnto you, * that ye company not together,
penny that is called a brother, be a fornic-
tor, or coueteous, or a worshypper of yma-
ges, ether a raylar, ether a dyonckard, or an
extorcionar: wyth hym that is soche, se that
ye cate not. For what haue I to do, to iudge
the which are without. Do ye not iudge the
that are within? Them ye are without, God
iudgeth. Put awaye the euill from amonge
you.

The. vi. Chapter.

Heretofore them for goynge to lawe toge-
ther before the heathen, and reioyseth they vnto
themselfe.



Are one of you hauynge busy-
nes wyth another, go to lawe
under the wycked, & not rather
under the sayntes? Do ye not
knowe, that the sayntes shal
iudge the worlde? If the worlde
shalbe iudged by you: are ye not good enough
to iudge small trifles? knowe ye not, howe
that we shal iudge the angels? howe moche
more, maye we iudge thynges that pertaine
to the

* Mat. xix. d.

to the lye: If ye haue iudgements of worl-
dely matters, take then whiche are despyed
in the congregacyō, and make them iudges:
¶ This I saye to youre same. Is ther utterly
no wyse man amonge you: What not one at
all, that can iudge betwene brother and bro-
ther, but one brother goeth to lawe wth ano-
ther: and that vnder the vnbeleuers?

¶ Nowe therfore, there is utterly a faute
amonge you, because ye go to lawe one wyth
another. Why rather suffer ye not wronge?
why rather suffer ye not youre selues to haue
harmername, ye poure selues do wronge, and
robbe: & that the brythre. Do ye not knowe,
howe the vnygheuous shall not inheret the
kyngdome of God? Be not deceaued. For
neither fornicatours, neither worshippers of
ymages, neither adoulters, neither weaklyn-
ges, neither abusers of the selues wyth mā-
kynde, neither theues, neither couetouse, ne-
ther dronkarde, neither cursed speakers, ne-
ther pylers, shall inheret the kyngdome of
God. And soch were some of you, but ye are
washed: but ye are sanctified: but ye are in-
stified by the name of the Lorde Iesus, & by
the sprete of oure God.

I maye do all thynges, but * all thynges
are not profytable. I maye do all thynges:
but I will be brought vnder no mā's power,
¶ Meates are ordeyned for the belly, & the bel-
ly for meates: but God shall destroye both
it and the. Let not the body be applyed vn-
to fornicacyon, but vnto the Lorde, and the
Lorde vnto the body. God hath rayled vp the
Lorde, and shall rayle vs vp by hys power.

¶ * Either knowe ye not, ye poure bodies
are members of Christ: shall I nowe take the
members of an harlot? God forbid. Do ye not
knowe, that he whiche completh hym selfe wth
an harlot, is become one body. * For two
(sayth he) shall be one fleshe. But he that is
ioyned vnto the Lorde is one sprete.

¶ Ifle fornicacion. Euery synne a mā doth,
is without the body. But he that is a forni-
cator, synneth against his awne body. Either
knowe ye not, howe ye poure bodies are the
temple of the holy ghost, which dwelleth in you,
whom ye haue of God, and howe that ye are
not poure awne: For ye are dearly bought.
Therefore glorifye God in youre bodies, ad
in youre spretes, which are Goddes.

The viij. Chapter.

Of marriage, bysynne and wyddowheade.

And concerninge the thynges whe-
rof ye wrote vnto me: It is
good for a man, not to touche a
woman. Neuerthelesse, to a boy-
de whordome let euery mā haue
hys wyfe: and let euery woman haue her hus-
bande. Let the husbande geue vnto the wyfe

due beneuolence. Lyke wyse also the wyfe vnto
the husbande. The wyfe hath not power of
her awne body: but the husbande. And lyke-
wyse the husbande hath not power of his awne
body: but the wyfe. * Wythdrawe not youre
selues one fro another, except it be with con-
sent for a tyme, for to geue youre selues to fa-
stynge and prayer. And afterwarde come to-
gether agayne, lest Satan tempte you for
poure incontynencie.

¶ This I saye of fauoure, and not of com-
maundement. For I wolde that all men were
as I my selfe am: but euery mā hath his pro-
per gyfte of God, one after this māner, ano-
ther after that. I saye vnto them that be vn-
marryed and wyddowes: it is good for the,
yf they abyde euē as I do. But and * yf they
cannot abstayne, let the marry. For it is bet-
ter to marry, then to burne.

¶ Vnto the marryed comaunde, not I, but the
Lorde: Let not the wyfe be separated from
the husband. If she separate her selfe, let her
remayne vnmarrried, or be recōlled vnto her
husbande agayne. And let not the husbande
put awaye his wyfe from hym.

¶ To the remnant speake I, not the Lorde
If eny brother haue a wyfe the belueth not,
yf the be content to dwell with hym, let hym
not put her awaye. And the woman whiche
hath to her husbande an infidell, & consent to
dwell wyth her, let her not put hym awaye.
For the vnbeleuynge husbande is sanctified by
the wyfe, & the vnbeleuynge wyfe is sanctified
by the husbande. Or els were your chyldren
vnclean: but nowe are they holpe. But
* yf the vnbeleuynge departe, let hym departe.
A brother or a systre is not in subieccion to
soche. But God hath called vs in peace. For
how knowest thou (o woman) whether thou
shalt saue thy husbande or no? Other howe
knowest thou (o man) whether thou shalt sa-
ue thy wyfe or no: but euen as God hath di-
stributed to euery man.

¶ As the Lorde hath called euery man, so
let hym walke: and so ordeyn I in all cōgre-
gacions. If eny man be called beyng circū-
cised, let him not adde vncircūcisyon. If eny
be called vncircūcised, let hym not be circū-
cised. Circūcisyon is nothyng, and vncir-
cumcisyon is nothyng: but the keepynge of the
commaundementes of God.

¶ Let euery man abyde in the same callin-
ge, wherein he was called. * Art thou called a
seruant: care not for it. Neuerthelesse, yf
thou mayst be free, vse it rather. For he that
is called in the Lorde, beyng a seruant,
is the Lordes freman. Lyke wyse he that is
called beyng free, is Christes seruant. Ye
are dearly bought, & be not ye the seruau-
tes of men. Breythren, let euery man wherein
he is called, therein abyde wyth God. I
As concerninge virgins, I haue no commaun-
dement

dement of the Lorde: yet geue I counsell, as
one that hath obtayned mercye of the Lorde, to
be saythfull. I suppose therfore that it is good
for the present necessite. For it is good for a
man so to be. Art thou bounde vnto a wyfe?
seke not to be loosed. Art thou loosed from a
wyfe? seke not a wyfe. But ad yf ye marrye a
wyfe, thou hast not synned. Lyke wyse, yf a
virgin marrye, she hath not synned. Neuerthe-
lesse soche shall haue trouble in their fleshe:
but I fauoure you.

¶ This I saye to brythre, the tyme is shorte.
It remaineth, & they whiche haue wyues,
be as though they had none: ad they the wepe,
be as though they wept not: and they that re-
ioyce, be as though they reioyced not: & they
that bye, be as though they possessed not: ad
they that vse this worlde, be as though they
vled it not. For the fastyn of this worlde
goeth awaye. * I wolde haue you without
care. He the vnmarrried, careth for the thyng-
es that belonge to the Lorde, howe he maye please
the Lorde. But he the marryed careth
for the thynges that are of the worlde, howe he maye
please his wyfe. There is differēce betwene
a virgin & a wife. The syngle woman careth
for the thynges that are of the Lorde, the maye be
holp both in bodye & also in sprete. Agayne:
the the marryed, careth for the thynges that pertaine
to the worlde, howe she maye please her hus-
bande. ¶ This I saye for youre profet,
not to tangle you in a snare: but ye maye fo-
lowe it which is honest & comly, & ye maye
cleaue vnto the Lorde without separacion.

¶ If eny man thynke that it is vcomly for
his virgin, yf he passe the tyme of marriage,
and yf lo nede require, let him do what he ly-
keth, he synneth not: let them be coupled in
marriage. Neuerthelesse, he that purpōseth su-
rely in his herte, hauynge no nede: but hath
power ouer his awne will: & hath so decreed
in his herte, that he will kepe his virgin, doth
well. So then, he the ioyne his virgin in ma-
riage doth well. But he that ioyne his virgin
in marriage, doth better. * The wyfe
is boide to the marriage, as longe as her husbā
lyueth. If her husbā dye, she is at libertie to
marry with whom she will, onely in the Lorde.
But she is happier, yf she so abyde, after my
iudgement. And I thinke verely, that I ha-
ue the sprete of God.

The viij. Chapter.

Of rebukynge them that vse libertie to the flaun-
der of other, and sheweth howe men ought to be ha-
uynge them towardes soche as be weakere.

And touchynge thynges offered vn-
to ymages, we are sure that we all
haue knowledge. Knowledge
maketh a mā well: but loue edy-
fyeth. If eny man thynke that
he knoweth eny thing, he knoweth nothyng
yet as he ought to knowe. But yf eny mā lo-
ue God, the same is knowen of hym.

As concerninge the eating of those thynges
are offered vnto ydols, we are sure, & we
ymage is nothing in the worlde ad ther is
none other God, but one. And though ther
be that are called Goddes, whether in heauē
other in erth (as ther be Goddes many, and
Lordes many) yet vnto vs is there but one
God, which is the father, of who are all thin-
ges, & we for hym, & one Lord Iesus Christ,
by who are all thynges, and we by hym. But
euery mā hath not knowledge. * Some ha-
uynge cōscience because of ymage, vntill this
houre, eate as a thinge offered vnto ymages:
& so their cōscience beinge weakere is despyed.
But meate maketh vs not acceptable to
God. Nether yf we eate, are we the better.
Nether yf we eate not, are we the worse.

¶ But take hede, lest by any meanes this li-
bertie of yours be an occasiō of falling to the
ye are weakere. For yf some mā se the which hath
knowledge, yf a care of meate offered vnto
ymages, shall not the cōscience of him which is
weakere, be boldened to eate those thynges,
which are offered to ymages. And so thorow
thy knowledge shall the weakere brother perishe:
the, for whom Christ dyed. Woe ye synne so
agaynst the brythre, & woude their weakere cō-
science, ye synne agaynst Christ. Wherefore
* yf meate hurt my brother, I will neuer eate
fleshe lest I shulde offende my brother.

The ix. Chapter.

Of forbearynge the thinges that the maye do by
the lawe. He rebuketh them to raine on forth in
the course that they haue become.



And I not an Apostle: am I not
fre: * haue I not sene Iesus
Christ oure Lorde: Are ye not
my worke in the Lorde: If I be
not an Apostle vnto other, yet
am I vnto you. For the scale of myne Apo-
stle shyppe are ye in the Lorde. Myne answer
to them that aske me, is this. Haue we not
power to eate and to dryncke: Haue we not
power to leade about a woman a systre, as
well as other Apostles, and as the brythren
of the Lorde, ad Cephas: Either onely I and
Barnabas haue not power this to do: Who
goeth a warfare eny tyme at hys awne cost:
who planteth a vineyarde, and eateth not of
the frute therof: Who fedeth a flocke and
eateth not of the mylke of the flocke:

¶ Saye I these thynges after the maner of
me: Sayth not the lawe the same also: For it is
wrytten in the lawe of Moyses. * Thou shalt
not mōsell the mouth of the oxe that treadeth
oute the corne. Doth God take thought for
oxen: Sayth he it not alltogether for oure
sakes: For oure sakes no doute this is wryt-
ten: that he whiche careth shulde care in ho-
pe & that he whiche thorseth in hope, shulde
be partaker of hys hope. * If we loue vn-
to you spirituall thynges, is it a great thyng
ge yf we reape poure bodely thynges: If
I iij other

* 1. Cor. x. 2.

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The fyzt Epistle.

* Metro. r. & G.

* Mac.c.b.

† Act. r.r.g.
i. Eph. i. c.
ii Eph. i. b

* Act. r b j. a.
G. a. u. a.

* f. l. o. r. g.

* 17. Z. 1. III. b
1. Oct. v. b.

* Gro. rill. D.
Gro. rill. C.

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* Exo. xlv.
† Exo. xlv.
Ming. r. a.
* Mat. xlv.
† Num. xlv.

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Κρταλ.ετρίτ-α

To the Corinthians.

Ho, Ir,

*f. l. 02. viii.

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*Collo. 11-6

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*Mat, vlt, a

*Mat.rrv.
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Bure.rrv.b

41. Art. 11.6,
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*1. 30611.11.11

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even as ye were led. Wherefore I declare vnto you, that * no man speaking by the sprete of God, despeth Jesus. Aliso no man can saye that Jesus is the Lorde, but by the holy ghozt. * Ther are diuersities of gyftes, yet but one sprete. And ther are differēces of administracions, and yet but one Lorde. And ther are diuers maners of operacions, and yet but one God. * whych worketh all in all. * The gyfte of the sprete is geuen to euery man, to edifye withall. For to one is geuen thow the sprete the utteraunce of wisdom. To another is geuen the vtraunce of knowledge by the same sprete. To another is geuen sayth, by the same sprete. To another the gyftes of healinge by the same sprete. To another power to do miracles. To another prophesye. To another iudgement to discerne spretes. To another diuers tonges. To another the interpretacion of tonges: But these all worketh euen the selfe same sprete, diuidyng to euery man a severall gyfte, euen as he wyll. †

* For as the body is one, and hath many membris, and all the membris of one body though they be many, yet are but one body, euen so is Christ. For by one sprete are we all baptysed to make one body, whether we be Jewes or Gentyls, whether we be bonde or fre, and haue * all droncke of one sprete. For the body is not one member, but many. If the fote saye: I am not the hande, I am not of the body: is he therfore not of the body? And yf the eare saye, I am not the eye, I am not of the body: is he therfore not of the body? If all the body were an eye, where were then the eares? If all were heareng: where were then the smellnges? But nowe hath God set the membris euery one severally in the body as it hath pleased him. If they were all one member: where were the body? Nowe are there many members, yet but one body. And the eye can not saye vnto the hande: I haue no nede of the. Agayne, the heed can not saye to the fete: I haue no nede of you. Yee rather agree at deale those membris of the body which seme to be more feble, are necessary. And vpon those membris of the body which we thinke leest honest, put we more honestye on. And oure vngoodlye partes haue more beautye on. For oure honest membris nede it not. But God hath so disposed the body, & hath geuen the more honoure to that parte whych lacked, lest there shulde be eny strep in the body: but that the membris shuld indifferēly care one for another. And yf one member suffer, all suffer with him. yf one member be had in honour, all membris be glad also.

Ye are the body of Christ, and membris one of another. And God hath also ordeyned in the congregacion, fyrst * Apostles, secondarely prophetes, thyrddly teachers, then

them that do myracles: after that, the gyftes of healing, helpers, gouerners, diuersitye of tonges.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of miracles? Haue all the gyftes of healing? Do all speake with tonges? Do all interpret? Couet after the best gyftes. And yet shewe I vnto you a more excellent waye.

The xiiij. Chapter.

I though I spake with the tonges of men and of angels, and haue no loue, I am euen as sounding bras, or as a tynklinge cymball. And though I coude prophesy, and vnderstande all secretes, and all knowledge: yee, yf I haue all sayth, & so that I can moue mountayns out of their places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to fede the poore, and though I geue my body euen that I burned, and yet haue no loue, it profyteth me no thyng.

Loue suffreth longe, and is curteous. Loue enuyeth not. Loue doth not frowardly, swell leth not, dealeth not dishonestly. * seeketh not her awne, is not prouoked to anger, thynketh no euill, reioyseth not in iniquyte: but reioyseth in the trouth, suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that prophesynges faile, other tonges cease, or knowledge vanysh awaye, yet loue falleth neuer awaye.

For oure knowledge is vnperfect, and oure prophesyinge is vnperfect. But when yf whych is perfect, is come, then that whych is vnperfect, shall be done awaye. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I ymagined as a chylde. But as sone as I was a man, I put awaye chyldehnes. Nowe we se in a glasse, eue in a darcke speaking: but then shall we se face to face. Nowe I knowe vnperfectly: but then shall I knowe euen as I am knowen. Nowe abydeyth sayth, hope, and loue, eue these thre: but these of these is loue. †

The xliij. Chapter.

I desire that the gyfte of prophesye, interpreting or preachyng, excellēt the gyfte of tonges and both they bothought to be vbled.

Abour for loue, and couet I spretuall gyftes: but most chesly that ye maye prophesy. For he that speaketh with the tonge, speaketh not vnto men, but vnto God. For no man heareth hym: thoubett in the sprete he speaketh mysteries. But he that prophesieth, speaketh vnto men for their edifyinge, for their exhortacion and for their comforte. He that speaketh with the

tonge, profiteth him selfe: * he that prophesieth, edifyeth the congregacion: I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he yf prophesyeth, then he that speaketh with tonges, except he expounde it: that the congregacion maye haue edifyinge. Now brethren, yf I come vnto you speakyng with tonges: what shall I profet you, excepte I speake to you, other by reuelacion or by knowledge, or by prophesyinge, or by doctryne?

Moreover, when thinges without lyfe geue sounde (whether it be a pype or an harpe) except they make a difference in the soundes, how shall it be knowne? Is pyped or harped? For yf the troupe geue vncertaine voyce, who shall prepare hym selfe to the warre? Euen so lykewyse whi ye speake with tonges, excepte ye speake wordes that haue significacyon, howe shall it be vnderstande what is spokē? For ye shall but speake in the ayer.

Many kyndes of voyces are in the world, and none of them are without significacion. If I knowe not what the voyce meaneth, I shall be vnto him that speaketh, an alient: and he that speaketh, shall be an alient vnto me. Eue so ye (for as moche as ye couet spretuall gyftes) seke, that ye maye excell, vnto the edifyinge of the congregacion.

Wherefore, let him yf speaketh with tonge, praye, that he maye interpret also. For if I praye with tōge, my sprete prayeth, but my vnderstanding doth no good. What is it then? I will praye with the sprete, and will praye with the vnderstanding. I will synge with the sprete, and will synge with the vnderstanding. For ells, when thou blest with the sprete, how shall he that occupieth the rowme of the vnclearned, saye Amen, at thy geuyng of thanks, seynge he vnderstandeth not what thou sayest? Thou verely geuest thākes well, but the other is not edified. I thanke my God yf I speake with tonges more then ye all. Yet had I leuer in the congregacion, to speake spue wordes with my vnderstanding to yf informacion of other rather then ten thousand wordes with the tonge.

Brethren, be not ye chylde in wytt. Howbeit, as concernyng malitiousnes, be children: but in witte be perfect. In the lawe it is writen * with sondrie tōges, and with sondrye lypes will I speake vnto this people, and yet for all that, will they not heare me, sayth the Lorde. Wherefore, tonges are for a spgne, not to them that beleue: but to them that beleue not. Contrary wyse, prophesyinge serueth not for them that beleue not: but for them which beleue.

If therfore, when all the congregacion is come together, and all speake with tonges, ther come in they that are vnclearned, or they

which beleue not: will they not saye, that ye are out of youre wittes? But and yf all prophesye, and ther come in one yf beleueth not, or one vnclearned, he is rebuked of all men, & is iudged of euery man, & so are the secretes of his hert opened, and so falleth he downe on his face, and worshippeth God, & sayth, that God is in you of a trouth.

How is it then brethren? As oft as ye come together, euery one of you hath a songe, hath a doctrine, hath a tonge, hath a reuelacion, hath an interpretacion. Let all thinges be done vnto edifyinge: If eny man speake with tonge, let it be by two or at the most by thre, and that by course, and let another interpret it. But yf ther be no interpreter, let hym kepe silence in the congregacion, and let hym breake to him selfe and to God.

Let the prophetes speake two, or thre, & let the other iudge. If eny reuelacion be made to another that sytteth by, let the fyrst holde his peace. For ye maye al prophesy one by one, that all maye learne, and that all maye haue comforte. And the spretes of the prophetes are in the power of the Prophetes. For God is not canser of strep: * but of peace, as * (I reath) in all congregacions of the saynctes.

* Let youre women kepe silence in the congregacions. For it is not permitted vnto the to speake: but to be vnder obediēce, as sayth the lawe. If they wyll learne eny thyng, let them aske their husbandes at home. For it is a shame for women, to speake in the congregacion. Spronge the worde of God fro you? Ether came it vnto you onely? If eny man thynke him selfe to be a prophet, ether spretuall: let him knowe, what thynges I wyrite vnto you. For they are the commaundementes of the Lorde. But and yf eny man be ignorant, let him be ignorant. Wherefore brethren, couet to prophesy, and forbyd not to speake with tonges. let all thynges be done honestly and in order. † (amonge you)

The xv. Chapter.

The resurrection of the dead.

Brethren, as pertaynyng to the Gospell whych I preached vnto you, whych ye haue also accepted, and in the whych ye contynue, by the which also ye are saued: I do you to wit, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in bayne.

For fyrst of all I delyuered vnto you, yf which I receaued: how that * Christ dyed for our synnes, agreynge to the scriptures: * And that he was buried, and that he arose agayne yf thirde dape accordyng to the scriptures: & that he was sene * of Cephas, then of the twelue. After that was he sene of moo then fyue hundred brethren at once: of whych many

The fyrst Epistle.

many remayne vnto this daye, & many are fallen a slepe. After that appeared he to James, then to all the Apostles.

And last of all he was sene of me, as of one that was boine oute of due tyme. For I am the least of the apostles, which am not worthy to be called an Apostle, because I persecuted the congregacyon of God. But by the grace of God, I am what I am. And his grace which is in me, was not in vayne: For I labored moare aboundantly then they all, yet not I, but the grace of God which is with me therfore whether it were I or they, so we preach, & so haue ye beleued.

If Christ be preached how that he rose from the dead: how saye some amonge you, that there is no resurreccyon of the dead: If there be no rysynge agayne of the dead then is Christ not risen agayne. If Christ be not risen agayne, then is oure preachyng in vayne, and your fayth is also in vayne. Ye and we are founde false-witnesses of God. For we haue testified of God, how that he raysted vp Christ: whom he raysted not vp, yf it be so that the dead ryl not agayne. For yf the dead ryl not agayne, then is Christ not risen agayne. If it be so that Christ rose not agayne, then is your fayth in vayne, and ye are yet in your synnes. Therfore they whych are fall a slepe in Christ, are perished. If in this lyfe onely we beleue on Christ, then are we of all men most miserable.

But now is Christ risen from the dead, & become the fyrst frutes of them that slepe. For by a man came deeth, and by a man came the resurreccyon of the dead. For as by Adam all dye: euen so by Christ, shall all be made alyue, but euerie man in his awne order. The fyrst is Christ, then they that are Christes at his comynge. Then cometh the ende, & when he hath deliuered vp the kyngdome to God the father, when he hath put downe all rule and all auctorite & power. For he must raygne: till he haue put all his enemies vnder his fete. The last enemy that shall be destroyed, is deeth: For he hath put all thynges vnder his fete. But whē he sayth all thynges are put vnder him, it is manifest that he is excepted, which byd put all thynges vnder him, then shall sonne also him selfe be subiect vnto him, & put all thynges vnder him, that God maye be all in all.

Is what do they, whych are baptised ouer the dead yf the dead ryl not at all? Why are they then baptised ouer them? Yee and why stode we all waye then in inoperacyon? By oure reioysynge which I haue in Christ Iesu oure Lord, I dye daily. That I haue fought with beastes at Ephesus after the maner of men, what auantaget it me, yf the dead ryl not agayne: Let vs eate and dryncke,

for to morowe we shall dye. Be not ye deceaued: euell wordes corrupte good maners. Awake truly out of slepe, and synne not. For some haue not knowledge of God: I speake this to your shame.

But some man will saye: howe aryl the dead: what bodye shall they come? Thou fool, & yf which thou sowest, is not quickened, except it dye. And what sowest thou? Thou sowest not that body that shall be: but bare corne as of wheet, or of some other) but God geueth it a body at his pleasure, to euerie seed his awne body.

All fleshe is not one maner of fleshe: but ther is one maner of fleshe of men, another maner of fleshe of beastes, another of fpyshes, & another of byrdes. Ther are also celestiaall bodyes, & ther are bodyes terrestriall. But the glory of the celestiaall is one, & the glory of the terrestriall is another. Ther is one maner glory of the sonne, and another glory of the moone, & another glory of the steres. For one starre differeth from another in glory. So is the resurreccyon of the dead. It is sowne in corrupcion, it rylth agayne in incorrupcion. It is sowne in dishonour, it rylth agayne in honour. It is sowne in weaknes, it rylth agayne in power. It is sowne a naturall body, it rylth agayne a spirituall body. Ther is a naturall body, & ther is a spirituall body: as it is also wrytten: the fyrst man Adam was made a lyuinge soule, and the last Adam was made a quickening sprete. Howbeit, this is not fyrst which is spirituall: but that which is naturall, and then this which is spirituall. The fyrst man is of the erth, erthy: the seconde man is the Lord fro heauen. (beauty) As is the erthy, soche are they that are erthy. And as is the heuenly, soche are they that are heuenly. And as we haue borne the ymage of the erthy, so shall we beare the ymage of the heuenly.

This saye I brethren: yf fleshe & bloud cannot inheret the kyngdome of God. Nether doth corrupcion inheret incorrupcion. Beholde, I shewe you a mystery. We shall not all slepe: but we shall all be chaunged, and that in a moment, in the twinklynge of an eye by the last trompe. For the trompe shall blowe, and the dead shall ryl incorruptible, & we shall be chaunged. For this corruptible must put on incorrupcion: and this mortall must put on immortallite.

When this corruptible hath put on incorruptio, and this mortall hath put on immortallite: then shall be brought to passe the sayng that is wrytten: Deeth is swallowed vp in victory: & deeth where is thy spynge? Hell where is thy victory? The spynge of deeth is synne: and the strength of synne is the lawe. But thanks be vnto God which hath geuen vs a victory, thowowe oure Lord Iesus Christ

To the Corinthyans.

1 Co. 1. 1.

Christ. Therfore my deare brethren, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lord, for as moch as ye knowe, how yf poure labour, is not in vayne in the Lord.

The xviij Chapter.

Wherby they in remembrance of the gatheringe for the poore Christen at Jerusalem, conclude this Epistle with the salutarye of cetytarye louynge brethren.

Concernyng the gatheringe for the saintes, as I haue ordeyned in the congregacions of Galacia, euen so do ye. Upon some Saboth daye let euery one of you put a syde at home, and laye vp whatsoeuer is mete, that there be no gatheringes when I come. When I am come, whomsoeuer ye shall allowe by your letters, them wyll I sende, to brynge your liberalyte vnto Jerusalem. And yf it be mete that I go also, they shall go with me. I wyll come vnto you whan I go ouer to Macedonia. For I wyll go thowowe out Macedonia. With you parauenture I wyll abyde a whyle: or els tary all wynter, that ye maye brynge me on my waye, whither soeuer I go.

I wyll not se you now in my passage: but I trust to abyde a whyle with you, yf God shall suffre me. I wyll tary at Ephesus, vntill the fyftieth daye. For a greate doze and a frutefull is opened vnto me: and ther are many aduersaries. If Timothy come, se that he be with out feare with you. For he worketh the worke of the Lord, as I do: let no man therfore despyse him, but conuaye hym forth in peace, that he maye come vnto me. For I loke for him with the brethren.

To speake of brother Apollos (a certeyne you, that) I greatly despyred him, to come vnto you with the brethren, but his mynde was not at all to come at this tyme. Howbeit, he wyll come, when he shall haue conuenient tyme. Watche ye, stonde fast in the fayth, quyte you lyke men, be stronge. Let all your busynes be done with loue.

Brethren, ye knowe the house of Stephanas & of Fortunatus & Achaicus: how that they are the fyrst frutes of Achaia, and that they haue apoynted them selues to minister vnto the saintes: I beseeche you that ye be obedynt vnto soche, and to all that helpe and laboure. I am glad of the comynge of Stephanas & Fortunatus and Achaicus: for that whych was lackynge vnto me on your parte they haue supplied. For they haue comforted my sprete & yours. Loke therfore yf ye knowe them that are soche.

The congregacions of Asia salute you Aquila and Priscilla salute you moch in the Lord, and so doeth the congregacyon that is in their house. (with whom also I am labored.) All the brethren grete you & grete ye one ano-

ther with an holy kysse. The salutacyon of me Paul with myne awne hade. Ifeny man loue not the Lord Iesus Christ, the same be Anathema maranatha. The grace of our Lord Iesus Christ be with you: My loue be with you all in Christ Iesu. Amen.

The fyrst epistle to the Corinthyans, was sent from Philippos, by Stephanas and Fortunatus, and Achaicus, and Timothy.

The seconde epistle

of Saynet Paul the Apostle to the Corinthyans.

The fyrste Chapter.

The consolacyon of God in trouble. The luge of Paul towards the Corinthyans, & by a cecile that became not vnto them.

Paul an apostle of Iesu Christ by the wyl of God, and brother Timothy.

Vnto the congregacyon of God, which is at Corinthum, with all the saynetes whych are in all Achaia

Grace be wyth you & peace from God oure father, and from the Lord Iesus Christ.

Blessed be God (the father of oure Lord Iesus Christ) which is the father of mercy, & the God of all comforte, whych comforteth vs in all oure tribulacyon, in so moche that we are hable to comforte them whych are in any maner of trouble, with the same comforte, wherwith we oure selues are comforted of God. For as the afflictions of Christ are plenteous in vs, euen so is oure consolacyon plenteous by Christ.

Whether we be troubled for your consolacyon and health, (whether we be comforted, it is for your comforte & salutacyon) which salutacyon is wrought by her power in that ye suffer the same afflictions, which we also suffer: or whether we be comforted for your consolacyon and salutacyon: our hope also is stedfast for you: in as moche as we know, how that as ye are partakers of the afflictions, so shall ye be partakers also of the consolacyon.

Brethren. I wolde not haue you ignorant of oure trouble, which happened vnto vs in Asia. For we were greued out of measure passing strength, so greatly that we despayred euen of lyfe. Also we receaued an answer of deeth in oure selues, that we shuld not put oure trust in oure selues: but in God, whych rayseth the dead to lyfe, and whych deliuered vs from so great a deeth: and doth deliuer

The seconde Epistle,

delpner. On whom we trust, that yet here-
after he wyll delpner, by the helpe of youre
prayer for vs, that by the meanes of many
persones, thankes maye be geuen of many
* on oure behalfe, for Vgpfte geue vnto vs.

C For oure reioysinge is this, euen the testi-
mony of oure conscience, that in singlenes
* (of here) and godly purenes, & not in fleshy
wyldom, but by the grace of God, we haue
had oure cōuersacion in the world, and most
of all to you wardes. We wypte none other
thynges vnto you, then that ye reade & also
knowe. See, and I trust ye shall fynde vs vnto
the ende, euen as ye haue founde vs partly:
for we are poure reioysinge, euen * as ye are
oures in the daye of the Lord Iesus.

Ch. 8 * And in this confidence was I minded
first to haue come vnto you, that I myght
haue had one pleasure more with you, and to
passe by point into Macedonia, & to haue come
agayne out of Macedonia vnto you, and to
be led forth of you towarde Iewrye. When

D Thus wyle was mynded: byd I yle lyght-
nes: Or thynke I carnally those thynges
which I thynke: that with me shuld be * yee,
yee. and nape nape. God is saythfull: for
oure preaching to you, was not yee & nape.
for Goddes sonne Iesus Christ which was
preached amouge you by vs (euen by me and
Silvanus and Timotheus) was not yee &
nape: but by hym it was yee: for all the pro-
mises of God, by him are yee: and are in him
Amen, vnto the lawde of God thorow vs.

E For it is God, which stablysheth vs with you in Christ and stondeth by vs, and hath annointed vs, whych hath also sealed vs, and * hath geuen the earnest of the sprete in our hertes.

✠ I call God for a recorde vnto my soule
that for to fauer you with all I came not eny
more vnto Corynthum. * Not that we be
Lordes ouer your fayth: but are helpers of
yours ioye. For by fayth ye stande.

The.ij. Chapter.

¶ The twelfth the cause of hys absence & exhorte
teth them to forgiue the man that was fallen, &
to receaue hym agayne wth loue.

21 **B**ut I determined this in my selfe, that I would not come agayne to you in heynnes. For yf I make you sorre, who is it I shuld make me glad, but the same which is made sorre by me? And I wrote thys same vnto you, lest yf I came vnto you, I shuld take heynnes ^{of them} (vpon heynnes) of them, of whom I ought to reioyce. Thys confidence haue I towards you all, that my ioye is the ioye of you all. For out of great affliction and anguysh of heart, I wrote vnto you with many teares: not that ye shulde be made sorre, but that ye myght perceaue the loue, whych I haue, most specially vnto you.

If eny man hath caused sorow, the same hath not made me sorow, but partely: lest I shulde greue you all. * It is sufficient vnto the same man, that he was rebuked of many. So that now contrary wyse, ye ought rather to forgiue him, and comforte him: lest that same person should be swallowed vnder ouer much heynenes. Wherefore, I exhorthe you, that loue maye haue strength ouer him. For this cause verely dyd I wyte, that I myght knowe the proofe of you, whether ye shulde be obedient in all thynges. To whom ye forgiue eny thyng, I forgiue also. For yf I forgaue eny thyng, to whom I forgaue it, for youre sakes forgaue I it, in the syght of Christ, lest Satan shuld preuent vs. For his thoughtes are not vnknown vnto vs. ¶

I when I was come to Troada for Chy-
stes Gospelles sake (and a doze was opened
vnto me of the Lord) I had no rest in my
spete, because I founde not Titus my bro-
ther: but toke my leaue of them, and went
awaye into Macedonia. Thankes be vnto
God, which alwayes geueth vs the victorie
in Christ, and openeth the sauer of his kno-
wledge by vs in euery place. For we are vn-
to God the swete sauoure of Christ, amonge
them that are saued, and amōge them which
peryshe. * To the one parte are we the sa-
uour of deeth vnto deeth. And vnto þ other
part are we þ sauour of lyfe vnto lyfe. And
who is mete vnto these thinges? For we are
not as the most part are, which choppe and
chaunge with the worde of God: but euē out
of purenes, and by the power of God, in the
syght of God, so speake we in Christ. **I**

The.iiij.Chapter.

¶ We prayeth the preachynge of the Gospell as
boue the preachynge of the lawe.

We begyn to prayle oure sel-
ues agayne, Hede we as so
me other, of Epistles of re-
commendacyon vnto you
oz letters of recommenda-
cion from you: Ye are oure
epistle wyrtten in oure her-
tes, which is vnderstāde and red of all men,
for as moche as ye declare that ye are the epi-
stle of Christ, mynistred by vs and wyrtten,
not with ynke: but with the spere of the ly-
uynge God * not in tables of ston, but in
* fleschy tables of the hert.

✠ Suche trust haue we thorow Christ
to God ward, not that we are sufficient of
oure selues to thynke eny thyng, as of our
selues: but pf we be able vnto any thinge *
same commeth of God, which hath made vs
able to * mynister the newe testament, not
of the letter, but of the sprete. For the
letter killeth, but the sprete geureth lyfe.

At the

To the Corinthyans, Ho. lxxij.

If the ministracyon of death thowow the
letters fygured in stones, was gloriows, so y
the chyldre of Israel coulde not beholde the
face of Moyses, for the glory of his countena-
unce (whych glory is done a waye) why shall
not the ministracyon of the sprete be moch
more gloryous: For yf the ministringe of
condemnacyn be gloryous: moch more both
the ministracyon of ryghtewesnes excede
in glory. ¶ For no dout that whych was
there glorified, is not once glorified in re-
specte of this excedynge glory. For yf that
which is destroyed was gloryous, moch mo-
re that which remaineth, is gloryous.

Saying then that we haue such trust, we
 vse great boldnes, & do not as Moyses, which
 * Ex. xxxiii. b # put a vayle ouer his face, that the chyl-
 dren of Israel shuld not se for what purpose that
 * Mat. xxiii. b serued which is put awaye. * But their
 * Luc. viii. b myndes were blinded. For vntyll this daye
 * Act. xxviii. f remaineth the same coueringe vntaken a-
 * Joh. i. f waye in the lecture of the olde testament,
 * Rom. x. b whych vayle shalbe put awaye in Christ.
 But euen vnto this daye when Moyses is
 * Ex. xxxiii. d redde * the vayle hangeth before their her-
 * Ps. lxxviii. d eyes. Neuerthelesse # when they tourne to the
 * Rom. i. f d Lord, the vayle shalbe taken awaye. * The
 * Joh. i. f d Lorde no dout is a sprete. And where y^e spre-
 te of the Lord is, there is libertie. But we all
 beholde in a myrroure the glorie of y^e Lorde
 with his face open, and are chaunged vnto y^e
 same similitude, from glorie to glorie, euen
 as of the sprete of the Lorde.

The. iii. Chapter.

A true preacher is diligent, he corrupteth not the word of God, but seeketh the honour of Christ; yet though it be wpt, the parrell of hrs lyfe.

Therfore, seying that we haue soch
an offyce, euen as God hath had
mercy on vs, we go not out of hynde:
but haue cast from vs the clothes of
vnhonestye, and walke not
in craftyness, nether handycowe the worde of
God disceatfully, but open the trueth, & re-
porte oure selues to euery mannes conscience
in y^e lyght of God. **¶** If oure Gospell be yet
hyd, it is hyd amonge them that are lost, in
whom * the God of this world + hath blyn-
ded the myndes of the which beleeue not, lest
the lyght of the gospell of the glory of Christ
whych is y^e ymage of God) shulde shyne vnto
them.

23 **✠** For we preache not our selues, but
Christ Iesus to be the Lorde, and oure selues
poure seruauntes, for Iesus sake. For it is
God, that * commaunded the lyght to shyne
out of darcknes, which hath * shyned in oure
bertes, for to geue the lyght of the knowled-
ge of the glozy of God, in the face of Iesus
Christ.

But we haue this treasure in * erthen
vessels, that the excellēcy of ꝑ power myght
be Gods, and not oures. We are troubled on

euery syde, yet are we not without shyft.
We are in pouertie: but not vtterly without
somwhat. We suffre persecution: but are not
forsaken therein. We are cast downe: neuer-
thelesse we perseuere not. We all wayes * * Gal. vi. b
beare aboute in the bodye, the bringe of the
Lorde Iesus, that the lyfe of Iesu myght al-
so appeare in oure bodye. K

* If or we which lyue, are alwayes deli-
uered vnto death for Iesus sake, that the lyfe
also of Iesu myght appere in oure mortall
fleshe. So then, death worketh in vs, but
lyfe in you. ¶ But seynge that we haue
the same spere of fapth: accordynge as it is
wytten: * I beleued, and therfore haue I
spoken.) We also beleue, and therfore speake
If or we knowe, that he which rayled vp the
Lorde Iesus, shall raise vp vs also by the
meanes of Iesus, & shall sett vs with you.
¶ For all thynges do I for your sakes * that
the plenteous grace by thanches geuen of
many, maye rebounde to the prayse of God.

Wherefore, we are not wearied. But though
oure vtwarde mā peryshe, yet the inward
man is renewed daye by daye. * For oure
tribulacion which is momentary and lyght.
prepareth an exceeding & an eternall wayght
of glorie vnto vs, while we loke not on the
thynges which are sene, but on the thynges
whych are not sene. For the thynges whych
are sene, are temporall: but thynges whych
are not sene, are eternall. ¶

The. v. Chapter.

The reward for suffering trouble.

Let us knowe that yf oure
 *erthy mācion of this dwel-
 lyng were destroyed, we ha-
 uen a byldinge of God, an ha-
 bitacyon not made with hā-
 des, but eternall in heauen.
 For * therfore syghe we, de-
 syryng to be clothed with oure mācion which
 is from heauen: so yet, yf that we be founde
 clothed, & not naked. For we that are in this
 * tabernacle, syghe & are greued because we
 wold not be vnclothed, but woulde be * clo-
 thed vpon, that mortallite myght be swalo-
 wed vp of lyfe. he y^e hath ordeyned vs for
 this thyng, is God: * which verysame hath
 genen vnto vs the earnest of the sperte.

Therefore, we are alwaye of good cheare,
and knowe, that as longe as we are at home
in the body, we are absent frō God. For we
walke in fayth, not after outward appa-
rance. Neuerthelesse, we are of good comfort,
and had leuer to be absent from the body,
and to be present with God. Wherefore, whe-
ther we be at home or from home, we ende-
uoure oure selues, to please him. * For we
must all appeare before the iudgement seate
of Christ, that euery man maye receaue the
workes of hys body accordyng to that he
hath

hath done, whether it be good or bad.

¶ Serpge then that we knowe, how þe Lord is to be feared, we fare saye wyth men. For we are knowen well ynough vnto God. I trust also þe we are knowen in youre consciences.

For we praye not oure selues agayne vnto you, but geue you an occasyon to reioyce of vs, that ye maye haue some what against them, whych reioyce in the face, and not in the herte. For yf we be to feruent, to God are we to feruent. ¶ If we kepe measure, for youre cause kepe we measure. For the loue of Christ constraineth vs, because we thus iudge, that yf one dyed for all, then were all deed, and * he dyed for all: that they whych lyue, shuld not hence forth lyue vnto them selues, but vnto him whych dyed for them, & rose agayne. ¶

¶ Therfore, hence forth knowe we no man after the fleshe. In so moch though we haue knowen Christ after the fleshe, now yet hce forth knowe we hi so no moare. Therfore yf eny man be in Christ, he is a newe creature. Olde thynges are passed awaye, beholde, all thynges are become * new. Neuerthelesse, all thynges are of God, whych hath receyved vs vnto him selfe by Jesus Christ, and hath geuen to vs the offyce to preache the attouement. For * God was in Christ, and made agrement betwene the worlde and him selfe, & imputed not their synnes vnto them, and hath comytted to vs the preachynge of the attouement. Now then are we messengers in the rowme of Christ euen as though God dyd beseeche you thoro vs. So praye we you in Christes stede, that ye be reconcyled vnto God: for * he made him to * be synne for vs, which knewe no synne, that we by his meanes shulde be þe ryghtewesnes, which befoze God is alowed.

The. vi. Chapter.

¶ An exhortacion to receaue the word of God with thankfulness and amendment of lyfe. The diligence of Paul in the Gospell, & how he warneth the to exche the company of the heathen.

¶ Also as helpers exhort you þe ye receaue not the grace of God in vayne. For he sayth: * I haue heard the in a tyme accepted: and in the daye of saluacion, haue I suckered the. Beholde, now is that accepted tyme: beholde, now is that daye of saluacion. Let vs geue no occasyon of euill, that in oure offyce be foude no faute: but in all thynges let vs behaue oure selues * as the minystrers of God.

¶ In moch patience, in afflictions, in necessities, in angusties, in stryppes, in prisonmentes, in stryppes: in laboures, in watchynge, in fastynge, in purenes, in knowledge, in longe suffring, in kynndenes, in the holy ghost, in loue vnsayned, in the worde of tru-

eth, in the power of God, by the armour of ryghtewesnes of the ryght hande & on þe lyfte be honour and dishonour: be euill repozte & good repozte: as desceauers, and yet true, as vnkowen, and yet knowen: as dyng, and beholde, we lyue: as chastened, and not kylled: as sorowful, & yet alwaye merie: as pooze, and yet make many ryche: as hauinge nothyng, & yet posselving all thynges. ¶

¶ O ye Corinthyans, oure mouth is open vnto you. Dure hert is made large: ye are in no strayte in vs, but are in a strayte in youre awne bowelles: I promyse vnto you lyke reward, as vnto chylde. Set your selues at large, and * beare not ye the yoke w þe vnbeleuers. For what fellyship hath ryghtewesnes with vnyghtewesnes? ¶ What company hath lyght w darknes? ¶ What conorde hath Christ with Beliall? ¶ Either what parte hath he that belueth, with an infidell? ¶ How agreeth the temple of God with Images for * ye are the temple of the lyuinge God, as sayde God: * I wyll dwell amonge them, & walke amonge them, and wyll be their God: & they shal be my people. ¶ Therfore * come out from amonge them, and separate youre selues from them (sayth þe Lord) and touche none vncleane thyng: so wyll I receaue you, and wyll be a father vnto you, and ye shal be my sonnes & daughters, sayth the Lord almighty.

The. vii. Chapter.

¶ The exhorteth them to receaue the promyses of God thankfully. The Corinthyans are commended for theyr obedience & loue towardes Paul.



¶ Serpge that we haue soche promyses (dearely beloued) lett vs cleanse oure selues fro all filthynes of þe fleshe and spete, and growe vnto full holynes wyth the feare of God. Understad vs we ha-

ue hurte no man: we haue corrupte no man: we haue defrauded no mā. I speake not this to condemne you: for I haue shewed you befoze, that ye are in oure hertes to dye & lyue with you: I am very bolde ouer you, I reioyce greatly in you. I am fylled with comforte, and am excedyng ioyous in all oure tribulacion. For when we were come into Macedonia * oure fleshe had no rest, but we were troubled on every syde. Outwarde was fyghtyng, inward was feare. Neuerthelesse * God that conforteth the abiecte, comforted vs by the comynge of Titus.

¶ And not by his comynge onely: but also by the consolacion which we receaued of you: when he tolde vs youre desyre, youre feruent mynde for me: so that I reioyced the more. For though I made you sorow with a letter, I repent not: though I dyd repent. For I perceaue, that the same epistle made you

you sorow, though it were but for a ceason. But I nowe reioyce, not that ye were sorow, but that ye so sorowed that ye repented. For ye sorowed godly: so þe in nothyng ye were hurte by vs. For godly sorowe causeth repentaunce vnto saluacion, not to be repented of, contrary wyse, * worldly sorowe causeth deeth.

¶ For beholde, what diligence this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare your selues. It caused indignacion, it caused feare, it caused desire. it caused punishment. For in all thynges ye haue shewed your selues, that ye were cleare in that matter. ¶ Therfore, though I wrote vnto you, I dyd it not for his cause that had done the hurt, nether for his cause that was hurte: but þe youre good mynde for vs might appeare amonge you in the syght of God.

¶ Therfore, we are comforted, because ye are comforted: yee, and excedingly the more ioyed we, for the ioye that Titus had: because his spete was refreshed of you all. I am therfore not nowe ashamed, though I boasted my selfe to hym of you. For as all thynges which we spake vnto you are true, euen so, oure boastynge that I made vnto Titus is founde true. And his inward affection is founde abundant towardes you, whā he remembreth the obedience of you all, howe he feare & tremblinge ye receaued hym. I reioyce þe I maye be bolde ouer you in all thynges.

The. viii. Chapter.

¶ He putteth them in remembrance to helpe the pooze sapientes at Jerusalem, accordynge as the Macedonians dyd.

¶ Certifye you brethren, of the grace of God which was geuen in þe congregacions of Macedonia, howe that the aboundaunce of theyr reioysynge is, that they are tryed with moche tribulacion. And though they were excedyng pooze, yet haue they geuen excedyng ryche, and that in singlenesse. For to theyr powers, I beare them recorde, yee, & beyode theyr power, they were wyllynge of theyr awne accorde, and prayed vs with great instance, þe we wolde receaue their benefyte, and suffre the to be partetakers with other * in minystryng to the sapientes. And thys they dyd, not as we looked for: but gaue their awne selues fyrst to the Lord, and after vnto vs by the wyll of God: so that we coude not but desyre Titus, to accomplyshe the same beniuolence amonge you also, euen as he had begonne.

¶ Nowe therfore, as ye are riche in all parties, in sayth, in worde, in knowledge, in all feruētnes, and in loue, which ye haue to vs: euen so, le that ye be plenteous in thys be-

niuolence also. This saye I, not commaundyng: but because offeruentnes, I do alowe the vnsaynednesse of youre loue towardes other men. For ye knowe the liberalyte of oure Lord Jesus Christ, that though he was * ryche, yet for youre sakes he became pooze that ye, thoro we hys pouertye, myght be made ryche.

¶ And I geue counsell hereto. For thys is expedient for you, which beganne, not to do onely, but also to wyll a ycare ago. Nowe therfore, perfozme the thyng which ye beganne to do: that as there was in you a redynes to will, euen so, ye maye perfozme the dede of that which ye haue. For * yf there be fyrst a wyllynge mynde, it is accepted accordynge to that a man hath, and not accordynge to that he hath not.

¶ It is not my mynde that other be sett at ease, and ye brought into combraunce: but that ther be egallnes nowe at this tyme: and that your aboundaunce maye sucke their lacke: and that theyr aboundaunce maye supply youre lacke: that there maye be equalitye, & greynge to that which is wyrtten: * he that had moche, had not the more aboundaunce: & he that had a litle, had neuer the lesse. Chan-kes be vnto God, which put the same good mynde for you in the herte of Titus, which accepted the requeste: yee, rather he was so well wyllinge, that of his awne accorde, he came vnto you.

¶ We haue sente with hym the brother, whose laude is in the gospell thoroout all the congregacions: and not that onely, but is also chosen of the congregacions to be a felowe with vs in oure iozney, concerning this beniuolence that is ministred by vs vnto the prayse of the same Lord, and to sterc vp youre prompt mynde.

¶ For thys we excheue, that eny mā shuld rebuke vs in this plenteous distrebyucion, that is ministred by vs * (to þe glory of the Lord) and make prouysyon for honest thynges: not onely in the syght of þe Lord: but also in the syght of men.

¶ We haue sent w them a brother of oures, whom we haue ofte tymes proued dilygent in many thynges: but nowe moch more diligent. ¶ The greāt confidence which I haue in you, hath caused me thys to do: partelye for Titus sake which is my felowe and helper as concernyng you: partelye because of other which are our brethren, and the messengers of the congregacions, & the glory of Christ. ¶ Therfore, shewe ye vnto them the proffe of youre loue, and of oure * boastynge of you in the syght of the congregacions.

The. ix. Chapter.

¶ In thys chapter doth be the same that he dyd in the chapter goynge befoze, that is, he moueth them to helpe the pooze brethren at Jerusalem.

* Actes. vii. d.
1. Cor. xvi. a.
n. Cor. vii. a.
Roma. vi. e.

If the ministrynge to y^e sayntes, it is but superfluous for me to wyte vnto you: for I knowe the redynes of your mynde, wherof I boast my selfe vnto them of Macedonia, that I chaia was prepared a yere ago: and your ensample hath prouoked many. Neuerthelesse, yet haue I sent these brethren, lest our boasting which I make of you shulde be in vayne, in this behalfe, that ye (as I haue sayde) maye prepare your selues: lest paraenture yf they of Macedonia come with me, and finde you vnprepared, we (I wyll not saye ye) shulde be ashamed in this matter of boasting.

* Phil. i. d.
Gala. vi. b.

* 2. Cor. xvi. a.
and. xvi. b.
Eccle. xvi. a.

* Gal. vi. b.

Wherefore, I thought it necessarye to exhorthe the brethren, to come before hande vnto you, and to prepare youre good blessinge promysed afore, that it myght be ready, so yf it be a blessinge, and not a defraudinge. **T**his yet I saye: he which soweth lytell, shall reape lytell: & he yf soweth (in geuyng) largelye and frelye, shall reape plenteouslye: And let euery man do, accordyng as he hath purposed in his herte, not groundyngly, or of necessitye. * For God loueth a chearfull geuer.

God is able to make you riche in all grace that ye in all thynges haupnge sufficient vnto the vtmost, maye be riche vnto all manner of good workes, as it is wyrtten: * He hath sparred abroade, and hath geuen to the poore, his ryghtewesnesse remaineth for euer. He that minystrerh seed vnto y^e sower, minystrerh breed also for sode: and multiplye youre seede, and increase the frutes of youre ryghtewesnesse, & that on all partes, ye maye be made ryche into all synghenes, which causeth thozowe vs, that thankes are geuen vnto God.

For the offyce of this minystracion, not onely supplyeth the nede of the sayntes: but also is aboundant therein, that for this laudable minystringe, thankes might be geuen to God of many, which prayse God for the obedience of youre consentynge to the Gospel of Christ, and for youre synghenesse in distybutyng to them, and to all men, and in theyr prayers for you, which lōge after you, for the aboundant grace of God in you. Thankes be vnto God, for his vnspcakable gyfte.

Chapter. x.

He toucheth the false Apostles, and defendeth his auctorite and callinge.

I Paul my selfe beseeche you by y^e mekenesse & softnesse of Christ, which whā I am present amonge you, am of no reputacyon: but am bolde towarde you beyng absent. I beseeche you, yf I nede not to be bolde whā I am presente, with that same boldnesse, wherewith I am supposed to haue bene bolde, agaynst some,

which repute vs as though we walked carnally. For though we walke in y^e fleshe, yet we do not warre fleschly. * For y^e weapens of our warefare are not carnall thynges, but thynges myghty in God, to cast downe stronge holdes, wherewith we ouerthrowe counsels and euery hye thyng that exalteth it selfe agaynst the knowledge of God, and byynge into captiuite all ymaginaciō to the obedience of Christ, & are ready to take vengeance on all disobedience, when your obedience is fulfilled. Loke ye on thynges after the vtter apperaunce.

If any man trust in hym selfe, that he is Christes, lett hym consider this agayne of him selfe, that as he is Christes, euen so, are we Christes. For though I boast my selfe somwhat more of our auctorite (which the Lorde hath geuen vs) to edifye, and not to destroye you) it shall not be to my shame: lest I shulde seme as though I wente aboute to make you afraide with letters. For y^e epistles (sayth he) are soze, and stronge: but his bodelye presence is weake, and his speache rude. Lett hym that is soche thyne on this wyle: that as we are in wordes by letters, when we are absent, soche are we in dedes, when we are present.

For we canot fynde in our hertes to make our selues of the number of them, or to compare our selues to them, which prayse the selues. Neuerthelesse, whyle they measure them selues wth them selues, and compare the selues with them selues, they vnderstande nought. But we will not reioyce aboute measure: but accordyng to the measure of the rule, which God hath distributed vnto vs, a measure to reache enen vnto you. For we stretch not out our selues beyonde measure, as though we reached nott vnto you. For euen to you also haue we come wth the gospel of Christ, and we boast not our selues out of measure of other mennes labours: yee, and we hope it wyll come to passe, yf when your faith is increased amonge you, we shalbe magnified accordyng to our measure, more largelye, and that I shall preache the Gospel in those regions which are beyode you: & not to boast of those thynges, which by another mans measure are prepared already. But lett him that reioysseth, reioyse in the Lorde. For he yf prapseth hym selfe, is not allowed but he whom the Lorde prapseth.

Chapter. xi.

Paul (vnder sufferance) commendeth him selfe, and defendeth his auctorite agaynst the false prophetes.

Would to God, ye could haue suffered me a lytell in my folysynes: yee, ye do also forbeare me. For I am gealous ouer you wth godly gelousye: for I haue coupled you to one man, that ye shulde make your selues a chaste virgin vnto Christ,

* 2. Cor. xvi. a.

* 2. Cor. xvi. a.

* 2. Cor. xvi. a.

* Actes. xvi. a.

* Actes. xvi. a.

* Actes. xvi. a.

* 2. Cor. xvi. a.

to Christ. But I feare lest it come to passe yf as the serpent begyled Eue thozowe his subteltye, euen so your wittes shulde be corrupted fro the synghenes that ye had toward Christ. For yf he y^e cometh preache another Iesus then hym whō we preached: or yf ye receaue another sprete then y^e which ye haue receaue, ye might right well haue bene confēt. For I suppose that I was not beynde the chefe Apostles. But though I be rude in speakinge, yet I am not so in knowledge. Howbeit amonge you, we haue bene well knowē to y^e vtmost what we are in all thynges. Wd I therein synne, because I submytted my selfe, that ye might be exalted: & because I preached to you y^e Gospel of God fre: I robbed other congregacyōs, & toke wages of them, to do you seruyce. And when I was present wth you, & had nede: I was chargeable to no man: for y^e which was lackyng vnto me, the brethren which came fro Macedonia, supplied, and in all thynges I kept my selfe so that I shuld not be chargeable to any man, and so wyll I kepe my selfe.

If the truth of Christ be in me, this reioysyng shall not be taken from me in the regions of Achaia. Wherefore? Because I loue y^e painot? God knoweth. Neuertheles, what I do, that wyll I do, to cut awaye occasyon from the which desyre occasyon: yf they might be founde lyke vnto vs, in that wherin they reioyce. For such fals apostles are disceatfull workers, and falsly on them selues lyke vnto the apostles of Christ. And no maruayle: for Satan hym selfe is chaunged into the falsyō of an angell of light. Therefore it is no great thyng though his mynisters falsly on them selues, as though they were the ministers of ryghtewesnes: whose ende shalbe accordyng to theyr dedes.

I saye agayne, lest eny man thyne that I am folyshe: or els eue now take ye me as a foole, that I also maye boast my selfe a lytell. That I speake, I speake not after the Lorde, but as it were folyschly, in this matter of boasting. Seynge that many reioyce after the fleshe, I wyll reioyce also. For ye suffre folles gladly, seynge ye youre selues are wyle. For ye suffre yf a mā byynge you in to bondage, yf a man deuoure, yf a mā take yf a mā exalte him selfe, yf a man synye you on the face. I speake as concernyng rebuke, as though we had bene weake, & (in this behalfe.)

Howbeit, wherinsoeuer eny man dare be bolde (I speake folyschly) I dare be bolde also. * They are Ebryes, euen so am I. They are Israelites, eue so am I. They are y^e seede of Abraham, euen so am I. They are y^e mynisters of Christ (I speake as a foole) I am more. In labours more aboundate: In stryppes aboute measure: In prison more plenteouslye.

In death ofte. * Of the Jewes spue tymes receaue I euery tyme. xl. stryppes saue one. * Thysle was I beaten wth rodde, * I was once stoned, * I suffered thysle synnyng wycke. Nyght and daye haue I bene in the deepe see. In ioynying often: i parcels of waters: in parcels of robbers: in leopardyes of myne a wone nacyon: in leopardyes among y^e bethen: * in parcels in y^e cite: in parcels in wilderness: in parcels in the see: in parcels amonge false brethren: in laboure & trauayle: in watchynges often: in colde and nakednes: helpe the thynges which outwardly happen vnto me. I am combed daylye, and do care for all congregacyōs. * Who is weake, and I am not weake: who is offended, & I burne not: If I must nedes boast, I wyll boast of the thynges that concerne myne infirmities.

Chapter. xii.

Paul is taken vp into the thyrde heauen, and heareth wordes not to be spoken.

The God & father of our Lorde Iesus Christ, which is blessed for euer more knoweth that I lye not.

In the cytie of Damascos, the gouernour of y^e people vnder king Aretas, layde watch in the cytie of the Damascens, and wold haue caught me: and at a windowe was I let downe in a basket thozowe the wall, and so escaped I his handes. Doubtles, it is not expedient for me to boast, I wyll come to vlyōs and reuelacions of the Lorde, I knowe a mā in Christ aboue fourtene yeres ago (whyther he were in the body, I cannot tell, or whyther he were out of the body, I cannot tell, God knoweth) howe that he was take vp into the thyrde heauen. And I knowe the same man (whyther in the body or out of the body, I cannot tell, God knoweth) howe yf he was taken vp into Paradyse, and hearde secret wordes, which no man can vtter. Of this man wyll I boast, but of my selfe wyll I not boast, except it be of myne infirmityes. For though I wolde boast, I shall not be a foole: for I wolde saye the trueth. Neuerthelesse, I spare you: lest any man shulde thinke of me, aboue that which he seeth me to be, or that he heareth of me.

And lest I shulde be exalted out of measure thozowe y^e excellēcy of the reuelacions: there was gyuen vnto me vnquyetnes thozowe the fleshe, euen the messenger of Satā to buffet me, because I shulde not be exalted out of measure. For this thyng besought I the Lorde thysle, that it might departe from me. And he sayde vnto me: my grace is sufficient for the. For my strength is made perfect thozow weaknes. Alcy gladly therfore wyll I reioyce of my weaknes, yf strength of Christ maye dwell in me. Therefore, haue I delectaciō in infirmityes, in rebukes,

* 2. Cor. xvi. a.

* Actes. xvi. a.

* Actes. xvi. a.

* Actes. xvi. a.

* Actes. xvi. a.

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* Actes. xvi. a.

* Actes. xvi. a.

* Actes. xvi. a.

The epistle

in necessities, in persecutions, in anguishes
for Christes sake. For when I am weak,
then am I strong.

I am become a fool in boasting my selfe.
Ye haue compelled me: for I ought to haue
bene commended of you. * For in notbyng
was I inferior vnto these apostles, though
I be nothing, yet I toke of an apostle were
wrought amonge you with all pacifce, and
signes and wonders, and myghty dedes. For
what is it, wherein ye were inferiours vnto
other congregacions, except it be herin, that
I was not chargeable vnto you. For geue
me thys wronge. Beholde, nowe the thyrd
tyme I am ready to come vnto you: and yet
wyl I not be chargeable vnto you. For I
seke not poures, but you. For the chyldren
ought not to laye vpon the fathers and mo-
thers, but the fathers and mothers for the
chyldren.

I wyl very gladly bestowe, and wyl be
bestowed for poure soules, though the more
I loue you, the lesse I am loued agayn. But
be it, that I was not chargeable vnto you:
nevertheles, when I was crafty, I toke you
with gyle. Dyd I wyl you by any of them,
whom I sent vnto you? I desyred Titus, &
with hym I sent a brother. Dyd Titus de-
fraude you of any thyng? walked we not in
one spete? Walked we not in lyke steppes?

Agayne, thynke you I we excuse our selues
vnto you: we spake in Christ in the sight of
of God: but we do all thinges (dearly belo-
ued) for poure edifyinge. For I feare, lest it
come to passe, yf I come, I shall not fynde
you soch as I wolde: & yf I shalbe foude vn-
to you soch as ye wolde not, I feare, lest ther
be amonge you debates, enuynges, wrath,
stryfes, bakbytynge, whyspyringes, swel-
lynge, & sedicions: and that when I come
agayne, God byynge me lowe amonge you, &
I be constreyned to bewayle many of them
which haue sinned allready, & haue not re-
pent of the vnclennes: and fornicacio and
wantannes which they haue committed.

The xliij. Chapter.

He prompteth to come vnto them and exhorteth
them so to orde them selues that ye maye fynde
them perfecte, and of one mynde.



owe come I the thyrd tyme vnto
you: * in the mouth of two or thre
witnesses shal every worde be sta-
blyshed. I tolde you before, & tell
you before: and as I sayd when I
was present with you the seconde tyme, so
wrote I nowe beyng absent, to the which
in tyme past haue sinned, & to all other: that
yf I come agayne, I wyl not spare, seynge
that ye seke experie of Christ: which spea-
beth in me, which amonge you is not weak
but is myghty in you. For though he was
crucified in weaknes, yet liueth he thowowe

the power of God. And we (no doute) are
weake in hym: but we shall lyue with hym:
by the myght of God amonge you.

* Examen your selues, whether ye are in
the fayth or not. Dye your awne selues.
Knowe ye not your awne selues, howe that
Jesus Christ is in you: excepte ye be casta-
wayes, I trust ye shall knowe that we are
not castawayes. I desyre before God that
ye do none euill, not that we shulde seme co-
mendable: but that ye shuld do that which is
honest: & let vs be counted as castawayes.
We can do nothinge agaynst the trueth: but
for the trueth. We are glad wher we are weak,
and ye stronge. This also we wylthe for, en-
poure perfectnesse. Therefore wrote I these
thinges beyng absent, lest whan I am pre-
sent, I shulde vse sharpenesse, accordynge to
to the power * which the Lorde hath geuen
me to edifye, and not to destroe. I shall ye
brethren, fare ye well, be perfect, be of good
conforte, be of one mynde, lyue in peace, and
the God of loue and peace shalbe with you.
* Gete one another in an holy kysse. All the
sayntes salute you. The grace of oure Lord
Jesus Christ, and the loue of God, and the
felyshyppe of the holy ghoost be with you all.
Amen.

The ende of the seconde epistle to the Corinthyans.

Sent from Philippos a cytie in Mace-
donia, by Titus and Lucas.

The epistle of saynt Paul the Apostle to the Galathians.

The fyrst Chapter.

Paul reuoketh them, because they were fallen
awaye from the Gospell, & were bynne con-
uersyon, magnifyeth his office and apostleshippe,
and declareth hym selfe to be equall with the hie
Apostles.



Paul an apostle, not of men,
nether by man: but by Je-
sus Christ, and by God the
father, which rayled him by
from deeth: and all the bre-
thren which are with me.

Unto the congregacions
of Galacia. * Grace be with you, and peace
from God the father, & fro oure Lorde Je-
sus Christ, which gaue hym selfe for our syn-
nes to deliuer vs from thys present euill
worlde, accordynge to the wyl of God oure
father, to whom be prayse for euer and euer.
Amen.

I maruaile, that ye are so soone turned
(from Christ which called you by grace) vn-
to another

To the Galathians.

To. lxxv.

to another Gospell which is nothinge elles,
but that there be some which trouble you, &
intende to peruerthe the Gospell of Christ.
Neverthelesse, though we oure selues, or an
angell from heauen, preache any other Gos-
pell vnto you, then y which we haue prea-
ched vnto you, let him be acursed. As we said
before, so saye I nowe agayne, yf eny man
preache eny other Gospell vnto you, then y
ye haue receaued, lett hym be acursed. Do I
nowe perswade men, or God? Other do I se-
ke to please men? * For yf I had hythereto
studied to please me, I were not the seruaunt
of Christ.

I certifie you brethren, that the Gos-
pell which was preached of me, was not af-
ter the maner of men. For I nether receaued
it, ner learned it of man, but by the reuela-
cion of Jesus Christ. For ye haue hearde of
my conuersacion in tyme past, in the Jewes
waye, howe that beyonde measure, * I per-
secuted the congregacion of God, and spoy-
led it, and preynted in the Jewes waye a-
boue many of my copanions in myne awne
nacion: beyng a very feruent mayntener
of the tradicions of the elders.

But when it pleased God, which sepe-
ated me from my mothers wombe, and * cal-
led me herunto by his grace, for to declare
his sonne by me, that I shulde preache hym
amonge the heathen: immediatly I come-
ned not of the matter with * fleshy & bloude,
nether returned to Jerusalem, to the which
were apostles before me: but went my waye
into Arabia, and came agayne vnto Da-
masco. Then after thre yere, I returned to
Jerusalem to se Peter, and abode with hym
fiftene dayes. Other of the apostles sawe I
none, save James the Lorde brother. The
thinges therfore which I wrote vnto you:
beholde, before God I lye not.

After that I came into the coastes of Si-
ria and Cilicia, and was unknowen as tou-
chinge my person vnto the congregacions of
Jewry, which were in Christ. But thys they
hearde onely, that he which persecuted vs in
tyme past, nowe preacheth the fayth, which
before he destroyed. And they glorified God
in me. Amen.

The ij. Chapter.

He withstandeth Peter in the face, and pro-
ueth that the lawe and circumcysion are not
necessarie to saluacion.

hen fouretene yeres thereafter,
I went vp agayne to Jerusalem
* with Barnabas, and toke Ti-
tus with me. I wet vp also by re-
uelacion, and communed with them of the
Gospell which I preache amonge the Gen-
tyls (but specially) with them which were
counted chiefe, lest I shulde runne or had

runne in vayne. Also Titus which was w
me, though he were a greke, yet was not co-
pelled to be circumcised: and that because of
incommers beyng false brethren, which ca-
me in preuely to spy out our libertie which
we haue in Christ Jesu, y they myght bringe
ys in to bondage. To who we gaue no row-
me, no not for the tyme (by waye of subiec-
cion) because that the trueth of the Gospell
myght contynue with you.

Of them which seemed to be somewhat, I
what they were in tyme passed it makethe
no matter to me. * God looketh on the out-
warde apperaunce of no man. Nevertheles
they which seemed greates, added nothinge
to me. But contrary wyse, when they sawe
y the gospell ouer y vncircumcysion was comit-
ted vnto me, as y gospell ouer y circumcysion
was committed vnto Peter. For he that
was myghty in Peter in the Apostleshippe
ouer the circumcysion, the same was myghty
in me amonge the Gentyls. When they per-
ceaued the grace that was geuen vnto me,
then James, Cephas and John, which seemed
to be pylers, gaue to me and Barnabas the
ryght handes of that felowshippe, that we
shulde be Apostles amonge the heythen, and
they in the circumcysion: onely that we shuld
remember the poore. * Wherin also I was
diligent to do the same.

But when Peter was come to Antioche
I withstode him openly, because he was wo-
thy to be blamed. For per that certayne cam
from James, he dyd eate with the Gentyls.
But wher they were come, he withdrew and
separated hym selfe from them, fearynge the
which were of the circumcysion. And the other
Jewes dissembled as well as he: in somoche
that Barnabas also was broughte into their
symulacio. But when I sawe that they were
not the right waye after the trueth of y Gos-
pell, I sayde vnto Peter before them all: yf
thou beyng a Jewe, lyuest after the maner
of the Gentyls, and not as do y Jewes: why
causest thou the Gentyls to lyue as do the
Jewes? For we which are * Jewes by na-
ture, and not synners of the Gentyls, knowe
that a man is not iustified by the dedes of
the lawe, but by the fayth of Jesus Christ:
And we haue beleued on Jesus Christ, that
we might be iustified by the faith of Christ,
and not by the dedes of the lawe: because by
the dedes of the lawe no fleshe shalbe ius-
tified.

If whyle we seke to be made ryghte we
by Christ, we oure selues are founde synners,
is then Christ y mynister of synne? God for-
byd. For yf I buyde agayne the thynges
which I destroyed, then make I my selfe a
trespasser. For yf I (thowowe y lawe) haue
bene deed to the lawe, y I myght lyue vnto
Christ. I am crucified w Christ. Nevertheles
lik iii I lye:

The Epistle

I lue: yet nowe not I, but Christ lyueth in me. The lyfe which I nowe lue in f flesh, I lue by f fayth of f sonne of God* which loued me, and gaue hym selfe for me. I despyse not the grace of God. For* pf ryghte- wises come of the lawe, then Christ is deed in vayne.

The. iij. Chapter.

He rebuketh the vngodlynesse of the Galathians shewing the vngodlynesse of the lawe, and declareth neuertheless that it was not geuen for naught.

O ye folyshe Galathians: who hath bewitched you, that ye shulde not beleue the trueth? To whom Jesus Christ was described before f eyes and amonge you crucified. This only wold I learne of you whether ye receaued the spyrte by f dedes of the lawe or by f preaching of the fayth? Are ye soche foolis, that after ye haue begonne in the spyrte, ye nowe ende in the fleshe? So many thynges ye haue suffered in vayne, yf it be also in vayne. Moreover, he that minystrerth to you the spyrte, ad worketh myracles amonge you, doeth he it thowowe the dedes of the lawe, or by preaching of the fayth? *Euen as Abraham beleued God, & it was ascribed to hym for ryghte wises. Ye knowe therfore, f they which are of fayth, f same are f chylde of Abraham.

For the scripture seinge afore hande, that God wold iustifye f hethen thowowe fayth, the wold before hande glad tydynges vnto Abraham sayinge: *In the shall all nacys be blessed. So then, they which be of fayth, are blessed with faythfull Abraham. For as many as are of the dedes of the lawe, are subiecte to the curse. For it is wrytten: *cur- sed be euery one that contynueth not in all thinges which are wrytten in the booke of the lawe to fulfill them. That no man is iustified by the lawe in the syght of God, it is euydent. *For the iuste shall lue by fayth. The lawe is not of fayth: but the man that fulfilleth the thinges (contayned in the lawe) shall lue in them. Christ hath deliuered vs from the curse of the lawe, in as moche as he was made accursed for vs: For it is wrytten: *cur- sed is euery one, that hangeth on tree, that the blessing of Abraham myght come on the Gentyls thowowe Jesus Christ, that we myght receaue the promes of the spyrte thowowe fayth.

Brethren, I speake after f maner of mē. Though it be but a mans testamēt. Yet yf it be allowed, no mā despyseth it: or addeth eny thyng thereto. *To Abraham and hys seede were the promes made. He sayth not in the seedes, as many: but in thy seede, as of one, which is Christ. Thys I saye, that the lawe which beganne afterwarde, beyonge f four hundred and thyrtye yeres, doeth

not disanull the testamēt, that was confer- med afore of God vnto Christ ward, to ma- ke the promes of one effecte. *For yf the in- heritaunce come of the lawe, it cometh not nowe of promesse. But God gaue it vnto Abraham by promes.

Wherfore then serueth the lawe? *It was added because of transgression (till the seed came, to whom the promes was made) and it was ordeyned* by angels in the hand of a mediator. A mediator is not a mediator of one, but God is one. *Is the lawe then agaynst the promes of God? God forbidd. For yf there had bene a lawe geuen which coulde haue geuen lyfe: then no doute ryghte wises shulde come by the lawe. But the scripture concluded all thinges vnder synne, that the promes by f fayth of Jesus Christ shulde be geuen vnto them that beleue. *But before that fayth came, we were kepte vnder the lawe, and were shut vp vnto the fayth which shulde afterwarde be declared.

Wherfore, the lawe was oure scolema- ster vnto Christ, that we shulde be iustified by fayth. But after that fayth is come, we are no lenger vnder the scolemaister. For ye are all chylde of God, because ye beleue in Christ Jesu. For* all ye that are baptised haue put on Christ. There is no Jewe, ne- ther Gentyll: there is nether bonde, ner fre: there is nether man, ner woman. For ye are all * one in Christ Jesu. If ye be Christes, then are ye Abrahams seede, and hepyes ac- cordinge to the promes.

The. iij. Chapter.

Paul sheweth that thowowe Christ we be deliue- red from the lawe, and rebuketh the unthankful- nesse of the Galathians.



Ad I saye, that f heyre (as a longe as he is a chylde) dif- ferth not from a seruaunt, though he be Lord of all, but is vnder tutors and gover- ners, vntill the tyme that the father hath appoynted.

Euen so we also, when we were chylde, were in bondage vnder the ordynaunces of the worlde. But when the tyme was full co- me, God* sent hys sonne, made of a womā, and made bonde vnto the lawe, to redeme them which were bonde vnto the lawe: that we (thowowe eleccion) might receaue the in- heritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, *God hath sent the spyrte of hys sonne into oure hertes, crying: Abba father. Wherfore nowe, thou art not a seruaunt: but a sonne. If thou be a sonne, thou arte also an heyre of God, thowowe Christ. *I

Notwithstandynge, when ye knewe not God, ye dyd seruite vnto them * which by nature

to the Galathians. Col. lxxvi.

He laboureth to drawe them awaye fro circum- cysion, sheweth them the batayll betwixte the spyrte and the fleshe, and the frutes of them both.



Sande fast therfore in the liberty wherewith Christ hath made vs fre, and wrappe not poure selues agayne in* the yoke of bondage.

Behold, I Paul saye vnto you, that* yf ye be circumcised, Christ shall prof- fyte you nothyng at all. I testyfy agayne to euery man which is circumcised, that he is bonde to kepe the whole lawe. Christ is become but in vayne vnto you. As many of you as are iustified by the lawe are fallen fro grace. We loke for, and hope in the spyrte to be iustified thowowe fayth. *For in Jesu Christ, nether is circumcysion any thyng worth, nether yet vncircumcysion but faith * which worketh by loue. Ye dyd rñe well: who was a let vnto you, that ye shulde not beleue the trueth? * (consent vnto no man.) Euen the counsell which came not of hym that cal- leth you. * I lytell leuen doth leue f whole lombe of dowe.

I haue trust towarde you in f Lorde, that ye shalbe none other wyse minded. But he that troubleth you, shall beare his indge- ment whatsoeuer he be. Brethren, yf I yet preach circumcysion, why do I then yet suf- fre persecucion? Then is the slander of the crosse ceased. I wolde to God, they were se- parated from you, which trouble you: Bre- thren, ye were called into liberty: only* let not youre libertye be an occasion vnto the fleshe: but by loue* (of the spyrte) serue one an other. For all the lawe is fulfilled in one worde, which is this: *thou shalt loue thyne nychghoure as thy selfe. If ye byte and de- noure one another: take hede, lest ye be lyke- wyse consumed one of another. *I

I saye, walke in the spyrte, and fulfill not the lust of the fleshe. For the fleshe lu- steth contrary to the spyrte, and* the spyrte contrary to the fleshe. These are contrarpe one to the other, so that ye cannot do what- soeuer ye wolde. But and yf ye be led of the spyrte, then are ye not vnder the lawe. The dedes of the fleshe are manyeste, which are these: aduoutery, fornicaciō, vncleannes, wā- tānes, woxypping of ymages, witchcraft, hatred, variaunce, zeale, wraethe, strepe, sedi- cyons, sectes, enuyng, murder, dronken- nes, glottonye, and soche lyke: of the which I tell you before as I haue told you in tyme past, that* they which comynge soch thinges shall not be inheritours of the kyngdome of God. Contrarely, the frute of the spyrte is, loue, ioye, peace, longe sufferinge, getylnes, goodnes, faythfulness, mckenes, tempera- cye. * Agaynst suche there is no lawe. They trulye that are Christes, haue crucified the fleshe with the affections and lustes.

If we lue in the spyrte, let vs walke lyk iij in the

nature are no Goddes. But nowe after that ye haue knowen God (pccr rather are knowe of God) how is it that ye tourne agayn vnto the weake and* beggarly ordynaunces, wherunto agayne ye desyre afreshe to be in bondage? Ye obserue dayes, and monethes, and tymes, and yeres. I am in feare of you, lest I haue bestowed on you laboure in vayne.

Brethren, I beseech you, be ye as I am: for I am as ye are. Ye haue not hurt me at all. Ye knowe how thorowe infirmite of f flesh, I preached f Gospell vnto you at the fyrst. And my tēptacyō which was in f flesh, ye despyed not, nether abhored: but receaued me as an angell of God: eue as Christ Ies. What is then youre felicitye? for I beare you record, yf it had bene possible ye wolde ha- ue plucked out your awnc eyes, and haue ge- ue thē to me. Am I therfore become your ene mye, because I tell you the trueth?

They are gelous ouer you amysse. Yee, they intende to exclude you, that ye shuld be feruent to them ward. It is good all wayes to be feruent in a good thyng, and not onely whan I am present wih you.

I lytell chylde, of whom I trauallye in byth agayne, vntill Christ be fasthyoned in you, I wolde I ware with you now, and coulde chaunge my voyce: for I stande in a doubte of you. Tell me: ye that desyre to be vnder the lawe, do ye not heare of the lawe? *For it is wrytten, that Abraham had two sonnes* the one by a bonde mayde, & f other by a fre womā. Yee, and he which was bo- ne of the bonde woman, was bozne after the fleshe: but he which was of the fre mā, was bozne by promesse. Which thynges are spo- ken by an allegorpe. For these are two te- stamentes the one from the mounte Syna, which gendreth vnto bondage, which is Agar. For mounte Syna is Agar in Arabia, and bozdreth vpon the cytie, which is now called Ierusalem, and is in bondage with her chylde.

But* Ierusalem, which is aboue, is fre: which is the mother of vsal. For it is wry- ten. *Reioyce thou barren, that bearest no chylde: breake forth and crye, thou f tra- uylest not. For the desolat hath many moo chylde, then she which hath an husbāde. Brethren, we are after Isaac, the chylde of promes. But as then he that was bozne after the fleshe, persecuted hym that was bozne after the spyrte, euen so is it nowe. Re- uerthelesse, what sayth the scripture: *put awaye the bonde womā and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. So then brethren, we are not chylde of the bonde woman: but of the fre. *I

The. v. Chapter.

The epistle

in the spete. Let vs not be desirous of vayne glozpe, prouokinge one another, enuyng one another.

The .viij. Chapter.

Be exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumcysion.

Brethren, if a man also be taken in any faute, ye which are spirituall, helpe to amende hym in the spete of meaknes: cōsyderinge thy selfe, lest thou also be tempted. * Beare ye one anothers burthen, and so fulfyll the lawe of Christ. For yf any mā seme to him selfe that he is somewhat, when in dede he is nothinge, the same deceaueth his awne mynd. Let euery mā proue his awne worke, and then shall he haue reioysinge onelye in hys awne selfe, & not in another. For * euery man shall beare his awne burthen.

* Let hym that is taught in the worde, minister vnto him that teacheth him in all good thinges. Be not deceaued, God is not mocked. For * whatsoeuer a man soweth, that shall he also reape. For he that soweth in his fleshe, shall of the fleshe reape corrupcyon. But he that soweth in the spete, shall of the spete reapelyfe euerylastyng. * Let vs not be wery of well doinge. For when the tyme is come, we shall reape without werpnesse. Whyle we haue therfore tyme, lett vs do good vnto all men, and specially vnto them which are of the housholde of fayth. *

Pe se howe large a letter I haue wrytten vnto you with myne awne hande. As many as desire with vwarde apperaunce to please carnally, the same constrayne you to be circumcised, onely lest they shulde suffre persecutyon for the crosse of Christ. For they them selues which are circūcysed, kepe not y lawe, but desyre to haue you circūcysed, y they myght reioyce in youre fleshe.

God for byd that I shulde reioyce, but in the crosse of oure Lorde Iesu Christ, whereby the worlde is crucifyed vnto me, & I vnto y worlde. For * in Christ Iesu nether circūcysion anapyleth eny thyng at all: nor vncircūcysion: but a newe creature. And as many as walke accordyng to thys rule, peace be on the and mercy, & vpon Israell, that pertayneth to God. From hence forth, let no mā put me to busynes. * For I beare in my body the markes of the Lorde Iesu. Brethren, the grace of oure Lorde Iesu Christ be with youre spete: Amen.

The epistle vnto the Galathians was sent from Rome.

The epistle of

Sapnet Paul the Apostle to the Ephesians.

The fyrst Chapter.

The euerylastyng ordinaunce and electyon of God in sayng all men thozowe Christ Iesus hys sonne, he are ordeyned vnto good workes, the dominyon of Christ.

Paul an Apostle of Iesus Christ, by the wyll of God. To the sayntes which are at Ephesus, and to them which beleue on Iesu Christ. * Grace be with you, & peace from God our father, and

from the Lorde Iesus Christ. * Blessed be God the father of oure Lorde Iesus Christ, which hath blessed vs with all maner of spirituall bleasyng in heuently thinges by Christ accordyng as he had chosen vs in hym, before the foundacions of the worlde were layde, that we shulde be holy, and without blame before hym, thozowe loue. Which ordeyned vs before thozowe Iesus Christ to be heyres vnto hym selfe, accordyng to the good pleasure of hys wyll, to the prayse of the glozpe of hys grace, wherwith he hath made vs accepted thozowe the beloued.

* By whome we haue redempcyon thozowe his bloude, euen the forgyuenes of synnes, accordyng to the ryches of grace: wherof he hath minystred vnto vs abundantlye in all wysdome and prudence. And hath opened vnto vs the mystery of hys wyll, accordyng to hys good pleasure, which he had purposed in hym selfe, to haue it declared whā the tyme was full come, that he myght set vp all thynges perfectly by Christ (both the thynges which are in heuē, and the thynges which are in earth) euen by hym by whō we are made heyres, and were therto predestinate accordyng to the purpose of hym by whole power all thynges are wrought accordyng to the purpose of hys awne wyll: y we (which before beleued in Christ) shuld be vnto the prayse of hys glozpe.

In whom also we beleue, for asmoche as we haue hearde the worde of trouth, euen the Gospell of youre saluacyon: wherin, whan ye had beleued * ye were sealed with the holy spete of promes which is y earnest of oure inheritaunce, for the reconeryng of the purchased possession, vnto the prayse of hys glozpe.

Wherfore I also, after that I hearde of y fayth, which ye haue in y Lorde Iesu, & loue vnto

To the Ephesians.

Jo. lxxvii.

* Roma. i. b. philip. i. b. collo. i. a. ii. thess. i. a.

* Roma. x. b.

* psal. cx. a.

* Dani. vii. b.

* psal. viii. b.

* hebr. ii. b.

* i. cor. iii. b.

* i. eph. b. c.

* collo. i. c.

* roma. v. a.

* collo. i. c.

* collo. iii. a.

* eph. x. b.

* titus. i. d.

* i. thess. ii. a.

* collo. ii. b.

vnto all y sayntes) * cease not to geue thākes for you, makynge mencyon of you in my prayers: that the God of oure Lorde Iesus Christ, the father of glozpe, maye geue vnto you the spete of wysdome and reuelacyō, by the knowledge of him selfe, and lygheten the eyes of youre myndes, that ye maye knowe what the * hope is, where vnto he hath called you, and howe rich the glozpe is of his inheritaunce vpon the sayntes, and what is y exceeding greatnes of his power to vs warde, which beleue accordyng to the workyng of y his mighty power, which he wrought in Christ, when he raysted him from the deed, * and set him on his ryght hande in heauēly thinges, aboue * all rule, & power, & myght and dominyon, and aboue euery name that is named, not in this worlde onely, but also in the worlde to come: and * hath put all thynges vnder his fete, and hath made him aboue all thinges: the heed of the congregacyon, which is his body and the fulnes of him, that fylleth all in all.

The .ij. Chapter.

Paul sheweth them what maner of people they were before they conuerctyon, and what they are now in Christ.

Ad you hath he quickened wher as ye were deed in trespasses and synnes, in the which * in tyme passed ye walked, accordyng to the course of this worlde, eue after the gouernour that ruleth in the ayer, the spete that now we worketh in the chyldren of vnbellefe * amonge whom we all had oure conuersacyon also in tyme past, in the lustes of oure fleshe, and fulfyllled the wyll of the fleshe and of the mynde: and * we were by nature the chyldren of wrath, euen as well as other.

But God which is riche in mercy (for his greute loue wher with he loued vs, euen whē we were deed by synnes) quickened vs together in Christ (* by grace are ye saued) and raysted vs vp together with hym and made vs sytte together with him amonge them of heauen in Christ Iesu. That in tymes to come, he myght shewe the exceeding greatnes of hys grace, in kyndnes to vs warde thozowe Christ Iesu. For by grace are ye made safe thozow fayth, and that not of youre selues. It is the gyfte of God, and cometh not of workes, lest any mā shulde boast him selfe. For we are his workmanship, created in Christ Iesu vnto * good workes, whiche God ordeyned, that we shulde walke in the.

Wherfore, remember that ye beynge in tyme passed gentyls in the fleshe, were called vncircūcysion from that whych is called * circūcysion in the fleshe, which circūcysion is made by handes: remember (I saye) that at that tyme ye were without Christ,

beynge aliauntes from the comen welth of Israell, and straungers from the testamentes of the promes hauyng no hope, and beynge with out God in this worlde. But now by y meanes of Christ Iesu, ye which somtyme were farre of, are made nye by the bloude of Christ.

For he is oure peace, which hath made of both one, and hath broken downe the wall that was a stoppe betwene vs, and hath also put awaye thozowe his fleshe, & the cause of hatred, euen the lawe of commaundmentes contayned in the lawe wrytten, for to make of twayne one newe man in hym selfe, so makynge peace, and to receyple both vnto God in one body thozowe the crosse, & slewe hatred therby: and came, and preached peace to you which were a farre of, and to the that were nye. For thozowe hym we both haue an inraunce, in one spete vnto the father.

* Now therfore, ye are not straungers, and foreyners: but citsyns with the sayntes & of the housholde of God: and are buylt vpon the * foundacyon of the Apostles and Prophetes, * Iesus Christ him selfe beynge the heed corner stone, in whom what buyldynge soeuer is coupled together, it groweth vnto an holy temple in the Lorde, in whom ye also are buylt together, to be an habitaciō of God thozowe the * (holp) ghost. *

The .iii. Chapter.

Paul sheweth the cause of hys pferment, depreceth them not to saynte because of hys trouble, and prayeth God to make them steadfast in hys spete.

For this cause, I Paul am a prisoner of Iesus Christ for you hethē: If ye haue hearde of the ministracyō of the grace of God * which is geuen me to you warde. For * by reuelacion shewed he the mystery vnto me, as I wrote afore in fewe wordes wherby when ye reade, ye maye vnderstand my knowledge in y mystery of Christ, which mystery in tymes passed was not opened vnto the sonnes of men, as it is now declared vnto hys holy Apostles and Prophetes by the spete: that the Gentyls shulde be inheritours also, and of the same body, and partakers of hys promes in Christ, by the meanes of the Gospell, wherof I am made a mynister, accordyng to the gyfte of the grace of God which is geuen vnto me after the workyng of hys power.

Vnto me the * least of all sayntes is this grace geuen, that I shulde preache amonge the Gentyls y vnsearcheable riches of Christ and to make all men se, what the felyshyppe of the mystery is, * which from the begynnyng of the worlde hath bene hyd in God which made all thynges thozow Iesus Christ: to the intent, that now vnto the rulers and powers in heauēly thinges, myght be knowe

ik v by the

The epistle

by the congregaciō, the manyfolde wysdome
of God, accordynge to the eternall purpose,
which he wrought in Christ Iesu oure Lord,
by whom we haue boldnesse and entraunce
with the confidence which is by the fayth of
hym. ¶ Wherefore I desyre, yve saynt not
because of my tribulaciōs * that I suffre for
youre sakes: which is youre prayse.

For this cause I bowe my knees vnto y^e father of oure Lorde Iesus Christ, which is father ouer all that is called father in heauen and in erth, that he wolde graunt you accordynge to the ryches of hys glozve, that ye maye be strenghted with might by his sprete in the inner man, that Christ maye dwell in poure hertes by fayth, that ye beyng rote and grounded in loue, myght be able to comprehend with all saynctes, what is y^e bredth and length, depcth and heygth: & to knowe the excellent loue of the knowledge of Christ that ye myght be fulfylled with all fulnes, which commeth of God.

Unto hym that is able to do exccadyng
aboundantly about all that we aske or thynke
he accordyng to the power that worketh in
vs, be prayse in the congregacyō by Christ
Jesus, thozowe out all ages worlde without
ende. Amen. ✠

The.iii. Chapter. ✠

The exhortethem vnto mekenes, to laye asyde the olde conuersacion of greedy lustes, and to walke in a newe lyfe.

A Therefore (which am a prisoner of the Lordes) exhorte you ,
* that ye walke worthy of the
vocation wherewith ye are called,
with all lowlynes and me-
kenesse, with humblenes of mynde, forbearynge one another thozowe loue, and be diligent to kepe the vnitie of the sprete thozowe the bonde of peace, beynge one body, and one sprete, eue as ye are called in one hope of your callinge. One Lord, one sayth, one baptyme one God and father of all, which is aboue all and thozowe all, and in you all. **¶**

ii. b. ii. a. iii. b. iii. b. iii. b.

✠ * Unto euery one of vs is geuen gra-
 ce, accordynge to the measure of the gyfte of
 Chryst. Wherefoze he sayth : * whan he went
 vp an hys, he ledde captiuitie captiue, and
 gaue gyftes vnto men. That he ascended :
 what meaneth it ? but that he also descended
 fyrst into the lowest partes of the erth : * he
 that descended, is euen the same also that as-
 cended vp, aboue all heauens, to fulfyll all
 thynges :

And the very same made * some Apo-
stles, some Prophetes, some Euangelistes,
some Sheperdes and Teachers: to the edi-
fyinge of the s^ainctes, to the worke and mi-
nistracyon, euen to the edifyinge of the body
of Christ, tyll we all come to the vnitie of
fayth, and knowledge of the sonne of God,
vnto a perfecte man, vnto the measure of

the full perfecte age of Chryſt ¶ That we
hence forth ſhulde be nomore chylde, * wa- * Collo. ii. b.
uerynge & caryed aboute with euerywynde
of doctrine, by the wplynes of men, thozow
craftynes, wherby they laye a wayte for vs
to deceaue vs. But let vs folowe the trueth
in lone, and in all thynges growe in hym,
* which is the heed, euen Chriſt, in whom yf
all the body be coupled and knet together
thozow out euery ioynt wherwith † one mi-
niſtreth to another (accordynge to the ope-
racyon as euery parte hath bys measure) he
increaſeth the body, vnto the edifynge of it
ſelfe thozowe lone.

✠ This I saye therefore, and testifye the-
rowe the Lorde, that ye hence forth walke
not, * as other Gentyls walke, in vanite of
theyr minde. whyle they are blinded in their
vnderstandynge, beyng farre from a godly
lyfe, by the meanes of the ignozancy that is
in them, and because of the blyndnes of their
hert es: which beyng past repentauce, ha-
ue geuen them selues ouer vnto wantannes,
to worke all manner of vncleannes, euē with
gredines. But ye haue not so learned Christ.
¶ If so be that ye haue hearde of him, and haue
bene taught in him, as the trueth is in Iesu:
(as concernynge the conuersacyon in tyme
past) to laye from you that olde man, which
is corrupte, accordynge to the deceauable lu-
sters. ✠ ✠ ¶ To be renued also in the sprete
of poure mynde, and * to put on that new
man, which after God is shapē in ryghte wof-
nes and true holynes.

Wherefore, * put away lyinge, & speake
euery mā truth vnto his neyghboure, for as
moche as we are members one of another.
* We angerpe, and synne not: let not the
sunne go doune vpon youre wrath, nether
geue place vnto the backbyter. * Let hym
steale nomore * but let him rather la-
boure wth his handes y^e thyng which is good,
that he ma y^e geue vnto him that nedeth. ¶
Let no fylthy communicacion procede out
of youre mouth: but y^e which is good to edi-
fye wall, as oft as neede is: y^e it ma y^e minister
grace vnto the hearers. And geue not y^e the
holy spere of God * by whom y^e are sealed
vnto the daye of redēpcyon. Let all bitterness
& fearfulness wth a royrng & cursyd spea-
kyng, be put awaye frō you, with all ma-
liciousnes. We y^e courteouse one to another,
mercypfull, for geuyng one another, euen as
God for Christes sake hath forgyuen you.

The. v. Chapter. ✠

The exhorteeth them vnto loue, warneth them to beware of all vncleannes. He teacheth howe twemen shulde obeie theyr hysbandes, and howe loupnly men ought to intreate theyr wyues.

Be ye therefore followers of God as
deare chylde, and walke in loue
cuen as Christ loued vs, and ga-
ue him selfe for vs an offerynge and
a sacrifice

of the Ephesians. Fol. lxxviij.

a sacrifice of a sweete sauer to God * Als for
 fornicacyon and all vncleannes, or coueteous-
 nes let it not be once named amonge you, as
 it be commeth sayntes: or fylthines or folys-
 she talkyng, or iesting, which are not coly:
 but rather geuyng of thanks. For thys ye
 knowe that * no whorwonger, ether vnclea-
 ne person, or coueteous person, (which is a
 wortheppper of ymages) hath any inheritaunce
 in the kyngdome of Chyyst and of God.

* Let no man deceaue you with vayne wordes. For because of soche thynges cometh the wrath of God, vpon the chyldren of disobedience. Be not ye therfore companions of them. Ye were somtyme darcknes, but nowe are ye lyght in the Lorde.

* Walke as children of lyght. (For y frute
of the sprete conssisteth in all goodnes, and
ryghtewlnes and trueth.) ¶ Searchynge
what is acceptable vnto the Lorde. And ha-
ue no fellyshyppe with the vnfrutefull wo-
rkes of darcknes: but rather rebuke them. For
it is shame euē to name those thynges which
are done of them in secreete: but all thynges,
when they are brought forth by the lyght,
are manifeste. For whatsoeuer is manifeste,
that same is lyght. Wherefore he sayth: awa-
ke thou that sleepest, and stonde vp frō deeth,
and e hysst shall geue the lyght.

Take hede therfore howe ye walke circumspectly: not as vnwysse, but as wyse men: wyngynge occasyon, because the dayes are euill. wherfore, be ye not vnwysse, but vnderstande what the wyll of the Lorde is, and be not droncke with wyne wherin is excessse: but be fylled with the sperte, speakynge vnto y^ere selues * in psalmes and hymnes, and spertuall songes, synginge and makynge melodie to the Lorde in y^ere hertes, gyngynge thankes allwayes for all thynges, vnto God the father in the name of our Lorde Iesus Chryst, submittyng y^ere selues one to another in the feare of God. **T**

E ye women, submit youre selues vnto your
a wone husbannes, as vnto the Lorde. For
* the husbanne is the wyues heed, euen as
Chryst is + the heed of the congregacyon, and
the same is he that ministrerth saluacion vnto
the body. Wherefore, as the congregacyon is in
subieccyon to Chryst, lyke wyse let the wy
ues also be in subieccyon to theyr husbannes
in all thynges. Ye husbannes, loue youre wy
ues, euen as Chryst also loued the congrega
cyon, and gaue hym selfe for it, to sanctify
it, and clesned it in the fountayne of wate
r thorow the worde, to make it vnto him selfe
a glorious congregacyon, without spot o
wrinkle, or eny soche thyng: but yf it shuld
be holy, and without blame. So ought me
to loue theyr wyues, as their awone bodyes.
He that loueth hys wyfe, loueth hym selfe.
For no man euer yet hated hys awone fleshy

but norrsfetheth and chert. i. h. t. h. i. t. , even as the
 Lorde doth the congregacyon. For we are
 members of his body, of his fleshe, and of
 hys bones. + For thys cause shall a man lea- + Gene. ii. d.
 ue father and mother, & shall be ioyned vnto Math. xix. a.
 his wyfe, and of two shall be made one fleshe. Marke. i. a.
 Thys is a greate secreete, but I speake of i. Corin. vi. d.
 Chryst and of the congregacyon, Neuerthe- Ephe. v. g.
 lesse, do ye so, that euery one loue hys wyfe
 euen as hym selfe, and let the wyfe reuerence
 her husbände.

The. vi. Chapter.

How children shulde be haue them selves to-
warde their parentes. Seruauntes towarde their
masters, An exhortaciō to the spirituall battail.

E * hyldren, obey your fathers: *Collo. iii. b.*
and mothers in the Lorde: for that is ryght & honour thy fa- *Exod. xx. b.*
ther and mother, (the same is the fyrst commaundemēt in the
promes) that thou mayst prospeere, and ly-
ue longe on the erth. Ye fathers moue not
your chyliden to wrath: but * bynge the *Deu. x. b.*
by thozowe the doctryne and informacyon
of the Lorde. Ye seruauntes, obeye them
that are your bodely masters, with feare &
tremblynge, euen with the synglenes of
your herte, as vnto Christ: not doyng ser-
uice vnto the eye, as they y go about to plea-
se men: but as the seruautes of Christ, doyn-
ge the wyll of God from the herte with good
wyll, scrupnge the Lorde, and not men. kno-
wpyng theys, that whatsoeuer good thyn- **B**
ge eny man doeth, the same shall he receaue
aga yne of God, whether he be bonde or fre.
And ye masters, do euen the same thynges
vnto them, puttyng away threatennges:
knowpyng, that your master also is in hea-
uen, * nether is ther eny respecte of person
with hym. *ii. Bar. xix. Actes. i. c. Roma. ii. b.*

✠ Finally my brethren, be stronge thro-
rowe the Lorde and thorowe the power of
his myght. Put on all the armour of God,
that ye maye stande agaynst the assautes of
p deuyl. For we wrestle not agaynst bloude
and fleshe: but agaynst rule, agaynst power,
agaynst worldy rulers, euē gouerners of the
darknes of thys worlde, agaynst spirituall
craftynes in heauenly thynges. ¶

Wherefore take vnto you y whole armour
of God, that ye maye be able to resiste in the
cuyll dape, and stande perfecte in all thinges:
Standetherefore, * and youre loynes gird * Luke. xii. c.
with the trueth, hauynge on the brest plate f. 1. Pet. i. c.
of ryghte welnes, & hauynge shoes on youre
fete, that ye maye be prepared for the Gospell
of peace. Aboue all, take to you the shyld of
fayth, wherewith ye maye quench all y fyre
dartes of the wycked. And take the helmet
of saluacyon, and the swearde of the sprete,
which is the worde of God. I. * And praye * Lu. xviij. f.
all wayes with all maner of prayer and sup- f. 1. Thes. v. b.
plicacyon

The epistle

plication in the spete: and watch ther vnto with all instance and supplicacyon for all ^{Colo. iii. a.} sayntes and for me, + that utteraunce maye be geuen vnto me + I maye open my mouth frely, to utter secretes of my Gospell (where of I am messenger in bondes) that therein I maye speake frely, as I ought to speake.

D But that ye maye also knowe what condicyon I am in, and what I do, Tichicus the deare brother and faythfull mynister in the Lorde, shall shewe you of all thynges, whom I haue sent vnto you for þ same purpose, that ye myght knowe what case we stande in, and that he myght comforte youre heartes. Peace be vnto the brethren and loue with fayth, from God the father and from the Lorde Iesus Christ. Grace be with all them which loue oure Lorde Iesus Christ sincerely. Amen.

¶ Sent from Rome vnto the Ephe-
sians by Tichicus.

The epistle of saynt

Paul the Apostle vnto
the Philippians.

¶ The first Chapter.

¶ He exhorteth them to increase in loue, in know-
ledge, and experience of Godly thynges.

Aul and Tymothe the ser-
uautes of Iesu Christ. To
all the sayntes in Christ
Iesu, which are at Philip-
pos with the Bishops and
Deacons.

Grace be vnto you and
peace from God oure father, and from the
Lorde Iesus Christ.

I thanke my God with all remem-
braunce of you + all wayes in all my prayers
for you, and praye with gladnes: because ye
are come into þ fellowshyppe of the Gospell
from the first daye vnto now. + and am
suerly certeyned of thys, that he, which hath
begonne a good worke in you, shall perfour-
me it vntill the daye of Iesus Christ, as it
becometh me, so iudge I of you all, because
I haue you in my herte: for asmoche as ye
all are companions of grace with me, euen
in my bondes, and in the defendynge and sta-
blishynge of the Gospell.

W For God is my recorde, howe greatly I
longe after you all, from the very herte rote
in Iesus Christ. + And thys I praye, that
poure loue maye increace yet more and more
in knowledge, and in all vnderstandynge,
that ye maye accepte the thynges that are
most excellent, that ye maye be pure, and so-

che, as offende no mā vntyll þ daye of Christ:
beyng fylled with the frute of ryghte wel-
nes, which cometh by Iesus Christ vnto the
glozy and prayse of God.

I wolde ye shulde vnderstonde (brethren)
that the thynges which happened vnto me,
chaunced vnto the greates furtheraunce of the
Gospell: So that my bandes in Christ, are
manifeste thowowe out all the iudgemēt hall
and in all other places: In somoche that ma-
ny of the brethren in the Lorde beyng enco-
raged thowowe my bandes, dare more boldly
speake the worde without feare. Some prea-
che Christ of enuie and strepe, and some of
good wyll, The one parte preache Christ of
stryfe and not sincerely, supposynge to adde
more aduersitye to my bandes. Agayne the
other parte preache of loue, because they knowe
that I am set to defende the Gospell.

What then? So that Christ be preached
anye maner of waye, whether it be by occa-
sion, or of true meaninge, I am glad therof,
ye and wyll be glad. For I knowe, that this
shall chaunce to my saluacyon, + thowowe
poure prayer and ministringe of the spete
of Iesu Christ accordynge to my expectaciō,
and hope, that in nothinge I shalbe ashamed:
but that wyth all boldnesse, (as all wayes
euen so now also) Christ shall be magnified
in my body, whether it be thowowe lyfe, or
thowowe deeth. For Christ is to me lyfe, and
deeth is to me auantage.

If it chaunce me to lyue in the flesche, that
thinge is to me frutefull for the worke, and
what I shall chose I wote not. For I am co-
strayned of these two thynges. + I desyre to be
loosed, + to be w Christ which is moche + far
better. Neuerthelesse, to abyde in þ flesche is
more needfull for you, And thys am I sure of,
that I shall abyde, and continue with you all,
for youre furtheraunce and ioye of youre
fayth, that youre reioysynge maye be þ more
abundant thowowe Iesus Christ in me, by
my commynge to you agayne.

Onely let youre conuersacyon be, + as it
becometh the Gospell of Christ: that whe-
ther I come + se you, or els be absent, I maye
yet heare of youre condicyon, that ye conty-
nue in one spete, and in one soule, labouryn-
ge as we do, to mayntayne the fayth of the
Gospell, and in nothinge fearpnge youre ad-
uersaries, which is to them a cause of perdi-
cyon, but to you of saluacyon, + that of God:
for vnto you it is geuen for Christ, that not
onely ye shulde beleue on hym: but also that
ye shulde suffre for hys sake, haupnge euen
soche a fyght, as ye sawe in me, and now
heare of me.

¶ The ii. Chapter.

¶ He exhorteth them to bypse and brotherly loue,
and to beware of strepe and bayne gloze. And for a
sure ensample, he layeth Christ before them.

¶ After

To the Philippians.

Jo. lxxix.

If ther be therfore eny consolacyon
in Christ, yf ther be eny co-
forte of loue, yf ther be eny fel-
shyppe of the spete, yf ther be
eny compassion and mercy: full
fyll ye my ioye, that ye be lyke mynded, ha-
uinge one loue, beyng of one accorde, and of
one mynde, that nothyng be done thowowe
stryfe or of wayne gloze, but in mekenes of
mynde, let euery man esteeme another better
then hym selfe. + Loke not ye euery man on
hys awne thynges, but euery mā on the thin-
ges that are other mens. + Let the same
mynde be in you, that was also in Christ Je-
su: which whan he was in the shape of God,
thought it no robbery to be equall with God,
Neuerthelesse he made hym selfe of no repu-
tacion, takynge on hym the shape of a ser-
uaunte, and + became lyke vnto men, and
was founde in his apparell as a man. He hu-
bled hym selfe, and became obedient vnto the
deeth, euen the deeth of the crosse. Wherefore,
God also hath exalted him on hye, and geuen
him a name which is aboue all names: that
in + the name of Iesus + euery knee shulde
bowe, both of thynges in heauen and thyn-
ges in erth and thynges vnder the erth, and
that all tonges shulde confesse, that Iesus
Christ is the + Lorde, vnto þ prayse of God
the father.

Wherefore (my dearly beloued) as ye haue
alwayes obeyed, not when I was present
onely, but nowe moche more in myne absen-
ce, euen so worke out youre awne saluacion
with feare and tremblynge. + For it is God,
which worketh in you, both the wyll and al-
so the dede, euen of good wyll.

Do all thyng with out murmuringe, +
dysputynge, that + ye maye be soche as no
man came complayne on: and vnspayed sou-
nes of God without rebuke, in the myddes of
a croked and peruerse nacyon: amonge whō
se that ye shyne as lyghtes in the worlde, hol-
dyng faste the worde of lyfe, that I maye

Reioyce in the daye of Christ, howe that I
haue not runne in wayne, nether haue labou-
red in wayne.

Pee and though I be offered vp vpon the
offeringe + sacrifice of youre fayth: I reioyce
and reioyce with you all. For the same cause
also do ye reioyce, and reioyce with me.

I trust in the Lorde Iesus, for to + sende
Timotheus shortly vnto you, + that I also
maye be of good comforte, when I knowe
what case ye stande in. For I haue no man
that is so lyke mynded to me, which with so
pure affeccyon wyll care for youre matters.
For all other seke theyr awne, and not the
thynges which are Iesus Christes. ye knowe
the profite of hym, howe that as a sonne with
the father, so hath he with me bestowed hys
seruice in the Gospell. hym therfore I hope

to sende, as soon as I knowe howe it wyll go
with me. I trust in the Lorde, that I also my
selfe shall come shortly.

But I supposed it necessary to sende bro-
ther Epaphroditus vnto you, my companio
in labour and fellowe souldier, youre Apo-
stell, which also ministrerth vnto me at nede.
For he longed after you all, and was full of
heuyenes, because that ye had hearde saye,
that he had bene sycke. And no doute he was
sicke, in somoch that he was nye vnto deeth.
But God had mercy on him: and not on him
onely, but on me also, lest I shulde haue so-
rowe vpon sorrowe. I sent hym therfore the
more diligently: that when ye se hym, ye maye
reioyce agayne, and that I maye be the lesse
sorrowfull. Receaue him therfore in the Lorde
with all gladnes, and + make moche of
soche: because that for the worke of Christ
he wēt so farre, that he was nye vnto deeth,
and regarded not hys lyfe: to fullfyll that,
which was lackynge on youre parte toward
me.

¶ The iii. Chapter.

¶ He warneth them to beware of false teachers,
whom he calleth dogges and enemies of Christ,
and reproveth mannes awne ryghteousnes.

Moreouer, (brethren) reioyce ye in
the Lorde. It greueth me not to
wyte one thyng often to you.
For to you it is a sure thyng. Be
ware of dogges, beware of euyll workers.
Beware of dissension. + For we are circum-
cysion, which serue God + in the spete, and
reioyce in Christ Iesu, and haue no confy-
dence in the flesche: though I myght also re-
ioyce in the flesche. If eny other mā thynketh
that he hath wherof he might trust in the fles-
che: I haue more: beyng circuncysed the
eyght daye, of the kynred of Israel, of the
tribe of Benjamin + an Ebrie borne of the
Ebries + as concernynge the lawe, a Pha-
risaye: as concernynge feruencye, I perse-
cuted the congregacyon, as touchynge the ry-
ghte welnes which is in the lawe, I was vn-
rebukable.

But the thynges that were vantage
vnto me, those I counted losse for Christes
sake. ye I thynke all thynges but losse for the
excellencye of the knowledge of Christ Iesu
my Lorde. For whom I haue counted all
thyng losse, and do iudge the but vyle, that
I maye wyne Christ, and be founde in him
not hauynge myne awne ryghtewesnes of
the lawe: but that which is thowowe the fayth
of Christ: euen the ryghtewesnes which co-
meth of God thowowe fayth: that I maye
knowe hym and the vertue of hys resurre-
cyon, and the fellowshyppe of hys passyons,
whyle I am conformable vnto hys (deeth)
yf by eny meanes I myght attayne vnto the
resurreccyon of the dede.

¶ Not that

The Epistle

Not that I haue attayned vnto it all ready, or that I am all ready perfecte: but I followe, yf that I maye comprehende that, wherein I am comprehended of Chryst Iesu. Wherein I counte not my selfe that I haue gotten it as yet, but this one thyng I saye: I for get those thynges which are behinde, & endure my selfe vnto those thynges which are before, and (acordinge to the marke apointed) I preace to the rewarde of the hys callinge of God thowhe Chryst Iesu. Let vs therefore as many as be perfect, be thus wylle mynded, and yf ye be other wylle mynded, God shall open the same also vnto you. Nevertheless vnto that which we haue attayned vnto, lett vs procede by one rule, that we maye be of one accorde.

Brethren, be followers together of me, and loke on them which walke even so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you often and nowe tell you wepyng) that they are y enemies of y crosse of Chryst, whose ende is damnation, whose God is theyr belly and glory to theyr shame, which are worldly myn ded. But oure conuersacyon is in heauen, fro whence we loke for the sauoure, euen y Lord Iesus Chryst, which shall chaunge oure vile bodie, that he maye make it lyke vnto hys glorious body, acordinge to the workinge, whereby he is able also to subdue all thynges vnto him selfe.

The.iii. Chapter.

De salutem certamine of them, exhorteth them to be of honeste conuersacion, and thanketh them because of the prouision, that they made for him being in prison.

Before my brethren (dearly beloued and longed for) my tope and crowne, so continue in the Lord ye beloued. I praye Euodias, and beseeche Sintiches, y they be of one accorde in the Lord. See and I beseeche the faythfull pockefelowe, helpe y women which laboured with me in the Gospel, and with Clement also, and with other my labourer felowes, whose names are in y booke of lyfe. Reioyce in y Lord alwaye and agayne I saye reioyce. Let your softenes be knowne vnto all men: The Lord is euen at hande. Be carefull for nothyng: but in all prayer and supplicacion let your petitions be manifeste vnto God with geuyng of thakes. And the peace of God (which passeth all vnderstandynge) kepe your hertes and myndes thowhe Chryst Iesu.

Furthermore, brethren, whatsoever thynges are true, whatsoever thynges are honeste, whatsoever thynges are iust, whatsoever thynges are pure, whatsoever thynges are conuenient, whatsoever thynges are of honeste

reporte: yf ther be eny vertue, yf ther be eny praple, (of learninge) those same haue ye in your mynde, which ye haue bothe learned & receaued, hearde also and sene in me those thynges do, and the God of peace shall be with you. Reioyce in the Lord greatly, y nowe at the last your care is reuyned agayne for me in that wherein ye were also carefull, but ye lacked oportunitie. I speake not because of necessite. For I haue learned in whatsoever estate I am, y therwith to be content. I knowe howe to be lowe and I knowe howe to excede. Every where and in all thynges I am instructed, both to be full and to be hongrye, both to haue plenty and to suffre nede. I can do all thynges thowhe Chryst which strengtheneth me. Not withstandinge ye haue well done, y ye bare parte with me in my tribulaciō.

Ye of Philippios knowe also that in the begynnynge of the Gospel, when I departed from Macchonia, no congregacyon bare parte with me, as concernynge geuyng & receauynge, but ye onely. For when I was in Thessalonica, ye sent once and after ward agayne vnto my necessite: not y I desire gyftes: but I desyre a boundant frute on your parte. Nevertheless I receaued all, and haue plenty. I was euen fylled after that I receaued of Epaphroditus y thynges, which were sent from you, an odoure of a swete smell, a sacrifice accepted and pleasaunt to God. My God shall supplie all your nede thow his glorious riches by Iesu Chryst. Vnto God & our father be prayse for euermore: Amen. Salute all the sayntes in Chryst Iesu. The brethren which are with me, greete you. All the sayntes salute you, most of all they which are of the emperours household. The grace of our Lord Iesu Chryst be with you all. Amen.

This Epistle was wrytten from Rome by Epaphroditus.

The epistle of saynt

Paul the Apostle to the Colossians.

The fyrst Chapter.

He greeth thanks vnto God for theyr fayth, loue and hope: prayeth for theyr increase, and sheweth howe we are the kyngdome of God, appoynted by Chryst, which is the heede of the congregacyon.

Paul an Apostle of Iesu Chryst by the wyl of God, and brother Timothyus. To the sayntes which are at Colossa, and brethren that beleue in Chryst. Grace be vnto you

To the Colossians.

To. lxxx.

you and peace from God our father, & from the Lord Iesu Chryst.

We geue thanks to God the father of our Lord Iesus Chryst, alwayes for you in our prayers. For we haue heard of your fayth in Chryst Iesu, and of the loue which ye beare to all sayntes, for y hopes sake which is layd vp in store for you in heauen, of which hope, ye herde before by the true worde of the Gospel, which is come vnto you: euen as it, is frutefull (and groweth) as it is also amonge you, from the daye in the which ye heard of it, and had experie in the grace of God thowhe the truthe, as ye learned of Epaphroditus our deare felowe seruant, which is for you a faythfull minister of Chryst, which also declared vnto vs your loue which ye haue in the sprete.

For this cause we also, sence y daye we herde of it, haue not ceasid to praye for you, and to desyre, that ye myght be fulfilled with the knowledge of hys wyl, in all wysdome and spretuall vnderstandynge, y ye myght walke worthy of the Lord that in all thynges ye maye please: beynge frutefull in all good workes, and increasynge in the knowledge of God, strengthened with all myght, thowhe hys glorious power, vnto all patience and longe sufferynge with ioyfulness. I geuyng thanks vnto the father, which hath made vs mete to be partakers of the inheritaunce of sayntes in lyght,

which hath deliuered vs from the power of darknes, and hath translated vs into the kyngdome of hys dere sone, by whom we haue redemption thowhe his bloude euen y forgiveness of synnes: which is y image of y inuisyble God, fyrst begotten of all creatures. For by him were all thynges created, that are in heuen, and that are in erth: visyble and inuisyble, whether they be maiste or lordeshippe, ether rule or power. All thynges were creatyd by hym and for hym, & he is before all thynges, and by him all thynges haue theyr beynge.

And he is the heede of the body, euen of the congregacyon: he is the begynnynge and fyrst begotten of the deed, that in all thynges he myght haue the preeminence. For it pleased the father, that in him shulde all fulnes dwell, and by him to reconyle all thynges vnto him selfe, and to set at peace by hym thowhe y bloude of hys crosse, both thynges in heauen and thynges in erth.

And you, which were somtyme satre of and enemyes, because your myndes were set in euill workes hath he nowe yet reconyled in y body of hys fleshe thowhe deeth, to make you holy, and vnblymeable, & without fault in hys awne syght, yf ye contynue grounded and stablyshed in the fayth, and be not moued awaye from the hope of the

Gospel, wherof ye haue herde, howe that it is preached amonge all creatures which are vnder heauen, wherof I Paul am made a mynyster.

Nowe ioye I in my sufferynge & for you and fulfill that which is behynde of the passion of Chryst in my fleshe, for hys bodies sake, which is the congregacyon: wherof I am made a mynyster, acordinge to the ordinaunce of God, which ordinaunce was geuen me vnto you warde to fulfill the worde of God, that y mystery which hath bene hyd sence the worlde beganne, and sence the begynnynge of generacyons: but nowe is opened to his sayntes, to whom God wolde make knowne what the glorious ryches of thys mystery is amonge the Gentyls, which ryches is Chryst in you, the hope of glory, whom we preache, warnynge all men, and teachynge all men in all wysdome, to make all men perfecte in Chryst Iesu. Wherin I also laboure and stryue, euen as far forth as his strength worketh in me myghtely.

The.ii. Chapter.

What greete care Paul toke for all congregacions. He exhorteth them to be stedfast in Chryst, to beware of false teachers and worldly wisdomes, and desceybeth the false prophetes.

If I wolde that ye knewe howe greete care that I haue for you and for them that are at Laodicia, and for as many as haue not sene my parson in the flesch, that they heret myght be comforted whan they are knyt together in loue, and in all ryches of full vnderstandynge, for to knowe the mystery of God the father, and of Chryst, in whom are hyd all the treasures of wysdome and knowledge. Thys I saye, lest eny man shulde begyle you with entysynge wordes. For though I be absent in the fleshe, yet am I with you in the sprete, ioyng and beholdynge your order, and your stedfast fayth in Chryst. As ye haue therfore receaued Chryst Iesu y Lord euen so walke ye in hym, so that ye be rotyd and buylte in hym, and stablyshed thow sayth, as ye haue learned: and therein be plenteous with geuyng thanks.

Beware, lest eny man spoyle you thowhe philosophys, and disceatfull vanitie, after the tradycion of men, and after the ordinaunces of the worlde, & not after Chryst. For in hym dwelleth all y fulnes of the God heed bodely, and ye are complete in him: which is the heede of all rule and power, by whom also ye are circumcised with circumcysion which is done without handes, for a smocke as ye haue put of the synfull body of y fleshe thowhe the circumcysion that is in Chryst, that ye are buried with hym thowhe baptisme, in whom ye are also rysen agayne thow we sayth, that is wrought by the operacyon of God which rased him from deeth.

And ye

The epistle

* Roma. b. a.
* Ephe. ii. a.
* Collo. i. c.

* Gene. ix. c.
* Luke. ii. c.
* John. ix. c.

* Heb. vii. a.
* and. f. a.

* Act. i.

* Ephe. i. d.
* Heb. i. a.
* Eccl. i. a.

* Ephe. i. a.

* And ye whāpe weare deed thozowe synne and thozowe the vncircumcysd of youre fleshe, hath he quickned with him, and hath forgouen vs all oure trespases. And hath put out y^e hāde wytyng that was agaynst vs, contayned in the lawe wytten: and that hath he taken out of the waye, and hath fastened it to hys crosse, and hath * spoyled rule and power, and hath made a shewe of them openly, and hath triumphed ouer them in his awne person.

Let no man therfore trouble poure conscience aboute meate and dryncke or for a pece of an holy daye, or of the newe moone, or of y^e Sabbath dayes, * which are shadowes of thynges to come: but the body is in Chryst. Let no man make you shote at a wodge marke, by the humblenes and holynes of angels, in the thynges which he neuer sawe, beyng causelesse puffed vp with his fleschly mynde, & holdeth not the heed, wherof all the body by ioyntes and couples receaueth nourishment & is knet together, and encreaseth with the increasynge that cometh of God.

Wherfore, yf ye be deed with Chryst from y^e * ordinaunces of y^e worlde, why as though ye yet lyued in the worlde, are ye led with traditions: Touch not, tast not, handell not: which all perishe thozowe y^e very abuse: after the commaundmentes and doctrynes of men: which thynges out wardly haue the similitude of wysdome by supersticion and humblenes of mynde, and by hurtynge of the body, and in y^e they do the fleshe no wo: they ppe unto the nede therof.

The. iii. Chapter.

He putteth them in remembrance of the spiritual resurrection, to lape as y^e all manner of corrupte hyppocryse, to be frutefull in all godlynesse & vertue, & sheweth all degrees theyr duties.

If ye be then rylen agayne with Chryst, seke those thynges which are aboue, where Chryst sitteth * on the ryght hande of God. Set poure affeccyon on heauenly thynges, and not on erthye thynges. For ye are deed, and poure lyfe is hyd with Chryst in God. When soeuer Chryst (which is oure lyfe) shall shewe hym selfe, then shall ye also appeare with hym in glory.

* Morteifye therfore poure erthy members: fornicacyon, vncleannes, vnnatural lust, euill concupiscence, and couetousnes, which is worshyppe of ydoles: for which thynges sake the wrath of God vseth to come on the disobedyent chyldren * amonge whom ye walked somtyme, when ye lyued in them.

But nowe put ye also awaye frō pon all such thynges: wrath, fearnes, maliciousnes, cursed speakynge, fylthy communicacyō out of your mouth, & ye not one to another, seing

that ye haue put of the olde man with hys workes, and haue * put on the newe man which is renued into the knowledge & ymagynge of him that made hym, * where is nether Gentyle nor Jewe, circumcysion nor vncircumcysion, Barbarous or Sythian, bonde or fre: but Chryst is all in all thynges.

* Therfore as electe of God, holy & beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenes, longe suffrynge, forbearynge one another, & forgyng one another: yf any man haue a quarell agaynst another: as Chryst forgauē you, euē so do ye. Aboue all these thynges put on * loue which is the bonde of perfectnes. And the peace of God rule in poure hertes: to the which peace ye are called in one body. And se that ye be thankfull. Let the worde of Chryst dwell in you plenteously with all wysdome. Teache and exhorthe poure awne selues, * in psalmes, and hymnes, and spirituall songes synngynge with grace in poure hertes to y^e Lorde. And * whatsoeuer ye do (in worde or dede) do all in the name of the Lorde Iesu, geuyng thanks to God the father by hym.

* Ye wyues, submyt poure selues vnto poure awne husbannes, as it is comly in the Lorde: Ye husbannes, loue poure wyues as be not bytter vnto them. * Ye chyldren, obey poure fathers and mothers in all thynges, for that is well pleasynge vnto the Lorde. Ye fathers, prouoke not poure chyldren, * (to anger) lest they be of a desperate mynde. * Ye seruantes be obedient vnto them that are poure bodily masters in all thynges: not with eye seruice as men please, but in synghenes of herte, fearynge God. And whatsoeuer ye do, do it hertely, as though ye dyd it to the Lorde, and not vnto men: knowynge, y^e of the Lorde ye shall receaue the rewarde of inheritaunce, for ye serue the Lorde Chryst. But he y^e doth synne, shall receaue for hys synne. * Nether is ther any respect of persones * (with God.)

The. iiii. Chapter.

He exhorteth them to be seruent in prayer, to walke wysely vnto them that are not yet come to the true knowledge of chryst, and saluteth them.

Masters, do vnto poure seruantes that which is iust and equall knowynge, that ye also haue a master in heauen.

* Continue in prayer, & watch in the same with thanks geuyng, prayenge also for vs * that God maye open vnto vs the doore of vnteruaunce, that we maye speake the mystery of Chryst (wherfore I am also in bondes) that I maye vtter it, as it becometh me to speake. * Walke wysely toward the that are without, and lose no oportunitie. Let poure speache be alwayes well sauored & powdered with * salt, that ye maye knowe, howe ye ought to answer euery mā. Of all my

To the Thessalonians.

No. lxxi.

* Act. xxi. a.

* ii. tim. iiii. b.

* Collo. iiii. a.

* p. a. v. r. i. g.

* Ephe. b. d.

* i. i. cor. iiii. a.

* ii. tim. iiii. c.

* Ephe. b. d.

* i. i. cor. iiii. a.

* Ephe. b. d.

* Act. i. d.

* Act. i. d.

* Eccl. i. r. r. b.

* Roma. i. d.

* Collo. i. g.

* Act. i. d.

* Ephe. b. d.

* i. i. cor. iiii. a.

* Ephe. b. d.

* i. i. cor. iiii. a.

* Ephe. b. d.

* Roma. i. d.

* i. i. cor. iiii. a.

* Ephe. b. d.

* i. i. cor. iiii. a.

* Collo. i. g.

Of all my busynes shal ye be certified by Tychicus, the beloued brother and faythful mynister and felowe seruaunt in the Lorde, who I haue sent vnto you for the same purpose, that he myght knowe what ye do, & that he myght confort poure hertes, wyth one Onesimus a faythfull and beloued brother, which is one of you. They shall shewe you of all thynges, which are doynge here.

* Aristarchus my pson felowe saluteth you, and * Marcus Barnabas spsters some: touchynge whom, ye receaued commaundementes. If he come vnto you, receaue hym: and Iesus which is called Just^s, whych are of the circumcysion. These only are my workes felowes vnto y^e kyngdome of God, which haue bene vnto my consolacyō. * Epaphras the seruaunt of Chryst, (which is one of you) saluteth you, and all wayes laboureth feruently for you in prayers, that ye maye stande perfect and full, in all y^e wyll of God. For I beare hym recorde, that he hath a seruent mynde for you and them that are of Laodicia and them that are of hierapolis. Deare Lucas the phisycon greeteth you, and * Demas. Salute the brethren whych are of Laodicia, and salute Symphas, and the congregacyon, whych is in hys house, And whē the Epistle is read of you, make that it be read also in the congregacyon of the Laodicians: and that ye lyke wyle reade the Epistle of Laodicia. And sape to Archippus: take hede to the offyce that thou hast receaued in the Lorde, that thou fulfill it. The salutation by the hande of me Paul Remēber my bodes, the grace * of oure Lorde Iesu Chryst be wyth you. Amen.

Sent from Rome by Tychicus and Onesimus.

The fyrst Epistle of Saynt Paul the Apostle to the Thessalonians.

The fyrst Chapter.

He thanketh God for them, that they are so stedfast in fayth and good workes, and receaue the Gospel wyth such earnestnes.

Paul and Syluan^s & Timothe. vnto the congregacyon of y^e Thessalonians, in God the father, and in the Lorde Iesus Chryst.

* Grace be vnto you, and peace from God our father, and from the Lorde Iesus Chryst.

We geue god thanks alwayes for you all: makynge mencyō of you in our prayers without ceasynge, & call you to remembrance

because of the worke of your fayth, and labour in * loue, and because ye haue contynued iⁿ hope of oure Lorde Iesus Chryst, in y^e syght of God our father. * We knowe brethren (beloued of God) how that ye are electe. For oure Gospel came not vnto you by * worde onely, but also by power, and by the holy goost, and by moch certayntye, as * ye knowe, after what maner we be haue oure selues amonge you, for your sake. And ye became folowers of vs and of the Lorde, receaynge the worde with moch affliccyō, with ioye of the holy goost: so that ye were an ensample to all that beleue in Macedonia and Achaia. For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but poure fayth also which ye haue vnto God, spread her selfe abroad in all quartars, so that it nedeth not vs to speake eny thyng at al. For they the selues shewe of you, what maner of entring in we had vnto you and how ye tourned to God from ymagines, for to serue the liuynge and true God, and for to loke for hys sonne * from heauen, whom he rapseb from deeth: * Ieuen Iesus, whych deliuereth vs from the wrath to come.

The. ii. Chapter.

He putteth them in mynde of the godly conuersacyon that he led amonge them when he preached the Gospel vnto them: thanketh God that they receaue hys worde so frutefully, and excuseth hys absence.

If ye poure selues (brethren) knowe of oure entraunce in vnto you, how that it was not in vayne: but euen after that we had suffered before, and were * shamfully entreated at Phillippos (as ye knowe) then were we bolde in oure God, to speake vnto you the Gospel of God, in * moch stryngynge. For oure exhortacyon was not to hyppocryse you to erre, nor yet to vncleannes, nether was it wyth gyle: but as we were allowed of God, that the Gospel sholde be conmytted vnto vs: euen so we speake, not as they that * please me, but God, whych tryeth oure hertes.

Nether led we oure conuersacyon at eny tyme with flatterynge wordes, as ye knowe: nether by occasyon of coueteousnes. * God is recorde: nether sought we prayse of men nether of you, nor yet of eny other, when we myght haue bene iuctorite, as y^e Apostles of Chryst, but we were tender amonge you, euen as a nurse cherissheth her chyldren, so were we affectyōned toward you: our good wyll was to haue dealte vnto you, not the Gospel of God onely: but also oure awne soules, because ye were deare vnto vs.

¶ Ye remember

The fyrst Epistle

¶ Remember brethren oure labour, and trouble. ¶ For we laboured daye & nyght because we wolde not be chargeable vnto any of you, and preached vnto you the Gospel of God. ¶ We are witnesses, and so is God how holily & iustly & blameably we behaued oure selues amonge you that beloued, as ye knowe, how that we bare soch affection vnto euery one of you, as a father doth vnto chyldren, exhortyng, comfortyng, and beseechyng you, that ye wolde walke worthy of God, whych hath called you vnto his kyngdome and glorie.

¶ For this cause thake we God also without ceasing, because y when ye receaued of vs y worde, wherewith ye learned to know God) ye receaued it not as the worde of man: but euen as it was in dede, the worde of God, whych worketh also in you that beloued.

¶ For ye brethren became followers of the congregacions of God whych in Jewry are in Christ Iesu: for ye haue suffred lyke thynges of youre kynsmen, as we oure selues haue suffred of y Jewes. Whych as they kylled the Lorde Iesus, and theyr awne prophetes, euen so haue they persecuted vs: and God they please not, and are contrary to al men, & hynder vs, that we shuld not speake vnto the Gentyls, that they myght be saved, to fulfill their synnes alwaye. ¶ For y wrath of God is come on them, euen to the vermost.

¶ For as moch brethren as we are kept fro you for a season, as concernyng the bodyly presence (but not in the herte) we enforced y more to se you personally with great desyre. And therfore we wold haue come vnto you, I Paul once and agayne: but Satan withstode vs: for what is oure hope of ioye or crowne of reioysing? are not ye it in the presence of our Lord Iesus Christ at his comyng: yea, ye are oure glorie and ioye.

The.iii. Chapter.

¶ He sheweth how greatly he was reioysed, wher Epimothetolde him of theire fayth & loue.

¶ Therefore, sence we coude no lenger forbear, we thought it good to remayne at Athens alone, and sent Timothe oure brother & mynister of God, and the helper forth of oure labour in the Gospel of Christ, to stablishe you: and to comforte you concernyng our fayth, that no man shulde be moued in these afflictions, for y ye pour selues knowe, that we are euen apointed there vnto.

¶ For when we were wyth you, we tolde you before, that we shulde suffre tribulacion, euen as it came to passe, and as ye knowe. ¶ For this cause when I coude no lenger forbear, I sent that I myght haue knowledge of youre fayth, lest by some meanes y

tempter had tempted you, and lest oure labour had bene bestowed in vayne.

¶ But now lately, when Timothe came fro you vnto vs, & declared to vs your fayth & your loue, & how y ye haue good remembrance of vs allwayes, despyng to se vs as we also desyre to se you. Therfore brethren we receaued consolacyon by you, in all our aduersite & necessite, through your fayth. ¶ For now are we alre, yf ye stode stedfast in the Lorde. ¶ For what thakes can we recompence to God agayne for you, ouer al y ioye, y we ioye for your salutes before our God: prayyng nyght and daye exceedingly, y we might se you presently, and myght fulfill the thynges whych are lackyng vnto poure fayth.

¶ God him selfe oure father, and oure Lorde Iesus Christ shall gyde oure iorney vnto you: the Lorde also shall increace you & make you flowe ouer in loue one toward another, and toward all men, euen as we do toward you, that he maye make poure hertes stable & blameable, in holynes before God oure father, at the comyng of oure Lorde Iesus Christ with all sayntes.

The.iiii. Chapter.

¶ He exhorte them to stedfastnesse, to kepe them selues from synne & vnclensly conuersacion to loue one another: rebuketh podelnesse, & speaketh of the resurrection.

¶ Furthermore, we beseeche you brethren, and exhorte you by y Lorde Iesus, y ye increace more & more euen as ye haue receaued of vs, how ye ought to walke and to please God. ¶ For ye knowe, what commaundementes we gaue you by oure Lorde Iesu Christ. ¶ For this is the wyll of God, euen youre holynes, y ye shuld abstayne from fornicacyon, & that euery one of you shuld knowe how to kepe his vessel in holynes and honoure, and not in the lust of concupiscence, as do the hethen whych knowe not God, y nomā oppresse and defraude his brother in bargaynyng: because y the Lorde is the auenger of all such thynges, as we tolde you before, and testifed.

¶ For God hath not called vs vnto vnclens but vnto holynes. ¶ He therfore y despyseth, despyseth not man, but God, whych hath sent his holy sprete amonge you. ¶ But as touchyng brotherly loue, ye neede not, y I wyte vnto you. ¶ For ye are taught of God, to loue one another. ¶ See and that thyng verely ye do vnto all y brethren whych are in all Macedonia. ¶ We beseeche you brethren, that ye increace more & more, and that ye studie to be quiet, & to medle with poure awne busynesse, and to worke wyth poure awne handes, as we commaunded you: that ye maye behaue poure selues honestly toward them that are wythout, and that nothyng be lackyng vnto you.

¶ I wolde

To the Thessalonyans, To. lxxiiij.

¶ I wolde not brethren that ye shulde be ignorant concernyng them whych are fallen aslepe, that ye sorowe not as other do, whych haue no hope. ¶ For yf we beleue, y Iesus dyed, & rose agayne: euen so them also whych slepe by Iesu, wyll God bringe agayne w hym. ¶ For thus saue we vnto you in y worde of the Lorde, that we whych shall lyue, & shall remayne in the comyng of the Lorde, shall not come yer they whych slepe. ¶ For the Lorde hym selfe shall descende from heauē with a shoute & the voyce of the Archangell and trope of God. And the deed in Christ: shall aryse fyrst: then we whych shall lyue (euen we whych shall remayne) shall be caught vp wyth them also in the cloudes, to mete the Lorde in the ayre. And so shall we euer be wyth the Lorde. Wherfore, comforte your selues one another w these wordes.

The.v. Chapter.

¶ He enfourmeth them of the daye of dome, and comyng of the Lorde, exhorte them to watch, and to regarde soche as preach Gods wordes amonge them.

¶ Finally of the tymes & seasons (brethren) it is no nede that I wyte vnto you: for ye your selues know perfectly, y the daye of the Lorde shall come, euen as a thefe in the nyght. ¶ For wher they shall saye, peace and all thynges are safe, then shall soden destruccyon come vpon them (as sorowe cometh vpon a woman trauayllyng with chyld) & they shall not scape. But y brethren are not in darkness, y that daye shulde come on you as a thefe.

¶ We are all the chyldren of lyght, and the chyldre of the daye. We are not of the nyght neyther of darkness.

¶ Therefore let vs not slepe as do other: but let vs wach, & be sober. ¶ For they that slepe, slepe in y nyght: & they that be dröcken, are dröcken in the nyght. But let vs whych are of the daye, be sober & armed wyth the best plate of fayth and loue, and with hope of saluacyon for an helmet. ¶ For God hath not appoynted vs to prouoke wrath vnto oure selues, but to obtayne saluacyon by the meanes of oure Lorde Iesu Christ, whych dyed for vs: that whether we wake or slepe, we shulde lyue together wyth him.

¶ Wherfore, comforte your selues together, & edifye euery one another, euen as ye do.

¶ We beseeche you brethren, that ye knowe them whych laboure amonge you, and haue the ouersyght of you in the Lorde, & geue you exhortacyon, that ye haue them in hie reputacyon thorowe loue, for theyr workes sake, and be at peace wyth them.

¶ We desyre you (brethren) warne them y are vnclens, comforte the feble mynded, lyft vp the weake, be patient toward all men.

¶ Se that none recompence euill for euill vnto any man: but euer folowe that whych is good, both amonge your selues, and to all men. ¶ Reioyce euer yf ye receaue of any man a blowe for a good cause. ¶ In all thynges geue thankes: for this is the wyll of God thorowe Christ Iesu to warde you.

¶ Queche not the sprete. ¶ Despyse not prophesynges. ¶ Examen all thynges, kepe that which is good. ¶ Abstayne from all euell appearance. ¶ The very God of peace sanctifye you thorowe out. And I praye God y poure whole sprete, and soule and body, maye be preserved: so that in nothyng ye maye be blamed in the comyng of oure Lorde Iesus Christ.

¶ Faythfull is he whych called you, whych wyll also do it. ¶ Brethren, praye for vs. ¶ Greete all the brethren wyth an holy kysse. ¶ I charge you in the Lorde, that this Epistle be red vnto all the holy brethren. ¶ The grace of the Lorde Iesus Christ be wyth you. Amen.

¶ The fyrst Epistle vnto the Thessalonyans was wyrtten from Athens.

The secode Epistle

of Saynet Paul the Apostle to the Thessalonyans.

The fyrste Chapter.

¶ He thanketh God for their faith and loue, and prayeth for the encrease of the same.

¶ Paul and Siluanus and Timothy.

¶ Vnto the congregacyon of the Thessalonyans in God oure father, and in the Lorde Iesus Christ.

¶ Grace be vnto you and peace from God oure father, and from the Lorde Iesus Christ.

¶ We are bounde to thanke God allwayes for you brethren (as it is mete) because that poure fayth groweth exceedingly, and euery one of you swymmeth in loue toward another betwene poure selues, so that we oure selues boast of you in the congregacions of God, ouer your pacyence & fayth in all your persecutions & tribulacions, that ye suffre, whych is a token of the ryghtewes iudgement of God, that ye are counted worthy of the kyngdome of God, for whych ye also suffre. ¶ It is verely a ryghtewes thyng wyth God that he recompence tribulacyon to the that trouble you: and to you whych are troubled, rest wyth vs, when the Lorde Iesus

The fyrst Epistle.

shall shewe hym selfe from heauen with the
Angels of his power, with flaminge fyre,
whych shall redde vengeance vnto them y
knowe not God, * and that obeye not the
Gospell of oure Lorde Iesu Christ * whych
shalbe punished wth euerylastyng dam-
nacyn, from the presence of the Lorde, and
from the gloze of his power, * whē he shall
come to be glorified in his sayntes, and to
be come maruylous in all them that beleue:
because oure testimonie that we had to you,
was beleued euen the same daye. * Wherefo-
re, also we praye allwayes for you, that oure
God will make you worthy of this calling,
& fulfill all delectacyō of goodnes & the wo-
rke of fapth, w power: that the name of oure
Lorde Iesu Christ maye be glorified by
you, and ye by hym, accordyng to the grace
of oure God, and of the Lorde Iesu Christ.

The ii. Chapter.

¶ He sheweth them, & the dape of the Lorde shall
not come, till the departyng from the fapth come
first: and therefore he exhorteth them not to be di-
scouraged, but to stande stedfast in the thynges that
he hath taught them.

Whesche you (brethren) by
the comynge of oure Lorde
Iesu Christ, and in that we
shall assemble vnto hym, &
ye be not suddenly moued fro
poure mynde, ner be trou-
bled, nether by spete, nether
by wordes, nor yet by letter whych shulde
seme to come from vs, as though the dape
of Christ were at hande. Let no man decea-
ue you by any meanes, for the Lorde shall
not come excepte ther come * a departyng
fyrst, and that that synfull man be opened,
the sonne of perdition, whych is an aduersa-
rye: and is exalted aboue all that is called
God, or that is worshippyd: so that he doth
syt * in the temple of God, boastynge him sel-
fe to be God.

Remember ye not, that when I was yet
wth you, I tolde you these thynges: And
nowe ye know what wythholdeth: eue that
he myght be vttered at his tyme. * For the
mystery of iniquitie doeth all readye wo-
rke: till he which nowe onlye letteth, be ta-
ken out of the waye. And then shall that wy-
cked be vttered, * whom the Lorde shall con-
sume with the spete of his mouth, and shall
destroye wth the appareance of his com-
myng. I euen hym whose comynge is af-
ter the workyng of Satan, with all lyng
power * synges and wonders, and with all
beceauableness of vnyghtwesnes, amonge
them that peryshe: because they receaued
not the loue of y trouth, that they myght be
saued. * And therefore, God shall sende them
stronge delusyon, that they shulde beleue ly-
es: that all they myght be dāned, whych be-
leued not the trouth: but had pleasure in vn-
ryghtwesnes.

But we are bounde to geue thākes alwey
to God for you (brethren) beloued of y Lorde
for because that God hath from the begyn-
nyng chosen you to saluacyō, thozowe san-
ctifyng of the spete, and thozowe beleuynge
of y trouth, wher vnto he called you by oure
Gospell, to obtayne the gloze of oure Lorde
Iesu Christ.

¶ Therefore brethren stande fast, & kepe
the ordinaices which ye haue learned: whe-
ther it were by oure preachinge, or by Epi-
stle. Oure Lorde Iesu Christ hym selfe, and
God and oure father (whych hath loued vs,
and hath geuen vs euerylastyng consolacyō,
and good hope thozowe grace) cōfōrte your
hertes and stablyshe you in all good sayēge
and doynge.

The iii. Chapter.

¶ He desyret them to praye for him, that y Gof-
pell maye prosper, and geue them warnyng to
reproue the pde: and yf they wyl not labour wth
theyr bandes, that they shall not eate.

Ethermore brethren praye ye for vs,
that the worde of God maye haue
passage, and be glorified, as it is al-
so with you: and that we maye be deliuered
from vnrasonable and frowarde men. For
all mē haue not fapth: but the Lorde is fapth-
full, whych shall stablyshe you, and preser-
ue you from euill. We haue confydence tho-
rowe the Lorde to you warde, & ye both do, &
wyl do the thynges which we commaunde
you. And the Lorde gyde your hertes to the
loue of God and to the pacyente waytynge
for Christ.

¶ We require you brethren by y name of
oure Lorde Iesu Christ * y ye wythdrawe
poure selues from euery bzyther, & behaue
him selfe inordinatly, & not after y institucō
which he receaued of vs. For ye pour selues
know, howe ye ought to folowe vs. For we
behaue not oure selues inordinatly amōge
you. Nether toke we breed of eny man for
naught: but wrought w laboure & sweate
nyght & dape, because we wolde not be char-
geable to eny of you: not but that we had au-
ctozite: but to make oure selues an ensample
vnto you to folowe vs. For when we were
wth you, this we warned you of, & yf eny
wolde not worke, the same shulde not eate.

For we haue heardesape that ther are so-
me whych walke amonge you inordinatly,
workyng not at all, but beyng busybo-
dyes. Them that are soch, we commaunde
and exhorde, by oure Lorde Iesu Christ, that
they worke wth quietnes, and eate theyr
awne breed: * Brethren be not ye wecryn
well doynge. ¶ I feny man obey not oure
sayyng, sende vs worde of him by a letter:
and haue no companye with him, that he
maye be ashamed. And count him not as an
enemy: but warne him as a bzother.

The very

To Timothee,

To. lxxxiij.

The very Lorde of peace geue you peace
allwayes, by all meanes. The Lorde be wth
you all. The salutacyō of me Paul, with
myne awne hande. This is the token
in all Epistles. So I wyte. *

The grace of oure Lorde Je-
sus Christ be wth you
all. Amen.

Sent from Athens.

The Epistle of Saynt Paul vnto Timothee.

The fyrste Chapter.

¶ He exhorteth Timothee to wapte vpon his offi-
ce: namely, to se that nothyng be taught but Gods
worde. He sheweth also wherfore y lawe is good,
and telleth that Christ Iesus came in to y worlde,
to saue synners.

Paul an Apostle of Iesus
Christ, * by the comynge
of God our sayour, & Lorde
Iesus Christ, which is * our
hope.

¶ Vnto Timothee his na-
turall sonne in the fapth.
* Grace mercy and peace from God oure
father, & fro y Lorde Iesus Christ our Lorde.
As I besought the to abyde styl at Ephe-
sus (whē I departed into * Macedonia) eue
so do, that y comaunde some, that they folo-
we no straunge doctrine, nether geue hede *
to fables & endles genealogyes whych brede
doubtes more then Godlye edifyng, which
is by fapth, for the ende of the commaunde-
ment is, * loue out of a * pure herte, and of a
good conscience, and of fapth vnfayned: fro
the whych thynges, because some haue er-
red, they are turned vnto vayne iāgelyng,
because they wolde be doctours of the lawe,
and yet vnderstande not what they speake,
nether wherof they aspyne.

¶ We knowe, that * the lawe is good,
yfa man vse it lawfully: knowyng thys, *
howe that the lawe is not geue vnto a rygh-
tous man, but vnto the vnyghteous and
disobedyent, to the vngodly and to synners,
to vnholy and vncleane: to murderers of fa-
thers and murderers of mothers, to man-
sleas, to * whoremongers: to them that despy-
le them selues whyth mankynde: to mastea-
lers: to lyars, to perjured, and yf ther be eny
other thyng that is cōtrary to the hollome
doctryne, accordyng to the Gospell of the
gloze of the blessed God, whych Gospell is
commytted vnto me.

¶ And I thanke Christ Iesus oure Lorde,
whych hath made me stronge: for he counted
me true, and put me in offyce wher as befo-
re I was a blasphemour, * and a persecuter, &

a Tyrant. But yet I obtayned mercy, be-
cause I dyd it ignorantly thozowe vnbele-
fe. Netherthelesse, y grace of oure Lorde was
exceedyng aboundant wth fapth and lo-
ue, whych is by Christ Iesu. ¶

¶ This is a true sayyng, and by all mea-
nes worthy to be receaued of vs) * Christ
Iesus came into y worlde, to saue synners, *
of whom I am chiefe. Not wythstandyng
for this cause optayned I mercy, that Iesus
Christ shulde fyrst shewe on me all longe pa-
ciēce, to declare an ensample vnto the whych
shulde beleue on him vnto eternall lyfe. So
then vnto God, kyng euerlastyng, immor-
tall * inuisyble, wyle onely, be honoure and
praple for euer and euer. Amen.

¶ Thys commaundement commyt I vnto
the sonne Timotheus * accordyng to the
prophesy, whych i tyme past were prophe-
syed of the, that thou in them shuldest fyght
a good fyght, hauyng fapth and good con-
science: whych some haue put awaye from
them, and as concernyng fapth haue made
shypwacke. Of whose nombre is * Hyme-
neus and Alexander whom * I haue deli-
uered vnto Satā, that they maye lerne not
to blasfeme.

The ii. Chapter.

¶ He exhorteth to praye for all men. He wyl not
haue women to be euery colly apparellid, no: to
teach in the congregacyon, but to be in splanse, &
to obeye theyr husbandes.

Exhorde therefore, that aboue all
thynges, prayers, supplicacyons,
intercessions, and geuyng of thā-
kes be had for all men: * for kyn-
ges, and for all that are in auctozite, that
we maye lyue a quyet and a peaceable lyfe,
wyth all Godlynes and honestye. For that
is good and accepted in y syght of God oure
sayoure, whych * wyl haue all mē to be
saued, and to come vnto the knowledge of y
trouth. For ther is * one God, and one * me-
diator betwene God and man, euen the man
Christ Iesus, whych gaue him selfe a ran-
som for all men, that it shulde be testifed
at his tyme, * wher vnto I am ordayned a
preacher and an Apostle. I tell the trouth in
Christ and lye not: beyng the teacher of the
gentyls wth fapth and veritye. ¶

I wyl therefore that the men * praye eu-
ery where, lyftynge vp pure handes without
wrath, or doubtinge. Lykewise also the wo-
men, that they araye them selues in comlye
apparell wyth shawfines and discrete be-
haueours, not w brydded heare, ether golde
or pearles, or costly araye: but as becomely
women, that professe godlynesse thozowe
good workes. * Let the woman learne in sy-
lence wth all subiecyon. But I suffre not
a woman to teach, nether to vsurpe aucto-
ryte ouer the man: but to be in splanse. For
Adam

Adam was fyrst fourmed, & then Eue. Adā also was not deceaued, but the womā was deceaued, and was subdued to the transgreſſion. Not wythſtādyng the thowwe bearynge of chyldeſen ſhe ſhalbe ſaued, yf they contynue in fayth and loue, and holynes, wyth diſcrepon.

The.iiij. Chapter.

What maner of mā a byſhoppe oꝝ pꝛeſtꝛ ought to be. The properties alſo requyred in a deaſoꝝ of mynſtꝛ.

This is a true ſayinge: If a mā deſper the offyce of a Byſhoppe, he deſpereth an honeſt worke. A Byſhoppe therfore muſt be blameles, & huſbande of one wyfe, dylygent, ſober, diſcrete, a keeper of hoſpitalite: apte to teach, not geue to ouer moch wyne, no feghter, not greedy of fylthy lucre. but gentle, abhorryng fyghtyng, abhorryng couetouſnes, one yf ruleth well his awne houſe, one yf hath chyldeſen in ſubieccion with all reuerence. For yf a man canot rule his awne houſe, howe ſhall he care for the congregacyon of God: he maye not be a yonge ſcoler, leſt he ſwell and fall into the iudgement of the euyll ſpeaker. he muſt alſo haue a good reporte of them whych are without, leſt he fall into rebuke, and ſnare of the euyll ſpeaker.

Lyke wyſe muſt the mynſtꝛs be: honeſt, not double tonged, not geue vnto moch wyne, nether greedy of fylthy lucre: but holdyng the myſtery of the fayth with a pure conſcience. And let them fyrſt be pꝛoued, and then let the mynſtꝛ ſo, that no man be able to reprove them.

Euen ſo muſt they wyues be honeſt, not euyll ſpeakers: but ſober and faythfull in all thynges. Let the Deacons be the huſbandes of one wyfe, and ſuch as rule they chyldeſen well, and their awne houſholdes. For they that mynſtꝛ well, get them ſelues a good degre and greates lyberte in yf fayth, whych is in Chriſt Jeſu.

These thynges write I vnto the truſtinge to come ſhortely vnto the: but and yf I tarie longe, that then thou mayſt yet haue knowledge, howe thou oughteſt to behaue thy ſelfe in the houſe of God, whych is the congregacyon of the lyuynge God, the pyllar & ground of trueth. And without doute great is that myſtery of godlynes: God was ſeew in the fleſhe, was juſtified in the ſpyte, was ſene amonge the Angels, was pꝛached vnto the gentyls, was beleued on in the worlde, and receaued vp in gloꝝy.

The.iiij. Chapter.

The propheteſh of the latter dayes, and exhorteth Timothee to be diſcreet in readynge of the holy ſcripture.

The ſpyte ſpeaketh euidently, that in the later tymes ſome ſhall departhe from the fayth, and ſhall geue hede vnto ſpytes of erreure, and deuelyſhe do-

ctrines of them which ſpeake falſe thowwe ypocryſye, & haue their conſciences marked w an hote yꝛd, for by dyng to mary, & comaūdyng to abſtayne fro meates: which God hath created to be receaued: with geuynge thāckes, of them whych beleue, & knowe the trueth. For all the creatures of God are good, & nothyng to be reſuſed, yf it be receaued with thāckesgeuynge. For it is ſanctified by the worde of God & prayer. If thou put yf brethꝛ in remembraunce of theſe thynges thou ſhalt be a good mynſtꝛ of Jeſu Chriſt: whych haſt bene noꝛiſhed by yf wordes of yf fayth & of good doctrine, whych thou haſt continually followed. But caſt awaye vngodly and olde wyues fables.

Exercyſe thy ſelfe rather vnto godlynes. For bodely exercyſe proſpyteth lytell: but godlynes is proſpytable vnto all thynges, as a thinge which hath promyſes of yf lyfe that is nowe, & of the lyfe to come. This is a ſure ſpyng, & by all meanes worthy to be allowed. For therfore we bothe laboure & ſuffer rebuke, becauſe we haue a ſtead faſt hope in the lyuynge God, which is the ſauoure of all men, ſpecially of thoſe that beleue. Soch thynges commaunde & teache. Let no man deſpyſe thy yowth: but be vnto the that beleue, an enſample, in worde, in conuerſacyō, in loue, in ſpyte, in fayth, in purenes.

Thy I come, geue attēdaunce to readynge, to exhortacyon, to doctrine. Deſpyſe not the gyfte that is in the, whych was geuen yf thowwe propheteſh, with yf layynge on of handes by yf auctoꝛyte of pꝛeſthode. Theſe thynges exercyſe, and geue thy ſelfe vnto them, that it maye be ſene, howe thou profeſteſt in all thynges. Take hede vnto thy ſelfe, and vnto learnynge, and continue therein. For yf thou ſhalt ſo do, thou ſhalt ſaue thy ſelfe, & them that heare the.

The.v. Chapter.

The teacheth hym howe he ſhall behaue hym ſelfe in rebukynge of all degrees. An oꝛde concerninge wyddowes.

Re buke not an elder, rygorouſly: but exhorde him as a father: the yowger men, as brethꝛen: the elder women, as mothers: the yonger as ſyſters, w all purenes. Honoure wyddowes, which are true wyddowes. If eny wyddow haue chyldeſen oꝝ nebwes, let the learne fyrſt to rule their awne houſes godly: & to recompenſe their elders. For yf is good & acceptable before God. She yf is a true wyddowe & fredeleſſe, putteth her truſt in God, & conpyneth in ſupplicacyons and prayres nyght & daye. But ſhe yf lyueth in pleaſure, is deed, euen yet alpye. And theſe thynges comaūde that they maye be without rebuke. But yf eny pꝛouide not for her awne (& ſpecially for them of her houſholde) the ſame hath denyed the fayth, and is worſe then an infydel.

Let no

Let no wyddowe be choſen vnder theſe ſcore yere olde, & ſoch a one as was yf wyfe of one man, and well reported of men in good workes: yf ſhe haue brought vp chyldeſe, yf ſhe haue lodged ſtrangers, yf ſhe haue welled the ſapnetes ſete, yf ſhe haue mynſtꝛed vnto them whych were in aduerſyte, yf ſhe haue bene continually geue vnto all maner of good workes. The yonger wyddowes reſuſe. For whē they haue begone to were wā to agaynſt Chriſt, they will mary, haunynge damnacyon, becauſe they haue caſt awaye their fyrſt fayth. And alſo they learne to goe from houſe to houſe ydle: yee not ydle onely, but alſo tatlers and beſybdoyes, ſpeakynge thynges which are not comly.

I will therfore that the yonger women mary, to beare chyldeſe, to guyde the houſe, and geue none occaſyon to the aduerſarye to ſpeake euyll. For many of them are all ready turned backe, and are gone after Satan. And yf eny man oꝝ woman that beleueth haue wyddowes, let the mynſtꝛ vnto them, & let not the congregacyon be charged: that there maye be ſufficyent for them that are wyddowes in dede.

The elders that rule well, are worthy of double honoure, moſt ſpecially they whych laboure in the worde & teachynge. For the ſcripture ſayth: thou ſhalt not moo: l the mouth of yf oꝛe that treadeth out the corne. And the labourer is worthy of his reward. Agaynſt an elder, receaue none accuſacyon: but vnder two oꝝ thre wytnelles. The that ſpynne, rebuke openly, that other alſo maye feare.

I teſtifie before God and the Lord Jeſus Chriſt & the electe angels, that thou obſerue theſe thynges without haſtynelle of iudgement, & do nothyng parciaily. Laye handes ſodely on no mā, nether be partaker of other mens ſynnes: kepe thy ſelfe pure. Dryncke no longer water, but uſe a lytell wyne for thy ſtomakes ſake and thyne often dyſeaſes.

Some mennes ſynnes are open before hād, and go before vnto iudgement: & ſome mennes ſynnes folowe after. Lykewyſe alſo good workes are maniſeſt before hād, and they that are other wyſe, cannot be hyd.

The.vi. Chapter.

The dutye of ſeruautes towarde their maſters. Agaynſt ſoch as are not ſatified with the worde of God. Agaynſt couetouſnes, & a good leſſon for ryche men.

As many ſeruautes as are vnder the yoke, counte they maſters worthy of all honour, that yf name of God & hys doctrine be not euyll ſpoken of. Se that they whych haue beleuynge maſters, deſpyſe the not becauſe they are brethꝛen: but rather do ſeruyce, for as moch as they are beleuynge and beloued, & partakers of the benefyte.

These thynges teach & exhorde. If eny man folowe other doctrine, and encline not vnto the whoſome wordes of oure Lorde Jeſu Chriſt, and to the doctrine which is accordyng to godlynes, he is puſte vp, and knoweth nothyng: but waſteth hys braynes about queſtiōs and ſtryfe, of wordes, wherof ſpyngge enuy, ſtryfe, raylynges, euyll ſurmeynges, vayne diſputacyon of me that haue corrupte myndes, & that are robbed of the trueth: which thynke, that lucre is godlynes. From them that are ſoch ſeparate thy ſelfe. Godlynes is greates ryches. If a man be content with that he hath. For we brought nothyng into the worlde; nether maye we cary any thyng out.

But when we haue fede and rayment we muſt therewith be content. They that wyſbe ryche, fall into temptacyon and ſnares, into many follyſhe & noyſome luſtes, which dꝛolue men into perdyon & deſtruction. For couetouſnes of money is the rote of all euyll: whych whyll ſome liſted after, they erred from the fayth, & tanglyd the ſelues with many ſorowes. But thou man of God, ſpye ſoch thynges. folowe ryghte weſnes, godlynes, fayth, loue, paciēce, meeknes. ſpyght the good ſpyght of fayth. Laye hande on eternall lyfe, wher vnto thou art alſo called, and haſt profeſſed a good profeſſyō before many wytnelles.

I geue yf charge in yf ſpyght of God, which quickneth all thynges, & before Jeſu Chriſt (which vnder Poncius pylate wytnelleſſed a good wytnellyng) yf thou kepe yf comaūdemēt, & be without ſpott and vnrubkeable, vntill the appearynge of oure Lorde Jeſus Chriſt, which appearynge (in hys tyme) he ſhall ſhewe, that is bleſſed & myghty onely, kyng of kynges, & Lorde of Lordes, whych onely hath immortalite, and dwelleth in the lyght that no man can attayne, whom no man hath ſene, nether can ſe, vnto whom be honoure and rule euerlaſtyng. Amen.

Charge the which are ryche in this worlde, that they be not hye mynded, ner truſt in vncertayne ryches, but in the lyuynge God (which geueth vs aboundantly all thynges to enioye the) that they do good: that they be riche in good workes: that they be redy to geue & gladly to diſtribute, laying vp in ſtoꝛe for the ſelues a good fundacyō agaynſt yf tyme to come, yf they maye obtayne eternall lyfe.

Timothee, ſaue that which is geuen the to kepe, and adoyde vngodly vanyties of voyces and oppoſeycons of ſcience falſly ſo called: whych ſcience whyle ſome profeſſed, they erred as concernynge the fayth. Graſe be with the. Amen.

Sent from Laodicea, which is the cheſteſt cytie of Phrygia. Patariana.

Li iij The ſeconde

The seconde Epistle

The secōde Epistle

of Saynet Paul the Apostle vnto
Timothe.

The fyrste Chapter.

Paul exhorteth Timothe to stedfastnesse and
patience in persecucion, and to continue in the
doctrīe that he had taught hym. A commendat-
cyon of Onesiphorus.

Aul an Apostle of Iesus Christ,
by the wyll of God, accordynge
to the promys of lyfe which is
in Christ Iesu.

To Timothee hys beloued
sonne.

Grace mercy and peace from God the
father, & from Iesu Christ our Lorde.

I thanke God, *whom I serue from my
ne elders with pure conscience, that without
anye ceasynge I make mencyon of the in my
prayers nyght and daye, desyringe to se the,
myndefull of thy teares: so that I am fylled
with ioye, when I call to remembraunce the
vnfayned fayth that is in the, which dwelt
fyrst in thy graundmother Lois, and in thy
mother Eunice: & I am assured that it dwel-
leth in the also.

Wherefore I warne the that thou stee by
the gyfte of God which is in y * by the put-
tyng on of my handes. * For God hath not
geue to vs the sperte of feare: but of power,
and of loue, and of sobrienes. * We not thou
therfore ashamed of the testimony of oure
Lorde, nether be ashamed of me * whych am
his presoner: but suffer thou aduersitie with
the Gospell, accordynge to y power of God,
which * saued vs, and called vs with an ho-
ly callynge, not accordynge to oure dedes,
but accordynge to his awne purpose & gra-
ce, whych was geuen vs thorow Christ Ie-
su before the worlde beganne) but is nowe
declared openly by y apparenyng of oure sa-
uyour Iesu Christ * whych hath put awaye
deeth, and hath brought lyfe and immorta-
lite vnto lyght thorow the Gospell, * wher-
vnto I am apoynted, a preacher & Apostle,
and a teacher of the Gentyls: for the whych
cause I also suffer these thynges. Neuerthe-
lesse, I am not ashamed. For I knowe, and
am sure, that he (in whom I haue put my
trust) is able to kepe that whych I haue co-
mitted to hys keepynge, agaynst that daye.

So that thou haue the ensample of the
holysome wordes, whych thou hast hearde of
me with fayth and loue that is in Christ Ie-
su. That good thyng, whych was commit-
ted to thy keepynge, holde fast thorow y ho-
ly goost, which dwelleth in vs. This y knowe,
howe that all they which are in Asia, be

turned from me: of whych sorte are Phige-
lus and Hermogenes. The Lorde geue mer-
cy vnto the housholde of Onesiphorus for
he ofte refreshed me, * and was not ashamed
of my chayne: but when he was at Rome,
he sought me out very diligently, & foude me.
The Lorde graunt vnto hym that he maye
fynde mercy with the Lorde at that daye.
And in howe many thynges he ministered vn-
to me at Ephesus, thou knowest very well.

The iiij. Chapter.

Aske as in the first Chapter, so here he exhorte-
th him to be constant in trouble, to suffer man-
ly, and to abyde fast in the wholsome doctrīe
of oure Lorde Iesus Christ.

Thou therfore my sonne, be stronge
in the grace (that is thorow Christ
Iesu) and in the thynges that thou
hast hearde of me by many wytnes-
ses. The same commytte thou * to faythfull
men, which shalbe apte to teach other also.
Thou therfore suffer afflictions as a good
soldier of Iesu Christ. No man that war-
reth, entaglyth hym selfe wyth worldly bu-
synes, and that because he maye please hym,
whych hath chosen hym to be a soldier. And
though a man stryue for a mastery, yet is he
not crowned, except he stryue lawfully. The
husbandman that labourerth, must fyrst re-
ceiue of the frutes. Consyder what I saie.
The Lorde geue the vnderstandynge in all
thynges.

Remember that Iesus Christ * of the se-
de of Dauid, rose agayne from deeth accordyng
to my Gospell, wherin I suffer trouble as
an euill doer, euen vnto bondes. But y wor-
de of God was not bounde. Therfore * I suf-
fer all thynges, for the electes sake, that
they myght also obtayne y saluacion, which
is in Christ Iesu, with eternall glory.

It is a true sayinge * for yf we be deeth w
hym, we shall also lyue wyth hym. * If we
be patient, we shall also raygne wyth hym.
* If we denye hym, he also shall denye vs.
* If we beleue not, yet abyde he faythfull.
He cannot denye hym selfe. Of these thynges
put them in remembraunce, and testifye be-
fore the Lorde, that they folowe no conten-
tious wordes: which are to no profet, but to
the peruertynge of the hearers.

Study to thewe thy selfe laudable vnto
God, a workman y nedeth not to be a shamed
distributynge the worde of trouth iustly. *
As for vngodly vanyties of voyces, passe
thou ouer them. For they wyll encrease vn-
to greater vngodlynes, & they wyldes shall
fret euen as doeth the discaise of a cancre: of
whose nobze is. * Hymeneus and Philetus,
whych (as concernynge the trouth) haue er-
red, sayinge, that the resurreccyon is past all
redy, and do destroye the fayth of some.

But y sure grounde of God standeth still,
and hath this seale: * y Lorde knoweth them
that are

To Timothe

To, lxxv.

that are hys. And let euery man that calleth
on the name of Christ, departe from iniqui-
te. Not wythstandynge * in a greete house
are not onely vessels of golde and of syluer:
but also of wood and of erthe: some for ho-
noure, and some vnto dishonoure. If a man
therfore poure him selfe from such men, he
shalbe a vessel sanctified vnto honoure,
mete for the vles of the Lorde, and prepared
vnto all good workes.

Lustres of youth auoyde, but folowe ryght-
wesnes, fayth, loue and peace, with the that
call on the Lorde with a pure herte. * Ido-
lyshe and vnlearned questyons put from the,
knowinge, y they do but gendze streyfe. The
seruaunt of the Lorde must not stryue: but be
gentle vnto all men * apte to teach, and one
that can suffre the euill with meaknes, and
can * informe them that resyst * (the trouth) yf
that God at eny tyme wyll geue them repen-
taunce, for to knowe y trouth: and that they
maye come to them selues agayne out of the
snare of the deuyll, which are holden captiue
of hym at hys wyll.

The iiij. Chapter.

The propheth of the paretous tymes. Letteth
oute hypocrites. Persecucion for the Gospell.

Thyss knowe, that * in the last
dayes shall come paretous tymes.
For men shalbe louers of theyr
awne selues, couetous, boasters,
proude, cursed speakers, dysobe-
dient to fathers and mothers, vnthankfull,
vngodly, vnkynde, rucebreakers, falsac-
culars, riatours, fearce, despisers of them
which are good, traytours, heady, hys myn-
ded, greddy vpon voluptuousnes moze then
the louers of God, hauynge a symilitude of
godlynesse, but haue denyed the power the-
rof: and soch abhorre. For of this sorte are
they, * which entre into houses, and bringe
into bondage women laden w synne, which
women are led with diuers lustes, euer lear-
nyng, and neuer able to come vnto the kno-
wledge of the trouth.

As Iannes & Iambres withstode Mo-
ses, eue so do these also resyst the trouth: men
they are of corrupt myndes, and lewde as
concerninge the fayth: but they shall preuaile
no lenger. For their madnes shalbe vttered
vnto all men euen as theires was. But thou
hast sene the experiece of my doctryne, falsyde
of lyfynge, purpose, fayth, longe sufferynge,
loue, patience, persecucyons, and afflictions
whych happened vnto me at Antioche, at
Iconum, and at Lystra: which persecutōs
I suffered patiently. And from them all, the
Lorde deliuered me. Pee, and * all they that
wyll lyue godly in Christ Iesu shall suffer

persecucion. But the euill men & discauncers
shall weke worse and worse, whill they de-
ceane and are deceaued them selues.

But continue thou in the thynges which
thou hast learned, which also were commyt-
ted vnto the, knowinge of whom thou hast
learned them, and for as moch also as * of a
chylde thou hast knowen the holy scriptures
which are able to make the lerne vnto sal-
uacyon thorow the fayth which is in Christ
Iesu. * All scripture geuen by inspiracy-
on of God, is profitable to teache, to im-
proue, to amende and to instruct in ryghte-
wesnes, that y man of God maye be perfecte
& prepared vnto all good workes.

The iiij. Chapter.

He exhorteth Timothe to be seruent in y worde
& to suffer aduersite. maketh mencyon of his awne
death, & byddeth Timothe come vnto hym.

Testifye therfore before God, &
before y Lord Iesu Christ, which
shall iudge the quicke and dede at
hys appearing in hys kyngdom,
preache thou y worde, be scruet, in season &
oute of season. Improue, rebuke, exhorte w
all longe sufferynge and doctryne. For y ty-
me will come, whe they shall not suffer whol-
some doctryne: but after their awne lustes
shall they (whose cares yche) gett them an
deepe of teachers, and shall withdraue their
eares from the trouth, and shalbe turned vn-
to fables. But wathe thou in all thynges,
suffer afflictions, do the worke thorowlye
of an Euangelist, fulfyll thyne offyce vnto
the vtmost. * (As Iobert)

For I am now ready to be offered, and
the tyme of my departynge, is at hande. I
haue fought a good fyght, I haue fulfyllled
my course, I haue kept the fayth. From hence
forth ther is layde vp for me * a crowne of
ryghtewesnes, which the Lorde (that is a
ryghteous iudge) shall geue me at that daye:
not to me onely, but vnto all them also that
loue his comynge. Mothy dyligēce that thou
mayest come shortly vnto me.

For Demas hath forsaken me, and lo-
ueth this present worlde, and is departed
vnto Thessalonica. Crescens is gone to Ga-
lacia, Tityus vnto Dalmacia. Onely Lucas
is with me. Take * Marke, and bringe him
with the, for he is profitable vnto me for the
minystracyon. And Archypus haue I sent
to Ephesus. The cloke that I left at Troa-
da with Carpus, (when thou comest) bringe
with the, and the bookes, but specially the
partchemēt. Alexander the copper Smyth
dyd me moch euill: the Lorde rewarde hym
accordynge to hys dedes, of whom be thou
ware also. For he hath greatly wythstande
oure wordes.

Al v At my

The Epistle.

At my first answeringe, no man as-
sted me, but all forsoke me. I praye God,
that it maye not be layde to their charges:
* Not wythstandyng the Lorde, assisted
me, and strenghted me, that by me the pre-
achinge shulde be fulfilled to the utmost, and
that all y^e Gentyls shulde heare. And I was
delyuered out of the mouth of the Lyon. And
the Lorde shall delyuer me from all euill
doynge, and shall kepe me vnto hys heu-
lyngdom. To whom be prayse for euer and
euer. Amen. **A**

* Act. xviij. a.
Rom. xvi. a.
1^o. Tim. i. d.
1^o. Act. xv. d.
and. p. f. f.

Salute Prisca and * Aquila & the hou-
sholde of * Onesiphorus, Erastus abode at
Corinthum. * Trophimus haue I lefte at
Miletum speke. Do thy diligēce, that thou
mayest come before winter. Eubolus gre-
teth the, and so doth Pudens, and Lynus,
Claudia, and all the brethre. The Lorde Je-
sus Christ be with thy spete. Grace be with
you: Amen.

The seconde Epistle vnto Ty-
mothee, was wyten from
Rome, when Paul was
presented the seconde
tyme vnto the
Emperoure
Nero.

The Epistle of Saynt Paul vnto Tytus.

The first Chapter.

Paul exhorteth Titus to obeye pre-
sentes in euery cyte. & declareth what maner of
men they ought to be: & are chosen to that office. &
chargeth Titus to rebuke such as withstande the
Gospell.

All the seruaunt of God, and
apostle of Jesu Christ accor-
dinge to the sayth of goddes
electe, and accordyng to the
knowledge of the tructh,
which is after godlynes in
y^e hope of eternall lyfe, which

* Rom. iij. a.
God * (that cannot lye) promysed before the
worlde beganne: but hath opened his worde
at the tyme appoynted thoro we preachinge,
which is commytted vnto me, accordyng
to the commaundment of God oure saue-
* 1^o. Cor. viij. c.
oure. To * Tytus hys naturall sonne after
the comen sayth.

* Grace mercy & peace from God y^e father
* 1^o. Tim. i. a.
* 1^o. Tim. i. a.

23 & from the Lorde Jesu Christ oure sau-
oure. For this cause left I the in Creta, y^e thou
shuldest rehouse the thynges that are vi-
* 1^o. Tim. ij. a.
perfect, & shuldest ordeyne elders in euery
cytie, as I had appoynted the. If any be bla-
melesse, the husband of one wyfe, hauinge
saythfull chyldre, which are not standred of
* 1^o. Tim. iij. a.
rpyte, nether are disobedient. * For a bysho-
pe must be blamelesse, as y^e stewarde of God:

not stubborne, not angrye * not geuen to
moch wyne, no fyghter, not geuen to fylthy
lucere: but a keeper of hospitalite, one that lo-
ueth goodnes. * (prudent) sobre, ryghteous,
godly, temperat, and such as cleueth vnto y^e
true worde of doctryne, that he maye be able
also to exhorde by wholsome learninge, & to
improue them that save agaynst it.

For ther are many vnruly and talkers
of vanite, and discauers of myndes, special-
ly they that are of the circumcision, whose
mouthes must be stopped * which peruert
whole houses, teachinge thynges which they
ought not, because of fylthy lucre. One of the
felues (euen a prophete of their awne) sayde:
The Cretyans are all wayes lyars, euill bea-
stes, slowe belyes. Thys wytnes is true:
wherfore rebuke thou the sharply, that they
maye be founde in y^e sayth, not takynge hede
to Jewes fables and commaundementes of
men that turne awaye the trueth. * Vnto y^e
pure, are all thynges pure: but vnto the that
are defyled and vnbelyng, is nothyng
pure: but euen the mynde and conscience of
them is defyled. They confesse y^e they knowe
God: but with the dedes they denye hym se-
ing they are abominable and disobedient, &
vnapte vnto euery good worke.

The ij. Chapter.

He telleth hym howe he shall teache all degrees
to behaue them selues.

But speake thou the thynges which
become wholsome learning. That
the elder men be sober sage, discre-
te, sounde in the sayth, in loue, in
pacyence: the elder * women lyke wyse, that
they be in soche rayment as be cometh ho-
lynnes, not beyng false accusars, not geuen
to moch wyne, but that they teache honest
thynges, to make the younge women sobre
mynded, to loue theyr husbandes, to loue
their chyldren, to be discrete, chaste, huswifly
good, obedient vnto their husbandes, that
the worde of God be not euill spoken of.
Pouge men lyke wyse exhorde, that they be
sobre mynded.

* In all thynges shewe thy selfe an ensam-
ple of good workes in y^e doctryne, with ho-
nestie, grauytie, & with the wholsome worde
which cannot be rebuked: that he which with-
standeth, maye be ashamed, hauinge no euill
thyng to saye of you. * Exhort seruautes,
to be obedient vnto their awne masters, & to
please the in all thynges, not answering agay-
ne, nether to be pickers, but y^e they shewe all
good saythfulness, y^e they maye do worthip-
pe to the doctrine of God oure sauoure in all
thynges. * For the grace of God, y^e byyn-
geth saluacyon vnto all men, hath appeared
and teacheth vs y^e we shulde denye vngod-
lynnes and * worldy lustes, & that we shulde
lyue soberly, and ryghteously, and godly in
thyng

* Leui. x. b.
* Eph. v. d.

* 1^o. Tim. iij. b.

* 1^o. Tim. iij. b.

* 1^o. Tim. iij. b.

* 1^o. Tim. iij. b.

* Eph. vi. a.
* 1^o. Cor. iij. d.
* Collo. iij. d.
* 1^o. Tim. iij. a.

* 1^o. Tim. iij. a.

To Titus & Philemon,

No. lxxxvi.

The Epistle of Saynt Paul vnto Philemon.

The exhorteth to beare of the fard and loue of
Philemon, whom he bespyeth to forgiue hys ser-
uaunt Onesimus, and louynge to receaue hym
agayne.



Paul y^e prisoner of Jesu Christ
and brother Timothee,
vnto Philemon the be-
loued, and oure helper, and
to the beloued Appia, and
to Archippus oure felowe
soldier and to the congrega-
cyon that is of thy house.

* Grace be vnto you and peace, from God
oure father, & from the Lorde Jesus Christ.
I thanke my God, makynge mencyon
allwayes of the in my prayers, wher I heare
of thy loue & sayth, which thou hast towarde
the Lorde Jesu, and towarde all sayntes, so
that the fellowship of thy sayth is frutefull
in y^e knowledge of euery good. * (work) which
is in you towarde Jesus Christ. For we ha-
ue great ioye and consolacyon in thy loue: be-
cause that by the (brother) y^e sayntes hertes
are comforted.

Wherfore, though I myght be bold in
Christ to commaunde the, that which was
thy deuyte to do: yet for loues sake I rather
beseeche the, though I be as I am, euen olde
Paul, & nowe a prisoner of Jesu Christ. I be-
seeche the for my sonne * Onesimus whom I
haue begotten in my boddes, (which in tyme
passed was to y^e vnprofitable but nowe pro-
fitable both to the & to me) wher I haue sent
home agayne. Thou therfore receyue hym,
that is to saye myne awne bowels, whom I
wolde sayne haue retayned with me, y^e in thy
steade he myght haue ministred vnto me in
the boddes of the Gospell. Neuerthelesse, wi-
thout thy mynde wolde I do nothyng: that
the good whych thou doest, shulde not be as
it were of necessite, but wyllingly.

For happily he therfore departed for a sea-
son, that thou shuldest receaue hym for euer,
not nowe as a seruaunt: but aboue a seruaunt,
euen a brother beloued, specially to me: but
howe moche moze vnto the, both in y^e flesh,
and also in the Lorde. If thou couldest me ther-
fore a felowe, receaue him as my selfe. If he
haue done the anye hurt, or oweth y^e ought,
that I laye to my charge. (I haue haue writt
it with myne awne hande) I will recou-
pence it. So that I do not saye to the, howe that
thou owest vnto me euen thyne awne selfe
also. Ene so brother, let me enioye the in the
Lorde: Comforte my bowels in the Lorde.
Trustynge in thyne obedience, I wrote vnto
the, knowynge, that thou wylt also do moze
then

thys present worlde, loyng for y^e blessed
hope & appearinge of the glozy of the greates
God, & of oure sauoure Jesu Christ, whych
* gaue him selfe for vs, to redeme vs from
all vnryghtewesnes, and to pouge vs a
peculier people vnto hym selfe * feruently
geuen vnto good workes. These thynges
speake, and exhorde, & rebuke, with all
feruentnes of commaundynge. * Se that no
man despyse the.

* Rom. viij. a.
* Gal. i. a.
* Eph. v. d.
* Eph. v. d.

* 1^o. Tim. iij. b.

The iij. Chapter.

It obediēce to such as be in auctorite. He war-
neth Titus to beware of folyshes and vnprofit-
ble questyons.

* Rom. xij. a.
* 1^o. Pet. i. c.



Werne them * that they sub-
mytte them selues to rule &
power: that they obey the
officers: that they be ready
vnto euery good worke: y^e
they speake euill of no mā:
that they be no fyghters,
but gentle, shewynge all mekenes vnto all
men. For we oure selues also were somtyme
folyshes dysoberdient, deceaued, seruyng
diuerse lustes and voluptuousnes, lyuynge
in maliciounes and enye, full of hate, ha-
tyng one another.

* But after that the kyndnes and loue
of oure sauoure God to man warde appea-
red, * not by y^e dedes of righewesnes which
we wrought, but accordyng to hys mercye
he saued vs * by the fountayne of the newe
byrth, and remynge of the holy goost, which
he shedd on vs aboutdātly, thoro we Jesu
Christ oure sauoure, that we iustified * by
hys grace, shulde be made hepyes accordyng
to y^e hope of eternall lyfe, & Thys is a true
sayng.

Of these thynges I wyl that thou cer-
tifye, that they which beleue in God, myght
be diligent to go forwarde in good workes.
For these thynges are good and profitable
vnto men, * folyshes questyons, and ge-
nealogies, and baulynge, thoro we stryui-
ges aboute y^e lawe, auoyde: for they are vn-
profitable and superfluous. A man that is
an auctor of sectes, * after the tyt & the se-
conde admonycion auoyde: knowynge, that
he (that is soche) is peruerted & synneth euen
damned by hym selfe.

When I shall sende Artemas vnto y^e,
or Tychicus, be diligent, to come to me vnto
Nicomolis: For I haue determined there to
winter. Bringe Zenas the lawear & Apolos
on their iorney diligently, that nothyng be
lackynge vnto the. And let oures also learne
to excell in good workes, as farforth as nede
requyeth, that they be not vnfrutefull. All
pare with me, salute the. Grete the y^e loue vs
in the sayth. Grace be with you all. Amen.

Wrytten from Nicopolis a
cytie of Macedonia.

The Epistle

then I saye. Moreover, prepare me lodginge for I trust that thow wilt helpe of youre prayers, I shall be geuen vnto you. Ther salute the, Epaphras my felowe prisoner in Christ Iesu, Marcus, Aristarcus, Demas, Lucas, my helpers. The grace of oure Lorde Iesu Christ be with youe spete: Amen.

Sent from Rome by Onesimus a seruant.

The Epistle of Saynt Paul the Apostle vnto the Hebrewes.

The fyrst Chapter. ✠

Howe God dealt louingly with them of y olde tyme in sendinge them by prophetes, but moche more mercy hath he shewed vs in y he sent vs by his awne sonne. Of the moost excellent gloze of Iesus Christ, which in all thynges is lyke to his father.

In time past diuersly and many wayes, spake vnto the fathers by prophetes: but in these last dayes he hath spoken vnto vs by his awne sonne, who he hath made heyre of all thynges * by who also he made the worlde. * Which (sonne) beinge y brightnes of his gloze, and y very ymage of his substance ruiyng all thynges with y worde of hys power, hath by hys awne person purged oure synnes, and sitteth on the ryght hande of the maiestye on hys beynge so moche more excellent then the angels, as he hath by inheritaunce obteyned a moze excellent name then they.

For vnto which of the angels sayde he at any tyme: * Thou art my sonne, this daye haue I begotten the: And agayne * I wyll be hys father, and he shall be my sonne. And agayne, when he bringeth in the fyrst begotten sonne into the worlde, he sayth. And * let all the angels of God worshippe hym. And vnto the angels he sayth. * He maketh hys angels spetes, and hys mynstres a flamme of fyre. But vnto the sonne he sayth: * Thy seate (O God) shall be for euer and euer. The scepter of thy kynngdome is a ryght scepter. Thou hast loued ryghte welnes, and hated iniquyte. Wherefore, God, euē thy God hath anoynted the with y oyle of gladnes aboue thy felowes.

And thou Lorde in y begynnynge hast layde the foundacyon of the erth. And the heauens are the workes of thy handes. They shall perspyre, but thou endurest, But they all shall weare olde also as doth a garment: & as a vesture shalt thou chaunge them, & they shall be chaunged. But thou art euen the same and thy yeres shall not fayle. * Vnto

whych of the angels sayde he at any tyme: * Syt on my ryght hande, tyll I make thyne enemyes thy fote stole: Are they not all mynstres of synnes, that are sent to mynister, for they sake whych shall be heyres of saluacyon?

The ij. Chapter.

He exhorteth vs to be obedynt vnto the newe lawe which Christ hath geuen vs and not to be ofended at the infirmyte and iolue degree of Christ, because it was necessary y for oure sakes he shulde take such an humble state vnto hym, that he myght be lyke vnto hys brythren.

Wherefore, we ought to geue the moze earnest hede to the thynges that are spoken vnto vs, lest at any tyme we perspyre. For yf y worde whych was spoken by angels was stedfast: And euery transgressyon and disobedience receaued a iust recompence of rewarde, howe shall we escape, yf we despyse so great saluacyon, which at the fyrst began to be preached of the Lorde hym selfe, and was confirmed vnto vs warde, by them y heard it: * God bearynge wytnes thereto, both with synnes & wonders also & with diuers myracles, & gyftes of the holy gooste, accordyng to hys awne wyll.

For vnto the angels hath he not subdued the worlde to come, wherof we speake, but one in a certayne place wytnessed, sayinge, * What is man, that thou art myndfull of hym. Or the sonne of man, that thou visitest hym: Thou madest hym a lytle lower then the angels: thou hast crowned hym with honour & gloze, and * hast set hym aboue the workes of thy handes. Thou hast put all thynges in subieccyon vnder hys fete. In y he put all thynges vnder him, he left nothyng that is not put vnder him. Reuerthelesse, we se not yet all thynges subdued vnto him: but him that was made lesse then the angels, we se that it was Iesus, which is crowned with gloze and honour for y sofferyng of deathe: that he by the grace of God, shulde tast of deeth for all men.

For it became hym, for whom are all thynges and by whom are all thynges (after that he had brought many sonnes vnto gloze) that he shulde make the Lorde of their saluacyon perfecte thowwe affliccyons. For both he that sanctifyeth and they which are sanctified, are all of one. For whych causes sake he is not ashamed to call them brythren, sayinge: I wyll declare thy name vnto my brythren, in the myddes of the congregacyon wyll I prayse the. And agayne: I wyll put my trust in hym. And agayne: beholde, here am I and the chyldren whom God hath geuen me.

For as moche then as the chyldren are partetakers of fleshe and bloud, he also him selfe lyke-

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If I knewe I shoulde take parte with them that (thowwe deeth) he myght expell hym that had lordshyppe ouer deeth, that is to saye the deuyll, and that he myght deliuer them, which thowwe feare of deeth were all there lyfe tyme subdued vnto bondage. For he in no place taketh on hym the angels: but the seed of Abraham taketh he on hym. Wherefore, in all thynges it became hym to be made lyke vnto his brythren, that he myght be mercifull, and a faythfull hye prest in thynges concernyng God, for to poure the peoples synnes. For in that it fortuneth hym selfe to be tempted, he is able to succor the also that are tempted.

The iij. Chapter.

He requyeth vs to be obedynt vnto the worde of Christ, which is moze woorth then y ceremoniall lawe of Moyses. The punishment of such as will nedes harden their hartes.

Wherefore holy brythren, partakers of the celestiaall callynge cōsider the ambassadour and hye prest of oure professyon Christ Iesus, howe that he is faythfull vnto hym that put hym in the office, euē as was Moyses in all his house. For loke howe moche honour he (that hath buylded a house) hath moze then the house it selfe, so moche honour is he counted woorthy of moze then Moyses. For euery house is buylded of some mā. But he that ordeyned all thynges, is God. And Moyses verely was faythfull in all hys house, as a mynister, to beare wytnes of those thynges which were to be spoken afterwarde. But Christ as a sonne, hath rule ouer the house, whose house are we, yf we holde fast the cōfydence and * the reioysynge of that hope, vnto the ende.

Wherefore (as the holy goost sayth:) to daye yf ye wyll heare hys voyce, harden not poure hertes, as in the prouokynge, in the daye of temptacyon in the wyldernes, where poure fathers tēpted me, proued me, and sawe my workes. xl. ycare. Wherefore I was greued with y generacyon, and sayde: They do all waye erre in their hertes: they verely haue not knowen my wayes, so y I sware in my wrath: they shall not enter into my rest. Take hede brythren, lest at any tyme they be in anye of you a frowarde herte subiect vnto vnbelefe, that he shulde departe fro the lyuynge God: but exhorte ye one another dayly, while it is called to daye: lest any of you were harde harted thowwe the deceptfulnesse of synne.

We are made partetakers of Christ, yf we kepe sure (vnto the ende) the begynnynge of the substāce, so longe as it is sayde: to daye yf ye wyll heare hys voyce, harden not poure hertes, as in the prouokynge, for some when they hearde byd prouoke: howe be it not all y came out of Egypt by Moyses.

But with whom was he displeased. xl. ycare: Was he not displeased with them that had synned, whose carcases were ouerthrowen in the desert: To whom sware he that they shulde not enter into his rest, but vnto them that were not obedynt: And we se, that they coulde not enter in, because of vnbelefe.

The iiii. Chapter.

The Sabbath or rest of the Christen: punishment of vnbelevers: the nature of y worde of God.

Let vs feare therfore, lest any of you, forsakynge y promises of entrynge into hys rest, shulde seme at anye tyme to haue bene disapoynted. For vnto vs is it declared, as well as vnto them. But it profyted not the, that they hearde the worde: because they whych hearde it, coupled it not with fayth. For we which haue belened, do enter into his rest, as he sayde. Euē as I haue sware in my wrath: they shall not enter into my rest. And that spake he verely longe after that the workes were made, and the foundacyon of the worlde layde. For he spake in a certayne place of the seuenth daye, on thys wyse. * And God dyd rest the seuenth daye from all hys workes. And in thys place agayne: They shall not enter into my rest.

Seynge therfore it foloweth, that some must enter therinto, and they (to whom it was fyrst preached) entred not therein for vnbelefe sake, he apoynteth a certayne daye after so longe a tyme sayinge in Dauid (as it is rehearsed) this daye yf ye wyll heare hys voyce, harden not poure hertes. For yf Iohue had geue them rest, then wolde he not afterwarde haue spoken of another daye. There remaineth therfore yet a rest to the people of God. For he that is entred into hys rest hath ceased also from his awne workes, as God dyd from his.

Let vs study therfore to entre into that rest, lest any man fall after the same ensample of vnbelefe. For the worde of God is quicke, and myghty in operacion, and sharper then any two edged swerde: & entreceth throughe, euē vnto the diuidynge a sonder of the soule and the spete, and of the ioyntes and the mary: and is a discerner of y thoughtes and of the intentes of the herte: nether is ther any creature that is not manifest in the syght of him. But all thynges are naked and open vnto the eyes of him, of whom we speake.

Seynge then, that we haue a great hye prest which is entred into heauen (euē Iesus the sonne of God) let vs holde the professyon. * (of oure hope) For we haue not an hye prest, which cannot haue cōpassyon on oure infirmities: but * was in all poyntes tempted, lyke as we are: but yet without synne. Let vs therfore go boldly vnto the * seate

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of grace, that we maye obtayne mercy, and fynde grace to helpe in tyme of nede.

The. v. Chapter.

Christ is oure hye preste, and seate of grace, and more excellent then þe hye prestes of the olde lawe.

Euery hye preste that is taken from amonge men, is ordeyned for men, in thynges pertaynyng to God: to offer gyftes and sacrificies for synne, which can haue compassion on the ignorant, and on the that erre out of the waye, for as moch as he him selfe also is compassed with infirmite. And for the same infirmities sake he is bounde to offer for synnes, as well for him selfe, as for the people. And no man taketh honour vnto him selfe, but he that is called of God, as was Aaron.

Euen so Christ also glorified not him selfe, to be made the hye preste: but he that sayde vnto him, * thou art my sonne, this daye haue I begotten the, glorified him. As he sayeth also in another place: * thou art a preste for euer after the order of Melchisedech: which in þe dayes of his fleshe, whan he had offered vp prayers and supplications, with stronge crying and teares (vnto him that was able to saue him from deeth) and was hearde because of his reuerence, though he were þe sonne (of God) yet learned he obedience, by those thynges which he suffered: & he beyng perfect, was the cause of eternall saluacion vnto all the that obeyed him: and is called of God an hye prest, after the order of Melchisedech.

Wherof we wolde speake many thynges but they are harde to be vttered: seynge ye are dull of hearinge. For whē as concerninge the tyme, ye ought to be teachers, yet haue ye nede agayne, that we teache you the fyrst principles of the worde of God: and are become such as haue nede of * mylke: and not of stronge meate: for euery man that is fed with mylke, is inexperte in the worde of ryghteousnes. For he is but a babe. But stronge meate belongeth to them that are perfecte euen those, which (by reason of vfe) haue their wittes exercised to discerne both good and euill.

The. vi. Chapter.

He goeth forth with the thyng that he began in the latter ende of þe fyfte chapter, and exhorteth them not to faile, but to be stedfast & patient: for so moch as God is sure in his promette.

Herfore leaueynge þe doctryne that pertayneth to the begynnyng of Christenmen, let vs go forth vnto perfection, not layenge agayne the foundacyon of repentaunce fro deede workes and of fayth toward God, of baptysmynges, of doctryne, and of layinge on of handes, and of resurreccyon from deeth, and of eternall iudgement. And so wyll we

do. * If God permitteth. For it can not be that they which were once lychted, and haue tasted of the heauenly gyfte, & were become partakers of the holy goost, and haue tasted of the good worde of God, and of the power of the worlde to come: * yf they fall awaye (and as concerninge them selues crucifye the sonne of God a frellie, and make a mocke of him) that they shulde be renued agayne by repentance.

For the erth which dryncketh in þe rayne that cometh oft vpon it, and bringeth forth herbes mete for them that dresse it, receaueth blessinge of God. But that ground which beareth thornes and byars, is reprobued, and is nye vnto cursynge: whose ende is to be burned. Neuerthelesse (deare frendes) we trust to se better of you, and thynges which accompany saluacion, though we thus speake. For God is not vnyghteous: * þe shulde forget youre worke and labour that procedeth of loue, which loue ye shewe in his name, which haue ministred vnto the sayntes, and yet minister. Yee, and we desyre, þe euery one of you shewe the same diligence, to the full stablischinge of hope, euen vnto þe ende, that ye faynt not, but be folowers of them, which thowwe sayth and patience receaue the enheritaunce of the promyse.

For when God made promys to Abraham because he had none greater to sweare by: he sware by him selfe, sayinge: Surely I will blesse the, and multiplie the in dede. And so after that he had taried patiently, he enioyed the promys. For men verely sweare by hym that is greater then them selues, and * an othe to confyrme the thyng, is to them an ende of all stryfe. So God wyllinge very abundantly to shewe vnto the heyres of promys, the stableness of his counsayl, added an oth: that by two immutable thynges (in which it was impossible that God shulde lye) we myght haue a stronge consolacyon, which hitherto haue fled, for to holde fast the hope that is set before vs, which hope we holde as an ancre of the soule both sure and stedfast, which hope also entreteth in, into those thynges which are with in the vayle, where the fore runner is for vs entred, euen Jesus, that is made an * hye preste for euer, after the order of Melchisedech.

The. vii. Chapter.

He compareth the presthode of Christ vnto Melchisedech, but to be farre more excellent.

His Melchisedech kynge of * Salem (which beinge preste of þe most hye God, met Abraham, as here turned agayne from the slaughter of the kynge and blessed him: to whom also Abraham gaue tythes of all thynges) fyrst is called by interpretacion kynge of ryghteousnes: after that, kynge of Salem (that is

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to saue, kynge of peace) wythout father without mother, without kynne, & hath neither begynnyng of dayes, neither yet ende of lyfe: but is likened vnto the sonne of God and contynueth a preste for euer. Consyder what a man this was, vnto whom also the patriarche Abraham gaue tythes of the spoyle. And verely * those chyldren of Leuy, which receaue the office of the prestes, haue a commaundement to take (accordinge to þe lawe) tythes of the people, that is to saue, of their brethren, yee though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them, receaued tythes of Abraham, and blessed him that had the promys. And no man denyeth, but that he which is lesse, receaueth blessinge of him which is greater. And here me that by, receaue tythes. But there he receaueth tythes, of who it is wytnessed, that he lyueth. And to saue the trueth, Leuy hym selfe also which vseth to receaue tythes payed tythes in Abraham. For he was yet in the loynes of his father whan Melchisedech met Abraham.

If now therfore perfeccion came by the presthod of þe Leuytes (for vnder that presthod the people receaue the lawe) what neded it furthermore, that another preste shuld ryse to be called after the order of Melchisedech, and not after the order of Aaron? For yf the presthod be translated, then of necessity must the lawe be translated also.

For he of whom these thynges are spokē pertayne vnto another trybe, of whom neuer man serued at the altare. For it is euident that oure Lorde spronge * of the trybe of Iuda, of which trybe spake Moses no thyng concerninge presthod. And it is yet a more euident thyng, yf after the similitude of Melchisedech there arys another preste, which is not made after the lawe of þe carnall commaundement: but after þe power of þe endlesse lyfe. (For after this maner doth he testifie * thou art a preste for euer, after the order of Melchisedech) * Then þe commaundment that went afore, is disannulled, because of weaknes and vnproffytableness. For the lawe brought nothyng to perfeccion: but was an introduccyon to a better hope, by which we drawe nye vnto God. And therfore is it a better hope, because þe thing was not done without an othe. For those prestes were made without an othe, but this preste with an othe, by hym that sayde vnto hym. * The Lorde sware, and wyll not repent: Thou art a preste for euer after the order of Melchisedech. And for that cause was Ies⁹ a stablischer of a better testament.

And amonge them many were made prestes, because they were not suffred to endure by the reason of deeth. But this man (because

se he endureth euer (hath an euerclastyng presthode) wherfore, he is able also euer to saue them to the vttemost, that come vnto God by him, seynge he euer lyueth * to make intercession for vs.

For such an hye prest it became vs to haue, which is holy, harmlesse, vndefiled, separate fro synners, made hyper then heauen. Which nedeth not dayly (as vnder hye prestes) * to offer vp sacrifice. For he hath a wone synnes and then for þe peoples synnes. For that dyd he once, when he offered vphim selfe. * For þe lawe maketh men prestes, which haue infirmite: but the worde of þe oth that came sence the lawe, maketh þe sonne preste, which is perfecte for euermore.

The. viii. Chapter.

The office of Christ is more worthy then the prestes office of the olde lawe, wherby was vnperfecte, and therfore abrogate.

If the thynges which we haue spoken, this is the prynciple: that * we haue such an hye preste as sytteth on the ryght hande of the seate of maiestye in heauen, and is a mynister of holy thynges, and of the true tabernacle, which God pyght, and not man. For euery hye preste is ordeyned to offer gyftes and sacrificies: wherfore it is of necessity, that this man haue some what also to offer. For he were not a preste, yf he were on the erth where are prestes, that accordynge to the lawe offer gyftes which serue vnto the ensample, and shadowe of heauenly thynges: euen as the answer of God was geuen vnto Moses, when he was about to synnys the tabernacle. * Take hede (sayde he) that thou make all thynges accordynge to the patrone which is shewed to the in the mount.

But now hath he obtayned a presthode so moch the more excellent, as he is the mediator of a better testament, which was confirmed in better promyses. For yf that fyrst testamēt had bene such, þe no faute coulde haue bene founde in it, then shulde no place haue bene sought for the seconde. For in rebukynge them, he sayth vnto them. * Beholde the dayes come (sayth the Lorde) and I wyll synnys vpon the house of Israel, and vpon the house of Iuda, a new testament: not like þe testamēt that I made with theyr fathers in þe daye, when I toke them by the handes, to leade the out of the land of Egypte. For they contynued not in my testament, and I regarded them not sayth the Lorde.

For this is the testamēt, that I wyll make with the house of Israel: After those dayes (sayth þe Lorde) I wyll put my lawes in their myndes, and in their hertes I wyll write the, and I wyll be their God, and they shal be my people. And they shal not teach euery man his

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hys neyghboure, and euery mā hys bzother,
saying: knowe the Lord: for they shall know
me, from the least to the mooste of them:
For I wil be mercyfull ouer their vnrigh-
tewelnes, and their synnes & their iniquities
will I thinke vpon nomoze. In that he sayth
a new testamēt, he hath woꝛne out the olde,
for that which is woꝛne out & weyed olde,
is redy to vanyshe awayne.

The. ix. Chapter.

The proffite & worthynesse of the olde testament and
how farre the new excelleth it,

The olde testament then had verely ordynaunces, and seruinges of God, and wordly holynes. ✠ For * there was a foze tabernacle made, wherein was the lyght, and the table, and the shew breed, whych hys called holy. But within the seconde vayle was there a tabernacle, whych is called holpest of all, whych had the goldē senser, and the arcke of the testament ouerlayde round about with golde, wherein was the golden pot with * Manna, and * Aarons rodde, that spronge and * the tables of the testamēt.ouer the arcke were the Cherubins of glory, shadowyng þe seate of grace. Of which thynges we cannot now speake particularly.

When these thinges were thus ordeyned, the prestes went all wayes into the fyrst tabernacle, whych executed þe seruice of þe holy thinges. But into the seconde went the hye prest alone* once euery peare: not wythout bloud* which he offered for him selfe, and for the ignoraunces of the people. Wherewith þe holy goost thys signified, that the waye of holy thynges was not yet opened, whyll as yet þe fyrst tabernacle was stadyng. Which was a symilitude for the tyme then present, in which were offered gyftes and sacrifices, that coulde not make the minister perfecte, as pertayning to the cōscience, wyth onely meates & drinckes, & diuers washynges and iustifynges of the fleshe, whych were ordeyned vntyll the tyme of refozmacyon.

✠ But * Christ beyng and hys Drest of
good thynges to come, came by a greater &
a more perfecte tabernacle, not made wyth
hādes: that is to saie, not of thys buylding,
nether by the bloude of goates & calues: but
* by hys awne bloude he entred in once in-
to the holy place, and founde eternall re-
dempcyon. ✠

For yf the * bloud of oxen and of goates &
allthes of a pong kow, whe it was sprinck-
led, purifieth the vnclene, as touchyng the
purifyinge of the fleshe: how moch moare
shall the bloud of Christ (which thozow the
eternall spete, offered him self without spot
to God) pouрге poure conscience from deed
workes, for to serue the lpyunge God?

And for this cause is he the * mediator of

the new testamēt, that thozow deeth which chauned, for the redemption of those transgressiōs that were vnder the fyrst testamēt they whych are called, myght receaue þ promise of eternall inheritaunce. ¶ For where as is a testament, ther must also (of necessity) be þ deeth of hym that maketh the testament. For the testament taketh auctoritie whē mē are deed: for it is pet of no value, as lōge as he þ maketh þ testamēt is alpyue, for which cause also nether þ first testamēt was ordeyned without bloude. For whē Moses had declared all the commaundement to all the people accordyng to the lawe, he toke the bloud of calves and of goates, with water & purple wolle, and psope, and sprickled both the booke, & all the people, saying: * this is þ bloud of the testamēt, whych God hath appoynted vnto you. Moreover, he sprickled the tabernacle wpyth bloud also, and all the ministringe vessels. And almost all thinges are by the lawe purged with bloud, & without sheddyng of bloud is no remissyon.

It is neede the, that the similitudes of hea-
uently thynges be purifyed wth soch thynges:
but that the heauenly thynges them sel-
ues be purifyed wth better sacrifices then are
those. * For Christ is not entred into y^e holy
places that are made wth handes (whych
are y^e similitudes of true thynges) but is en-
tred into very heauen, for * to appeare now
in the lyght of God for vs: not to offer hym
selfe oftē * as the hye prest entrecheth into y^e ho-
ly place euery yere with straunge blood, for
the must he haue often offered sence y^e worlde
began. But now in the ende of the worlde,
hath he appeared once, to put sinne to flight
by the offeringe vp of him selfe. And as it is
apoynted vnto all men that they shall once
dye, and then cometh the iudgemēt * euen so
Christ was once offered, to take awaye y^e sin-
nes of many, & vnto them that loke for hym
shall he appeare agayne without synne vnto
saluacion.

The. r. Chapter.

¶ The olde lawe had no power to cleanse awaye synne, but Christe dyd it with offeringe of his body once for all. An exhortacio to receaue this goodnesse of God thanckfully with patience and steadfast faith.

For the lawe (haupnge the * shadowe of good thynges to come, and not y^e very falsion of y^e thynges the selues) can neuer with those sacrifices which they offer; peare by peare continually make the comers therunto partapt. For wold not then those sacrifices haue ceased to haue bene offred, because that the offerers once purged shuld haue had no more conscience of synnes? Neuerthelesse, in those sacrifices, is there mencyon made of synnes euerie peare. * For the bloude of oxen and of goates can not take awaye synnes.

Therefore

To the Hebrews.

No. lxxxix.

23
[psal. xl. b.] Wherefore, when he cometh into þ world
he sayth: * Sacryfice and offeringe þ woldest
not haue: but a bodye hast þ ordeyned
me: Burnt offeringes also for synne hast
þ not allowed. Then sayd I: lo, I am here.
In the begynnynge of the booke it is writte
of me. þ I wuld do thy will, o God. Aboue,
whē he sayeth: sacryfice & offeringe, & burnt
sacryfices and synne offeringes þ woldest
not haue, nether hast þ allowed thē (whiche
yet are offered by þ lawe) then sayd he: Lo,
I am here, to do thy wpll, o God: he taketh
awaye the fyrst to stablische the latter, by
wpcch will we are made holy, euen by þ offe
ryng of þ body of Iesu Christe once for all.

C And euery prest is ready dayly ministrig
and offeryng oftē tymes one maner of obla-
cion, which can neuer take awaye synnes.
But thys man after he hath offered one sa-
crifice for synnes, is set downe for euer * on
the ryght hād of God, & from hēce forth ta-
ryeth tyll his foes be made his fote stole.
For w^h one offerige hath he made perfecte
for euer, them þ̄ are sanctyfyed. The holy
gost him self also beareth vs recorde, euen
when he tolde before : This is þ̄ testamēt þ̄
I wyll make vnto them: after those dayes
(sayth þ̄ lorde) I will put my lawes i their
hertes, & in their myndes will I write thē,
& their synnes & iniquities will I remēber
nomore. And where remission of these thyn-
ges is, ther is nomore offeryng for synne.

Heyng therfore brethren, y by þe meanes
of þe bloud of Iesu* we haue libertie to en-
ter into þe holy place, by þe new & lyuig waye
whych he hath prepared for vs, through þe
vayle (that is to saye, by his fleshe.) And
seing also þe we haue an hye prest whych is
ruler ouer þe house of God, let vs draw nye
w a true herte in a sure fayth, sprynckled
in our hertes & þe euill consciēce put awaye
& weschid in our bodyes w pure water: let
vs kepe þe profession of our hope, wout wa-
ueryng (for he is faithfull & promysed) & let
vs cōsider one another, to þe iēt þe we mape
prouoke vnto loue, & to good workes, not
forsakynge þe felichyppe þe we haue among
our selues, as the maner of some is: but let
vs exhorte one another, & so moch the mo-
re, because ye se that the daye draweth nye.

* For yf we synne wyllfully after y we
 haue receaued y knowledge of the tructh
 ther remayneth nomoze sacryfyce for syn-
 nes, but a fearfull lokyng for iudgement, &
 violet fyre, whych shall deuoure y aduerla-
 ries. He y despyleth Moyses lawe, dyeth wy-
 thout mercy* vnder two qz thze witnesses:
 how moch lozer (suppose ye) shall he be po-
 nished which treadeth vnder fote y sonne
 of God: & couereth the bloude of y teltamēt,
 wherwith he was sanctified, as an vnholp
 thynge, & doth dishonoure to y sprete of gra

te. For we knowe hym þ hath sayd: * It be
logeth vnto me to take vengeaunce. I wyll
recōpece sayth þ Lord. And agayne: þ Lord
shal iudge his people. It is a fearfull thyn-
ge to fall into þ hādes of the luyng God.

Call to remembraunce the dayes that are
passed, in the whych after ye had receaued
lyght, ye endured a greate fyght of aduersi-
ties, partly whyle all men wondred & ga-
sed at you for the shame and tribulacyon þ
was done vnto you: partly, whyle ye beca-
me cōpanyōs of them which so passed their
tyme. For ye became parttakers also of þ
afflyccyōs whych happened thorow my bō-
des, & toke in worth the spoylpyng of your
goodes, & that wyth gladnes: knowynge
in your selues, how that ye haue in heauen
a better & an enduring substaūce. Cast not
awaye therfore your cōspdyce, whych hath
a great recōpence of rewarde. For ye haue
nede of pacyēce, that after ye haue done the
wyll of God, ye myght receaue þ promes.
For yet a very lptell whyle, & he þ shall co-
me wyll come, & wyll not tarp. But * the
iust shall lyue by faith. And yf he withdra-
we him selfe, my soule shall haue no pleasu-
re in him. It is not we þ withdraue our sel-
ues vnto dāpnacion, but we partayne vnto
fayth, to the wyppyng of the soule.

What fapth is, and a cōmendacyon of the same.
The Redfast beleue of the fathers in olde tyme.

The.ri. Chapter.

Rayth is a sure confydence of thynges,
whych are hoped for, & a certayntie
of thynges whych are not sene. For
by it the elders obtayned a good reporte.
Therofore sayth we vnderstande, that the
worlde was ordeyned by y^e worde of God,
and that thynges whych are sene, were ma-
de of thynges * whych were not sene. & By
sayth Abel offered vnto God a more plen-
teous sacrifice thyn Cayn: by whych he
obteyned witness y^e he was ryghteous. God
testyfyinge of his gyftes: by whych also he
beyng deed, yet speaketh.

By sayth was * Enoch translated, þ he
 shulde not se deeth: nether was he founde: for
 god had takē hi awaye. For a fore he was
 takē awaye, he obtayned a good reporte, þ
 he pleased God: but without sayth it can
 not be þ anye man shuld please hi. For he þ
 cometh to God, must beleue that God is, &
 that he is a rewarder of thē that seke hym.

By sayth^r Noe beyng warned of God,
eschued the thynges which were as yet not
sene, and prepared the arke to the sauynge
of hys houtholte, thorow the whych arke,
he *condempned the worlde, and became
hepre of the r/ghtewesnes which is accor-
dyng to sayth.

By faith: Abrahā, when he was called
Him obeyed

*den. rrril. d
Bcal. rrril. a
Roma. p. d.

*Abat. f. d.
Roma. f. c.
Sala. i. f. b.

* Gene. I. 2.

* Actes. xiii. c
Roma. i. c.
† Gené. xlii. a.

* Gene. h. g.
 Sap. iii h.
 Eccl. viii. b.
 and. xlii. c.

‡ Gene. vi. d.
Eccle. xliiii. b

* Agat. Fil. 6.

*Gene. xl. a.
Actes. bli. a.

obeyed, to go out into a place, which he should afterwarde receaue to inheritaunce: & he went out, not knowing whether he should go.

By faith he remoued into the land of promise, as into a strange countrey, whā he had dwelt in tabernacles: & so dyd Isaac & Jacob by faith in hym of the same promises. For he looked for a cytic hauyng a foundacyon, whose bylder and maker is God.

By faith Sara also receaued strength to conceaue and be with chylde, and was deliuered of a childe whē she was past age, because she iudged hym faithful which had promysed.

And therefore sprāge ther of one (eue of one) which was as good as deed: so many in multitude as are the starres of the skye, & as the sand, which is by the se. Innumerable.

These all dyed according to faith, & which they had not receaued the promises: but sawe them a farre off, and beleued them, & saluted them, and confessed, that they were straungers and pilgrims on the erthe. For they that saye such thynges, declare, that they seke a countrey. Also yf they had bene myndfull of the countrey, from whence they came out, they had leasure to haue returned agayne: but now they desyre a better (which is to saye) a heavenly. Wherefore God himselfe is not ashamed to be called theyr God: for he hath prepared for them a citie.

By faith Abraham offered up Isaac, when he was proued, and he offered him being his only begotten sonne, in who he had receaued the promyses. And to hym it was sayde, in Isaac shall thy seed be called: for he considered, that God was able to raise up agayne from deeth. Therefore, receaued he hym also for an ensample of the resurreccion. By faith dyd Isaac blesse Jacob and Esau, concerning thynges to come.

By faith Jacob when he was a dying, blessed both the sonnes of Joseph, & bowed hym selfe toward the toppe of his scepter.

By faith Joseph when he dyed, remembred the departing of the chylde of Israel, & gaue commaundement of his bones. By faith Moses when he was borne, was byd thre monethes of his father & mother because they sawe he was a proper childe, nether feared they the kynge's commaundement.

By faith Moses when he was great, refused to be called the sonne of Pharaos daughter, & chose rather to suffre aduersitie with the people of God, then to enioye the pleasures of synne for a season, and esteemed the rebuke of Christ greater riches then the treasures of Egypt. For he had respect unto the rewarde.

By faith he forsoke Egypt & feared not the fearcenes of the king. For he endured, eue as though he had sene hym which is invisible.

By faith he ordeyned to passe ouer the Red Sea, lest he should be destroyed of the Egyptians, which when he sawe, they were drowned.

By faith the walles of Jericho fell downe after they were compassed about seuen dayes.

By faith the harlot Raab perished not with them that were disobedient, when she had receaued the spyes to lodgyng peaceably.

And what shall I more saye: for the tyme will be to shew for me to tell of Gedon, of Barach, & of Samson, & of Jephthah, & of Dauid also, & of Samuel, & of the Prophetes: which by faith subdued kingdomes, wrought righteousness, obeyed the promyses: stopped the mouthes of the yds: quenched the violence of fyre: escaped the edge of the sword: out of weaknesse, were made strong: waxed valiant in fight: turned to flight the armies of the alienes: the women receaued theyr deede rayled to Iphigayne.

Other were racked, & wolde not be deliuered, but they myght inherite a better resurreccion. Agayne, other were tried with mockynges & scourges, moreouer, with bondes & prisonment: were stoned, were beate with alinder, were tempted, were slayne with the sword, walked up & downe in the skynnes, and goates skynnes, being destitute, troubled & vexed: which meane word was not worthy of: they wādged in wildernesses: & in mountaynes, and in denes, and caues of erth.

And these all by faith obtained good reposte, & receaued not the promyses, because God had prouided a better thing for vs, that they should not be made perfecte.

An exhortacion to be patient & steadfast in trouble and aduersite, vpon hope of euerglasting reward. A commendacion of the new Testament above the olde.

The xii. Chapter.

Wherefore, let vs also (sayng that we are compassed with so great a multitude of witnesses) laye awaye all that presseth downe, and the synne that hangeth so fast on, let vs runne with paciēce vnto the battayle which is set before vs, looking vnto Jesus the captayne & finisher of our faith, which (for the ioye he was set before him) abode the crosse, & despised the shame, & is set downe on the ryghte hande of the throne of God. Consider therefore, how he endured such speakyng agaynst hym of synners lest he should be werped and faynte in your mindes. For he haue not yet respyed vnto blood, stryngyng agaynst synne. And haue forgotten the exhortacion, which speaketh vnto you as vnto chylde: my sonne, despyse not thou the chastening of the Lord, neither saynt, when thou art rebuked of hym: for whom the Lord loueth, hym he chasteneth: pcc

per, he scourgeth euery sone that he receaueth. If ye endure chastening, God offereth hym selfe vnto you as vnto sonnes. What sone is he whom the father chasteneth not? If ye be not vnder correccion (where of all are part takers) then are ye bastards, and not sones. Therefore sayng we haue had fathers of our fleshe which corrected vs, & we gaue them reuerence: shall we not moche rather be in subieccion vnto the father of spirites, & lyue? And they verely for a fewe dayes, nūrtred vs after theyr owne pleasure: but he nūrteth vs for our profit, to the intent that he maye mynister of his holynes vnto vs. No maner chastysyng for the present tyme seemeth to be ioyous, but greuous: neuertheles afterwarde, it bringeth forth the frute of ryghteuesnes, vnto the which are exercysed thereby.

Stretch forth therefore your handes which were let downe, and the weake knees: and let that ye haue straght stepes vnto your fete, lest any halting turne you out of the waye: pcc let it rather be healed. Follow peace with all men and holynes: with out the which no man shall see the Lord. And loke, that ye be not destitute of the grace of God, lest anye roote of bytternes spring up and trouble, & thereby many be defiled: that ye be no fornicators, or vncleane person, as Esau which was for one meale of meate sold his byrthryght. For ye knowe how that afterwarde when he wolde by inheritaunce haue obtained blessing, he was put by, for he founde no place of repentance, though he sought it with teares.

For ye are not come vnto the mounte which is touched, & vnto burnyng fyre, nor vnto storme, & darcknes, and tempestes of wedder, and sounde of a trope, and the voyce of wordes: which voyce, they (that hearde it) wylshed awaie, that the communicacyon should not be spoken to the, for they coulde not abyde that which was commaunded.

If a beast touche the mountayne, it shall be stoned, or thrust thorow with a dart: so terrible was the syght which appeared. Moses sayde: I feare and quake. But ye are come vnto the mount Syon, and to the citie of the liuyng God, the celestiallye Ierusalem: and vnto the congregacion of the first borne sonnes, which are wyrtten in heauen, and to God, the iudge of all, & to the spyretes of iust and perfecte men, and to Jesus the mediator of the new testament, & to the sprynklynge of blood that speaketh better then the blood of Abel.

So that ye despyse not hym, that speaketh. For yf they escaped not, which refused hym that spake on erth: moche more shall we not escape, yf we turne awaye from hym, that

speaketh from heauen: whose voyce then shoke the erth, and now hath declared sayyng: yet once more will I shake, not the erth onely, but also heauen. Where as he sayth: yet once more, it signifyeth the remouyng awaye of those thynges which are shaken: as of thinges which haue ended their course: that the thynges which are not shaken, maye remayne. Wherefore, yf we receaue the kyngdome which can not be moued, we haue grace, whereby we maye so serue God, and that we maye please hym with reuerence & godly feare. For oure God is a consuming fyre.

The exhortacion to loue, to hospitalite, to chynke vpon such as be in aduersite, to make much of them that preach Gods word, to beware of straying learning: to be content to suffre rebuke with Christ, to be thankfull vnto God, and obedient vnto such as be in auctorite.

The xiii. Chapter.

Let brotherly loue continue. Be not forgetfull to lodge straungers, for theyr by haue dyuers meane lodged angels vnto us. Remember them that are in bondes, euen as though ye were bounde to the your selues. Be myndfull of the which are in aduersite, as ye which are yet in the bodye. Wedlocke is to be had in honoure among all men, and the bed vndefyled. As for whose keepers & aduocaters God shall iudge them. Let your conuersacyon be with out couctousnes and be cōtent with such thynges as ye haue all ready. For he hath sayd: I will not fayle the, nether forsake the: so that we maye boldly saye: the Lord is my helper, and I will not feare what man maye do vnto me. Remember them which haue the ouersyght of you, which haue spoken vnto you the worde of God. Whose sayth se that ye folowe, and consider the ende of theyr conuersacyon.

Jesus Christ yesterdaye and to daye, and the same continueth for euer. Be not carped aboute with diuers and straunge learning. For it is a good thyng that yf heretofore be stablyshed with grace, and not with meates, which haue not profited them that haue had theyr pastyme in them. We haue an aulter, wherof they maye not eate, which serue in the tabernacle. For the bodies of those beastes whose blood is brought into the holy place by the hye prest to purge synne, are burnt with out the tentes. Therefore Jesus also to sanctifye the people with hymselfe blood, suffered without the gate. Let vs go forth therefore vnto hym, out of the tentes, and suffer rebuke with hym. For here haue we no continuinge cytic: but we seke one to come.

By hym therefore do we offer sacrifice of laude alwayes to God: which is to saye, the frute of those lippes, which confesse his name. To do hym ii good

The Epistle

Of S. James.

No. xci.

* Eccl. xiii. b.
* Act. x. a.
* Roma. xii. a.
* Phil. iii. d.

good & to distribute, forget not, for * w such
sacrifices God is pleased. * Obeie the
that haue the ouer syght of you, & submyt
your selues vnto them, for they watch for
your soules, euen as they that must geue a
comptes: that they maye do it with ioye, &
not with greife. For that is an vnprofita-
ble thyng for you. Drape for vs. For we
trust we haue a good conscience among all
men, and desyre to lyue honestly. But I de-
syre you & more, that ye so do, that I maye
be restored to you the sooner.

The God of peace that brought agayne
from deeth our Lorde Ies^{us} * the gret shep-
perde of the shepe, thozow the bloud of the
euerlastyng testamēt, make you perfect i
all good workes, to do hys wyll, and byyng
to passe, that the thyng which ye do, maye
be pleasaunt in his syght thozowe Iesus
Christ. To whom be prayse for euer why-
le the world endureth. Amen.

I beseeche you brethren, suffre the worde
of exhortaciō: for we haue wyrtte vnto you
i fewe wordes. Ye knowe our brother Ti-
mothe, that he is at libertye: with who (yf
he come shortly) I wyll se you. Salute the
that haue the ouersyght of you, and all the
sapyntes. They of Italy salute you. Grace
be with you all. Amen.

Sent from Italy by
Timotheus.

The Epistle of Sapient James.

He exhorteth to reioyce in trouble, and thankful-
ly to receaue the worde of God, & to be reioyced of
deuocion what it is.

The fyrst Chapter.

James the seruaunt of God
& of the Lorde Ies^{us} Christ,
sendeth greetyng to the tw-
elue trybes which are scat-
tered abroade. * My bre-
thren, count it for an exce-
dyng ioye, when ye fall i to
diuers temptacions: knowyng this, that
* the tryng of your fayth genyeth pacien-
ce: and let pacience haue her perfect worke,
that ye maye be perfecte and sounde, lac-
kyng nothyng.

If eny of you lacke wysdome, * let hym
aske of him that geueth it: eue God, which
geueth to all men indifferēte, and casteth
no man in the teeth: and it shalbe geuen hi.
But let him aske in fayth, and wauer not,
For he that douteth, is lyke a waue of the
see, which is tost of the wyndes and carped
with violence. Nether let that man thinke,
that he shal receaue eny thig of the Lorde.

A waueryng mynded man, is vnstable in
all his wayes. Let the brother which is of
lowe degre reioyce whan he is exalted. A-
gayne: let hym that is riche, reioyce whan
he is made lowe. * For euen as the flower
of the grasse, shal he passe awaye. For as
somme ryseth with heat, & the grasse wyde-
reth, & hys flower falleth awaye, and the
beautie of the fassyon of it perissheth: euen
so shal the rich man perishe in his wayes.

Happy is the man that endureth tempta-
cion: for when he is tryed, he shal receaue
the crowne of lyfe, which the Lorde hath
promysed to them that loue hym.

Let no man saye when he is tempted, that
he is tēpted of God, for as God can not be
tempted with euill, so nether he hymselfe
tempt the eny man. But euery man is tēp-
ted, whan he is drawne awaye, & entysed of
hys awne concupiscence. Then, when lust
hath conceaued, the byrnyng forth synne: &
synne when it is finished, byrnyng forth
deeth. Do not erre my deare brethren, *
Euery good gyfte, and euery parfayt gyfte,
is from aboue, and cometh downe fro the
father of lyghes, w^h whome is no variable-
nes, nether is he chaunged vnto darknes.
* Of hys awne wyll begat he vs with the
worde of tructh, that we shulde be the fyrst
frutes of hys creatures.

Wherfore (deare brethren) * let euery mā
be swyfte to heare, slowe to speake, slowe
to wrath. For the wrath of man worketh
not that which is ryghteous before God.

* Wherfore laye a parte all fylthynges &
superfluyte of maliciounes, and receaue w^h
meknes, the worde that is graffed in you,
which is able to saue your soules.

* And * let that ye be doars of the worde &
not hearers onely, deceauyng your awne sel-
ues. For * yf eny man heare the worde and
declareth not the same by his workes, he is
lyke vnto a man beholding his bodely face
in a glasse. For as sone as he hath loked on
hym selfe, he goeth his waye, & forgetteth
immediatly what hys fassyon was. * But
who so loketh in the parfayt lawe of liber-
tye, and contynueth therein (yf he be not a
forget full hearer, but a doar of the worke)
the same shalbe happye in his dede.

If eny man among you seme to be deuou-
te & refrayneth not hys tōg, but deceaueth
hys awne hert, thys mannes deuocion is in
vayne. Pure deuocion and vnderfyled be-
fore God the father, is this: to visyt the fa-
therlesse & widowes in theyr aduersyte, &
to kepe hi selfe vnspotted of the worlde.

He for byddeth to haue eny respect of persones,
and not to haue of fayth where no dedes are,

The second Chapter.

* Leuit. xix. c.

My brethren, esteeme not the fayth
of our Lorde Iesus Christ & L^{or}
de of glory * w^h respect of person
For if ther come into youre com-
pany a man wearyng a golderyng, clothed
in goodly aparell, and ther come in also a
poore mā in vyle raymēt, & ye haue a respe-
cte to him that weareth the gaye clothing,
and say vnto him: Syt thou here in a good
place: and saye vnto the poore: stande thou
there, or syt here vnder my fote stole: are ye
not parciall in youre selues, and haue iud-
ged after euill thoughtes?

Harken my deare beloued brethren. Hath
not God chosen the poore of thys worlde,
soch as are ryche in faythe, & heyrers of the
kyngdome, whych he promysed to the that
loue hym? But ye haue despyled the poore.
Do not ryche mē execute tyrannye vps you,
and draw you before the iudgement seates.
Do not they speake euill of that good na-
me which is called vpon ouer you?

* If ye fulfyll the royall lawe, accordyng
to the scripture. * (Thou shalt loue thyne
neighbour as thy selfe) ye do well. But yf
ye regarde one person more then another,
ye commit synne, & are rebuked of y^e lawe,
as transgressours. Whosoener shall kepe y^e
whole lawe, & * yet fayle in one poynt, he
is gyltie of all. For he y^e sayd: Thou shalt
not commit adulterye, sayde also: y^e shalt
not kylle. Though thou do none adulterye,
yet yf thou kylle, thou art become a trans-
gressor of y^e lawe. So speake ye, and so do,
as they that shalbe iudged by the lawe of li-
berte. For he shal haue iudgemēt without
mercy * that sheweth no mercy: and mer-
cy reioyseth agaynst iudgement.

What anayleth it my brethren, though a
mā saye he hath fayth, yf he haue no dedes?
Can fayth saue him? If a brother or a systrer
be naked & destitute of dayly fode, & one of
you saye vnto them: departe in peace, God
sed you warmnes & fode, notwithstanding ye
geue the not those thinges which are ned-
ful to the body, what shal it helpe? Euen so
fayth, yf it haue no dedes: is deed in it selfe.
But some mā wyll saye: yf I haue fayth, &
I haue dedes: shewe me thy fayth by thy de-
des: & I will shewe the my fayth by my de-
des. Belenest y^e that ther is one god? Thou
doest well. The deuyls also beleue, & treble.

But wilt y^e vnderstande. (Thou dayne
man) y^e fayth without dedes is deed? Was
not Abraham oure father iustified thozow
workes, whē he had * offered Isaac his sōne
vpo the autler? Thou seest, how that fayth
wrought w^h his dedes, & thzough the dedes
was the fayth made perfecte: & y^e scripture
was fulfyllid, which sayth: * Abraham bele-
ued God, and it was reputed vnto hym for
ryghte welues: & he was called y^e frende of

God. * Ye se then how that of dedes a mā
is iustified, and not of fayth onely. Lyke-
wyse also, was not Raab the harlot iusti-
fied thozow workes, * when she had recea-
ued the messengers, and had sent the out
another waye: For as the body, wythout
the sprete is deed, euen so fayth wythout
workes is deed also.

What good and euell cometh thozow the tong-
ge. The butte of each as be lerned the difference
betwixte the wysdome of the Gospell, & the wys-
dome of the worlde.

The. iii. Chapter.

My brethren, * be not euery mā a ma-
ster, knowyng how y^e we shal recea-
ue y^e greater damnaciō: for in many
thinges we synne all. * If a man synne not
in worde, y^e same is a perfecte mā, & able al-
so to tame all y^e body. Beholde, we put bit-
tes in to y^e horses mouthes, y^e they maye o-
beie vs, & we turne aboute all the body of
the. Beholde also y^e shypes, whych though
they be so great, & are dyruē of ferece wynd-
des, yet are they turned about wyth a very
small helme whyther soeuer y^e violence of y^e
gouerner will. Euen so the tonge is a lytel
member also, and boasteth gret thynges.

Beholde, how gret a thyng a lytel tyre
kyndleth, and the tonge is fyre, eue a worlde
of wychednes. So is the tonge set amonge
oure membres, that it defyleth the whole
body, and setteth a fyre all that we haue of
nature, and is it selfe set a fyre euen of hell.

All the natures of beastes, and of byrdes,
and of serpentes, & thinges of y^e see are me-
ked and tamed of the nature of man. But y^e
tonge can no man tame. It is an vnruly
euill, full of deadly poyson. Ther w^h blas-
phemye we God the father, and therwith curle we
men, * which are made after the * image and
symilitude of God.

Out of one mouth
proceadeth blessing and cursyng. My bre-
thren, these thiges ought not so to be. Both
a fountayne send forth at one place swete
water and bytter also. Can the fygge tree
(my brethren) beare olyue berres: ether a
a vyne beare fygges? So can no fountayne
geue bothe salt water & freshe also. Yf eny
mā be wyse & endued w^h knowledge amonge
you, let hym shewe his workes out of good
conuersacion with mekenes of wysdome.

But yf ye haue bytter enuyng & stryfe in
your herte, reioyce not: nether be lyars aga-
ynst the tructh: For soch wysdome descen-
deth not fro aboue: but is crthy, naturall, &
diuelishe. For wher enuyng & strife is, the-
re is vnstabilenes, & all māner of euill wor-
kes. But y^e wysdome y^e is fro aboue, is first
pure, the peasable, gētle, & easy to be entrea-
ted, full of mercy and good frutes, withoute
iudging, without simulacion: yee, & y^e frute
of

* Eccl. xiii. b.
* Act. x. a.
* Roma. xii. a.
* Phil. iii. d.

* Eccl. xiii. b.
* Act. x. a.
* Roma. xii. a.
* Phil. iii. d.

* Eccl. xiii. b.
* Act. x. a.
* Roma. xii. a.
* Phil. iii. d.

* Eccl. xiii. b.
* Act. x. a.
* Roma. xii. a.
* Phil. iii. d.

* Eccl. xiii. b.
* Act. x. a.
* Roma. xii. a.
* Phil. iii. d.

* Eccl. xiii. b.
* Act. x. a.
* Roma. xii. a.
* Phil. iii. d.

* Eccl. xiii. b.
* Act. x. a.
* Roma. xii. a.
* Phil. iii. d.

* Eccl. xiii. b.
* Act. x. a.
* Roma. xii. a.
* Phil. iii. d.

* Eccl. xiii. b.
* Act. x. a.
* Roma. xii. a.
* Phil. iii. d.

The Epistle

of ryghtwysnes is soken in peace, of them that mayntene peace.

Warre and fightyng cometh of voluptuousnesse. The frendshippe of the world is enemye to God. An erbytyngon to flye slaunder and the vanpyle of thys lyfe.

The.iiii. Chapter.

From whence cometh warre, and fightyng amonge you? come they not here hence? euen of youre lustes, that fight in your members? Ye lust, and haue not. Ye enuy & haue indignacyon, & can not obtayne. Ye fight & warre. Ye haue not because ye aske not. Ye aske and receaue not, because ye aske amysse: euen to consume it vpon your lustes. Ye aduouterars, and women ye breke matrimonye: knowe ye not how that the frendshippe of the worlde is enemye to God? whosoever therfore will be a frende of y^e worlde, is made y^e enemye of God. Either do ye thynke y^e scripture sayth in vayne. The sprete y^e dwelleth in vs, lusteth euen contra-ry to enuy: but geueth more grace (wherefore he sayeth: God resisteth the proude, but geueth grace vnto the lowlye.)

Submit your selues therfore to God: but resist y^e deuyll, and he will flye from you. Drawe nye to God, and he will drawe nye to you. Clese your handes ye sinners, & poure ge your hertes ye waueryng mynded. Suffer afflictions & mourne, & wepe. Let your laughter be turned to mourning, & your toy to heuynes. Humble your selues iⁿ y^e sight of y^e lord, & he shal lyft you vp. Backbyste not one another, brethren. He y^e backbysteth his brother, & he y^e iudgeth hys brother, backbysteth the lawe, and iudgeth the lawe. But y^e y^e iudge y^e lawe, y^e art not an obseruer of y^e lawe: but a iudge. Ther is one lawe geuer (and iudge), which is able to saue and to destroye. What art thou y^e iudgeth another? So to now ye that saye: to daye and to morow let vs go into such a ci-tye, and continue there a yere, and bye and sell, and wyne: & yet can not ye tell, what shal happen on y^e morow. For what thing is your lyfe? It is euen a vapour, that appeareth for a lytell tyme, and then vanissheth awaye: for that ye ought to saye: y^e y^e the lord will, and y^e we lyue, let vs do this or that. But now ye reioyce in your boastyn- ges. All such reioysynge is euill. Therfore to hym that knoweth how to do good, ad doth it not, to hym it is synne.

Ther threateneth the wicked & pche men, exhorteth vnto patience, to beware of swearing. One to know ledge his fautes to another, one to praye for another, and one to laboure to bring another to the truth.

The.v. Chapter.

To now ye ryche men. Wepe, ad howle on your wretchednes y^e shal come vnto you. Your riches is corrupte, your garmentes are moth-

eaten. Your golde & syluer is cankered, and the rust of the shalbe a wytnes vnto you, & shal ate youre fleshe as it were fyre.

Ye haue heaped treasure together: (euen as ye haue heaped to your selues) in your last dayes: Beholde y^e fyre of labourers which haue reaped do bene youre feldest (which fyre is of you kept backe by fraude) cryeth: & the cryes of the which haue reaped, are entred in to y^e eares of y^e lord Sabaoth. Ye haue lyued in pleasure on the erthe, & bene wanta. Ye haue noysshed youre hertes, as y^e in a daye of slaughter. Ye haue condemned and kyled the iust, and he hath not resisted you.

Ye paciēt therfore brethren, vnto y^e comynge of y^e lord. Beholde, y^e husbande man wayteth for y^e precious frute of the earth, & hath lōge paciēce ther vnto, vntill he receaue y^e early & the latter rapne. Ye ye also paciēt therfore, and settle youre hertes, for the comynge of y^e lord draweth nye. Judge not one agaynst another brethren lest ye be damned. Beholde, y^e iudge stādeth before the doore. Take (my brethren) y^e prophetes for an ensample of sufferinge aduer- sitye, and of paciēce, which spake in y^e name of the lord. Beholde, we counte the happy which endure. Ye haue heard of the paciēce of Job, and haue knowe what ende the lord made. For the lord is very pitiefull and mercyfull.

But aboue all thynge my brethren sweare not, nether by heuē, nether by earth, nether by any other othe. Let your yee be yee, ad your naye naye: lest ye fall into y^e pporisy. If any of you be vexed, let hi praye. If any of you be mery, let him synge psalmes. If any be diseased amonge you, let hym call for the elders of the congregacyon, and let the praye ouer him, & anoynte him with oyle in the name of the lord, and the prayer of fayth shal saue the sycke, and the lord shal rayle him vp: and yf he haue commyt- ted synnes, they shal be forgouen hym.

Knowledge your fautes one to ano- ther: and praye one for another, y^e ye maye be healed. For the feruēt prayer of a rygh- teous man auayleth much. Iheras was a man vnder infirmites euen as we are, and he prayed in his prayer that it myght not rayne: & it rayned not on the earthe by y^e space of thre yeres & fyre moethes. And he prayed agayne, and the heauē gaue ray- ne, and the earth brought forth her frute.

Brethren, yf any of you do erre from the truth and another conuert hym, let the same knowe that he which conuerteth the syn- ner from goynge a straye out of hys waye, shal saue a soule from deeth, and shal hyde the multitude of synnes.

The ende of the epistle of Saynt James

The

Of S. Peter.

No. xiiij.

The fyrt Epistle

of saynt Peter the Apostle.

The fyrt Chapter.

Ther sheweth that thorow the abundant mercy of God we are begotten agayne to a lyuely hope: & how fayth must be tryed, how the saluacyon in Christ is no newes, but a thynge prophesied of alde. Ther sheweth them to a godly conuersacyon, for so much as they are now borne anewe by the worde of God.

Peter an Apostle of Iesu Christ, to them that dwell here and there as straun- thorowout Pontus, Gala- cia, Capadocya: Asia, and Bethynia, electe accordyng to y^e knowledge of God y^e farthe thorow the sanctifyng of the sprete vnto obedience & sprynklynge of the bloude of Iesus Christ.

Grace be wyth you and peace be mul- tiplied. Blessed be God the father of oure lord Iesus Christ, whych accordyng to his abundant mercye begat vs agayne vnto a lyuely hope (by that that Iesus Christ rose agayne from deeth) to an inheritaunce im- mortall and vndefyled, and that perissheth not, reserved in heauen for you, whych are kept by the power of God thorow fayth, vnto saluacion, whych is prepared allready to be shewed in the last tyme, in the whych ye reioyce, though now for a season (y^e neede require) ye are in heuynes, thorowe mani- folde temptacyons, that the triall of youre fayth beyng moche more precious then gol- de that perissheth (though it be tryed with fyre) myght be foude vnto laude, glory and honoure, at the apperyng of Iesus Christ, whō ye haue not sene, & yet loue hym, iⁿ who- me euen now, & though ye se hym not, yet do ye beleue, and reioyce with ioye vnspeakable and glorious receauynge the ende of your fayth, euen the saluacyon of youre soules.

Of whych saluacyon haue y^e prophetes enquyred and searched, whych prophesied of the grace that shuld come vnto you, searchyng when or at what tyme the sprete of Christ (whych was in them) shuld lygni- fyre, whych sprete testified before, y^e passyōs that shuld happen vnto Christ, & the glory that shulde folowe after, vnto whych prophetes it was also declared, y^e not vnto the selues, but vnto vs, they shulde minyster the thynge whych are now shewed vnto you of the, whych (by the holy goost sent downe fro heauen) haue in the Gospell preached vnto you the thynge, whych the angels de- fyre to beholde.

Wherfore gyde by the loynes of youre mynde, be sober, & trust perfectly on y^e grace that is brought vnto you (by y^e declarynge of

Iesus Christ) as obedient chyliden, y^e ye ge- ne not youre selues ouer vnto youre olde lu- stes, by whych ye were led, whan as yet ye were ignorant of Christ: but as he which cal- led you, is holy, euen so be ye holy also in all maner of conuersacyon, because it is writte: Ye holy, for I am holy.

And yf so be that ye call on y^e father, which wythout respect of person indgeth accordyng to euery mannes worke, se that ye passe the tyme of youre pilgrimage in feare. For as moch as ye knowe, how that ye were not redeemed wyth corruptible thynge (as syl- uer & golde, from youre vayne conuersaciō, whych ye receaued by the tradicion of the fa- thers: but y^e precious bloude of Christ, as of a lambe vndefyled, and wythout spot, whych was ordeyned before hande, euen be- fore y^e worlde was made: but was declared in the last tymes & for youre sakes, whych by his meanes do beleue on God, y^e raysed hym vp fro deeth, & glorified hym, y^e ye might haue fayth and hope toward God: euen ye whych haue purifyed youre soules thorow the sprete, in obeynge the trueth wyth bō- therly loue vnsapned, se that ye loue one ano- ther wyth a pure hert feruētly: for ye are bo- rne anewe, not of mortall seed, but of immor- tall, by the worde of God, which lyueth and lasteth for euer.

For all fleshe is grasse, and all the glo- ry of mā is as the floure of grasse. The gras- se wyddereth, and the floure falleth awaye, but the worde of the lord endureth euer. And thys is the worde, whych by the Gos- pell was preached vnto you.

The.ij. Chapter.

Ther exhorteth men to lye ashye all vice, to abstey- ne from fleshy lustes, and to obeye worldly rulers. How seruantes shulde be haue them selues toward their masters. Ther exhorteth to suffer after the ensam- ple of Christ.

Wherfore laye asyde all mali- ciousnes & al gyle, & sayned- nesse & enuy and all backby- tinge: & as new borne ba- bes, desyre ye y^e mylke (not of the body but of the soule) which is wout disceate: y^e ye maye growe ther by (vnto saluacyon) If so be y^e ye haue tasted, how gracious the lord is, to whō ye come, as vnto a lyuige stone, disa- lowed of me, but chōse of God & precio: & ye as lyuige stones, are made a spretuall house an holy presthode, for to offer vp spretuall sa- crifyces, acceptable to God by Iesus Christ.

Wherfore it is cotayned also in y^e scripture: Beholde I put iⁿ Sion a stone to be layed iⁿ y^e che- fe corner, electe & precious. & he y^e beleneth on him shal not be cofounded. Vnto you therfore whych beleue he is precious: but vnto them whych beleue not y^e stone which y^e buylders re- fused, the same is begonne to be y^e heed of the corner,

corner, and a stone that men stonble at, and a rocke wherat they be offended whych stonble at the worde, and beleue not that, wher on they were set. But ye are a chosen generacion, a royall * presthod, an holy nacyon, a people whych are wounne: that ye shuld be we the vertues of hym, that called you out of darknes into hys miraclous lyght, * whych in tyme past were not a people, but are now the people of God: whych some tyme had not optayned mercede, but now haue optayned mercede. **K**

A * Dearly beloued, I beseeche you as straungers and pylgryms, abstayne * from fleshly lustes, whych fygth against the soule, & se that ye haue honest conuersacion amonge the Gentyles, that where as they backbite you as euill doars * they maye se your good workes, and prayse God in the daye of dyspacion.

Submyt poure selues therfore vnto all maner ordinaunce of man for the lordes sake, whether it be vnto the kyng, as vnto the cheefe heed: other vnto rulers, as vnto them that are sent of hym, for the punysshment of euill doars, but for the laude of them, that do well. For so is y will of God, that wyth well doyng ye maye stoppe the mouthes of foolys & ignorant men: as fre, & not as hauinge the lybertie for a cloacke of maliciou-nes, but euen as the seruantes of God * ho- noure all men. Lone brotherly felethpype. ffeare God, honoure the kyng.

Seruantes, obey your masters w fea- re not onely yf they be good & courtous: but also though they be frowarde * for it is thā he worthe. **K** yf a mā for cōscience towarde God endure grete, and suffer wrong vnde- serued. For what prayse is it, yf when ye be buffeted for your fautes, ye take it patiently? But & yf when ye do well, ye suffer wroge & take it patiently, then is ther thāke w God.

For here vnto verely were ye called: for **C**hrist also suffered for vs * leauynge vs an ensample, that ye shulde folowe his ste- pes, whych dpyd no synne, nether was there gyle found in hys mouth: whych whē he was reuyled, reuyled not agayne: when he suffe- red, he threathened not, but comitted the ve- geance to hym that iudgeth ryghteously * whych hys awne selfe bare our synnes in his body on the tree, that we beyng deliuered from synne, shuld lyue vnto ryghteousnes: w whose stryppes ye were healed. For ye were as shepe goyng astraye: but are now turned vnto the shepheard and byshepe of poure soules. **K**

The .iiij. Chapter.

Which thynges oughte to orde the selues toward their husbandes, & in the apperell. The duty of men to- ward their wyues. He exhorteth all mē to vnto and lone, and patiently to suffer trouble, & baptysme.



Likewyse * ye rynges be in sub- iecyon to poure husbandes, that euen they whych obeie not the worde, maye without the worde be wōne by the conuersacion of the wyues, whyll they beholde poure chaste conuersacion coupled wyth feare. Whose ap- parell shall not be outward w brydged hea- re, & hangyng on of golde, either in puttyng on of gorgyous apparell: but let the hyd mā whych is in the herte, be without all corrup- cyon, so that the sprete be at rest and quyet: whych sprete is before God a thyng moch set by. For after this maner in the olde tyme dyd the holy women whych trusted in God, tper them selues, and were obedient to their husbandes, euen as Sara obeyed Abraham, and called hym Lorde: whose daughters ye are, as longe as ye do well, & are not astrayde for anye terrour.

Likewyse, ye mē, dwell with them accor- dyng to knowledge: geuyng honoure vnto the wife, as vnto y weaker vessel & as vnto them y are he yres also of the grace of Ipe that poure prayers be not hyndred. **A** In cōclusyon, be ye all of one mynde, of one hart & lone as brythren, be petifull, be courteous * (miche) not redyng euill for euill, or rebu- ke for rebuke: but cōtrarywise, blesse: know- inge that ye are ther vnto called, euen that ye shulde be he yres of the blesynge. * For he that doth longe after Ipe, and loueth to se good dayes, let hym refrayne his tōge from euill, & his lippes y they speake not gyle. Let hī eschue euill, & do good: let him seke peace, and ensue it. For the eyes of y Lord are ouer the ryghteous, and hys cares are open vnto their prayers. Agayne: the face of the Lorde is ouer them that do euill.

Mozouer, who is it that wyll harne you, yf ye folowe y whych is good? Yee, * happy are ye, yf anye trouble happen vnto you for rightewelsse sake. **W**e not ye afrayed for anye terroure of them, nether be ye troubled but sanctifye the Lorde God in poure her- tes. **W**e ready allwayes to geue an answe- re to euery mā that asketh you a reason of y hope that is in you, and that with meaknes and feare: hauynge a good conscience * that where as they backbite you as euill doars, they maye be alhamed, y falsely accuse your good conuersacion in Christ.

For it is better (yf the wyll of God be so) that ye suffer for well doyng, then for euill doyng.

A * For as moch as Christ hath once suf- fered for synnes, yust for the vniust, to bryg vs to God, and was kylled, as pertayninge to the fleshe: but was quychened in the sprete.

In whych sprete he also went & preached vnto the spretes that were in pzelon, which some

some tyme had bene disobedyent. when the longe sufferynge of God was once looked for in the dayes of Noe * whyll the arche was a prepayng: & wherin saw, that is to saye viij. soules, were saued by the water, like as baptysme also now saueh vs, not the puttyng awaye of the fylth of the fleshe, but in that a good consen- nce consenteth to God, by the resurrecyon of Iesus Christ, whych is on the ryghte hādē of God: & and is gone into heauen, * angels, powers, and myght subdued vnto hym.

The .iiij. Chapter.

He exhorteth men to cease from synne, and no man to iustice as an euill doer, but as a Christen man.

A **L**ike as moch then as Christ hath suffered for vs in the fleshe, arme ye poure selues lyke wyse with the same mynde: for he whych suffe- reth in the fleshe, ceaseth from synne that he hence forwarde shulde lyue (as moch tyme as remayneth in the fleshe) not after the lu- stes of men, but after the wyll of God. For it is sufficient for vs, that we haue spent the tyme that is past of the Ipe, after the wyll of the * Gentyls, walkyng in wantannes, lustes, in excelle of wynges, in excelle of ea- tynge, in excelle of drynkynge * (in dyshoneste) and in abomynable ydolatrie.

And it semeth to the an incommenēt thyn- ge, that ye runne not also with them vnto y same excelle of ryote, & therfore speake they euill of you, whych shall geue accomptes to him, that is ready to iudge quicke and deed. For vnto thys purpose verely was y Gos- pēl preached also vnto the deed, that they shuld be iudged lyke other men in the fleshe, but shuld lyue before God in the sprete. The ende of al thynges is at hande.

We ye therfore sober, and watch vnto prayer. But aboue all thynges haue feruēt lone among your selues. For lone shall couer the multitude of synnes. **W**e ye herberous one to another, & wythout grudgynge. As euery man hath receaued the gyfte, euen so mynister the same one to another, as good mynisters of the manyfolde grace of God.

If eny man speake, let him talke as the wor- des of God. **I**f eny man mynister, let him do it as * of the abylyte, whych God mynys- treth vnto hym. That God in all thynges maye be glorified thorow Iesus Christ, **K** to whom be prayse and dominion for euer and euer. Amen.

Dearly beloued, many a yll not that ye are proued by fyre (whych thyng is to trye you) as though some straunge thing happened vnto you: but reioyce, in as moch as ye are par- takers of Christes passyons: that when hys glozy appereth, ye maye be mery and glad. **I**f ye be rayled vpon for y name of Christ, happye are ye. For the glozy and the sprete

of God resteth vpon you. On their parte he is euill spoken of: but on poure parte he is glorified.

Se y none of you be punyshed as a mur- therer, or as a thefe, or an euill doer, or as a busybody in other mens matters. If eny mā suffice as a Christen mā, let him not be cha- med: but let hī glorifye God on this chalfe. For the tyme is come, that iudgement must begynne at the house of God. If it fyrst be- gynne at vs, what shall the ende be of them, whych beleue not the Gospell of God? And * yf the ryghteous scarcely be saued: where shall y vngodly ad y synner appeare? Where- fore, let the y are troubled accordyng to the wyll of God, comyt their soules to him wyth well doyng, as vnto a faythfull creatoz.

The .v. Chapter.

A speciall exhortacion for all bishoppes and dyoces. He exhorteth poure persons to sub- myt them selues to the elder, and euery one to loue another.

The elders which are amonge you, **I** exhort, which am also an elder, and a wytnes of the afflictions of Christ, and also a partaker of the glozy that shal be opened: * ffe de ye Christes flocke, as moch as lyeth in you, takynge the ouersyght of them, not as compelled thereto, but wyllngly: * (after a godly sort) not for the desyre of fylthy lucre: but of a good mynde, * not as though ye were lordes ouer the pa- rishes: but * that ye be an ensample to the flocke * (and that wyth good will). And when the cheefe sheperd shall appeare, ye shal receaue, **A** * an incorruptible crowne of glorie. **L**ike- wyse ye ponger, submyt poure selues vnto the elder: Submit poure selues euery man, one to another, knyt poure selues together in lowlynes of mynde. For God resisteth the proude, and geueth grace to the humble. **S**ubmyt poure selues therfore vnder the myghty hande of God, that he maye craite you, when the tyme is come. **C**ast all your care vpon him: for he careth for you.

We sober and watch, for poure aduersary y deuyll as a roaring lyon * walketh about, sekynge whom he maye deuoure: * whom re- lyfstedfast in the fayth, knowing, y the sa- me afflictions are apoynted vnto your bry- thren, that are in the worlde. But the God of all grace whych hath called vs vnto hys eternal glozy by Christ Iesus, shall hys awne selfe (after that ye haue suffered a lytell affliction) make you perfect: settle, strength and stabillise you. To him be glozy and do- minyon for euer, and euer. Amen. **K**

Wy Syluanus a faythfull brother vnto you (as I suppose) haue I wyrtten bryfly, exhortynge and testifyng, how that thys is the true grace of God, wherin ye stande. **T**he cōgregacyon of them whych at Baby- lon are companyons of poure electyon, salu- **A**men v teth you,

test you, and so doth Marcus my sonne.
* Greete ye one another wyth the kysse of
loue. Peace be w you all, which are in Christ
Jesu. Amen.

The secōde Epistle

of Saynct Peter.

The fyrste Chapter.

As for so much as the power of God hath geuen
vs all thynges pertainyng vnto lyfe, he exhorts
vs to make oure callinge knowne by good
works, and frutes of fapth. He maketh mencyon
of hys awne deeth.

Simon Peter a seruant, and
an Apostle of Jesus Christ,
to them whych haue obtay-
ned lyke precyous fapth w
vs thorow fpyghtewelnes
of oure God ad sauoure Je-
sus Christ.

* Grace be vnto you, and peace be multi-
plyed thorow the knowledge of God and of
Jesus oure Lorde. Accordyng as his godly
power hath geuen vnto vs all thynges that
pertaine vnto lyfe and godlynes, thorow
the knowledge of him that hath called vs by
glozy, and vertue, by the whych are geuen
vnto vs excellent and moſte greate promy-
ſes, that by the meanes therof ye myght be
* partakers of the godly nature, pſe ſpe p
corrupeyon of worldly lust.

And herunto geue all diligence: in poure
fapth mynyſter vertue: i vertue knowledge:
* in knowledge temperaunce, in tempera-
unce patience: in patience godlynes, in god-
lynes brotherly kyndnes, in brotherly kynd-
nes loue. For yf theſe thynges be amonge
you, and be plenteous, theſe wyll make you
that ye nether ſhal be ydle nor vnfrutefull in
the knowledge of oure Lorde Jesus Christ.
But he that lacketh theſe thynges, is blynde
and gropeth for the waye wyth his hāde,
and hath forgotten, that he was purged
from hys olde ſynnes.

Wherefore brethren, geue the more dili-
gence for to make your callinge & eleccō ſure
* by good works. For yf ye do ſoch thynges, ye
ſhall neuer fall. Pce and by this meanes an
entrynge in ſhal be mynyſtered vnto you abun-
dantly into the cuerlaſtyng kyngdome
of oure Lorde and ſauoure Jesus Christ.

Wherefore, I wyll not be neglygēt to put
you all wayes in remembraunce of ſoch thyng-
es though ye knowe them poure ſelues,
and be ſtabliſhed in the preſent trueth. But
wythſtandynge I thynke it mete (as longe
as I am in * thys tabernacle) to ſend you
up by puttynge you in remembraunce, for as
much, as I am ſure, that ſhortly I muſt put
of thys my tabernacle, & euen as oure Lorde
Jesus Christ ſpewd me. I wyll euer alſo

geue my diligence, that ye maye haue wher-
wyth to ſtore by the remembraunce of theſe
thynges after my departyng. * For we ha-
ue not folowed deceatfull fables, when we
opened vnto you the power and compynge
of oure Lorde Jesus Christ, but * wyth our
eyes we ſawe his maieſtie: euen then verely
when he receaued of God the father honoure
and glozy, and when ther came ſoch a voyce
to hym from the excellent glozye. * Thys is
my dere beloued ſonne, in whow I haue de-
lyte. Thys voyce we hearde come from hea-
uen, whan we were wyth hym, in the holy
mounte.

We haue alſo a ryght ſure worde of pro-
phete, wher vnto yf ye take hede, as vnto
a * lyght that ſhyneth in a darcke place, ye
do well, vntyll the dape dawne, ad the dape
ſtarre aryſe in poure hertes. * So that ye
ſhal know thys: that no prophete in the
ſcripture hath eny pryuate interpretacyon:
For the ſcripture came neuer by the wyll of
man: but holy men of God ſpake, as they
were moued by the holy goſt.

The.ij. Chapter.

The propheteſſe of falſe teachers, and the waye
their punyſhment.

Her were falſe prophetes alſo amō-
ge the people, euen as * ther ſhal be
falſe teachers amonge you: whych
prouely ſhall bypnye in damnable
ſectes (euen denyenge the Lorde that hath
bought them and bypnye vpon them ſelues
ſwyft damnacyon, and many ſhall folowe
their damnable wayes, by whom the waye
of trueth ſhal be euyl ſpoken of, and thorow
coueteuſnes ſhall they wyth fapned wor-
des make marchandys of you, whole iudge-
ment is now not farre of, and their damna-
cyon ſleepeth not.

For yf God ſpared not the angels p ſyn-
ned, but caſt them downe into hell, ad dely-
uered them into chaynes of dercknes. * (to be
punyſhed) to be kept vnto iudgemēt: nether ſpa-
red p olde worlde, but ſaued. * For p epyght
preacher of ryghtewelnes, and brought in p
floud vpon the worlde of the vngodly, and
turned the cyties of ſodom and Gomor into
aſhes: ouerthrewe them, damned them, and
made on them an enſample vnto thoſe that
after ſhulde lyue vngodly. And iuſt * Lot
vered wyth the vnclenly conuerſacyon of p
wyched, delyuered he. For he beyng rygh-
teous, and dwellynge among them in ſeyn-
ge and hearyng, vered his ryghteous ſoule
from dape to dape wyth their vnlaful de-
des. * The Lorde knoweth how to delyuer
the godly out of temptacyon, and to reſerue
the vniuſte vnto the dape of iudgement for
to be punyſhed: but cheſely theſe that walcke
after the fleſhe in the luſt of vnclennes, and
deſpyſe auctoryte. Preſumptuous are they,
and ſubborne,

and ſubborne, whych feare not to ſpeake
euyl of the that excell in worſhippe. When
p angels which are greater both i power &
might, receaue not of p Lorde rayling iudg-
mēt agaynſt the ſelues. But theſe as brute
beaſtes, naturally brought forth to be ta-
ken and deſtroyed, ſpeake euyl of the thin-
ges p they vnderſtande not, & ſhall periſhe
in their awne deſtruccion, & receaue the re-
warde of vnyghtewelnes.

They couit iſe pleasure to lyue deſpiciouſly
for a ſeaſon. Spottes they are & fylthynes:
which lyue at pleaſure i their owne diſcea-
uable wayes, ſeaſtice & ſcoynge you: hau-
ge eyes full of aduoutrie, and p canot ceaſe
from ſpyne: begyng vnſtable ſoules. Her-
tes they haue excercyſed with robrie. They
are curled chyldzen which haue forſake the
ryght waye, and are gone aſtrape folowyn-
ge the * waye of Balaam the ſonne of Bo-
lor, which loued the rewarde of vnyghte-
welnes: but was rebuked of hys iniquitie.
The ſame and dome beaſt, ſpeakynge with
mannes voyce, forbad the madneſſe of the
Prophete.

* Theſe are welles without water: cloudes
that are, caried with a tēpeſt, to whom the
myſt of darcknes is reſerued for euer. For
when they haue ſpoken the greate ſwell-
ing wordes of vanytie, they entyle thorow lu-
ſtes in the voluptuousnes of the fleſh, them
that were cleane eſcaped: euen them p now
lyue in erreure: while they promes them li-
bertie, where as they the ſelues are p bonde
ſeruautes of corruption. * For of whom a
mā is ouer come, vnto p ſame is he brought
in bondage. * For yf they (after they haue
eſcaped from the fylthynes of the worlde
thorow the knowledge of the Lorde and the
ſauoure Jesu Christ) are yet tagled agayne
therin, and overcome * then is the latter en-
de worſe wyth them then the begynninge.
For it had bene better for the, not to haue
knowne p waye of ryghtewelnes, the after
they haue knowen it, to turne fro the holy
commaundement p was geuen vnto them:
But the ſame is happened vnto the that is
bleſed to be ſpoke by p true prouerbe. * The
dogge is turned to his awne vomit agayne
and the ſow p was waſhed is turned agay-
ne to her walowynge in the myer.

For p dape of p Lorde, whole longe tarynge is ſaluacion.

The.iii. Chapter.

This is the ſeconde epistle that I now
write vnto you dearly beloued, wher
by puttynge you in remembraunce, that ye
maye be myndeſull of the wordes (whych
were tolde befoze of the holy Prophetes)
and alſo the commaundement of vs whych

be Apoſtles of the Lorde and ſauoure
* This fyrſt vnderſtande, that ther ſhall
come in the laſt dayes, mockers. * (in diſcreet
ſuineſſe) whych wyll walke after their awne
luſtes, & ſaye: Where is the promes of hys
compynge? For ſence the fathers dyed, all
thynges continue in the ſame eſtate wherin
they were at the beginninge. For this they
knowe not (and that wyllfully) how that p
heauens a greate whyle ago were, & the erth
out of the water appeared by thorow the
water, by the word of God: by the whych
thynges the worlde that then was, perſhed
beyng ouerrunne wyth water. * But the
heauens and erth whych are now, be kept by
hys worde in ſtoze, and reſerued vnto fpye,
agaynſt the dape of iudgement & perdition
of vngodly men.

Dearely beloued, be not ignoraunt of this
one thige, howe that * one dape is with the
Lorde as a thouſande yeaere, & a thouſande
yeaere as one dape. The Lorde that hath pro-
miſed, is not ſlacke, as ſome mē count ſlack-
nes: but is payent to vs warde: for almoſt
as he wolde haue no man loſt, but wyll re-
ceae all men to repentaunce.

Neuertheleſſe * the dape of the Lorde wyll
come as a theſe in the nyghte, in the which
dape, the heauens ſhall paſſe awaye in ma-
ner of a tempeſt, and the elemētes ſhal melt
with heat: the erth alſo & the workes that
are therein, ſhall burne. Seyng the that all
theſe thynges ſhal periſhe, what maner per-
ſons ought ye to be in holy conuerſacyon,
and godlynes: lokyng for, and haſtynge vn-
to the compynge of the dape of God, by
whō the heauens ſhall periſhe with fpye, &
the elemētes ſhall melt with heat. * Ne-
uertheleſſe, we (accordig to his promes) lo-
ke for a new heaue and a new earth, wherin
dwelleth ryghtewelnes.

Wherefore dearly beloued, ſeynge that ye
loke for ſuch thynges, be diligent p ye maye
be founde of hym in peace, wythout spotte
and vndeſpiled. And ſuppoſe that the longe
ſufferinge of the Lorde is ſaluacyon, euen as
oure dereſt beloued brother Paule alſo (ac-
cordyng to the wyldome geuen vnto him)
hath wyrtten vnto you, p, almoſt i euery
epiſtle, ſpeakynge of ſuch thynges: amonge
which are many thynges harde to be vnder-
ſtāde, which they that are vnlearned & vn-
ſtable, peruert, as they do alſo p other ſcri-
ptures vnto their awne deſtruccion. Ye ther-
fore beloued, (ſeynge ye be warned afore
hād) beware, leſt ye, wyth other men be al-
ſo plucked awaye thorow the erreure of the
wyched, and fall from your awne ſtedfaſt-
nes: but growe in grace, & in the knowledge
of oure Lorde and ſauoure Jesus Christ.
To whom be glozy both now and for euer.
Amen.

The .i. Epistle

The fyrst Epistle

of Saynct John the Apostle.

The fyrst Chapter.

¶ True wyltelle of the euergastynge worde of God.
The blonde of Chyrt is the purgacyon from synne.
A man is wylthout synne.

What which was from the begyn-
nyng, whyche we haue hearde,
whyche we haue sene wylth oure
eyes, whyche we haue looked vpon,
and our hādes haue handled, of þe word of þe
lyfe. And the lyfe appeared, & we haue sene
and beare wytnes. & the we vnto you * that
eternall lyfe, whyche was wylth the father,
& appeared vnto vs. That which we haue
sene & herde, declare we vnto you, þe also
maye haue fellowshyppe with vs, and that
oure fellowshyppe maye be wylth the father
and his sonne Iesus Christ. And thys wyl-
te we vnto you, þe maye receyue, and that þe
ioye maye be full.

And this is the tydynges whyche we haue
hearde of hym & declare vnto you, þe God is
lyght, & in hym is no dercknes at all. If we
saye, þe we haue feloushypp with hym, and
walcke i dercknes, we lye, & do not þe truth.
¶ But & þe we walke in lyght euen as he
is in lyght, then haue we fellowshyppe wylth
him, and * the blonde of Iesus Christ his sonne
clenseth vs from all synne.

* If we saye that we haue no synne, we
deceane oure selues, and the trouth is not in
vs. ¶ If we knowlege oure synnes, he is
faythfull & iust, to forgyue vs oure synnes,
and to clense vs from all vnrpyghtewines.
If we saye we haue not synned, we make
hym a lyar, and hys worde is not in vs.

¶ Christ is oure aduocate. Of true loue, & how it is recey-
ued.

The .ii. Chapter.

Wyltell chyldren, these thynges w-
rite I vnto you, that ye synne not.
And þe eny man synne, we haue an
aduocate wylth the father, Iesus
christ, the ryghteous: & he it is þe obtayneth
grace for oure synnes, not for oure synnes
onely: but also for þe synnes of all the worl-
de. ¶ And herby we are sure þe we knowe
hym, þe we kepe hys commaundementes.
¶ He that sayth I knowe hym, and kepeth
not hys commaundementes is a lyar, and
the veritye is not in hym. But who so ke-
peth hys worde, in hym is the loue of God
perfect i dede: herby knowe we that we are
in hym. He þe sayth he bydeth in hym, ought
to walke euen as he walked.

¶ Brethren, I wylte no newe comaunde-
ment vnto you: but that olde comaunde-
ment, which ye haue had fro the begynnyng.

The olde commaundement is the worde,
which ye haue hearde from the begynnyng.
Agayne, a new commaundement I wylte
vnto you, that is true in him, and the same
is true also in you: for the dercknes is past,
and the true lyght now shyneth. ¶ He that
sayth how that he is in the lyght, & yet ha-
teth his brother, is in dercknes euen vntyll
thys tyme. He that loueth his brother, aby-
deth in the lyght, and ther is none occasion
of euill in hym. He that * hateth his bro-
ther, is in dercknes, & walketh in dercknes:
and can not tell whyther he goeth, because
that dercknes hath bynded hys eyes.

¶ Babes I wylte vnto you, how þe poure
synnes are forgyue you for his names sake.
I wylte vnto you fathers, how that ye ha-
ue knowne him that is from the begynnyng.
I wylte vnto you yonge men, how þe ye
haue ouercome þe wicked: I wylte vnto you
lytell chyldren, how þe ye haue knowen þe fa-
ther. I haue wylten vnto you fathers, how
that ye haue knowen hym that is from the
begynnyng. I haue wylte vnto you yonge
men, how that ye are stronge, and the worde
of God abydeth in you, and ye haue ouerco-
me that wicked.

¶ So that ye loue not * the worlde, nether
the thynges that are in the worlde. If eny
mā loue the worlde, the loue of the father is
not in hym. For all that is in the worlde
(as the lust of the fleshe, and the lust of the
eyes, & the pryde of life) is not of the father,
but of the worlde. And the worlde passeth a-
waye and the lust therof: but he that fulfyl-
leth the will of God, abydeth for euer.

¶ Lytell chyldren, it is the last tyme, and as
ye haue herde how that Antichrist shall co-
me, euen now are there many begonne to be
Antichristes all redy, wherby we knowe, þe
it is the last tyme. ¶ They went out fro vs,
but they were not of vs. For þe they had be-
ne of vs, they wolde no dout haue continued
with vs. But that it myght appeare, that
they were not of vs.

¶ Neuerthelesse, ye haue an opyntment of hym
þe is holy, and ye knowe all thynges. ¶ I ha-
ue not wylte vnto you, as the igh ye knewe
not þe trouth: but as though ye knewe it (&
knowe also) þe nolpe cometh of trouth. Who
is a lyar, but he that denyeth that Iesus is
Christ: the same is Antichrist, that denieth
the father & the sonne. Whosoener denyeth
the sonne, the same hath not the father.

¶ Let therfore abyde in you that same which ye
hearde from the begynnyng. If that which
ye hearde from the begynnyng shal remay-
ne in you, ye also shal contynue in the son-
ne, and in the father. And thys is the pro-
mes that he hath promysed vs, euen eter-
nall lyfe.

These

Of S. John.

No. xii.

These thynges haue I wylten vnto you,
concernynge the that deceaue you. And the
anoyntinge which ye haue receyued of him
dwelleth in you. And ye nede not, that eny
man teach you: but * as þe anoyntinge tea-
cheth you of all thynges, and is true, and no
lye, and as it hath taught you, euen so byde
therin. And now babes abyde in hym: that
when he shall appeare, we maye be bolde, &
not be made ashamed of hym at hys com-
myng. If ye knowe that he his righteous,
knowe also þe euery one which doth righte-
welsnes, is bozne of hym.

¶ The singular loue of God toward vs: and how we
agayne oughte to loue one another.

The .iii. Chapter.

Behold, what loue the father hath
shewed on vs, that we shuld be cal-
led * (as be in dede) þe * sonnes of God.
For this cause þe worlde knoweth
you not, because it knoweth not hym. De-
arely beloued, now are we þe sonnes of God
& yet it doth not appeare, what we shal be.
But we knowe, that when it shall appea-
re, we shal be lyke hym. For we shal se hym
as he is. And euery mā that hath this hope
in hym, pougeth him selfe, eue as he also is
pure. Whosoener commytte synne, com-
mitteth vnrpyghtewines also, and synne is
vnrpyghtewines. And ye knowe, that he ap-
peared, to take awaye oure synnes, and in
hym is no synne. As many as byde in hym,
synne not: whosoener synneth, hath not se-
ne hym, nether knowen hym.

¶ Babes, let no man deceaue you. He that
doeth ryghteousnes, is ryghteous, euen as
he is ryghteous. He that committeth synne,
is of the deuyll. ¶ For the deuyll synneth sen-
ce the begynnyng. For this purpose appea-
red the sonne of God, to lowse the workes
of þe deuyll. Whosoener is bozne of God, syn-
neth not: for his seed remaineth in him, and
he canot synne, because he is bozne of God.
In thys are the chyldren of God knowen,
and the chyldren of the deuyll. Whosoener
doeth not ryghteousnes, is not of God, ne-
ther he that loueth not hys brother.

¶ For this is the tidynge, that ye hearde
from the begynnyng, that ye shuld loue one
another, not as * Cayn which was of that
wicked, and slewe his brother. And wher-
fore slewe he hym? Because his awne wor-
kes were euill, and hys brothers good. ¶
Maruayle not my brethren though þe worlde
hate you. We knowe, that we are traslated
from deeth vnto lyfe, because we loue the
brethren. ¶ He that loueth not hys brother,
abydeth i deeth. Whosoener hateth his bro-
ther, is a mā sear. And ye knowe, þe no man
sear, hath eternall lyfe abydyng in hym.
Herby perceaue we loue: because he gaue
his lyfe for vs: & we ought to geue oure li-

ues for the brethren. But who so hath thys
worlde good and * seyth hys brother haue
neade: and shutteth vp his compassion from
him: how dwelleth the loue of God in hym?
¶ My babes, let vs not loue in worde, nether
in tonge: but in dede & in veritie. ¶ Herby
we knowe, that we are of the veritie & can
quyet oure hertes before hym. For þe oure
herte condempne vs, God is gretter the oure
herte, and knoweth all thynges. Dearly be-
loued, þe oure herte condemneth vs not, then
haue we trust to God warde: & * what soe-
uer we aske we receaue of hym, because we
kepe his comaundementes, & do those thin-
ges which are pleasinge in his syght.

¶ And this is hys comaundement, þe we be-
lene on the name of his sonne Iesus Christ,
and loue one another, as he gaue comaun-
dement. And he that kepeth hys commaun-
dementes, dwelleth in him, & he in him, and
herby we knowe that he abydeth in vs, eue
by the sprete which he hath geuen vs.

¶ Difference of spretes, & how the sprete of God maye
be knowen from the sprete of erreure. Of the loue of
God and of oure neygbbours.

The .iiii. Chapter.

Dearly beloued * beleue not enery spre
te: but proue þe spretes, whether they
are of god or not, for many false pro-
phetes are gone out into the worlde. Herby
shal ye knowe þe sprete of God. Euery spre-
te that confesseth that Iesu Christ is come
in the fleshe is of God. And euery sprete w-
hich confesseth not that Iesus Christ is co-
me in the fleshe, is not of God. And this is
that sprete of Antichrist, of whom ye haue
hearde. Howe þe shal be come: and eue now
alredy is he in the worlde.

¶ Lytell chyldren, ye are of God, and haue
ouercome them: for greater is he that is in
you, then he that is in the worlde. They are
of the worlde, therfore speake they of the
worlde, and the worlde heareth them. We
are of God. He that knoweth God, heareth
vs: he þe is not of God, heareth vs not. Her-
by knowe we the sprete of veritie, and the
sprete of erreure.

¶ Dearly beloued * let vs loue one another:
for loue cometh of God. And euery one that
loueth, is bozne of God, and knoweth God.
He that loueth not, knoweth not God: for
God is loue. In this appeared þe loue of
God to vs ward, because þe * God sent hys
only begotten sonne into the worlde, þe we
might liue thowth him. Hezi is loue, not þe
we loued God, but þe he loued vs, & sent hys
sonne to be the agrement for oure synnes.

¶ Dearly beloued, þe God is loued vs, we
ought also to loue one another. ¶ No man
hath sene God at eny tyme. If we loue one
another, God dwelleth in vs, & hys loue is
perfect in vs. Herby knowe we þe we dwell
in hym.

The.ij. Epistle

In hym. And he in vs: because he hath geuen vs of hys sperte. And we haue sene, & do testifye, that the father sent p sonne to be the sauyour of the worlde. Whosoener confeseth, p Iesus is the sonne of God, in him dwelleth God, & he in God. And we haue knowe and beleued the loue p God hath to vs.

God is loue, & he that dwelleth in loue, dwelleth in God, and God in him. Here is the loue perfect in vs, p we shuld haue trust in the daye of iudgement: For as he is, euē so are we i this worlde. Ther is no feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes. He p feareth, is not perfect in loue.

We loue him, for he loued vs fyrst. If a man say, I loue God, and yet hate his brother, he is a liar. For how can he p loued not hys brother whom he hath sene, loue God whom he hath not sene? And this commaundement haue we of hym: p he which loueth God, shuld loue his brother also. Amen.

To loue God, is to kepe his commaundementes. For he ouercometh the worlde. Whosoever lyeth in the sonne of God, of the sonne vnto death.

The. v. Chapter.

Whosoener beleueth p Iesus is Christ, is borne of God. And euery one that loueth hym which begat, loueth him also which was begotten of him. * By this we knowe, p we loue the chyldren of God, when we loue God, and kepe his commaundementes. For this is the loue of God, that we kepe his commaundementes, and * his commaundementes are not greuous. * For all that is borne of God, ouercometh the worlde. And this is the * victory that ouercometh the worlde, euē oure fayth. Who is it p ouercometh the worlde: but he which beleueth, that Iesus is the sonne of God?

This Iesus Christ is he that cam by water & bloud, not by water onely: but by water and bloud. And it is the sperte that beareth wytnes, because the sperte is trueth.

(For there are thre which beare recorde in heauen, p father, p worde & p wholy goost. And these thre are one.) And there are thre which beare recorde on earth, p sperte & water, and bloud: & these thre are one. If we receaue the wytnes of me, the wytnes of God is greater. For this is the wytnes of God: (that is greater) which he testified of his sonne. He that beleueth on the sone of God, hath the wytnes in hym selfe. He that be-

beleueth not God, hath made him a liar because he beleued not the recorde p God gaue of hys sonne. And this is p recorde, how that God hath geue vnto vs eternall lyfe, & this lyfe is in hys sonne. He that hath the sonne hath lyfe: & he that hath not the sonne of God, hath not lyfe.

These thynges haue I wyrtte vnto you that beleue on the name of the sone of God,

that ye maye knowe, how that ye haue eternall lyfe, & that ye maye beleue on the name of the sonne of God. And thys is p trust that we haue in hym: that * p we alle eny thyng accorde to hys wyll, he heareth vs. And p we knowe p he heareth vs what soener we aske, we knowe, that we haue the peticyons, that we desyre of hym.

If eny man se hys brother synne a synne not vnto deeth, let him aske, & he shall geue him lyfe for the that synne not vnto deeth. Ther is a synne vnto deeth, for which I praye not p a man shuld praye. All vnyghtweldnes is synne, & ther is synne not vnto deeth.

We knowe, that whosoener is borne of God, synneth not: but he that is begotte of God, kepeth hym selfe, & that wycked toucheth hym not. We knowe, that we are of God, and the worlde is all together set on wyckednes. We knowe, that the sonne of God is come, and hath geue vs a mynde to knowe hym which is true: & we are in hym that is true, throughe is sonne Iesu Christ. This same is very God, and eternall lyfe. Babes kepe poure selues from ymagis. Amen.

The seconde epistle of Saynct John.

The wyrtte vnto a certayne lady, retyfeth that her chyldren walke in p trueth, & exhorteth them vnto loue, warneth them to beware of such deceaues as denye that Iesus Christ came in the flesch, prayeth them to continue in the doctrine of Christ, & to haue nothinge to do with them that bringe not this lerninge.

In the elder to the electe lady ad her chyldre, whom I loue in p trueth: and not I onely, but also all that haue knowe the trueth for p truethes sake whych dwelleth in vs, and shal be in vs for euer.

With vs shal be grace, merce, & peace from God the father & from the lord Iesus Christ p sonne of the father, i trueth & loue.

I reioysed greatly, that I founde of thy chyldren walkinge in trueth, as we haue receaued a commaundement of the father. And now beleeche I p lady, not as though I wote a new commaundement vnto the, but that same which we haue had fro the begynnyng, that we shuld loue one another. And this is the loue, that we shulde walke after hys commaundement.

This commaundement is (that as ye haue hearde fro p begynnyng) ye shuld walke in it. For many deceaues are entred into the worlde, whych confesse not that Iesus Christ is come in the flesch. This is a deceaue and an Antichrist. Loke on your selues that we loose not that we haue wrought: but that we maye haue a ful rewarde. Who soener

Of S. John.

No. xvi.

soener trasgredyth & bydeth not i p doctryne of Christ, hath not God. He p endureth i p doctrine of Christ, hath both p father & p sonne. If ther come eny vnto you, & bryge not this lerninge, him receaue not to house: nether byd hi God spede. For he p byddeth hi God spede, is partaker of hys euyl dedes. (Beholde, I haue tolde you before, that ye shulde not be ashamed in daye of the lord.) I had many thynges to wyrtte vnto you, neuertheless I wolde not wyrtte w paper and ynke: but I trust to come vnto you, & speake w you mouth to mouth, that oure lope maye be full: the sonnes of thy electe sister grete the. Amen.

The thyrd epistle of saynct John.

He is glad of Gaius, that he walketh in the trueth: exhorteth them to be loupge vnto the poore Christen in theyr persecucion, sheweth the vnkynde dealinge of Diotrephes, and the good repoyte of Demetrius.

In the elder vnto p beloued Gaius who I loue in the trueth. Beloued I wishe in all thynges that thou prosperedest, and fareddest well, euen as thy soule prospereth, For I reioysed greatly, whē p brethren came, and testified of the trueth that is in the, how thou walkest in the trueth. I haue no greater ioye, the for to heare, how that my sonnes walke in veritye. Beloued thou doest faythfully, what soener p doest to p brethren, and to straungers, which beare wytnes of thy loue before the congregacion. Which brethren if thou byngge for wardes of theyr iorney (after a godly sorte) p shalt do well: because that for his names sake they wet forth: and toke nothyng of the Geyls. We therfore ought to receaue such, that we myght be helpers to the trueth. I wote vnto the congregacio: but Diotrephes which loueth to haue the preeminence amōge them, receaueth vs not.

Wherfore p I come, I will declare hys dedes which he doeth, icstinge on vs w malicious wordes, nether is therewith contēt. Not onely he him selfe receaueth not p brethren: but also he forbiddeth the p wolde, and thrusteth them out of the congregacio.

Beloued, folowe not that which is euyl, but that which is good. He that doeth well is of God: but he that doeth euyl, seyth not God. Demetrius hath good repoyte of all men & of the trueth it selfe. yee, and we oure selues also beare recorde, & ye knowe, that oure recorde is true. I had many thiges to wyrtte: but I will not with ynke and penne wyrtte vnto the. I trust I shall shortly se p & we shall speake mouth to mouth. Peace

be vnto the. The louers salute the. Grete the louers by name.

The Epistle of Saynct Jude.

He rebuketh such as beynge blynded with their awne lustes, resist the trueth. He exhorteth vs to edifye one another, to playe in p holy gost to continue in loue to loke for the commynge of the Lorde.

In the seruant of Iesus Christ p brother of James. To them which are called, and sanctified in God the father, and preserued in Iesu Christ. Mercy vnto you and peace and loue be multiplied.

Beloued, when I gaue all diligence to wyrtte vnto you of the comen saluacion, it was nedeful for me to wyrtte vnto you, to exhortte you, that ye shuld contynually labour in the fayth, which was once geuen vnto p saynctes. For ther are certayne vngodly me craftely crept in, of which it was written afore tyme vnto such iudgement. They turne p grace of oure God vnto wantannes, and denye God (which is the onely Lorde) and oure Lorde Iesus Christ.

My mynde is therfore to put you in remembraunce, for as moche as ye once knowe this, how that the Lorde (after that he had deliuered p people out of Egypt) destroyed them which after warde beleued not. The angels also which kept not their fyrst estate, but leste their awne habitation, he hath reserved in euerlastyng chaynes vnder darkness vnto p iudgement of the grete daye: * euen as Sodom & Gomore, and the cytyes aboute them (which in lyke maner defyled the selues with fornicacion, and folowed strange flesche) are set forth for an ensample, & suffer p payne of eternall fyre. Lyke wyse, these beynge deceaued by dycaunes, defile p flesche, despise rulars & speake euyl of them that are in auctorite.

Yet Michael the archangel when he stro- ue agaynst the deuyll, & disputed about the body of Moses, durst not geue raplyng sentence, but sayde, the Lorde rebuke the. But these speake euyl of those thynges whych they knowe not: and what thynges they knowe naturally (as bestes which are without reason) i those thiges they corrupte the selues. Who be vnto the, for they haue folowed p waye of Cain, & are utterly geue to the erreure of Bala for lukers sake & perishe in p treason of Core. These are spottes which of your kidnes feast together, w out feare, lyunge lawlesse, and after ther awne pleasure. Cloudes they are with out water, carped about of windes, trees w out fruite at gatherynge

The Reuelacyon

at geatheringe time withered, & twyse deyd, & plucked up by y roses. They are y ragynge waues of y see, rompyng out their awne swa me. They are wandryng sterres, to whom is reserved the myst of darcknes for euer.

Enoch the seuenth from Adam prophesied before of such, sayinge. * Beholde, the Lord shall come with thousandes of saynctes, to geue iudgement agaynst all men, & to rebuke all that are vngodly amonge the of all. their vngodly dedes, which they haue vngodly committed, and of all their cruell speakyngs, which vngodly synners haue spoken agaynst hym.

These are murmurers, cōplainers, wal kyng after their awne lustes, whose mou thes speake proude thynges. They haue mē in greate reuerence because of aduantage. But ye beloued, remēber the wordes which were spoken before of the Apostles of oure Lord Jesu Christ, how that they tolde you * that there shuld be begylers in the last tyme, which shuld walke after their awne vngodly lustes. These are makers of sectes, fleshye, haupnge no sprete.

But ye derlye beloued, edifye poure sel ues in your most holy sayth, prayinge in y holy goost, and kepe your selues in the lone of God, lokyng for the mercy of oure Lord Jesu Christ, vnto eternall lyfe. And haue compassion of some, separatinge them, and orher saue with feare, pullinge them out of the fyre. * (and haue compassion on the other) and ha te the fylthy vesture of the fleshe.

Vnto him that is able to kepe you fre fro synne, & to present you faultlesse before the presence of his glory w lope. * (at the comynge of oure Lord Jesu Christ) to God oure saypoure: (tho:ow Jesu Christ oure lord) which onely is wple be glory, maistye, dominion, and power, * (before all wordes) now and euer. Amen.

The reuelacyon of Saynct John the diuine.

Happye are they that heare the woide of God and kepe it. He wyrteth to the seuen congregacions in Asia, seeth seuen candelstikes, and in the myddes of them, one lyke vnto the sonne of man.

The fyrst Chapter.

In the reuelacyon of Jesu Christ which God gaue vnto him, for to shewe vnto hys seruauntes, thynges whych muste shortly come to passe. * And when he had sent, he shewed by hys Angell vnto his seruaunt John, which bare recorde of the woide of God, and of the testymony of Jesu Christ, and of all thynges that he sawe. Happy is he that readith, and they that heare the wordes of the prophesy, and

kepe those thynges which are wyrtten the: rin. For the tyme is at hande.

John to the seuen congregacions in Asia. Grace be vnto you and peace, fro hi which is and which was, and which is to come, & from the seuen spretes which are before his throne, & fro Jesu Christ, which is a fayth full wyrtner, & fyrst begotten of the deede: & Lord ouer the kynges of the erth. Vnto him that * loued vs, and welsed vs from oure synnes in hys awne bloude, & made vs kynges ad prestes vnto God his fa ther, be glory and dominion for euermore. Amen. * Beholde, he cometh with cloudes, & all eyes shall se hi, & they also which pear sed him. And all kynredes of the erth shall wayle. * (ouer hym) Eue so: Amen. I am Alpha and Omega, the begynnyng and y endyng, sayth the Lord almyghty, which is and which was, and which is to come.

I John poure brother, and companio in tribulaciō, and in the kyngdome & paciēce in Jesu Christ, was in the yle that is called Pathmos, for y worde of God, and for the witnessig of Jesu Christ: I was i the sprete on a sondaye, & herde behynde me a great voyce, as it had bene of a trompe, sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seyst, wyrtē in a boke, and sende it vnto the seuen cōgregaciōs which are in Asia, vnto Ephesus, & vnto Smyrna and vnto Pergamos, and vnto Thyatira, and vnto Sardis, & vnto Philadel phia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And when I was turned: I sawe seuen golden candelstikes, & i the myddes of the candelstikes, one lyke vnto the sonne of man, clothed with a lymne garment downe to the fete, and gyyd about the pay pes w a golden gyrdle. His heed, & his hea res were whyte, as whyte woll, & as snowe and hys eyes were as a flame of fyre: & hys fete lyke vnto brasse, as though they bzēt in a fornae, and his voyce as the sounde of many waters. And he had i his ryghte hā de, vii. starres. And out of his mouthe wet a sharpe two edged swearde. * And his face shone, euen as the sonne in his strength.

And when I saw him, I fell at his fete, euen as deed. And he layde his ryghte hāde vpo me, saying vnto me: feare not. * I am y fyrst & the laste, & am a lyue, and was deed. And beholde: I am a lyue for euermore & haue y keyes of hell & of deeth. Wyrtē therfore the thynges which thou hast sene, and the thynges which are, and the thynges which must be fulfilled here after: y miste ry of the. vii. starres which thou sawest in my ryght hāde, and the. vii. golden candel stikes. The. vii. starres are the messēgers of the. vii. cōgregaciōs, And the seuen can delstikes

delstikes which thou sawest, are the seuen congregacions.

The ii. Chapter.

He exhorteth foure congregacions to amende, & sheweth the rewarde of hym that ouercometh.

Vnto the messenger of y cōgrega cyō of Ephesus wyrtē: these thynges sayth he, that holdeth the se uen starres in hys ryghte hāde, and that walketh in the myddes of the se uen golden candelstikes. I knowe thy wor kes, and thy labour, & thy paciēce, and how thou cannest not forbear them whych are euyl: and hast examined them whych saye they are Apostles, and are not: & hast foun de them lyars, & hast suffred. And hast pa ciēce: and for my names sake hast labored, and hast not faynted. Neuerthelesse, I ha ue sumwhat agaynst the, because thou ha ste leste thy fyrst loue. Remember therfore from whence thou art fallen, & repent, and do the fyrst workes. Or elles I wyll come vnto the shortly, & wyll remoue thy cādel sticke out of his place, except thou repent. But this thou hast, because thou hast the dedes of the * Nicolaitans, which dedes I also hate. Lett hym that hath eares, heare what the sprete sayth vnto y cōgregacyōs. To hym that ouercometh, wyll I geue to eate of the * tree of lyfe, which is in y myd des of the Paradyse of God.

Vnto the messenger of the cōgregacyon of Smyrna wyrtē: These thynges sayth he that is fyrst, & the laste, which was deed, and is a lyue. I knowe thy workes & tribula cyon and pouerte, but thou art ryche. And I knowe y blasphemys of them, whych call them selues Jewes & are not: but are the cō gregacyon of Sathan. Feare none of those thynges, which thou shalt suffre. Beholde, the deuyll shall caste some of you into pre son, to tēpte you, & ye shall haue tribulacyō ten dayes. Be saythfull vnto y deeth, and I wyll geue the a croune of lyfe. Lett hym that hath eares, heare, what y sprete sayth to the cōgregacions. He that ouercometh, shall not be hurt of the seconde deeth.

And to the messenger of the cōgregacyon in Pergamos wyrtē: This sayth he, which hath the sharpe swearde with two edges: I knowe thy workes, & where thou dwellest, euen where Sathanas scat is, and thou ke pest my name, & hast not denyed my sayth. And in my dayes Antipas was a faythfull wyrtner of myne, whych was slayne amon ge pou, where Sathan dwelleth. But I ha ue a fewe thynges agaynst y: because thou hast there, them that mayntayne y doctri ne of Balam * which taught in Balahe, to put occasyon of synne before the chyldren of Israel, y they shulde eate of meate dedy cat vnto ydoles, and commyt fornyfacyon.

Of S. John.

No. xlvii.

Euen so hast thou them that mayntayne y doctryne of the Nicolaitas, which thyng I hate. But be conuerted, or elles I wyll co me vnto y shortly, and wyll fight agaynst the with y swearde of my mouth. Lett hym that hath eares, heare, what y sprete sayth vnto y cōgregacyōs. To hym that ouerco meth, wyll I geue to eate Manna that is hyd, & wyll geue hym a whyte stone, & i the stone a newe name wyrtten, which no man knoweth, saypunge he that receaueth it.

And vnto y messenger of y cōgregacyon of Thyatira wyrtē. Thys sayth the sonne of God, which hath eyes lyke vnto a flāme of fyre, & hys fete are lyke brasse: I knowe thy workes, & thy loue, scrupce, and sayth, and thy paciēce, & thy dedes, which are mo at the last then at the fyrst. Notwith stan dyng I haue a fewe thynges agaynst the, because thou sufferest that woman * Jela bell, which called her selfe a Prophetesse, to teache & to deceaue my seruauntes, to make them comyt fornyfacyon, & to eate meates offered vnto ydoles. And I gaue her spa ce to repēt of her fornyfacyon, & she repēded not. Beholde, I wyll cast her into a beed: & them that comyt fornyfacyon with her, into gret aduersitye, excepte they turne fro their dedes. And I wyll kyll her chyldren with deeth. And all the congregacyōs shall knowe, that * I am he which searcheth the reynes & hertes. And I wyll geue vnto eue ry one of you accordyng vnto hys workes.

Vnto you I saye, and vnto other of them of Thyatira, as many as haue not this ler nyng & which haue not knowen the depres of Sathan (as they saye) I wyll put vpon you none other burthen, but y which ye ha ue already. Holde fast tyll I come, & wio: soeuer ouercometh & kepeth my workes vnto the ende, to hym wyll I geue power ouer nacys, & he shall rule them w a rodde of yron: & as y vessels of a potter, shall they be broken to shēers. Euen as I receaued of my father, so wyll I geue hym the mornyng starre. Lett hym that hath eares, heare, what y sprete sayth to the cōgregacions.

The iii. Chapter.

He instructeth and enfourmeth the Angels of the cōgregacions, declarpunge also the rewarde of hym that ouercometh.

Vnto the messenger of y cōgregacyon y is at Sardis: this sayth he y hath y seue spretes of God & the seuen star res. I knowe thy workes, thou hast a name that thou lyuest, and thou art deed. Be awake, and strength the thynges which remaine, & are redy to dye. For I ha ue not founde thy workes perfayete befo re * my God. Remēber therfore, how thou hast receaued & heard, & hold fast, & repent.

*** 1. Thess. b. ii. 1. c.** *** If thou shalt not watche, I wyll come on the as a thefe, & thou shalt not know what houre I wyll come vpon the. Thou hast a fewe names in Sardys, whych haue not defyled the garments, & they shall walke wyth me in whyte, for they are worthy. He that ouercometh, shall be thus clothed in whyte araye, and I wyll not put out his name out of the booke of lyfe, and I wyll confesse his name before my father, and before his Angels. Let hym that hath eares, heare, what the sprete sayth vnto the congregacions.**

25 *** 2. Thess. b. ii. 1. c.** **And wypte vnto the angell of the congregacion of Whyladelphia: this sayth he that is holy and true, which hath the keye of Dauid: * whych openeth and no man shutteth, and shutteth, & no man openeth. I knowe thy workes. Beholde, I haue set before the an open doze, and no man can shut it, for thou hast a lytell strength, & hast kept my saynges: & hast not denyed my name. Beholde, I make them of the congregacion of Sathan, whych call them selues Jewes, and are not, but do lye: Beholde, I wyll make them that they shall come, and worship before thy fete: and shall knowe, that I haue loued the.**

C **Because thou hast kept the wordes of my payence, therfore I wyll kepe the from the houre of temptacion, which wyll come vpon all the worlde, to tempte them that dwell vpon the erth. Beholde, I come shortly. Holde that which thou hast, that no man take awaye thy crowne. Hym that ouercometh, wyll I make a pyllar in the temple of my God, & he shall go nomore out, And I wyll wypte vpon hym, the name of my God and the name of the cyrpe of my God, new Jerusalem: whych cometh downe out of heauen from my God, and I wyll wypte vpon hym my new name. Let hym that hath eares, heare, what the sprete sayth vnto the congregacions.**

D **And vnto the messenger of the congregacion whych is in Laodicia, wypte: This sayth (Amen) the faythfull and true wytnes, the begynnyng of the creatures of God. I knowe thy workes, that thou art nether colde nor hotte: I wolde thou were colde or hotte. So then because thou art betwene bothe, and nether colde ner hotte, I wyll spewe the out of my mouth, because thou sayest: I am ryche & increasid wyth goodes, and haue nede of nothyng, and knowest not, how thou art wretched & myserable, and poore, & blynde and naked. I counsell the to bye of me, golde tryed in the fyre, that thou mayst be ryche: and whyte rayment, that thou mayst be clothed, & thy fylthy nakednes do not appeare, & anoynt thyne eyes wyth oyle, that thou mayst see.**

*** As many as I lone, I rebuke, & chasten, Be feruent therfore, and repent. Beholde, I stande at the doze, & knocke. If any man heare my voyce, and open the doze, I wyll come in to hym, and wyll suppe wyth hym, and he wyth me. To hym that ouercometh wyll I graunte to syt wyth me in my seate, euen as I ouercam, & haue sytten wyth my father in his seate. Lett hym that hath eares heare, what the sprete sayth vnto the congregacions.**

The. iiii. Chapter.

C **He seeth the heauen open, and the seate, and one spyttinge vpon it, and xiiii. seates aboute it with xiiii. elders spyttinge vpon them, and foure beastes prayngs god daye and nyght.**

A **After this I looked, and beholde a doze was open in heauē, and the fyrst voyce whych I hearde, was as it were of a trompett talke wyth me, whych sayde: come vpon hyther, and I wyll shewe the thynges: whych must be fulfilled hereafter. And immediately I was in the sprete: & beholde, a seate was sett in heauen, and one sate on the seate. And he that sat, was to loke vpon, lyke vnto a Jasper stone and a Sardyne stone. And ther was a rayne bove aboute the seate, in spght lyke to an Emeralde. And aboute the seate were xiiii. seates. And vpon the seates, xiiii. elders sytting, clothed in whyte rayment, and had on theyr heades crownes of golde.**

C **And out of the seate proceded lyghtnynges, & thundrynges, & voyces, & ther were seven lampes of fyre, burnyng before the seate, whych are the seven spretes of God, And before the seate ther was a see of glasse, lyke vnto Cristall, and in the myddes of the seate, & rounde about the seate were foure beastes full of eyes before & behynde. And the fyrst beast was lyke a lyon, & the secōde beast lyke a calfe, & the thyrde beast had a face as a man, & the fourth beast was lyke a flyngge Eggle. And the foure beastes had eche one of them, vi. wynges about hym, & they were full of eyes wīn. And they had no rest daye nether nyght sayng. * Holy, holy, holy, Lord God almyghty, whych was, and is, and is to come.**

D **And when those beastes gaue glory and honour & thankes to hym that sate on the seate, (whych lyueth for euer & euer) the xiiii. elders fell downe before hym that sate on the seate, & worshipped hym that lyueth for euer & cast theyr crownes before the seate sayng: thou arte worthy o Lord * (oure God) to receaue glory, & honoure, and power, for thou hast created all thynges, & for thy willes sake they are, & were created.**

The. v. Chapter.

C **He seeth the labe openyng the boke, and therfore the foure beastes, the xiiii. elders, and the angels praye the lambe, and do hym worshippe.**

A **And I sawe in the ryght hande of hym that sat in the trone, a booke wrytten with in & on the backsyde, sealed with seven seales. And I sawe a stronge angell, which preached w a lowde voyce: Who is worthy to open the boke, & to lose the seales therof. And no man in heauē ner in erth nether vnder the erth, was able to open the boke, nether to loke theron. And I wepte much because no man was fōnde worthy to open & to reade the boke, nether to loke theron.**

25 **And one of the elders sayde vnto me wepe not: Beholde, a lyon of the trybe of Juda, the rote of Dauid, hath obtayned to open the boke, and to lose the seven seales therof. And I behelde, and lo, in the myddes of the seate, and of the foure beastes, and in the myddes of the elders, stode a lambe as though he had bene kylled, hauyng seven hornes, and seven eyes, whych are the seven spretes of God, sent into all the worlde. And he came, and toke the boke out of the ryght hande of hym that sate vpon the seate.**

C **And when he had taken the boke, the foure beastes and xiiii. elders fell downe before the labe, hauyng (euerp one of them) harpes & golden vialles full of odoures, which are the prayers of sayntes, & they songe a new songe, sayng: thou art worthy to take the boke, & to open the scales therof: for thou wast kylled, & hast redeemed vs by thy bloud out of all kynredes, & toges, & people, & nacōs, and hast made vs vnto our God, kynges, and prestes, & we shall raygne on the erth.**

D **And I behelde, and I hearde the voyce of many angels about the trone, & about the beaste & the elders, and I hearde thousand thousandes, sayng w a lowde voyce: Who is the labe that was kylled to receaue power, & ryches, & wysdome, and strength, and honour, & glory, & blessing. And all the creatures whych are in heauen, & on the erth, & vnder the erth, & in the see, & all that are in them, herde I sayng, blessing, honour, glory, & power be vnto hym that syttech vpon the seate, & vnto the labe for euermore. And the foure beastes sayd: Amen. And the xiiii. elders fell vpon their faces, and worshipped hym that lyueth for euermore.**

The. vi. Chapter.

C **The lambe openeth the vi. scales, and many thynges folowe the openyng therof.**

A **And I sawe, when the lambe opened the first scale, and I herde one of the foure beastes saye, as it were the voyce of thonder: come & se: and I sawe. And beholde ther was a whyte horlle: and he that sat on hym, had a bove, and a crowne was geuen vnto hym, and he went forth conquering & for to ouer come. And when he had opened the seconde scale, I herde the secōde**

beaste, saye: come and se. And ther wēt out another horlle that was redd, & power was geuen to hym that satt theron, to take peace from the erth, & that they shuld kyl one another. * And ther was geuen vnto hym a great swerde.

25 **And when he had opened the thyrde scale I herde the thyrde beaste saye, come & se. And I behelde, & lo, a black horlle: & he that sate on hym, had a payre of balaces in his hāde. And I herde a voyce in the myddes of the foure beastes, saye: a measure of whete for a peny, & thre measures of barley for a peny and oyle and wyne se thou hurte not. And when he had opened the fourth scale, I herde the voyce of the fourth beaste saye, come and se: & I looked. And beholde a pale horlle: & his name that sate on hym was deeth, & hell followed after hym, & power was geuen vnto them ouer the fourth parte of the erth, to kyl wyth swerde, & wyth hōger, & wyth decty that cometh of vermen of the erth.**

C **And when he had opened the fyft scale, I saw vnder the altare the soules of them that were kylled for the worde of God, & for the testymony whych they had, & they cryed with a lowde voyce, sayng: how longe tarryest thou Lord, holy & true, to iudge & to auge our bloud on them that dwell on the erth? And longe whyle garmetes were geuen vnto euery one of them. And it was sayde vnto them, that they shuld reste yet for a lytle season vntill the number of theyr felowes, and brethzen, & of them that shuld be kylled as they were, were fulfilled.**

D **And I behelde, when he had opened the syxt scale: & lo, ther was a great erthquake and the sunne was as blacke as sacke cloth made of heere. And the mōne waxed all, euen as blōnd, and the starres of heauen fell vnto the erth, euen as a fygge tree casteth fro her vntymely fygges, when she is shaken of a myghty wynde. And heauen vanished awaye, as a scroll when it is rolled to gether. And all mountaynes and ples, were moued out of theyr places. And the kynges of the erth, and the gret men, and the ryche men, and the chefe captaynes, & the myghty men, & euery bondman, and euery free man, hydd them selues in denmes, and in rockes of the hylls: & and sayde to the hylls and rockes: fall on vs, & hyde vs from the presence of hym that syttech on the seate, and from the wrath of the lambe: for the grette daye of his wrath is come, and who is able to endure?**

The. vii. Chapter.

C **He seeth the seruantes of God sealed in theyr foreheades out of all nacōs and people, whych though they suffer trouble, yet the lambe redeth them, ledeh them to the fontaynes of lyfng water, and God shall wyte awaye all teares fro theyr eyes.**

And after that, I sawe .iiii. angels stāde on the .iiii. corners of y^e erth holdynge y^e foure wyndes of the erth, y^e y^e wynde shuld not blowe on y^e erth, nether on y^e see, nether on any tree. And I sawe another angell ascēde from the r^espynge of the sunne, which had y^e scale of the lyvynge God, & he cryed wyth a loude voyce to y^e foure Angels (to whom power was geue to hurte y^e erth & the see) sayng: hurt not the erth nether the see, nether the trees, tyll we haue sealed the seruauntes of oure God in their foreheades.

B And I hearde y^e nōbre of th^e whych were sealed, & ther were sealed an. C. & xliii. M. of all the trybes of the chyldren of Israel. Of the trybe of Juda were sealed. xii. M. Of the trybe of Ruben were sealed. xii. M. Of the trybe of Gad were sealed. xii. M. Of the trybe of Aser were sealed. xii. M. Of y^e trybe of Neptali were sealed. xii. M. Of y^e tryb of Manasses were sealed. xii. M. Of y^e trybe of Symeon were sealed. xii. M. Of the trybe of Leuy were sealed. xii. M. Of the trybe of Issacar were sealed. xii. M. Of y^e trybe of Zabulon were sealed. xii. M. Of the trybe of Joseph were sealed. xii. M. Of y^e trybe of Benjamin were sealed. xii. M.

C After this I behelde, & lo, a gret multitude (whych nomā couldē nōbre) of all nacōs & people, & tōges, stode before y^e seate, & before y^e lābe, clothed with lōge white garmētes, & palmes in their handes, & cryed with a lowde voyce, sayinge: saluacyon be ascribēd to him that sitteth vpon y^e seate of oure God, & vnto y^e lambe. And all the angels stode in the cōpase of the seate, & of y^e elders & of y^e foure bestes, & fell before the seat on their faces, and worshypped God, sayinge, Amen: Blessinge & glory & wylidome & thākes, and honour, & power, & myght, be vnto oure God for euermore. Amen.

D And one of the elders answered, sayinge vnto me: what are these whych are atayed i lōge whyte garmētes, & whēce came they? And I sayde vnto him: Lord thou wotest. And he sayde to me: these are they, whych came out of great tribulacyō, & made their garmētes large, & made them white by the bloude of y^e lambe: therfore are they in the presence of y^e seate of God & serue hym dāye & nyght in his tēple, & he that sitteth in the seate wyl dwel amonge them. They shall hunger no more, nether thyrst, nether shall the sunne lyght on them, nether any heate. For y^e lābe whych is in y^e myddes of y^e seate, shall fede them, & shall leade them vnto fountaynes of lyvynge water, & God shall wyppē awaye all teares from their eyes.

The .viii. Chapter.

The seventh scale is opened, there is silence in heauen, the foure angels blowe their trompettes, & greates plagues folowe vpon the earth.

And when he had opened the seuenth scale, ther was sylence in heauen abou the space of halfe an houre. And I sawe .vii. angelles standynge before God, & to them were geuen seuen troyettes. And another angell came & stode before y^e aulter, hauynge a golden senser, & moche of odoures was geue vnto him, that he shulde offere of the prayers of all saynetes vpon the golden aulter, whych was before y^e seate. And the smoke of the odoures whych cam of the prayers of all saynetes, ascēded vpon before God out of the Angelles hande. And y^e Angell toke the senser, and fylled it wyth fyre of the aulter, and caste it into the erth, and voyces were made, & thondrynge & lyghtnynges, and erthquake.

B And y^e seuen Angelles whych had y^e seuen troyettes, prepared them selues to blowe. The fyrst Angell blewe, & there was made hayle & fyre, whych were myngled w bloud, & they were cast into y^e erth: & y^e thirde parte ^{of the erth was set on fyre, and the thirde parte} of trees was burnt, and all grene grashe was byēt. And y^e secōde angell blewe: & as it were a gret mountayne burnynge w fyre was caste into the see, and y^e thyrde parte of the see tourned to bloude, and the thyrde parte of the creatures whych had lyfe, dyed, & the thyrde part of shypes were destroyed.

C And the thyrde Angell blew, & ther fell a gret starre from heauen, burnynge as it were a lāpe, & it fell into the thyrde parte of the ryuers, & into fountaynes of waters, & the name of y^e starre is called wormwood. And y^e thyrde parte was turned to wormwood. And many men dyed of the waters, because they were made bytter. And the fourth Angell blew, and y^e thyrde parte of the sunne was smytten, and y^e thirde parte of the mone, and the thyrde parte of starres: so that the thyrde part of them was darchned. And the daye was smytten, that the thyrde part of it shulde not shyne, & lyke wyse the nyght. And I behelde and herde an Angell synginge thoroow the myddes of heauen, sayinge with a lowde voyce: Woo, woo, to the inhabyters of the erth, because of y^e voyces to come of the troye of the thre Angelles, whych were yet to blowe.

The .ix. Chapter.

The fifth and syxt Angell blowe their trompettes: the starre fallēth from heauen: the locustes come out of the smoke. The fyrst wo is past: the foure angels that were bounde are loosed, and the thyrde parte of men is kyllēd.

And the fyrst Angell blewe, and I sawe a starre fall from heauen vnto the erth. And to him was geuen the kape of the bottomlesse pytt. And he opened the bottomlesse pytt, and the smoke of the pytt arose as the smoke of a gret forname. And the sunne, and the ayer

the ayer were darchned by the reason of the smoke of y^e pytt. And there came out of the smoke locustes vpon the erth, & vnto them was geuen power, as the scorpions of the erth haue power. And it was commaunded them, that they shuld not hurt the grashe of y^e erth: nether any grene thyng: nether any tree: but onely those men whych haue not y^e scale in their foreheades. And to them was comaunded, that they shulde not kyll them, but that they shulde be vexed. v. monethes, & their payne was as the payne y^e cometh of a scorpion, when he hath stonge a man. And in those dayes shall men seke deeth, and shall not finde it, & shall desyre to dye, and deeth shall flye from them.

B And the symilitude of the locustes was lyke vnto horses prepared vnto battayll, & on their heades were as it were crownes, lyke vnto golde, and their faces were as it had bene y^e faces of men. And they had heere as the heere of women. And their teethe were as y^e teethe of lyōs. And they had habbergions, as it were habbergions of yron. And the soude of their winges, was as the soude of charrettes, when many horses rūne to gether to battayll. And they had tayles lyke vnto scorpions, and there were spynge i their tayles. And their power was to hurt mē. v. monethes. And they had a kyng ouer the, whych is y^e angell of y^e bottomlesse pytt, whose name in the hebrewe tong, is Abaddon: but in the Greke tonge, Apollion y^e is to saye: a destroyer. One wo is past, & beholde, two woos come yet after this.

C And the fyrst Angell blewe, and I herde a voyce from the .iiii. corners of the golden aulter, whych is before God, sayinge to the fyrst Angell, whych had the troye: Lose the foure Angelles, whych are bounde in y^e grette ryuer Euphrates. And the foure Angelles were loosed, whych were prepared for an houre, for a daye, for a moneth, & for ayere, for to slay y^e .iii. part of men. And the nōbre of horsmen of warre were. xx. thousande tymes. x. M. And I herde the nōbre of them: & thus I sawe y^e horsen in a vision, & them y^e late on them, hauynge fyre habbergions of a Jacincte couloure, & byrmstone, & the heades of y^e horsen were as y^e heades of lyōs.

D And out of their mouthes went forth fyre and smoke, & byrmstone. And of these thre was y^e thyrde part of men kyllēd: that is to saye, of fyre, smoke, and byrmstone: whych proceeded out of the mouthes of them: For their power was i their mouthes & in their tayles, for their tayles were lyke vnto serpentes, & had heades, & with them they dyd hurt: And y^e remanūt of y^e men whych were not kyllēd by these plagues, repēted not of the dedes of their handes y^e they shulde not worshyppe demys, & ymages of golde and

spuler, and brasse, and stone, and of wood, whych nether can se, nether heare, nether go. Also they repēted not of their murther, and of their lozery, nether of their fornyca cyon, nether of their thefte.

The .x. Chapter.

The Angell bath the booke open: he sweareth ther shalbe nōmore tyme: he geueth the booke vnto John, whych eateth it vp.

And I sawe another myghty angell come downe from heauen clothed w a cloude, & the raynebowe vpon his heed. And his face as it were the sunne, & his fete as it were pyllars of fyre, and he had in his hāde a lytell booke open, and he put his ryght fote vpon y^e see, & his lyfte fote on the erth. And cryed wyth a lowde voyce, as when a lyon roareth. And when he had cryed, seuen thondres spake their voyces. And when y^e .vii. thōdres had spoken their voyces, I was about to wyryte. And I herde a voyce from heauen, sayinge vnto me: seale vp those thynges whych the .vii. thōdres spake, & wyryte them not.

B And y^e Angell whych I sawe stode vpon the see, & vpon the erth, lyfte vp his hande to heuen, and sware by him that lyueth for euer more, wch created heauen, & the thynges that therein are: (And the erth and the thynges that therein are) and the see, & the thynges whych therein are: y^e there shulde be no longer tyme but in the dayes of the voyce of the seuenth Angell, when he shall begyn to blowe: euen the mystery of God shalbe fynlyshed, as he preached by his seruauntes y^e prophetes.

C And y^e voyce whych I herde from heuen, spake vnto me agayne, & sayd: * go & take the lytle booke whych is open in the hande of y^e angell whych standeth vpon y^e see, & vpon y^e erth. And I wēt vnto the angell, & sayde to him: geue me the lytle booke, and he sayde vnto me: take it, & eate it vp, & it shall make thy belly bytter, but it shalbe i thy mouth as swete as hony. * And I toke y^e lytle booke out of his hande, & eate it vp, & it was in my mouth as swete as hony: and as sone as I had eatē it, my belly was bytter. And he sayde vnto me: y^e must prophesy agayne amonge the people, and nacōs, and tōges, and to many kynges.

The .xi. Chapter.

The temple is measured. The seconde wo is past.

And then was geuen me a rede, lyke vnto a rodd, & it was sayde vnto me. Ryse & meate the temple of God, & y^e aulter, & them y^e worshyppē therein, & the quere whych is wīn y^e tēple, cast out & meate it not for it is geuen vnto the Gētyles, & y^e holy cytye shall they treade vnder fote. xlii. monethes. And I wyl geue power vnto my two witnesses, & they shall prophesy a thousande, two hundred &

lx. dayes, clothed in sacke clothe. These are two olyue trees, & two candelstyckes, standing before the God of the erth.

And if any man will hurt the, fyre shall procede out of their mouthes, and consume their enemyes. And if any man will hurt them, they muste be kylled. These haue power to shut heauē, that it rayne not in the dayes of their prophesying: and haue power ouer waters to turne them to bloude, and to smyte the erth with all maner plagges, as often as they will.

And when they haue synfulled their testimony, the beast that cam out of the bottomlesse pyt, shall make warre agaynst them, & shall overcome them, & kyll the. And their bodyes shall lye in the stretes of the greates cite, which spiritually is called zodom and Egypte, where oure Lorde was crucified. And they of the people & kynredes, & tonges, & they of the nacyōs, shall se their bodyes. iii. dayes and an halfe, & shall not suffre their bodyes to be put in graues. And they that dwell vpon the erth, shall reioyce ouer them, and be glad, & shall sende gyftes one to another, for these two prophetes vexed them that dwell on the erth.

And after. iii. dayes & an halfe, the sprete of lyfe from God, entred into them. And they stode vpon their fete, & greates feare came vpon them whych sawe them. And they herde a greates voyce fro heauen, sayinge vnto them. Come vpon hyther. And they ascended vpon heauen in a cloude, & their enemyes sawe the. And the same houre was ther a greates erthquake, and the tenth parte of the erthe fell, and in the erthquake were slayne names of men seuen. And the remnant were feared, and gaue glory to the God of heauen. The second woo is past, & beholde, the thyrde woo will come anone.

And the seuenth Angell blew, & ther were made greates voyces in heauen, sayinge: the kyngdomes of this worlde are oure lordes, and his Christes, & he shall raygne for euer more. Amen. And the. xliii. elders, whych sate before God on their seates, fell vpon their faces, & worshipped God, sayinge: we geue the thākes. O Lord God almyghty: whych arte & wast, & arte to come, for thou hast receaued thy greates myght, and hast raygned. And the nacyōs were angry, and thy wrath is come, & the tyme of thy deed & they shuld be iudged and that thou shuldest geue rewarde vnto thy seruantes the prophetes and sayntes, & to them that feare thy name small & great & shuldest destroye the, which destroye the erth. And the temple of God was opened in heauen, & ther was sene in his temple, the arcke of his testamēt, & ther folowed lightynnges, and voyces, and thunders, and erthquake, and moche hayle.

The. xii. Chapter.

The seuenth Angell bloweth his trumpet. There appeareth in heauen a woman clothed with the sunne: Michael fighteth with the dragon, which persecuteth the woman.



And ther appered a gret wonder in heauen: A woman clothed with the sunne, & the moone vnder her fete, & vpon her heed a crowne of. xii. starres. And she was with chylde, & cryed traouaylinge in byrth, & payned redy to be deliuered. And ther appered another wonder in heauen, for beholde, a gret red dragon haunged. vii. heddes, & ten hornes & seuen crounes vpon his heades: and his tayle droue the thyrde parte of the starres out of heauen, and cast them to the erth.

And the dragon stode before the woman whych was redy to be deliuered: for to deuoure her chylde as sone as it were borne. And she brought forth a man chylde, which shulde rule all nacyōs with a rodd of yron. And her sonne was taken vp vnto God, & to his seate. And the woman fled into the wyldernes, where she had a place, prepared of God, where she shulde fede her there a. xii. hundred and. lx. dayes.

And ther was a greates battayll in heauen, Michael & his angels fought with the dragon, & the dragon fought & his Angelles, and preuailed not, nether was their place founde any more in heauen. And the greates dragon, that olde serpēt, called the deuyl & Sathanas, was cast out. Which deceaueth all the worlde. And he was cast into the erth & his Angelles were cast out also with hym.

And I heard a lowde voyce sayinge: in heauen is now made saluacyon and strengthe & the kyngdome of oure God, & the power of his Christ. For the accuser of our brethren is cast downe, which accused the before oure God daye and nyght. And they overcame him by the bloude of the lambe, and by the worde of their testimony, & they loued not their lyues vnto the deeth. Therefore reioyce heuē, & they that dwell in them. Woo to the inhabytors of the erth, and of the see: for the deuyl is come downe vnto you, which hath greates wrath, because he knoweth that he hath but a short tyme.

And when the dragon sawe that he was caste vnto the erth, he persecuted the woman, which brought forth the man chylde. And to the woman were geuen two wynges of a greates eagle, that she myght flye into the wyldernes into her place, where she is noursished for a tyme, tymes, & halfe a tyme, fro the presence of the serpent. And the dragon cast out of his mouth water after the woman as it had bene a ryuer, because she shuld haue bene caught of the floud. And the erth holpe the woman, and the erth opened her mouth & swallowed, the ryuer, which the dragon cast out of his mouth,

month. And the dragon was wroth with the woman: and went, & made warre with the remnant of byrth, which kepe the commandementes of God, and haue the testimony of Iesus Christe. And he stode on the see sande.

The. xiii. Chapter.

A beast cometh out of the see with seuen heades and ten hornes. Another beast cometh out of the earth with two hornes.

And I sawe a beaste ryse out of the see, haunged seuen heddes, and ten hornes, and vpon his hornes ten crounes, & vpon his heed, the name of blasphemie. And the beaste which I sawe, was lyke a catte of the mountayne, and his fete were as the fete of a beare, & his mouth as the mouth of a lyon. And the dragon gaue hym his power & his seate, & gret auctorite: and I sawe one of his heddes as it were wounded to deeth, & his deadly wounde was healed. And all the worlde wondered at the beaste, & they worshipped the dragon, whych gaue power vnto the beaste, and they worshipped the beaste sayinge: who is lyke vnto the beaste: who is able to warre with hym?

And ther was geuen vnto hym a mouth, that spake greates thynges & blasphemies, & power was geuen vnto hym, to do. xlii. monethes. And he opened his mouth vnto blasphemie agaynst God, to blasphemie his name & his tabernacle, & them that dwell in heauen. And it was geuen vnto hym to make warre with the sayntes, & to overcome the. And power was geuen him ouer all kynred, and people, and tonge, and nacion, and all that dwell vpon the erth worshipped hym: whose names are not written in the booke of lyfe of the lambe, which was kylled from the begynnyng of the worlde. If any man haue an eare let hym heare. He that ledeeth into captiuite, shall go into captiuite: he that kylleth with a swerde, must be kylled with a swerde. Here is the paycenge, & the fapth of the sayntes.

And I behelde a nother beast comyng vnto the erth, and he had two hornes lyke a lambe, & he spake as dyd the dragon. And he dyd all that the fyrste beaste coulde do in his presence, & he caused the erth, & them which dwel therein, to worshyppe the fyrste beaste, whose deadly wounde was healed. And he dyd greates wonders, so that he made fyre come downe from heauen in the syght of men. And deceaued them that dwell on the erth, by the meanes of those sygnes whych he had power to do in the syght of the beaste, sayinge to them that dwell on the erth: they shuld make an ymage vnto the beaste, whych had the wounde of a swerde, and dyd lyue.

And he had power to geue a sprete vnto the ymage of the beaste, & that the ymage of

the beaste shuld speake, and shuld cause, as many as wolde not worshyppe the ymage of the beaste, shuld be kylled. And he made all, both small & gret, ryche & poore, fre & bond, to receaue a marke in theyr ryght handes or in theyr foreheades. And if no man myght by or sell, saue he that had the marke or the name of the beaste, other the nōbre of his name. Here is wysdome. Let hym that hath wytt, count the nōbre of the beaste. For it is the nōbre of a man, and his nōbre is fyre hondred, thre score and fyre.

The. xiiii. Chapter.

The lambe standeth vpon the mount Syon, and the hundred congregacyon with hym. The angel exhorteth to the feare of God, and telleth of the fall of Babylon.



And I looked, and lo, a lambe stode on the mount Syon, & with hym an. C. & xliii. thousande haunged his name & his fathers name written in theyr foreheades. And I herde a voyce from heuen, as the sounde of many waters, and as the voyce of a gret thoundre. And I herde the voyce of harpers harpyng with theyr harpes. And they songe as it were a newe songe, before the seate, & before the foure beastes, & the elders, & no man coulde learne the songe, but the hondred & xliii. which were redeemed from the erth. These are they, which were not defyled with women, for they are virgyns. These folowe the lambe whither soeuer he goeth. These were redeemed from men, byng the fyrste frutes vnto God and to the lambe, & in their mouthes was founde no gyle. For they are with oute spot before the throne of God.

And I sawe, another angell flye in the myddes of heauen haunged the euerlastyng gospel, to preache vnto them that sate & dwell on the erth, & to all nacyōs, kynreds, & tonges & people, sayinge: a lowde voyce: feare God, & geue honour to hym, for the houre of his iudgemēt is come: and worshyppe hym, for he made heauen & erth, & the see, & fountaynes of water. And there folowed a nother angell, sayinge: Babylon is fallen is fallen that greates cite, for she made all nacyōs dryncke of the wyne of her fornicacyon.

And the thyrde angell folowed thys sayinge: a lowde voyce: If any man worshyppe the beaste and his ymage, & receaue his marke in his forehead, or on his hande, the same shall dryncke the wyne of the wrath of God, which is powred in the cup of his wrath. And he shalbe punysshed in fyre & byrmstone, before the holy angels, & before the lambe. And the smoke of theyr torment ascēdeth vnto euermore. And they haue no rest daye, nor night, which worshyppe the beaste & his ymage & whosoever receaueth the pynt of his name. Here is the paycenge of sayntes. Amen.

Hearc are they that kepe the commaunde-
mentes and the sayth of Iesu.

And I hearde a voyce from heauen sayig
vnto me: wyte. Blessed are y deyd, which
here after dye in the Lorde, euen so sayth y
spete: that they rest from theyr laboures,
but theyr workes folowe them.

And I lokyd, and beholde a whyte clow-
de, and vpon the clowde one syttinge lyke
vnto the sonne of man, haupng on his heed
a golden crowne, and in his hande a sharpe
spyke. And another angell came out of the
temple, crying with a lowde voyce to hym
that sat on the clowde: * Thrusse in thy
spyke & reye, for thy tyme is come to reye,
for the corne of y erth is ripe. And he that
sat on the clowde, thurst in hys spyke on the
earth, and the erth was repyd.

And another angell came out of the tem-
ple, whych is in heauen, haupng also a shar-
pe spyke. And another angell came out fro
the aultr, whych had power ouer fyre, and
cryed with a lowde crye to hym that had y
sharpe spyke, & sayde: thurst in thy sharpe
spyke, & gaddre the clusters of the erth, for
her grapes are ripe. And the angell thurst
in hys sharpe spyke on the erth, & cut downe
the grapes of the vyneparde of y erth: and
cast them into the gret wynefat of y wrath
of God, & y wynefat was troden with out
the cytic, and bloud came out of y fat, euen
vnto y horse byddes, by y space of a thou-
sande, and. vi. C. furlonges.

The. xv. Chapter.

The seuen Angells, haupng
seuen vyalles full of wrath.

And I sawe another sygne in heuen
gret and meruellous, seuen Angells,
haupng the seuen laste plages, for in
them is fulfilled the wrath of God. And
I sawe as it were a glassy see, myngled w
fyre, & them that had gotten victory of the
beast, and of hys ymage, and of the nombze
of hys name, stande on the glassy see, ha-
upng the harpes of God, and they songe the
songe of Moyses the seruaunt of God, & the
songe of the lambe, sayinge: Gzet and mar-
uclous are thy workes: * Lorde God al-
myghty, iuste & true are thy wayes, thou
kyng of Sapnetes. Who shall not feare o
Lorde, & glorify thy name? For thou only
arte holy, and all gentyls shall come and
worshyppe before the, for thy iudgementes
are made manifeste.

And after that, I lokyd, and beholde, the
temple of the tabernacle of testimony was
open in heauen, and the seuen Angells came
out of the temple whych had the seuen pla-
ges clothed in pure and bygght lymen, and
haupng theyr brestes gyrded with golden
gerdels. And one of the foure bestes gaue

vnto y seuen Angells seuen golden vyalles,
full of the wrath of God, whych lpueth for
euermore. And the temple was full of the
smoke of the glory of God & of hys power,
and no man was able to entre into the tem-
ple, tyll y seuen plagis of the seuen Angells
were fulfilled.

The. xvi. Chapter.

The Angells powre out theyr vyalles full of wrath.



And I herde a great voyce out
of the temple saying to the seuen
angells: go poure wapes, powre
out poure vyalles of wrath
vpon the erth. And y fyrst An-
gell wet, & powred out his vball vpon the
erth, & there fell a nopsome, & a soze botche
vpon the men whych had the marke of the
beast, & vpon them whych worshypped hys
ymage. And the secod Angell shed out hys
vball vpon the see, and it turned as it were
into the bloud of a deyd man: and euery ly-
uyng thyng dyed in the see. And the thyrde
Angell shed out his vball vpon the ryuers
and fountaynes of waters, & they turned to
bloud. And I herde an Angell saye: Lorde,
whyche arte and wast, thou arte ryghteous
& holy, because thou hast geuen soche iud-
gementes, for they shed out y bloud of sain-
ctes, and prophetes, & therfore hast y geuen
them bloud to dryncke: for they are wor-
thy. And I herde another saye: euen so Lor-
de God almyghty: true and ryghteous are
thy iudgementes.

And the fourth Angell powred out hys
vball on y sunne, & power was geuen vnto
him to vexe men with heat of fyre. And the
men raged in gret heate: & spake euyl of y
name of God, which hath power ouer those
plages, & they repeted not of theyr euill de-
dis, to geue him glory. And the fyfe Angell
powred out his viall vpon y seate of y bea-
ste, and his kyngdome waxed derke, & they
gnethe theyr togges for sorowe, and blasphe-
med y God of heauen for sorowe & payne of
theyr sores, & repented not of theyr dedes.

And y syxt Angell powred out his vball
vpon y gret ryuer Euphrates, & the water
dried vp, y the wapes of the kynges of the
east shulde be prepared. And I sawe thre
vncleue spyetes lyke frogges come out of y
mouth of y dragon, & out of y mouth of the
beast, & out of the mouth of y falsse prophe-
te. For they are the spyetes of deuyls, wor-
shypng myracles, to go out vnto the kynges
of the erth and of y whole world, to gather
them to the battayle of that gret dape of
God almyghty. * Beholde, I come as a
theft. Happy is he that watcheth, and ke-
peth hys garmentes, lest he walke naked,
and men se hys fylthynes. And he gathe-
red

red them together into a place called in the
Hebze tonge Armagedon.

And the seuenth Angell powred out hys
vball into the ayre. And ther cam a greate
voyce out of heauen from y seate, saying, it
is done. And ther folowed, voyces, thodun-
ges, and lightenynges, & ther was a greate
erthquake, such as was not sence me were
vpon the erth, so mighty an erthquake & so
great. And the great cytye was deuyded in
to thre partes, and y cyties of all nacjons
fell. And greate Babylon came in remem-
braunce before God, to geue vnto hys y cup
of the wyne of the scarcenes of his wrath.
Euery ple also fled awaye, and y mountay-
nes were not founde. And ther fell a greate
haye (as it had bene talentes) out of heauē
vpon the men, and the me blasphemed God:
because of the plage of the haye, for it was
great, and the plage of it soze.

The. xvii. Chapter.

The descreybeth the woman sittynge vpon the beast
with ten hornes.

And ther came one of the seuen Angells,
whyche had the seuen vyalles: and
talked wyth me, sayenge vnto me:
come, I wyll shewe vnto the, the iudgemēt
of the great whoze that sytteth vpon many
waters, wyth whome haue comytted for-
nicacion the kynges of the erthe, and the in-
habytors of the erth are droncken wyth the
wyne of hir fornicaciō. And y spete carped
me awaye in to the wylernes. And I sawe
a woman syt vpon a rose colozed beast, full
of names of blasphemye, whyche had seuen
heades and ten hornes. And the womā was
arayed in purple and rose coloure, and dec-
ked wyth golde, precious stone, and pear-
les, and had a cup of golde in her hande, full
of abhominaciōs and fylthynes of her for-
nicacion. And in her foreheade was a name
written, a mystery, gret Babylon the mo-
ther of whordom and abominacions of the
erth. And I sawe the wyfe droncken wyth
the bloude of sapnetes, and with the bloude
of the wytnesses of Iesu. And when I sawe
her: I wondred with great meruayle.

And the Angell sayde vnto me: wherfore
maruaylest thou? I wyll shewe the the my-
stery of the womā, and of the beast y beryth
her, which hath seuen heades and ten hornes.
The beast that thou seest, was, and is not,
and shall ascēde out of the bottomlesse pyt,
and shall go into perdicion, & they that dwel
on the erth shall wondre (whose names are
not written in the boke of lyfe from the be-
gynnyng of the worlde) when they behold
the beast that was and is not. And here is a
mynde that hath wylidome.

The seuen heades are seuen mountaynes,
on which the woman sytteth, they are also
seuen kynges. If yue are fallē, and one is, and

another is not yet come. And when he com-
meth, he must contine to a shorte space. And
the beast that was, & is not, is euen y epyght
and is one of the seuen, and shall go into be-
strucciō. And the ten hornes which y sawest
are tē kynges which haue receaued no king-
dom as yet, but shall receaue power as kyng-
ges at one houre wyth y beast. These haue
one mynde, and shall geue their power and
strength vnto the beast. These shall fyght
with the lambe, & the lambe shall ouercome
the. * For he is Lorde of lordes, and kyng
of kynges, and they that are on his side, are
called, and chosen, and saythfull.

And he sayde vnto me: the waters whych
thou sawest, where y whoze sitteth, are peo-
ple, and folke, & nacjons, and tonges. And
the ten hornes, which thou sawest vpon the
beast, are they that shall hate the whoze, &
shall make her desolate and naked, & shall
cate her fleshe, & burne her wyth fyre. For
God hath put in theyr hertes to fulfill his
wyl, & to do wyth one consent, for to geue
their kyngdome vnto the beast, vntyll the
wordes of God be fulfilled. And the womā
which thou sawest, is y gret cytye, whyche
raygneth ouer the kynges of the erth.

The. xviii. Chapter.

The louers of the worlde are soze for the fall of Babilon,
but they that be of God haue cause to reioyse for
her destruction.

And after that, I sawe another An-
gell come from heauen, haupng gret
power, and the erthe was lyghtened
wyth hys bygghtnes. And he cryed mygh-
tely with a stronge voyce, sayinge: * Gzet
Babylon is fallen, is fallen, and is become
the inhabitacion of deuyls, and the holde of
all foule spyetes, and a cage of all vncleane
and hateful byddes, for all nacjons haue
dronke of the wyne of the wrath of her for-
nicacion. And the kynges of the earth haue
comytted fornicacion wyth her, and the
merchautes of the erth are waxed ryche of
the aboundaunce of her pleasures.

And I herde another voyce from heauē,
saye, come awaye from her my people, y ve
be not partakers of her synnes, and y ve re-
ceave not of her plagis. For her synnes are
gone vp to heauē, & God hath remēbred her
wickednes. Rewarde her eue as she rewar-
ded you, & geue her double accordyng to her
workes. And powre in double to her of the
same cuppe which she filled vnto you. And
as moche as she glorified her selfe and liued
wātantly, so moche powre ye in for her of pu-
nyshment and sorowe, for she sayde in her
selfe: * I syt beyng a quene, & am no wyd-
dowe, and shall se no sorowe. Therfore shal
her plagis come i one dape, deeth, & sorowe,
and hunger, & she shal be bzēt with fyre: for
strōge is y Lorde God which shal iudge her.
And

* Joel. iii. c.

* i. Tim. vi. c.

* Jer. li. c.

* Isa. xli. c.

* Hier. li. a.

* mat. xxiii. c.

* i. Pet. iii. c.

* i. Thes. ii. c.

* i. Cor. xvi. c.

* i. Cor. xvi. c.

And the kynges of the erth shall beweepe her and waille ouer her, which haue comyt- ted fornicaciō with her, & haue lyncd want- fanly with her, whē they shall se the smoke of her burnyng, & shall stande a farre of, for feare of her punishment, sayinge. * Alas, Alas, that gret cytie Babylon, & myghty cytie: for at one houre is thy iudgemēt come. And the marchauntes of the erth shall wepe and waille in them selues, for no man wyll bye theyr ware any more, the ware of gold and siluer, & precious stones, nether of pearle, and raynes, and purple, and skarlet, and all thyng wodge, and all maner vessels of puerie, & all maner vessels of most precious wodge, & of brasse & yron, & of syna- mō, and odours, & oymntes, and frackin- fence, & wyne, and oyle, and fyne flour, and wheate, beastes, and shepe, and horyles, and charetes, and bodys, and soules of men.

And & apples that thy soule lusted after, are departed fro the. And all thynges which were deyntie, and had in price, are departed fro the, & thou shalt fynde the nomore. The marchauntes of these thynges whiche were wered ryche, shall stande a farre of from hir, for feare of & punishment of her, wepyng and waylpyng, & sayinge: * Alas, Alas, that gret cytie, & was clothed in raynes and purple, and skarlet, and decked with golde, and precious stones, & pearles: for at one houre so great ryches is come to nought.

And euery thyng gouernour, and all they that occupied thynges, and thyngmen which worke in the see, stode a farre of, and cryed, when they sawe the smoke of her burnyng, sayinge: what cytie is lyke vnto this gret cytie? And they cast dust on theyr heddes, and cryed wepyng, & waylpyng, & sayde: * Alas, Alas, that gret cytie, wher were made ri- che all that had shippes in & see, by the rea- son of her cosynnes, for at one houre is she made desolate.

Reioyce ouer her thou heauen, and ye ho- ly Apostles and Prophetes: for God hath geuen your iudgemēt on her. And a myghty angell toke vp a stone lyke a gret millstone and cast it into & see, sayinge: With such vo- lence shall that gret cytie Babylon be cast, & shall be founde no more. And & voyce of har- pers, and musycions, & of ppyers, and tro- petters shall be herde no more in the: and no craftes mā, of whatsoeuer craft he be, shall be founde any more in the. And the soude of a myll shall be herde no more in the, & the voy- ce of the bydegrom and of the byde, shall be herde no more in &, for thy marchauntes were the gret me of & erth. And w thyne inchaū- ment were deceaued al naciōs: & in her was founde the bloude of the Prophetes, & of the saynctes, & of all & were slayne vpo & erth.

The. xix. Chapter.

Chapter is geuen vnto God for iudgyng the wyse- re, and for auengynge the bloude of his seruauntes. The Angell wyll not be worshipped. The foules and bydes are called to the slaughter.



And after that, I herde a greate & voyce of moche people in heauen sayinge: Alleluia. Saluacion & glory & honour & power be ascri- bed to & Lorde our God, for true and ryghteous are his iudgements, for he hath iudged the gret whoze which cor- rupt the erth w her fornicaciō, & hath auē- ged the bloud of his seruauntes of byr hāde. And agayn they said: Alleluia. And smoke rose vp for euermore. And &. xliii. elders, & &. iiii. bestes fell downe, & worshipped God that sat on & seate, sayinge: Amē, Alleluia. And a voyce came out of the seate, sayinge: praise our Lorde God all ye & are his seruaū- tes, & ye & feare hym both small and great.

And I herde & voyce of moche people eue as the voyce of many waters, & as the voy- ce of strong thōdynges sayinge: Alleluia, for the Lorde our God omnipotēt raygneth. Let vs be glad and reioyce, & geue honoure to him, for the mariage of the lābe is come, and bys wyfe made her selfe ready. And to her was graunted, that she shuld be arayed with pure and goodly raynes. For the ray- nes is the rightewelsnes of sainctes. And he sayd vnto me, wypte, * happy are they whi- che are called vnto & supper of & lābes ma- riage. And he sayd vnto me: these are & true sayinges of God. And I fell at his fete, to worshype him. And he sayde vnto me: se & do it not. For I am thy felow seruaūt, & one of thy byrthē, eue of them & haue the testi- mony of Iesus. Worshype God. For the testimony of Iesus is & sprete of prophely.

And I sawe heaue open, & behold, a whyte hōrse: & he & sat vpon him was called sayth full & true, & in rightewelsnes he doth iudge & make battayle. His eyes were as a flāme of fyre: & on his heed were many crownes: & he had a name wypten, that noman knew but he hym selfe. * And he was clothed wth a vesture dypt in bloude, & his name is called & wyde of God. And the warriors which we- re in heauen, folowed him vpon whyte hōr- ses, clothed wth whyte & pure raynes: and out of bys mōthe wente a sharpe two ed- ged swerde, that wth it he shulde smyte the hethen. And he shall rule them wth a rodde of yron, and he trode & wynefat of fearlines and wrath of almyghty God. And hath on bys vesture and on his thygh a name wypt- ten: Kyng of kynges, and Lorde of Lordes.

And I sawe an Angell stāde in the sonne, and he cryed with a loude voyce, sayinge: to all the foules that flye by the middes of hea- uen: come and gather youre selues to gether vnto

** Eccl. xliii. Luke. xliii. a*

** Eccl. iiii.*

vnto & supper of & great God, that ye maye eate fleshe of kynges, and the fleshe of hye captaynes, and the fleshe of myghty men, & the fleshe of horyles, and of them that spt on them, and the fleshe of all free men and bonde men and of small and gret. And I sawe the beast, and the kynges of the earth, and their warriors gathered together to make batay- le agaynst hym that sat on the hōrse, and agaynst his loudiers.

And the beast was takē, & wth hym that false prophet that wrought miracles befoze hym, with whych he deceaued them that re- ceaued the beastes marke, & them that wor- shipped bys ymage. These both were cast quicke into a ponde of fyre burnyng wth byrmstone: & the renaunt were slayne w the wyerde of hym & sat vpo the hōrse, whych I wearde proceeded out of his mōthe, & all & foules were fulfylled wth theyr fleshe.

The. xx. Chapter.

The dragon is bounde for a. ccc. yeres. The deeth arys, and receaue iudgement.

And I sawe an Angell come downe fro heauen, haung the kape of & bottom- lesse pyt, and a greate chayne in bys hand. And he toke & dragon & olde serpente, which is the deuyll & Satanas, & he bounde hym a thousand yeres: and cast hym into & bottomlesse pyt, and he shutte hym vp, and let a scale on hym, that he shulde deceaue & people nomore, tyll the thousand yeres we- re fulfylled. And after that he must be losed for a lytell season.

And I sawe seates, and they sat vpo the, & iudgemēt was geue vnto the: and I sawe the soules of them that were beheaded for & wytnes of Iesu, and for the worde of God: & which had not worshipped the beast, nether his ymage, nether had takē his marke vpo their forheades, or in their handes: and they lyued, and raygned wth Christ a. ccc. yere: but the other of the deed me lyued not agay- ne, vntyll the thousand yere were finished. This is that first resurreccion. Blessed and holy is he, that hath parte in the first resur- reccion. For on such shall the seconde deeth haue no power, but they shall be the Priestes of God & of Christ, and shall raygne wth hym a thousand yere.

And whē the thousand yeres are expyred, Satan shall be losed out of his pson and shall go out to deceaue & people, whych are in the foure quarters of the erth, Gog & Ma- gog, to gather them together to battayle, whose nombre is as the sonde of the see: and they went vp in the playne of the erth: & co- paced the fētes of the saynctes about, & the beloued cytie. And fyre came downe fro God out of heauen, and deuoured them: and the deuyll that deceaued them, was cast into a

** Eccl. xix. b. and. i. xxi.*

lake of fyre and byrmstone, where the beast and the false prophetes shall be tormented daye and nyght for euermore.

And I sawe a greate whyte seate, and him that sat on it, from whose face flect a waye both & erth and heauen, and their place was nomore founde. And I sawe the deed, both gret and small stonde befoze God: And the boke was opened, and another boke was opened, which is the boke of lyfe, & the deed were iudged of those thynges whych were wyitten in the boke accordyng to their de- des: and the see gaue vp her deed which we- re in her, and deeth and hell deliuerd vp the deed, which were in them: & they were iud- ged euery man accordyng to his dedes. And deeth and hell were cast into the lake of fire. This is the seconde deeth. And whosoeuer was not founde wyttē in the boke of lyfe, was cast into the lake of fyre.

The. xxi. Chapter.

In this chapter is described the new and spiri- tual Jerusalem.



And I sawe a newe heaue and a newe earth. For the fyrst heauen, and the fyrst earth were vanyshed awaye, and ther was nomore see. * And I John sawe that holy cytie, newe Jerusalem come downe from God out of heauen, prepared as a byde garnished for her husband. And I herde a greate voyce out of heauen say- inge: beholde, the tabernacle of God is with men, and he wyll dwell wth them. And they shall be bys people, and God hym selfe shall be wth them, and be theyr God. * And God shall wyte awaye all teares fro theyr eyes. And there shall be nomore deeth, nether sorowe, nether cryenge, nether shall ther be any more payne, for the olde thynges are gone. And he that sat vpo the seate, sayde: * Beholde, I make all thynges newe. * And he sayde vnto me: wypte, for these wo- des are saythfull and true.

And he sayd vnto me: it is done, I am Al- pha and Omega, the begynnyng & the ende I wyll geue to hym that is a thyrt, of the well of the water of lyfe, fre. He that ouer cometh shall enheret all thynges, and I wyll be bys God, and he shall be my sonne. But the fearfull and vnbeleuyng, and the abhominable, and murdres, & whoremong- ers, and sorcerers, and ydolaters, and all ly- ars shall haue theyr parte in the lake which burnyth with fyre and byrmstone, which is the seconde deeth.

And there cam vnto me one of & seuen An- gels which had the seuen vyalles full of the seuē last plagis: & talked with me sayinge: come byther, I wyll shewe the & byde, the lammes wyfe. And he carped me awaye in & sprete

** Eccl. xli. c. and. xli. b. i. Pet. iii. c.*

** Eccl. xxi. b.*

** Eccl. xxi. c. i. Cor. v. b.*

The Reuelacion.

spete to a great and an hye moſtayne, and he ſhewed me the great cytie holy Jeruſale, deſcendynge out of heauen fro God: hauynge the bryghtnes of God. And her ſpynge was lyke vnto a ſtone moſt precious, euen lyke a Jaſper cleare as Cryſtall: & had walles great & hye, & had. xii. gates & at þ gates xii. Angells: and names written, whych are the names of the. xii. trybes of Iſraell: on þ Eaſt parte. iii. gates, & on the Northſide. iii. gates, & towardes the South. iii. gates, & from the Weſt thre gates, and the wall of the cytie had. xii. foundacions: and in them þ twelue names of þ lambes. xii. apoſtles.

And he that talked with me, had a golde reade to meaſure the cytie with all and the gates therof & the wall therof. And the cytie was bylt. iii. ſquare, and the lēgth was as large as the bredth, & he meaſured þ cytie with the golden reade. xii. M. furlonges: and the length & the bredth, and the heyth of it, were equall. And he meaſured the wall therof, an. cxi. cubytes: the meaſure that the angell had, was after the meaſure that man vſeth. And the byldynge of the wal of it was of Jaſper. And the cytie was pure golde, lyke vnto cleare glaſſe, and the foundacions of the wall of the cytie were garniſhed with al maner of precious ſtones. The fyrſt foundation was Jaſpis, the ſeconde Saphyre, the thyrde a Calcedony, þ fourth an Emeralde, the fyft Sardonyx, the ſyxt Sardeos, the ſeuenth Cryſolite, the eyght Berall, the. ix. a Copas, the tenth a Cryſopraſos, the eleuenth a Jacynthe, the tweluenth an Amathiſt.

The twelue gates were twelue pearles, euer y gate was of one pearle, and the ſtrete of the cytie was pure golde, as thoꝝow thynge glaſſe. And I ſawe no temple therein. For the Lorde God almighty and the lambe are the temple of it. * And the cytie hath no nede of þ ſonne, nether of þ mone to lighten it. For the bryghtnes of God dyd lyght it, and the lambe was the lyght of it. And the people whych are ſaued ſhall walke in the lyght of it. And the kinges of the earth ſhall bynge theþ gloꝝy (and honour) vnto it. * And þ gates of it are not ſhut by dape. For there ſhalbe no nyght there. * (And into it ſhal they bynge þ gloꝝy & honour of the nations.) And there ſhall enter into it none vncleane thing, nether whatſoeuer worketh abhominacion oꝝ maketh lyes: but they only whych are wyrtten in the lambes boke of lyfe.

The. xxi. Chapter.

The reuer of the water of lyfe, the ſcrutunnes and lyght of the cytie of God. The Lorde geueth euer þ ſeruauntes warnynge of chynge to come, the angell will not be wyrttyn. To þ woꝝde of God maye nothynge be addyd noꝝ mynyſhed.



And he ſhewed me a pure ryuer of water of lyfe, clere as Cryſtall: procedynge out of the ſeate of God, and the lambe. In the myddes of the ſtreet of it, and of ether ſyde of the ryuer, was ther woode of lyfe: whych bare twelue maner of frutes: & gaue frute euer y moneth: & the leues of the wood ſerued to heale þ people with all. And ther ſhalbe no moze curſe, but the ſeate of God and the lambe ſhalbe in it: and þ ſeruauntes ſhall ſerne hym. And they ſhall ſe þ face, and his name ſhalbe in their foreheades. * And there ſhall be no nyght there, & they nede no candle, nether light of the ſunne: for the Lorde God geueth the lyght, and they ſhall raygne for euer moze.

And he ſayde vnto me: theſe ſaynges are faythfull and true. And the Lorde God of þ holy Prophetes ſent þs Angell to ſhewe vnto þs ſeruauntes, the thynge whych he muſt ſhortly be fulfilled. Beholde, I come ſhortly. * Happy is he that kepeth þ ſaying of the prophely of thys boke. I am John, whych ſawe theſe thynge and herde them. And when I had herde & ſene, * I fell downe to woꝝthpye befoze the fete of the Angell, whych ſhewed me theſe thynge. And he ſayde vnto me: ſe thou do it not, for I am thy ſelowe ſeruaunt, & the ſelowe ſeruaunt of thy brethꝝen the Prophetes, and of them whych kepe the ſaynges of (the prophely of) thys boke. But woꝝthpye God.

And he ſayde vnto me: ſeale not the ſaynges of the prophely of this boke. For the tyme is at hande. He that doeth euyll, let him do euyll ſtyll: and he whych is fylthy, let him be fylthy ſtyll: and he that is ryghteous, let hym be moze ryghteous: & he that is holy, let hym be moze holy. And beholde, I come ſhortly, and my rewarde is wyth me, to geue euer y man accordynge as his dedes ſhal be. I am Alpha and Omega, þ begynninge and the ende: the fyrſt and the laſt. Blessed are they that do his comaundementes, that they þ power maye be in the tree of lyfe, and maye entre in thoꝝow the gates into the cytie. * For wythout ſhalbe dogges and inchauntes, and whoꝝmongers, and moꝝthers, and ydolaters, & whoſoeuer loueth oꝝ maketh leaſynge.

I Jeſus ſent myne Angell, to teſtyfy vnto you theſe thynge in the congregacions. I am the rote and the generacion of Dauid and the bryghte moꝝnyng ſtarre. And the ſpete and the byde ſape come. And let him that heareth, ſape alſo: come. * And let him that is a thyrſt: come. And let whoſoeuer wyll, take of the water of lyfe, fre.

I teſtyfy vnto euer y man that heareth þ woꝝdes of the prophely of thys boke: * yf eny mā ſhall adde vnto theſe thynge, God ſhall

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ſhall adde vnto hym the plagis þ are wyrtten in thys boke. And yf eny man ſhall myniſhe of the woꝝdes of the boke of this prophely, God ſhall take a waye þs parte out of þ boke of lyfe, and out of þ holy cytie, and from the thynge whych are wyrtten in this boke. He whych teſtyfeth theſe thynge, ſayeth: be it. I come quckly. Ame. Euen ſo come Lorde Jeſu. The grace of our Lorde Jeſu Chriſt be wyth you all. Amen.

The ende of the newe Testament.

A Table to fynde

the Epistles and Gospels vſually red in the church, after Salpſbury uſe, wherof þ fyrſt lyne is the Epistle, & the othe the Goppell: whoſe begynning thou ſhalt fynde in þ boke marked with a croſſe, and the ende wyth halfe a croſſe, & conteyned within the letters, A. B. C. D. &c.

On the fyrſt Sondape in Aduent.
Thys alſo we. Roma. xiii. c
And whan they danc nye. Math. xxi. a
On the wedniſdape
Be pacient therfoze byethen. Jacob. v. b
The begynnyng of. Marc. i. a
On the frydape
Herken vnto me. Eſaie. li. a
In thoſe dapes came John. Math. iii. a
On the ſeconde ſondape in Aduent
Whatſoeuer thynge. Roma. xv. a
And there ſhalbe ſynges. Luke. xxi. c
On the wedniſdape
Thys ſayeth the Lorde. zacha. viii. a
Clere y I ſape vnto you. Math. xi. b
On the frydape
I haue ſet watchmen. Eſaie. lii. b
John beareth wytnesſe. John. i. b
On the thyrde ſondape in Aduent

Let a mā thys wyſe eſtyme vs. i. Cor. iiii. a
Whan John beyng. Math. xi. a
On the wedniſdape
Thys is the woꝝde. Eſaie. ii. a
And in the ſyxt moneth. Luke. i. c
On the frydape
There ſhall come a rod. Eſaie. xi. a
And Mary aroſe in. Luke. i. d
On the. iiii. ſondape in Aduent.
Reioyce in the Lorde. Philip. iiii. a
And this is the recoꝝde. John. i. b
On the wedniſdape
Be glad than. Joel. ii. f
And thys rumoure of. Luke. vii. c
On the frydape
Be glad and reioyce. zacha. ii. c
Take hede, beware. Marc. viii. b
On Chriſtmaffe euen
Paule the ſeruaunt. Roma. i. a
Whan his mother Mary. Math. i. c
On Chriſtmaffe nyght at the. i. maſſe
For the grace of God. Titum. ii. b
And it chaunſed in thoſe. Luke. ii. a
At the ſeconde maſſe
But after that the kyndneſſe. Titus. iii. a
The ſheperdes ſpake to. Luke. ii. c
At the thyrde maſſe
God in tyme paſt. Hebre. i. a
In the begynnyng was. John. i. a
On ſaynct Steuens dape
Steuens full of fayth. Actes. vi. c
Wherfoze beholde I ſend. Math. xxiii. d
On S. John the Euangelist dape
He that feareth God. Eccle. xv. a
Folowe me. Peter turnyd. John. xxi. f
On Chyldermaſſe dape
And I loked and loo. Apocalyp. xiii. a
An angell of the Lorde. Math. ii. c
On the ſondape after Chriſtmaffe
And I ſape that the heye. Galat. iiii. a
And his father and mother. Luke. ii. c
On new years dape
For the grace of God. Titus. ii. b
And whan the eyght dape. Luke. ii. c
On the twelſe euen.
For the grace of God. Titus. ii. b
But whan herode was. Math. ii. d
On the twelſe dape
Get the by by tymes. Eſaie. lx. a
Whan Jeſus was boꝝne. Math. ii. a
On the fyrſt ſondape after. xii. dape
Lorde I wyll thanke the. Eſaie. lx. a
The next dape after John. John. i. d
On the. ii. ſondape after. xii. dape
And I beſeche you therfoze. Roma. xii. a
Whan he was twelue. Luke. ii. c
On the. iii. ſondape after. xii. dape
Seynge that we haue. Roma. xii. b
And the thyrde dape. John. ii. a
On the. iiii. ſondape after. xii. dape.
Be not wyſe in poure. Roma. xii. c
Whan Jeſus came. Math. viii. a
On

The Table.

On the .v. sondaye after .xii. dave
Owe nothyng to any man Roma. xlii. a
And whan he entred into Matth. viii. c
On the .vi. sondaye after .xii. dave
Put ye on therfore Coloss. iii. b
The kyngdome of heauen Matth. xiii. d
On septuagesima sondaye
Perceauce ye not how that they i. Cor. ix. d
The kyngdome of heauen Matth. xx. a
On Hexagesima sondaye
Pe suffre foeles gladly ii. Corin. xi. d
Whan moche people were Luke. viii. a
On Quinquagesima sondaye
Though I spake i. Corin. xiii. a
Jesus tok vnto hym the Luke. xviii. d
On Thwednisdaye
Now therfore sayeth Joel. ii. c
Mozcouer whan ye fast, be Matth. v. a
On the frydaye
Crye now as loude Elaye. lvi. a
Pe haue hearde that it is Matth. v. g
On the fyrst sondaye in lent
We also as helpers ii. Corin. vi. a
Then was Jesus led of Matth. xiii. a
On the wednisdaye
And the Lorde sayde Exod. xxiii. c
Then certayne of s^c Scrybes Matth. xii. d
On the frydaye
Thesame soule that Ezech. xvi. c
After this was John. v. a
On the seconde sondaye in lent
Farthermoze brythren i. Thessalo. iii. a
And Jesus went Matth. xv. c
On the wednisdaye
But Wardoche thought Ihesus. xlii. d
And Jesus gopnge vp to Matth. xx. b
On the frydaye
Cursed be the man Icre. xvi. b
I can of myne awne. John. v. c
On the thyrde sondaye in lent
We pe therfore the Ephe. v. a
And he was castynge out Luke. xi. b
On the wednisdaye
Honoure thy father Exod. xx. b
Then came vnto Jesus Matth. xv. a
On the frydaye
And the congregacion had Rume. xx. a
Then came he in to John. iii. a
On the fourth sondaye in lent
For it is wyrtten that Gala. iiii. c
Jesus went John. vi. a
On the wednisdaye,
And Eze. xxxvi. e Elay. i. c
And Jesus gopnge by John. ix. a
On the frydaye
And after these actes iii. Reg. xvii. c
A certayne mā was syck called John. xi. a
On the .v. sondaye in lent
But Christ beynge Iheze. ix. c
Whych of you can rebuke John. viii. f
On the wednisdaye
And the Lorde spake Leuit. xix. a

And it was at Jerusalem
On the frydaye.
Lorde, all they that for
Then gathered the hygh
On Palme sondaye
Let thesame mynde be
Pe knowe that after two
On the wednisdaye
Who hath geuen
The feast of swete breade
On good frydaye.
The Lorde spake vnto
Whan Jesus had spoken
On Easter euen
Pe ye be therfore rylen
Upon an euenynge of the
On Easter dave.
Pouge therfore the olde
And whan the sabboth was
On the mondaye
But Peter openyd
And beholde two of them
On the twel dave.
Pe men, and brythren, pe chyl.
Jesus stode in the myd
On the wednisdaye
Pe men of Israell, why
Afterwarde byd Jesus
On the thursdave
The angell of the Lorde
Mary stode without at
On the frydaye
For as moche as Christ
Then the eleven discyples
On the saterdave
Laye awayne therfore
On the fyrst dave of the
On the fyrst sondaye after Easter.
For all that is bozne of
Thesame dave at nyght
On the seconde sondaye after Easter
Christ also suffred for
I am the good shepherde
On the thyrde sondaye after Easter
Dearly beloved I
After a whyle, and
On the fourth sondaye after Easter
Euery good gyfte
But now I go my waye
On the .v. sondaye
And se that ye be doers
Uerely. ec. whatsoeuer ye shall
On the mondaye
I knowe poure fautes
Pe ny of you shall
On the twel dave
Ierhozte therfore
And whan Jesus sat ouer
On the wednisdaye
The multitude of the
These wordes spake Jesus
On the Ascencion dave

John. x. e
Jere. xvii. c
John. xi. f
Philip. ii. a
Mat. xxvi. a
Esa. lili. a
Luke. xxii. a
Exo. xli. a
John. xviii. a
Col. iii. a
Mat. xxviii. a
i. Cor. v. b
Mar. xvi. a
Actu. x. d
Luke. xxiii. b
Actu. xlii. d
Luke. xxiii. d
Actu. iiii. c
John. xxi. a
Actu. viii. c
John. xx. b
i. Pet. ii. c
Mat. xxviii. d
i. Pet. ii. a
John. xx. a
i. John. v. a
John. xx. d
i. Pet. ii. d
John. x. b
i. Pet. ii. c
John. xvi. c
Iaco. i. c
John. xvi. b
Iaco. i. d
John. xvi. f
Iaco. v. d
Luke. xi. a
i. Timo. ii. a
Mar. xii. d
Actu. iiii. g
John. xvii. a

The

The Table.

Actu. i. a
Mar. xvi. c
Ascencion.
i. Pet. iiii. b
John. xv. d
Actu. xix. a
John. xiii. b
Actu. ii. a
John. xiii. c
Actu. x. f
John. iii. c
Actu. viii. c
John. x. a
Actu. ii. c
John. vi. e
Actu. viii. a
Luke. ix. a
Actu. ii. d
Luke. v. d
Actu. xiii. f
Luke. iiii. f
Actu. iiii. a
John. iii. a
i. Corin. xi. d
John. vi. f
i. John. iii. b
Luke. xvi. e
i. John. iii. c
Luke. xiii. d
i. Pet. v. b
Luke. xv. a
Roma. viii. a
Luke. vi. f
i. Pet. iii. b
Luke. v. a
Roma. vi. a
Matth. bc.
Roma. vi. d
Mar. viii. a
Roma. viii. c
Matth. vii. b
i. Cor. x. f

On the sondaye after the
We pe therfore souze and
But whan the conforter
On Wytsondave euen
It fortunyd, wyle apol.
Pe ye loue me, kepe my
On Wytsondave
And whan the daves
Pe aman loue me
On the mondaye
And he commaunded vs
For God so loued the
On the twel dave
Whan the Apostles
Uerely, uerely. ec. he that
On the wednisdaye.
But Peter stepped vp
No man can come vnto
On the thursdave
Then came Philip into a cylie
Jesus called the twelue
On the frydaye
Pe men of Israell, heare
And it happened vpon a dave
On the saterdave
And the nexte Sabboth
And whan he was rylen
On trinite sondaye.
After thys I loked, and
Ther was a man of the
On corpus Christi dave
That whyche I delpyered
For my fleshe is meate
On the fyrst sondaye after trinite.
God is loue, and he that
Ther was a certayne
On the seconde sondaye after trinite
Warynple not my brythren
A certayne man made
On the thyrde sondaye after trinite
Submyt your selues
Then resorted vnto hym
On the fourth sondaye after trinite
For I suppose that the
We pe therfore mercy
On th. v. sondaye after trinite
In conclusion be ye
It came to passe that whan
On the .vi. sondaye after trinite
I knowe ye not, that
For I saye vnto you:
On the .vii. sondaye.
I speake grossly be
In those daves whan
On the epghe sondaye
Therfore brythren
Beware of false
On the .ix. sondaye
We shulde not lust after

And he sayde also vnto
On the .x. sondaye
Pe knowe that ye were
And as he was come
On the eleuenth sondaye
Brythren as partapnyng
And he tolde thys
On the twelue th sondaye
Haue we such trust
And he departed
On the .xiii. sondaye
To Abram and hys
Happy are the eyes
On the .xiiii. sondaye
I saye walke in the spete
And it chaunfed as he
On the .xv. sondaye
Pe we lyue in the spete
No man can serue two
On the .xvi. sondaye
Wherfore I desyre
And it fortunyd after
On the .xvii. sondaye
I therfore whyche
And it chaunfed
On the .xviii. sondaye
I thanke my God
But whan the Pharyses
On the .xix. sondaye
To be renewed
He entred also
On the .xx. sondaye
Take hede therfore
And Jesus answered
On the .xxi. sondaye
Fynally my brythren be ye
And ther was a certayne
On the .xxii. sondaye
I thanke my God in
Therfore is the kyngdome
On the .xxiii. sondaye
Brythren be followers
Then went the Pharyses
On the .xxiiii. sondaye
For thys cause we also
Whyle he thus spake
On the last sondaye after trinite
Beholde, the tyme come
After these thynge
On the wednisdaye in the Em-
ber weke afoze Wighelmasse
Beholde the tyme come
And one of the company
On the frydaye
O Israell turne the nowe
And one of the Pharyses
On the saterdave
For there was afoze tabern.
A certayne man had
In the dedication of the
churche.

Luke. xvi. a
i. Corin. xli. a
Luke. xix. f
i. Corin. xv. a
Luke. xviii. b
ii. Corin. iiii. a
Mar. vii. d
Gala. iiii. c
Luke. x. d
Gala. v. c
Luke. xvii. c
Gala. v. d
Matth. vi. d
Ephe. iiii. b
Luke. vii. b
Ephe. iiii. a
Luke. xiii. a
i. Corin. i. a
Matth. xxii. d
Ephe. iiii. a
Matth. ix. a
Ephe. v. d
Matth. xxii. a
Ephe. vi. b
John. iiii. f
Philip. i. a
Matth. xviii. a
Philip. iiii. d
Matth. xxii. b
Collosse. i. b
Matth. ix. c
Ihere. xxiii. b
John. vi. a
Amos. ix. d
Mar. ix. b
Osee. xliii. a
Luke. vii.
Iheze. ix.
Luke. xiii.

The Table

And I John sawe the
And he turned in, and

Apocal. xxi. a
Luke. xix. a

Here endeth the table of the
Epistles and Gospels of
the Sondages.

Here followeth the
table of the Epistles & Gospels whych are
used to be red on dyvers saynctes
dayes in the yere.

On saynct Andriewes daye Roma. x. a
For to belene with Jesus walkynge by Matth. iii. c
On the conception of our Lady Eccle. xliii. c
As the vyne haue I The boke of the generacion Matth. i. a
On S. Thomas the Apostle daye Ephel. ii. d
Therefore are ye not But Thomas one of John. xx. f
On candelmasse daye. Beholde, I wyll sende Malach. iii. a
And whan the dayes Luke. ii. d
On S. Mathias the Apostle And in those dayes Peter Actu. i. c
In that tyme Jesus Matth. xi. d
On the daye of the Annunciatio or gretynge of our Lady. Moreover God spake vnto Ach. Ela. vii. b
And in the syxt moneth Luke. i. c
On S. George daye Counte it all maner ioye Jacob. i. a
I am the true vyne John. xv. a
On S. Markes daye But now enery one of Ephe. iii. a
I am the true vyne John. xv. a
On S. Phillippe and Jacobs daye Then shall the ryghteous Sap. v. a
And he sayde vnto his John. xiii. a

On the xxiiij. daye When Elisabeths tyme Luke. i. f
On S. Peter & Pauls daye At the same tyme Actu. xii. a
Jesus came into the Matth. xvi. c
On S. Mary Magdalene daye Whiche so fyndeth Prouer. xxxi. b
Any one of the Pharyses Luke. vii. f
On S. James the Apostle daye Now therefore ye are not Ephel. ii. d
Then came to hym Matth. xx. c
On the Assumpcion of oure lady. In all these thynges Eccle. xliii. b
It fortuneth that as they Luke. x. g
On S. Bartylmews daye. Now therefore ye are not Ephel. ii. d
And there was a styffe Luke. xxi. c
On the natiuite of oure lady As the the vyne haue I Eccle. xliii. c
The boke of the generacion Matth. i. a
On S. Mathwes daye The lykenes of foure Ezech. i. b
And as Jesus Matth. ix. a
On S. Wighbels daye And he shewed it Apocalyp. i. a
In that houre came the Matth. xviii. a
On S. Lukes daye The lykenes of foure Ezechiel. i. b
After thys appoynted Luke. x. a
On S. Simon and Jude daye But we knowe that Roma. viii. e
This commaunde I you John. xv. e
On all halowe daye And I shaloe another Apocalyp. vii. a
Jesus sepyge the people Matth. v. a
On all soules daye I wolde not brethzen i. Thessalo. iii. d
Then sayde Martha John. xi. c

The ende of the
table,

The ende of the newe Testament:

and of the whole Wyble, fynished in Aprill,
Anno. M. CCCC. xl.

Adno factū est istud.

The Table

And I John sawe the
And he turned in, and

Apocal. xxi. a
Luke. xix. a

Here endeth the table of the
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Here followeth the
table of the Epistles & Gospels whych are
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dayes in the yere.

On saynct Andzews dape
For to belene with Roma. x. a
Jesus walkyng by Matth. iii. c
On the conception of our Lady
As the vyne haue I Eccle. xxi. c
The boke of the generacion Matth. i. a
On S. Thomas the Apostle dape
Therefore are ye not Ephel. ii. d
But Thomas one of John. xx. f
On candelmasse dape.
Beholde, I wyll sende Malach. iii. a
And whan the dayes Luke. ii. d
On S. Mathias the Apostle
And in those dayes Peter Actu. i. c
In that tyme Jesus Matth. xi. d
On the dape of the Annunciatio
or gretynge of our Lady.
Moreover God spake vnto Ach. Esa. vii. v
And in the fyrst moneth Luke. i. c
On S. George dape
Counte it all maner loye Jacob. i. a
I am the true vyne John. xv. a
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But now enery one of Ephe. iii. a
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On S. Peter & Pauls dape
At the same tyme Actu. xii. a
Jesus came into the Matth. xvi. c
On S. Mary Magdalene dape
Who so fyndeth Prover. xxxi. b
And one of the Pharyses Luke. vii. f
On S. James the Apostle dape
Now therefore ye are not Ephel. ii. d
Then came to hym Matth. xx. c
On the Assumpcion of oure lady.
In all these thynges Eccle. xxi. b
It fortuneth that as they Luke. x. g
On S. Bartylmews dape.
Now therefore ye are not Ephel. ii. d
And there was a strepe Luke. xxi. c
On the natiuite of oure lady
As the the vyne haue I Eccle. xxi. c
The boke of the generacion Matth. i. a
On S. Mathues dape
The lykenes of foure Ezech. i. b
And as Jesus Matth. ix. a
On S. Wighhels dape
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In that houre came the Matth. xviii. a
On S. Lukes dape
The lykenes of foure Ezechiel. i. b
After thys appoynted Luke. x. a
On S. Simon and Jude dape
But we knowe that Roma. viii. e
This commaunde I you John. xv. c
On All halowe dape
And I latoe another Apocalyp. vii. a
Jesus sepyng the people Matth. v. a
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I wolde not brethzen i. Thessalo. iii. d
Then sayde Martha John. xi. c

The ende of the
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The ende of the newe Testament:

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